CONTRIBUTION OF THE CATHOLIC CHURCH IN IMPROVING SOCIAL-ECONOMIC DEVELOPMENT OF PEOPLE: A CASE OF CARITAS KABALE IN KITUMBA SUB COUNTY, KABALE DISTRICT

BY

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DECLARATION

I **Kyarikunda Justine** hereby declare that is my original output and to the best of my knowledge, it has never been submitted to any other institution of higher learning for the similar award requirements.

Signed _____ Date _____

APPROVAL

I certify that this research report has been done under my guidance and supervision and is now ready for submission.

Signed _____Date_____

Dr. Tumushabe Sulpicio

Signed _____Date_____

Dr. Kaije Doris

DEDICATION

This research work is dedicated to my parents Mr. Batureine Apollo and Mrs. Sephoronia Batureine for bringing me in this world.

ACKNOWLEDGEMENT

I have to be grateful and appreciate a number of people who lend a hand in one way or another as I did this research work. I am greatly indebted to their pieces of advice and professional guidance rendered to me by my supervisors, Dr. Tumushabe Sulpicio and Dr. Kaije Doris, thank you very much. I also extend my heartfelt gratitude to whoever offered me social, emotional and material support during my studies. May God richly bless you. To the Head of Department Prof Kuloba Robert, thank you for the encouragement and wise counsel rendered to me during my tough moments as I undertook my studies.

I offer my humility, gratitude and everlasting respect to each one of you.

ACRONYMS/ABBREVIATIONS USED

AIDS	Acquired Immune Deficiency Syndrome
DCDO	District Community Development Officer
FGD	Focused Group Discussion
GDP	Gross Domestic Product
IFDC	International Fertilizer Development Centre
KDLG	Kabale District Local Government
KRH	Kabale Referral Hospital
NDP	National Development Plan
SAP	Structural Adjustment Programmes
SILC	Savings and Internal Lending Communities
UBOS	Uganda Bureau of Statistics

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ABSTRACT

This research was conducted with the main purpose of examining the Contribution of the Catholic Church in improving people's Social-Economic Development in Kitumba Sub County with reference to Caritas Kabale. Specifically, the study identified the contributions of the Caritas Kabale in enhancing people's social-economic development, its challenges, and what strategies the Caritas can put in place to improve the social-economic development. A case study design was used by this study. Qualitative approach was used with questionnaire, interview, focus group discussion, and documentary methods used, data was collected from 100 respondents. Data analysis was done with the aid of SPSS, coded and analysed and key themes were generated to build understanding of the phenomenon step by step under study. The study concluded that shortage of land, high illiteracy level in the district, inadequate finance, poor project selection, poor accountability are some of the major challenges faced by Caritas Kabale Diocese and recommended that the catholic church should employ technocrats to avoid inefficiencies especially when parish priests are transferred and a downward review of the cost of services in medical and educational institutions should be adopted to even cater for the poor.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

It has been widely acknowledged that religion can influence and enhance Economic development (Mwale, 2013). According to Anozie (2013), “Economic development refers to the extended period of consistent expansion in a nation’s per capita income. This growth is coupled with significant shifts in the economy’s composition and a continual enhancement in the overall material prosperity of the populace within a region”.

The Concept of Development has been viewed to have many different meanings to different people. There is uncertainty and diversity in its definition depending on persons, organizations, institutions and disciplines. Some view it as change, while others see it as “advancement, improvement and progress“. Development is the process of changing or growing from one stage to another. However, when the term is applied to a community, it refers to the process whereby a community modernizes (Okwueze, 2004).

1.1 Background of the Study

Worldwide, the role of the Catholic Church in the development of the societies has become important as Churches have been greatly appreciated for their increasing participation in encouraging people of low-class places to improve themselves thus achieve social-economic sustainability (Ives & Kidwell, 2019).

Caritas is a faith-based organization that operates internationally and was started by one Lorenz Werthmann in 1897. He named it Caritas a Latin word meaning love and Compassion (Coulibaly & et al., 2008). **T**he Catholic Church's ideology in socio-economic development is

deeply rooted by its rich tradition of social teaching that provides a framework for understanding and addressing social issues from a moral and ethical perspective. The guiding principles emphasize the dignity of every person, the common good, solidarity, and a holistic approach to development that addresses both material and spiritual dimensions of human life.

The Church's philosophy seeks to build just and compassionate societies, recognizing the interconnectedness of all individuals and their responsibility to work towards the betterment of a person as a whole. It emphasizes the importance of human dignity, the promotion of the common good, and the preferential option for the poor and vulnerable. Therefore, in analyzing its activities related to social-economic development, Caritas Kabale seeks to address the root causes of poverty, inequality, and injustice. Therefore, the ideology and philosophy the researcher based on in analyzing the Catholic Church through Caritas in social economic development of the people of Kitumba Sub County is the none segregative approach with equal treatment that is committed to human dignity irrespective of origin or nationality. This faith based organization was to collaborate with government agencies and other NGOs to address structural deficiencies and injustices through projects, social services, and advocacy to those in need irrespective of their nationality, (Kowalczyk 2012).

Kahnyuy argues that Caritas is an international faith-based organization that is actively involved in development action for rural communities in Africa and helps to foster Christian development (Kahnyuy R. L., 2022). Its services accompany rural communities in their development effort based on Catholic social teachings which recognizes the necessity of limited state intervention in the economy, but also emphasizes the importance of ethics in economic activity. Caritas has been working in collaboration with a number of partners in the development service ranging from education, construction and health facilities (Kahnyuy R. L.,

2022).

Caritas never began exclusively to Christianity but as Christian charity to address various social and humanitarian needs (Schellack, 2012). It is one of the largest welfare organizations of our time operating in over 200 countries world-wide providing rapid and efficient assistance in crisis regions (Turkson 2012) with nearly half a million employees (Küberl 2006). Caritas in Veritate, an encyclical by Pope Benedict XVI, was intended to address the issue of development in a globalized world, particularly in response to the economic crisis (Benedicto, 2009) .

Globally, the Catholic Church plays a significant role in social-economic development of countries (Ol'ga, Balabeikira, Dmitriev, & Solodyankina, 2022). It is involved in various development activities, such as healthcare services, education, poverty alleviation, and infrastructure development (Ksenia, Chilkina, & Dorodonova, 2022). It also emphasizes the importance of social responsibility and supports the adaptation of migrants through language courses, temporary housing, and employment assistance (Kahnyuy R. L., 2022). Hence, the Catholic Church's social doctrine provides a framework for fairer and more humane business models, promoting the distribution of profits for the company's growth, assistance to the needy, and investment in education. In countries like Uganda and Kenya, the Church plays a unique role in development, combining its mission of faith with engagement in social and economic issues (Kahnyuy R. L., 2022). Therefore, the relationship between the Catholic Church and social economic development lies in its involvement in development work that is driven by its commitment to human dignity, justice, peace, and integral human development.

Caritas is a nonprofit making organization which was introduced to Uganda and Kabale

specifically to promote moral values and social justice, reflect on the religious principles of love, truth, and compassion to all the people where it is operational. The developmental agenda in the Catholic Church activities through Caritas addresses issues like global interrelations, financial dealings and the exploitation of resources (Benedicto, 2009). Basically the developmental agenda serves as a guide for the Catholic Church's efforts in promoting human development and addressing social, economic, and environmental challenges

According to Anozie (2013), “Economic development refers to the extended period of consistent expansion in a nation’s per capita income. This growth is coupled with significant shifts in the economy’s composition and a continual enhancement in the overall material prosperity of the populace within a region”.

Economic development can as well refer to the process of transforming economies from having limited resources and choices to having greater resources and choices (Fritsh, 2017). It is a multifaceted concept involves structural and institutional changes that enable poor countries and individuals achieve high standard of living. The Key determinants of economic development include economic growth, technological change, improvements in human capital, and the quality of state governance (Fritsh, 2017). Therefore, economic development can be defined as the degree to which an economy has achieved an efficient and just distribution of economic resources since it goes beyond the traditional measure of GDP per capita and incorporates concepts of peace, opportunity-equalization and income distribution.

The Catholic Church is the Christian religious institution that traces its origins to the teachings and ministry of Jesus Christ as presented in the New Testament (Doyle 2011). The New Testament emphasizes the Church as a visible fellowship of believers, where unity is experienced through worship and the exchange of spiritual and material gifts. Doyle argues

that, the Catholic Church is the largest and oldest Christian denomination, known for its enduring presence and ability to adapt to changing times (Doyle 2011). According to the Catholic doctrine, the Catholic Church is a Church that was founded by Jesus Christ about two millennia ago, and the bishops who lead the Church begins with the bishop of Rome who is the pope and are the successors of Christ Jesus twelve apostles (Kahnyuy R. L., 2022).

1.1.1 Historical background

Caritas Kabale is the charitable arm of the Kabale Diocese also called the Social Services Department of the Diocese that aims at supporting the livelihood of the poorest of the poor in the communities it serves through activities and projects implemented in these communities (Hategekimana, 2017). Caritas initiatives in Kabale diocese mostly deal with food security, women's empowerment, support to vulnerable people in communities and livelihoods of the people. For over 30 years Caritas Kabale has been involved in operations and achieving significant success in project implementation in the communities it serves. Caritas is mainly active in villages and has significantly implemented projects in the communities in this region. All the projects are donor funded with progress and implementation reports being developed and submitted to donors from time to time.

Caritas works under three programmes; namely Women Promotion Programme, Sustainable Agriculture Programme and the Coordination Programmes. And in a bid to effectively implement its projects and offer quality services in Kabale Diocese, Caritas collaborates with other partner organizations like Community Connector, United States Agency for International Development (USAID) and International Fertilizer Development Centre (IFDC).

Caritas Kabale adopted sustainable Agriculture Programme in 1997 and it works with two major departments of finance and administration programme and women desk that assist in the

implementation of its projects and activities (Hategekimana, 2017). The activities of Structural Adjustment Programmes through its staff include distribution of free seeds to the farmers in different areas of Kitumba Sub County and sensitize them on how to maintain their crops up to harvest period. Examples of these seeds include sorghum, Irish, maize and vegetable seedlings such as cabbage seedlings and spinach among others. The department also distributes fodder crop seedlings to be used by the farmers in feeding their livestock. These seeds include calliandra tree seeds Sensitization of farmers on modern methods of farming: the SAP staffs also sensitize farmers in deep villages on the modern methods of farming that have been approved out of extensive research. These activities include fertilizer application, farm yard manure application, use of modern farming tools, cheap and reliable irrigation skills among others. The department trains and supports the farmers through doing research on new modern methods of farming that may help the farmers in increasing the crop yields.

Group formation/dynamics: the department also equips farmers with skills of group formation and also helps them in forming groups. These groups are formed on household basis where by the group includes households instead of individual membership. It is in these groups that most activities are conducted through. The department supports them in group registration, objective setup, certification, typing and printing of the constitution.

Family building and group micro savings: the department helps the beneficiaries in building up their families through the knowledge provided to them. The department also helps the beneficiaries in microfinance savings within the formed groups (Hategekimana, 2017). These groups help in savings and lending to the farmers. For example the SILC activity has helped in increasing the social security systems in the groups. It helps the farmers to save thus increasing investments and also helps them in increasing the lending schemes within their organizations.

1.1.2 Conceptual background

The Caritas Kabale advocates for social justice addressing issues such as poverty, inequality, and human rights abuses (Kamaara, 2000). It encourages fair and just policies and challenges structures that contribute to social and economic disparities. It has been involved in the social and economic development in Sub Saharan Africa through their work with the poorest and their presence in the most economically backwards areas of the (Kamaara, 2000). Olarinmoye (2012) refers to religious actors as silent actors in development who provide alternatives to the secular approaches of addressing the socio-economic welfare issues. In order to clearly describe the role of Catholic Church in the promotion of social economic activities in Uganda and sub Saharan Africa, (Okullu, 2003) enunciated that religion has been intervening in helping the less privileged, provide water and sanitation, and also help those in the brink of hunger and death.

In Uganda, the poverty indicators include high rate of mortality, unemployment, high school dropout rates, low productivity in agriculture, and lack of information (Muhumuza, 2007). This has been due to the fact that people use poor methods of farming and also use poor quality seeds for agriculture hence get low yields and income to educate their children and set up other income generating projects. Hategekimana (2017) contends that people lack access to information that would be vital to their lives and livelihoods: information about market prices for the goods they could produce, about health, about the structure and services of public institutions, and about their rights. They lack access to knowledge, clean water as the area is hilly, formal education and skills development that could improve their livelihoods. They often lack access to markets and institutions both governmental and societal that could provide them with needed resources and services. They also lack access to information about income earning

opportunities.

In order to improve the social economic situation of poor households, Caritas partners with other NGOs in setting up income generating projects, skill training, delivery of agricultural inputs, funds and advocacy, promoting community led development, working towards conservation of the beautiful environment and, education, religious services, social or charitable to the community, good health, and provision of clean water through construction of water tanks (Hategekimana, 2017). Coupled to the above, government has also initiated different anti-poverty programs in succession of one another to work with Catholic Church and NGOs in alleviating poverty and enhancement of social economic development of the people.

Caritas Kabale started in 1984 as the social services and economic development Department of Kabale Diocese mandated to improve the livelihoods of the poor, vulnerable, and marginalized persons through programs such as; Sustainable agriculture, environmental conservation and protection (Hategekimana, 2017). It was established as an implementing project meant to enhance the Church activities in different communities and has since then been working under the Catholic Church to strengthen the savings, health, sanitation and education of the people not only in Kabale but Kigezi region. Therefore, Caritas is number one coordinating body for the social-economic development of Uganda episcopal conference in Kabale Diocese. The extension of its services in Kitumba sub county started in 2010 (Caritas Annual Report, 2022). Much as a lot has been done by Caritas like construction of schools, construction of health centers, and extension of soft loans to the people on Kitumba, many Children still don't go to school, people's way dressing is still wanting and most of them are not outgoing. It was against this background that the study focused on the contribution of the Caritas in improving the social-economic development of People of Kitumba sub-county, Kabale District.

The relationship between the contribution of the Catholic Church and why people's lives seem to have not changed was based on people's lack of access to essential services like adequate health care, education and even resistance to change due to cultural and societal attitudes hindered adoption of new ideas and technologies. Some people still have low incomes, poor health, poor housing and are not socially outgoing due to less income. They basically earn for survival (hand to mouth) hence this prevent them from making significant impact on their lives.

1.2 Statement of the problem

While the Catholic Church through Caritas has set out to make contribution to education through many scholarship programs to needy children, support agriculture, improve health through establishment of health centers, promote human rights through sensitization among others (Beinebyabo, 2020), there is little realization in Kitumba sub county as most people have low incomes, poor health standards, their standard of living is still wanting and their social welfare and the social-economic status is still low. It was against this background that this study was conducted to assess the contribution of Catholic Church through Caritas Kabale in the improvement of social welfare among the people of Kitumba Sub County Kabale district.

1.3 General Objective

To examine the Contribution of the Catholic Church in improving people's Social-Economic Development in Kitumba Sub County.

1.4 Specific Objectives

The study was guided by the following objectives:

i. To identify the contributions of the Catholic Church in enhancing people's social-economic development with the help of Caritas Kabale.

ii. To examine the challenges faced by the Catholic Church in enhancing people's social economic development with the help of Caritas Kabale.

iii. To analyze strategies Caritas Kabale can put in place to improve people's social-economic development

1.5 Research Questions

The study was guided by the following research questions:

i. How has the Catholic Church contributed towards people's social-economic development with the help of Caritas Kabale?

ii. What are the challenges facing the Catholic Church to enhance people's social-economic development with the help of Caritas?

iii. What strategies has Caritas Kabale put in place to improve the social-economic development of Kitumba Sub County?

1.6 Scope of the Study

1.6.1 Content Scope

The study focused mainly on the Contribution of the Catholic Church to the Social-economic Development of people of Kitumba Sub County, Kabale District. Specifically, the study considered the Catholic Church to be an independent variable that played a role of improving people's social-economic development as dependent variables. Social-economic development encompasses food security, health services, and quality of water, education, savings, orphans and vulnerable support among others.

Catholic Church was considered for study because the case study was Caritas and since Caritas

is a subset of Catholicism that aids the work of the Catholic Church, it was obligatory to be chosen in Kitumba Sub County.

1.6.2 Geographical Scope

The study was conducted in Kitumba Sub County, Kabale District, South Western Uganda, 406.78 km from Uganda's capital city, Kampala (Alex & Johnson, 2019). Kabale district is composed of two counties of Ndorwa east and Ndorwa west with ten sub counties and two town councils (ryakarimira and Katuna). Apart from Kitumba Sub County, caritas operates Nyamweru, Maziba among others. Kitumba Sub County is divided into 5 parishes that include Bukoora, Bushuro, Bwama Island, Kitumba and Mwendo parishes.

Kitumba Sub County was chosen because People's standard of living was low yet Caritas Kabale was operating many developmental projects in the area to help them improve. Thus, with the many projects being undertaken in the entire Kitumba Sub County, the researcher found out the place very representative for study. This study focused mainly on the Contribution of the Catholic Church to people's Social-economic Development in Kitumba Sub County and considered Caritas catchment areas in Kabale district as the Church implementing project.

1.6.3 Time Scope

The study was about the contributions of the Catholic Church in the social-economic development of the people of Kitumba Sub County Kabale district. It was limited to the period of 12 years (2010-2022) when Caritas catchment was started in the Sub County.

1.7 Significance of the Study

i. This information would help policy makers identify particular strengths for them to

build on in the fight against a common enemy, and weakness to be avoided. But most importantly perhaps, it will bring about a better understanding and appreciation of the work of Caritas in the enhancement of social economic development people.

ii. The findings will help the Catholic Caritas leaders, projects coordinators and the community to assess themselves and to realize that there is the need of improving people's social-economic development especially the poor such that poverty is eradicated through Church developments.

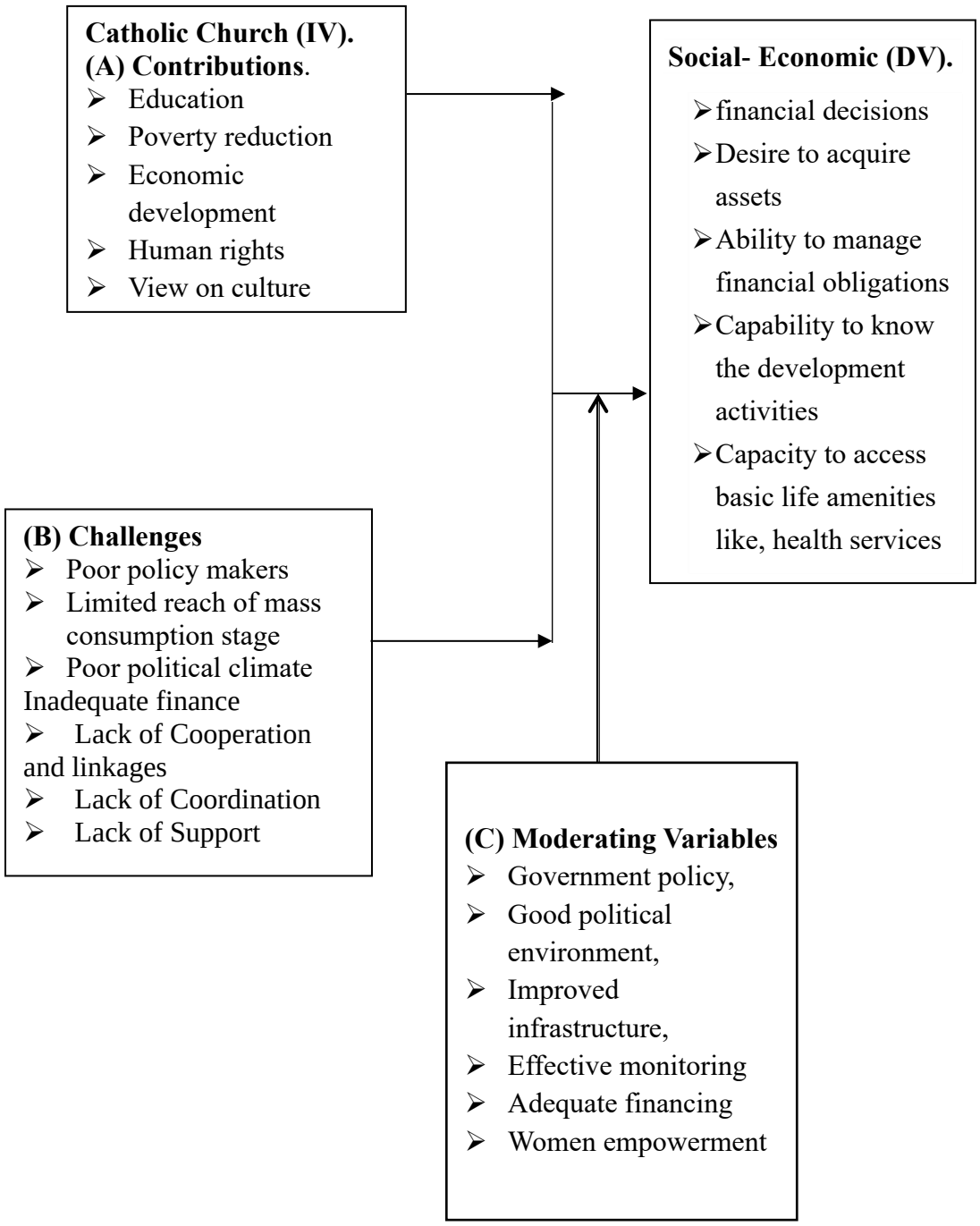
iii. The findings would help to reinforce public-private partnership in the promotion of social-economic development of rural people provided government funds are availed to initiate of projects that enhances the social-economic wellbeing of the people.

iv. Lastly, as it is with all research work, there are always gaps, so to academicians and researchers, the study should help to generate more intensive knowledge for further research.

1.8 Conceptual Framework

A conceptual frame work is structured from a set of ideas that help the researcher to properly identify the problem he/she is looking at, formulate questions and find suitable literature. The researcher has developed the following conceptual framework within which to understand issues pertaining activities of Catholic Church in improving people's social economic development.

Figure 1.1: Summary of the Conceptual frame work



Source: Researcher's formulation (2023).

The conceptual framework above presents the relationship between the contributions of the Catholic Church as an independent variable and people's social-economic development as a dependent variable. It illustrates that the Catholic Church plays a significant role towards the

social-economic development of the society. The contributions of the Church which is an independent variable have been indicated in terms of initiating its projects like Catholic Church which are involved in the education sector, health sector, poverty reduction, economic development and human rights. All these Church roles are meant to influence the social-economic development which is a dependent variable under this study.

The dimensions of social-economic development include capacity to access life amenities such as access to education, access to health services, access to water, human rights awareness, and domestic violence among others.

In a bid to improve the social-economic development of the people, the Catholic Church is being challenged by government policy, lack of support, lack of coordination thus need for moderating variables like favorable government policy, good political climate, infrastructural development, effective monitoring, women empowerment and debt management borrowing.

1.9 Definition of operational terms

Civil society: society considered as a community of citizens linked by common interests and collective activity

Education services: Establishments, whose primary activity is education, including public and private not-for profits that provide instruction and training in a wide variety of subjects

Health service: public service providing medical care to people towards preventing, alleviating caring or healing human illness, physical disability or injury.

Implementation of project: Effecting the project in order to realise the intended output or product

Justice and peace service: effort towards advocacy for promotion of justice, peace and human rights

Catholic Church: is a Church that was founded by Jesus Christ about two millennia ago, and the bishops who lead the Church begins with the bishop of Rome who is the pope and are the successors of Christ Jesus twelve apostles.

Social-Economic Development: Refers to the process of improving the economic, social, and cultural well-being of individuals and communities within a society. It involves efforts to enhance the overall quality of life, increase standard of living, reduce poverty and inequality, and promote sustainable economic growth. It basically refers to how people of Kitumba sub County live relate and interact, how they eat, their dressing code and their general way of living.

Sustainable Development Goals: the United Nations set of 17 Global goals with 169 targets for transformation of the world by 2030

Water services: provision of water for public utilities commercial organizations, community endeavour or by means like boreholes and pipes.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this chapter, we present the literature and studies on the contribution of the Catholic Church in improving social economic development of the people, challenges Catholic Church face in improving social-economic development of people and strategies to improve Catholic Church's (Caritas –Kabale) performance in in improving social-economic development of people

2.1 The Contribution of the Catholic Church to the Social-economic Development

World-wide, the Roman Catholic Church has been recognized as the major non-governmental provider of health and educational services (Kohli, 2019) especially in Africa where much of the missionary work was done alongside education through establishment of schools from Kindergarten to University levels and construction of health Centre (Lueck, 2019). Since 1874, Pope Leo XIII pronounced the Catholic Church as the mistress of educational initiative in the world. This means that right from its inception the Catholic Church's integral evangelical agenda was seen through both spiritual and educational mission (Denig & Dosen, 2009).

In Poland, the Catholic Church seems to be the Church with the greatest political influence on the Christian world (Gawronski, Tworzydło, & Bajorek, 2021). It has achieved most of its goals, including the introduction of religion to schools, and has influenced restrictions on access regarding some conceptual notions (Gawronski, Tworzydło, & Bajorek, 2021). More also, the Catholic Church has broadcasted social life in Poland which has transformed people's everyday life, culture and society hence enabling social inclusion and economic development.

In Bulgaria, the Church played a significant role in many aspects of community life especially

at the onset of the twentieth Century (Sivov, 2008). The Church has since continued to be an effective vehicle in social transformation at a local level (Swart, 2020). A number of religious groups began form their own charitable and educational programs at a limited scale with the help from international and national businesses (Giacomin & Joneans, 2021). This initiative was geared towards fulfillment of local people's needs where they indicated that the Churches had resorted to providing them with the necessary incentives that larger communities deserved hence creation of local support networks (Sivov, 2008).

In Zambia, the Catholic Church contributed to country's political development directly and indirectly through the provision of education, health and pastoral services. It also provided education since the arrival of Missionaries (Mwale, 2013). Initially these were village schools and they later transformed into primary, secondary and tertiary schools (Mwale, 2013). The people were also offered skills training where they learnt carpentry, brick making. This has greatly impacted of the social- economic development of the people in Zambia. Indeed the Catholic Church has made tremendous contributions towards educational development in "Africa and the global South" which has been laudably acclaimed as facilitating personal and cooperate development of the people (Modise, 2018). In this way, the Church is a popular stakeholder in the quest for educational development which culminates in both social and economic development.

A study by Nwekeaku (2021) in Nigeria examining the impact of the Catholic Archdiocese of Abuja to community development in Federal Capital Territory found out that the government alone cannot toy with the issue of poverty reduction hence the Catholic Church has played a role in ensuring equitable quality education and healthy lives and has promoted a well-being for

all at all ages both young and old. This clearly rhymes with what is happening in Kabale district through Caritas Kabale (Nwekeaku & Christopher, 2021)

According Kariuki (2018) in Kenya the Catholic Church partner with other Churches like African Inland Church and Anglican Church to help the orphans as well as create awareness on HIV/AIDS and support those suffering from this deadly disease. They too pay fees for struggling children where the Church organizes fundraising projects and funds raised are used to pay fees for the orphans and struggling students. More also, the Church in Mai Mahiu in Kenya help to empower the community with necessary knowledge and skills to adapt to the global changes (Kariuki, 2018).

In respect to the advancement of the educational dimension, Emejulu, (2018) states that for a long period of time the Church has endeavoured to put up high quality educational facilities both health care and other pastoral services that have led to impressive accomplishments that have enabled personal and corporate human development. It is also believed that right from the coming of Christianity, the Church in Africa has at a great cost established many schools alongside religious houses, Cathedrals and parishes (Crowder, 2013). But according to Hategek'Imaana (2017), the Church has limited resources to cater for people's ever increasing needs thus need to study why this hiccup.

In developed and developing countries, social-economic development is essentially a provision of the government basically from tax collection while informal social groups, religious groups, and inter-governmental organizations participate at a lesser extent through charities, (Hategekimana, 2017). Klausli (2021) contends that the Church has been recognized to have played a commendable work towards improvement of social conditions that have been beneficial to the entire community. Through scriptures (Proverbs, 19:17), the Church is

mandated to serve the poor. Dreyer (2006) indicated that, the Church has had a clear understanding that among the hindrances in the stimulation of development, people's background and culture play a big role. Thus, Churches have been trying to shape the communities where they are located (Dupree, 2020). The Catholic Church through Caritas Kabale has too been involved in similar projects in order to improve people's social economic development in Kitumba sub County. Gleason (2017) attests that many social institutions like hospitals, schools and homes for the elderly seem to get their support from Churches which gives it special recognition in the provision of social services in many countries in the whole world.

Under Kabale diocese, many and different projects are being implemented through different implementing projects through which coordinators visit each parish and empower the community in different sectors including health, education among others while reporting to the Church in most cases when there is childcare facility being operated or an education institution (Backhaus et al., 2017). In the social-economic development of any country the Catholic Church has greatly participated both morally and in the economic impetus (Penet, 2008). In Kabale district, the Church inculcates morals among the local people (Musemakweri, 2007).

Gruber (2005) suggests that if the Church is to lead to improved social-economic development in any country it has to greatly concentrate on businesses that breed to economic establishments. In order for this to be achieved, the Church must strive to keep in a better position as an organized body at the grass root such that it can easily acquire land and build trusted entities that offer employment opportunities to people. Similarly, the Catholic Church in Kabale district was engaged in developmental ventures that among others include construction of cost-effective but decent homes, guest houses, recreational facilities health institutions and

other income generating facilities. Though these are more of charitable, there is need to create more sustainable projects that can make communities self-reliant.

These developmental endeavours may lead to the transformation of local people and the entire community (Tam, 2021). Similarly, Gruber (2005) contends that when such developmental projects are established in poverty-stricken areas, the standard of living increases hence attracting new inhabitants and emergency of new businesses together with better-paid jobs which leads to improved social-economic statuses of the people.

In history, most theologians and religious practitioners have always tried to reflect on poverty through events like medical, education and community support (Lusk & Corbett, 2021) and these are also being done by Catholic Church in Kabale district to reduce on poverty and poor health among the community members as a way of enhancing their social-economic development.

Modise (2018) argues that in order for the Church to lead towards improved Social-economic development, it should as well get involved in the transformation of the community through instructional empowerment of the community as a whole. For it to address and eventually avert the social-economic challenges faced by communities, the Catholic Church can organize workshops, conferences and seminars and through them people can be empowered hence improve on their social- economic wellbeing. Similarly, Strauss (2013) suggests,

> "to empower is to offer the appropriate resources for the poor in society to champion their well-being".

For example creation of small scale businesses unwraps chances for social-economic independence. This enables private entrepreneurs to open up business opportunities for self-development (Strauss, 2013). The Catholic Church of Kabale diocese has organised programs that are meant to extend credit to its society members as a way of improving their social-economic development.

According to Boesen & Miiro, (2004) increased prevalence of poverty emanates from increased population growth regardless of the already existing population densities that has led to land fragmentation and constantly tilling the land leading to limited agricultural production and food insecurity. This has thus prompted the Catholic Church to come up with mitigating factors to back the already existing measurers that were introduced during the colonial period aimed at modernizing and commercializing agriculture leading to economic development (Raoof, 2019).

The cardinal principle of Catholic Social teaching is the preferential option for the poor, promoting the understanding that genuine development efforts should target and uplift the condition of the poor (Nwekeaku & Christopher, 2021). In Economic justice for all, it is upheld that “the need of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits” If the dignity of work is to be protected, then the basic rights of workers must be respected (Nwekeaku & Christopher, 2021). There is a trend in Catholic thought to interrogate political and economic structures in relation to their treatment of the vulnerable poor or their inability altogether to do away with the problem of poverty.

However, irrespective of the Church’s effort in provision of these services in Kabale District, many young boys and girls drop out of school with no or limited skills and are thus unable to cater for the needs of their families and as such being stricken by poverty, high mortality rates, unemployment, domestic violence, teenage mothers. This thus forced Catholic Church to

intervene such that these people's standard of living can be improved. This is being done through many implementing projects done by Kabale Diocese.

2.2 The Challenges Facing Catholic Church to enhance the Social-economic Development

According to Hategekimana, (2017) the greatest challenge facing Catholic Church in enhancing economic development is the creation of an environment for cooperation since the government itself has not created a positive and conducive environment that can lead to poverty reduction.

In order for the Catholic Church to effectively implement the social activities for the development of communities, it needs an economy that offers stable services such as good roads, better health services and good schools. Similarly, in Uganda, the Catholic Church is facing the challenge of poor infrastructures like roads which connect to the so called hard to reach areas which at times impend its activities (Hategekimana 2017).

Globally, poverty is an alarming issue and predominantly in Africa where majority of the people live in poor conditions (Appau & Mabefam, 2020). The Catholic Church and religious people are much concerned about poor people and as such do immense acts in restoring their hope the way they provide spiritual satisfaction (Epstein, 2021).

In Kabale district, most rural communities are faced by poverty, inadequate food, scarcity, unemployment and poor infrastructure (Olalekan, 2014). Kariuki (2018) argues that developing social facilities like roads, schools, clinics and hospitals while targeting rural communities can be of great importance to the disadvantaged people thus minimizing on geographical inequality. This means that if poverty is to be eradicated, unified programmes targeting the poor have to be put in place and be made more effective (Sakwa, 2008).

Gender Inequality: The Catholic Church has been criticized for its treatment of women including limited leadership opportunities and a restrictive approach to reproductive rights (Lewis, 2019). These issues can impede the Church's ability to bring about gender balance and social-economic development. Just as the Church has been weak and responsible in justifying the institutional and social denials of women's rights on misinterpreted scriptures, our African culture and some of its disgusting provisions and traditions have also been accused by gender rights activists for having oppressed African women with exploitative customary mores and traditions (Casimir, Matthew C. Chukwuelobe, & Ugw, 2014). While women in Africa looked up to the Church as saviour that will liberate and restore their tradition-denied human rights and opportunities for human development, the Church supported the ancient and modern bearers of the culture to sustain a gender structure that preserved inequality and injustices against women (Casimir, Matthew C. Chukwuelobe, & Ugw, 2014).

The distinction between sex and gender is critical to understanding the challenges of achieving gender equality in Africa. Sex is a biological function that comes with functional attributes and values that form feministic or masculinity. On the other hand, gender is a socio-cultural, politic, economic constructs made by society that define the roles, responsibilities and general societal expectations for both men and women (Casimir, Matthew C. Chukwuelobe, & Ugw, 2014). In Africa, oppressive, cultural and socio-economic practices coupled with theological misinterpretation of some Biblical verses have been selectively quoted to support the belief and practice of male superiority and female inferiority, for example Ephesians 5: 21-33 and Colossians 3: 18. Therefore, discrimination and injustices against women in Africa rested upon inadequate and false misinterpretation of biblical passages. In African societies, the traditional gender roles are usually maintained by a system of patriarchy which sees men as pre-eminent

human beings and women as secondary whose roles are meant to complement those of men (Casimir, Matthew C. Chukwuelobe, & Ugw, 2014). This complementing element perceives women to be living for men but not as human beings in their own right. The Catholic Church should come up and fight against such undermining practice and defend women's rights.

Another problem challenging the Catholic Church is Divorce. It's a word marked by sadness, pain, and broken dreams. It signals the bitter end of a relationship that was supposed to last a lifetime—one that began with the words, "What God has joined together, let no man separate" (Dewi 2017). Divorce is a very common vice in society and the Church is not immune to its affects. Many Christians pursue divorce and probably many are known to Church leaders. It is the Church's desire to help each married couple to experience God's blessing upon their life and it is its ministry to teach what the Bible says about marriage and divorce. However, it is unfortunate that even for the most troubled couples; the warning signs can be difficult to spot. Married people pretend to be okay and often look like they are happily married hence Church leaders cannot be in position to help them until they separate and consequently divorce. And it becomes hard for the Church Leaders to help them out.

Globally one-quarter to one-third of all families are headed by single mothers (Paul, 2021). In 1998 United States had the highest percentage of single-parent families (34%) among developed countries, followed by Canada (22%), Australia (20%), and Denmark (19%). In developing countries, divorce, desertion, death, and imprisonment result into single-parent families which primarily are headed by women (Paul, 2021). According to Paul (2021) a single parent family is a nuclear family where one or more children are nurtured by either a father or a mother. Such a family is often referred to as father or mother headed family.

In Africa when single parenthood is as a result of the death of one parent especially when it is the husband who dies at an early age, it is viewed as a curse attributed to ill luck and witchcraft. However the existence of single parenthood was uncommon because she would be married off to the brother of the deceased (Paul, 2021). Nowadays, it is a fast growing pattern and it comes with big financial burden that often drives the individuals into street hawking, armed robbery and their children in turn engage in prostitution just for survival and this poses a big challenge to the contemporary society. The social stigma, financial hardship, shame and mockery single parents go through call for attention (Paul, 2021). This then needs to be attended to but it is unfortunate that even the Catholic Church which is expected to provide support to this set of people also fail in their responsibilities. However, Church leaders should bear in mind that God is very clear in His concern and love for the single parent and their children. Community should not dare to ignore God's great concern by failing to convey His love for and our love for such a large segment of the community. From the very first book of the Bible (story about Hagar and her son Ishmael, Gen 21:1-20) and throughout Scripture, God shows His concern for the single parent. To fail to minister to this significant population is to ignore what James 1:27 says as true religion - caring for the widows and orphans. The Church which ignores the single parent ignores Jesus because of the potential destructive effects on children of single parent families.

In traditional Africa, women who were not legally married because of failure to pay bride wealth faced a lot of domestic violence for they were being under looked and were always insecure and risked being divorced (Koya, 2010). Worse still, women whose husbands paid a lot of bride wealth faced a lot of domestic violence in the name of being purchased objects via bride wealth and thus had to be treated the way the property owner (husband) desired. Children

born in such violent families grew up with guilt and neglect and some end up as street boys and girls who prone to sexual harassment hence production of unwanted children culminating to single parenthood and its consequences.

According (Koya, 2010) the Catholic Church has done very little in relation to the practice of caring for widows. Many challenges like administrative weakness, poverty, limited funds and lack of visionary leaders have incapacitated the Catholic Church not to support the widows effectively and if the Church desires to fulfill its mandate of caring for all, such challenges must be adequately addressed. There are biblical passages that encourage widow care, they include Mal.3:5 which state that those who oppress widows do not fear the almighty God. Thus those who care for them are promised God's blessings (Jer.7:5-7).

Teenage pregnancy is a global reproductive health problem that affects teenagers, families, and communities, both in developed and developing countries (Pueyo, 2022). According to the World Health Organization, in 2014 adolescent pregnancy and subsequent childbirth to girls under 18 years old continues to be a major global public health concern, affecting more than 16 million girls and young women worldwide. Teenage pregnancy has become a complex issue as well as a public health problem and a socio-economic challenge to society (Pueyo, 2022). Similarly, Sedgh (2015) relate it with adverse psychosocial, socio-economic, and health outcomes.

Gallhager (1999) argue that teenage pregnancy in the UK was both a cause and consequence of social exclusion which has bred to negative attitude toward relationships with men and at times lead to divorce if they dared getting married. In most cases women who become pregnant at an early age are likely to attain low levels of education and are likely to produce underweight

children who will later have developmental and behavioral difficulties.

Mpetshwa (2000) argues that teenage mothers normally experienced ill treatment by family members especially from their parents and they feel isolated and rejected which may result in severe psychological conditions like depression. This is no different from what is happening in Kitumba Sub County. In this modern world children are exposed to television and modern technology devices which have accelerated unfortunate behavior where children are exposed to sexual acts and in return, they tend to imitate what they watch and listen to hence end up getting early pregnancies a vice that needs to be addressed by both civil, political and Church leaders.

Widows are confronted with the problem of seizure of their diseased husband's property (Philip, Mojola, Joshua, & Mary, 2015). They experience frustrating, degrading and dehumanizing crisis. As soon the husband dies some relatives carry every valuable property and the widow and her children are left with clothes and a few things considered not useful. Sometimes the widow and her children may be kicked out of the house. The assets the husband and wife struggled to acquire, when the man eventually dies, are grabbed by the greedy and heartless family members (Philip, Mojola, Joshua, & Mary, 2015). Although this has been happening for a long time the Catholic Church either knowingly or unknowingly has not done much to help the widows.

According to Sakwa (2008), since independence most Christian religious operations have been limited by poverty and such complications come up as a consequence of what Christian religion ought to provide to the people in form of social services (Sakwa, 2008). In Uganda, the Catholic Church is still challenged by poor economy in which poverty, price increases,

joblessness, economic uncertainties are still on the rise especially in Kigezi region and greatly impact on the country's level of social-economic development (Backhaus, Chaloupek, & Frambach, 2017).

Another challenge hindering the Catholic Church from progressing to attain certain desired goals is the unfavourable political climate (Mujaju, 1976). This has put the Catholic Church in problems like high crime rate and wrangles to help the needy at local scale which affects social-economic development. In some contexts, political leaders decide to co-opt the Church's programs or restrict its activities, which can limit its effectiveness as a development actor (Eisenstadt & Roniger, 2014). In addition, some of the government and Church officials tend to be corrupt, their involvement in instabilities and chaos keeps the country in underdevelopment hence low levels of social-economic growth (Ogundu, 2021).

Political factors sometimes threaten the Church's fight against diseases. For example, President Robert Mugabe of Zimbabwe in August 2005 dismissed non-governmental organization that was taking relief food, medication and education arguing that they were being used as "conduits of foreign interference" in his country. And a more controlling law was introduced to regulate these organizations (Karanja, 2005).

In unusual circumstances where the usual political situations are sabotaged by unfair laws and holding of democratic processes, the Church is mandated to come up with its political prophecy and restore justice (Delgado, 2021) that is what Biblical prophets would do but the Catholic Church has been criticized for its involvement in politics, which can lead to abuses leading to separation of the Church and state which undermines democratic processes (Radić, 2014). However, that's not the principal task of the Church meaning when such political situation normalise and democratic processes are restored, the Church should retreat to its mission of

teaching the biblical doctrine and allow political parties to proceed (Hughes, 2015). The Church should do holistic mission of treating both body and soul and need not to fear critiquing political mishaps in any country (Martell, 2020).

According to Amaraegbu (2021) as the Catholic Church tries to improve on the social-economic development of communities it is again being hindered by limited resources. The Catholic Church, like many other organizations, operates on limited resources this hinders the Catholic Church from implementing development programs and provides social services in a sustained and impactful way. In Uganda, a study by Okech, (2016) in northern Uganda revealed that the Church has also faced several challenges, including limited finances, political instability, and corruption and this too happens in Kitumba Sub County, Kabale district. In Kitumba Sub County people's capital base is very low yet they must live hence their survival is too meagre and the standard of living is poor. That's why Catholic Church extended its services to the area but still its goal is not yet achieved and the study is geared to assess why this is so and what can be done to improve on it.

Limited Focus on Structural Issues: While the Catholic Church provides many social services and charitable works, some critics argue that it has failed to address root causes of poverty and inequality, such as structural economic and political systems (Donnelly, 2009).

Lack of Transparency and Accountability: Like any large institution, the Catholic Church has faced accusations of financial mismanagement, corruption, and a lack of transparency and accountability in its operations and governance (Fittipaldi, 2015).

Limited Capacity: The Catholic Church operates in a variety of contexts and may lack the capacity to effectively address complex development challenges. This can include limited technical expertise or experience working with marginalized communities (O'Callaghan,

2017). So this study tried to investigate challenges that hinder development and try to devise ways and means how to curb them down.

2.3 Measures to the Challenges Facing Catholic Church in Enhancing the Social-economic Development

Government has the mandate to regulate economic growth and development especially in policy formulation. This can be done in such way that whatever policy made in the country does not disadvantage the country especially in social-economic development. For example, government should set up a neutral committee that is mandated to oversee the implementation of social-economic policies (Krueger, 2002) such that the activities started by the Catholic Church through Caritas Kabale in Kitumba Sub County do accordingly in order to improve on the social-economic development of the people in Kabale District should do likewise.

According to (Hategekimana, 2017), when there are good political and religious ties amidst better educational levels and community care and high-level campaigning, incidences of infectious diseases would reduce thus providing a holistic care to the community. And when this is done there would be low levels of mortality and people's standards of living increases. Thus, in order for the Catholic Church to improve the social-economic development of the people in Kitumba Sub County, it should not work in isolation of government such that the set policies align with the Church's activities.

Lewis, (2017) argues that cultural practices surrounding the Catholic Church are repugnant and detrimental to address if the Church does not encourage adult education whereby even those who dropped out of school can benefit. This can lead to social-economic development which is usually affected by cultural practices that tend to retard development among the people. Such practices include child marriage especially among girls who end up dropping out of school

hence lack the skills to lift their families from poverty. Kitumba Sub County is not any different; many young girls have dropped out of school in the name of bringing cows to their parents and decide to have early marriages having limited or no skills to help them develop their families. Thus, the Catholic Church is trying to minimize on this challenge through different implementing organizations. However, it is still far from realization for people are still stuck to their cultural norms.

Financial knowledge and skills are a foundation of Catholic Church in order to bring hope to women such that they build strong families hence reducing on poverty rate; sighting that if women are given an additional year of study in school can lead to 20% in income; and 50% of children born to educated mothers are expected live passed the age of 5 years (Calderón & Zeufack, 2020). Caritas should improve on financial skills and women empowerment in Kitumba Sub County, Kabale district (Quagrainie et al., 2018).

Most firms established by the Catholic Church borrow money to finance most of their short-term and long-term investments in order to increase production (Calderón & Zeufack, 2020). Like any other borrowers, Churches pay commitment fee such that they are allowed to draw money from financial institutions at a short notice, (Calderón et al., 2020). Thus, in order for the Catholic Church to meet its intended objectives has to also utilize banking institutions and be debuted to finance their projects.

All in all, despite the Catholic Church's longstanding commitment to social and economic development through institutions like Caritas Kabale, there remain persistent gaps in its contributions to these efforts. These gaps include persistent gender inequality within the Church, potential political interference, a limited focus on addressing structural issues, and concerns about transparency and accountability in its operations. These challenges can limit the

Church's ability to promote equitable and sustainable development, and raise questions about its effectiveness as a development actor. Therefore, conducting this study help to bridge the following gaps;

Gender Inequality: Regardless of the Catholic Church's efforts to promote gender equality, there remain persistent gender gaps in its leadership and teachings, as well as challenges to women's rights within the Church. For instance, the Catholic Church's stand on family planning, reproductive health and abortion can limit women's access to healthcare and their ability to make decisions about their own bodies (Calkin, 2020).

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section entails the study design and methodologies which were used during the study: The study area, research design, target population, sampled populace, sample size and selection. It also examined data collection tools, specimen techniques and processes, pre-testing gadgets, methods and measures for data collection and analysis.

3.1 Research Design

This study used a case study design because a case study design excels at bringing the researcher to an easy understanding of issues or object and can extend experience or add strength to what is already known through previous research. This study is qualitative in its design. The qualitative approach was used to understand the meaning of the various experiences shared by respondents. It was used to explain the events and describe findings using interviews, focus group discussions, observation and documentary review.

3.2 Study Area

The study was conducted from Kitumba Sub County which is found in Ndorwa County, Kabale District south western Uganda. It has five parishes of Bukora, Bushuro, Bwama Islands, Kitumba and Mwendo. The sub county was chosen because it is one of the catchment areas of Catholic Church where the Catholic Church has tried to improve people's livelihoods by extending financial assistance to the people, among other things through Caritas Kabale. Due to the many projects that Caritas is doing in Kitumba Sub County, that is why the area was chosen.

3.3 Study Population and Sample Size

3.3.1 Population

A population refers to the body or number of residents in a place belonging to a particular social, cultural, social-economic, ethics or racial subgroups (Creswell, 2017). A research population is a full set of cases from which a sample is taken. The target population was 230 comprising of beneficiaries, field staff and executive director of Catholic Church Diocese, Parish Priest, diocesan financial controller, Sub County leaders and councilors.

3.3.2 Sample size

Out of 230 populations, a group of **100** respondents was randomly selected from the field, each member from the population of Caritas beneficiaries had an equal chance of being included.

Purposive sampling was further used to select key informants. Purposive sampling was used because it helps in selecting respondents with relevant data. They were; field staff (11) executive director Caritas (1), Diocesan Financial Controller (1), parish priest (1) and parish project coordinators (6) in Kabale District. The researcher did this in order to acquire first-hand information from respondents she believed to be more conversant and knowledgeable about the area of the study.

3.4 Sampling Techniques and Procedure

Sampling techniques are methods of selecting samples from the population. Sampling allows an exhaustive study of items in the populace; it is also cost-effective in regard to time, cost and effort to collect data from a sample than the whole populace. The researcher employed two sampling techniques namely; simple random sampling purposive sampling technique to determine the appropriate and eligible study participants. According to (Korstjens & Moser,

2017), a sampling technique refers to the method by which the researcher selects representative elements/ subjects from the population.

3.4.1 Simple Random Sampling

This is a technique where all respondents have equal chances of being included in a sample. In this method, each member or item from the population of beneficiaries of Catholic Church was assigned a unique number. The numbers were then thoroughly mixed in a box and shaken. Then, without looking, the researcher picked until a sample of 80 beneficiaries was reached. Only the population members that were assigned that number were included in the sample

3.4.2 Purposive Sampling Technique

In selection of key informants and respondents that have some technical knowledge on the phenomena under investigation, the researcher used purposive sampling to select eleven field staff of Catholic Church Diocese Kitumba Project, one executive director of Caritas, one Parish Priest and one diocesan financial controller and six Caritas coordinators as shown in the above table. Respondents were handpicked based on their knowledge about the study. Purposive sampling was used because it helps in selecting respondents with relevant data.

3.5 Data Collection Methods

According to Harrell & Bradley (2009), data collection is the general strategies or a plan of work that has to be followed in gathering information. The study employed interviews, and questionnaire as discussed below.

3.5.1 Interview Method

An interview is defined as verbal communication between a person-to-person in which an interviewer asks the other questions intended to stimulate information or opinions (Griffee,

2005; Mukumbang *et al*., 2020). The researcher used face to face interview method as recommended by Sekaran (2003) and Barifaijo et al. (2010) to gather in-depth data through direct verbal interaction. The interviews were conducted with sub-county leaders and councillors. Interviews were used because they help the researcher in getting first-hand information, clarify the questions by using the appropriate language, clear doubts, and establish rapport and probe more information from the respondents.

3.5.2 Questionnaire Method

A questionnaire is defined as an tool that collects data over a large sample (Griffee, 2005). A questionnaire method is survey method that utilizes a standardized set or list of questions given to individuals, the results of which can be consistently compared and contrasted. Structured and self -administered questionnaires were used to collect primary data in order to control of the scope of responses within the objectives and research questions of the study. The questionnaires were designed and administered to the staff of Caritas Kabale during data collection.

3.5.3 Focused Group discussion

Focus group discussion is a research technique that collects information through group interaction on a topic designed by a researcher. In the Focus Group Discussions (FGDs), groups of ten participants were formed and the researcher guided the discussion using open-ended questions. The beneficiaries were selected purposively to participate in the discussion. With the researcher acting as a moderator, three discussions were conducted. This enabled the researcher to gather general views, emotions, feelings, perceptions and beliefs of beneficiaries about the contribution of Catholic Church in social economic development in Kitumba Sub County.

3.5.4 Documentary Analysis

Available documents and reports such as textbooks, journals; internet and policy papers about the study were visited and reviewed in order to get secondary data. This helped to obtain background information of the linkages between the Catholic Church (Independent Variable) and people's social- economic development (Dependent Variable). Documentary review was used to help the researcher fully understand the issues about the topic.

3.6 Data Collection Instruments/Tools

Research tools are defined as materials, objects, and resources that help to use the research methods. The tools that were applied included the following; a questionnaire and interview guide, (Cohen, 2007) as described below.

3.6.1 Questionnaires guide

The researcher used questionnaires in collecting data for the study. Structured and self - administered questionnaire were used to collect primary data in order to ensure organized procedures and control of the scope of responses within the objectives and research questions of the study. The questionnaires were designed and administered to the staff of Caritas Kabale Diocese during data collection.

3.6.2 Interview Guide

The interview guide is a research instrument that contains a list of questions the researcher asks the participants during the interview in order to obtain first-hand information about a phenomenon. The data in this case were collected from some beneficiaries and sub-county leaders. Interviews were used because they were simple and first-hand information was obtained.

3.6.3 Focus Group Discussion Guide

During the discussion, focus group discussion was used by the researcher to gather data from Caritas beneficiaries and this guide helped to put the discussion on track. Beneficiaries were gathered in one place by the researcher and using focus group discussion guide, one FGD was conducted with a group of 15 beneficiaries, questions were asked and responses from respondents were recorded. Beneficiaries to participate in the study were purposively selected in order to capture information based on respondents' independent opinion and perceptions regarding the subject matter during focus group discussions.

3.6.4 Documentary Guide

Available documents and reports about the study were visited by the researcher as a source of secondary data in order to obtain background information of the linkages between the Catholic Church and People's social economic development. Documentary guide was used by the researcher to help him fully understand the issues about the topic. This was done through reviewing of policy papers, internet, textbooks, journals and so forth.

3.7 Data Collection Procedure

The researcher first obtained an introductory letter from the head of graduate studies at Kyambogo University after successfully defending the proposal and this letter was meant to introduce the researcher to Catholic Church Diocese Kitumba Project where the research was carried out. The main purpose was to request for permission to do the research and to link the researcher with beneficiaries.

3.8 Data Processing, Analysis and Presentation

This study was basically a qualitative research and the process of data analysis involved several

stages. The completed questionnaires were edited for completeness and consistency, checked for errors and omissions and then coded. The data that was collected was processed and analyzed using computer programmes. Microsoft Word and Excel were used by the researcher in drawing tables so as to clearly present the findings. Data was presented in terms of percentage so as to show the weight of the responses compared to the number of respondents.

3.9 Validity and Reliability of the Instruments

Validity is a measure or the extent to which a score truthfully represents a concept. Reliability represents also how precise a measure is in that the different attempt at measuring the same thing converges on the point. According to classical test theory reliability means the measure of consistency in producing similar results on different comparable occasions. A measure is reliable when different attempts at measuring something converge on the same result when a measuring process provides reproducible results, the measuring instrument is reliable.

The data collection instruments, i.e. questionnaires were tested for their validity and reliability. By validity, the best indicators or questions after a critical examination of a range of possible indicators were chosen to measure the concept or subject matter which was perception or attitude of respondents with regards to the study. This was made possible after the pre-test. On the other hand to satisfy the need for reliability, indicators were analyzed to see the degree of consistency in measuring the concept at hand. To this end, ambiguity in wording and unclear questions on chosen indicators were removed or corrected subsequently.

3.10 Ethical Considerations

As a research requirement, the researcher obtained an introductory letter from the Directorate of Graduate Studies at Kyambogo University which was presented to the supervisor who guided the researcher in writing a proposal and finally a dissertation. Then after, a letter was

written to introduce the researcher to the Catholic Church where the study was conducted. Confidentiality was assured to the participants. They were informed that the research was purely academic purposes.

CHAPTER FOUR

ANALYSIS, PRESENTATION AND INTERPRETATION RESULTS

4.0 Introduction

This chapter presents the analysis of the data collected from the field in accordance with the research objectives, design and methodology laid out in the previous chapter. Data is presented in tables as frequency and percentages for descriptive data. Mean scores and standard deviation have been used to present data on the specific objectives as a way of interpreting the significance of variables. The main purpose of the study was to examine the Contribution of the Catholic Church in improving people's Social-Economic Development in Kitumba Sub County with reference from Catholic Church.

4.1 Social- Economic Characteristics of the Respondents

The description and analysis in this report were based on the study questionnaires, interviews, observation and focus group discussion guide. A sample of 80 respondents was used as the sample size to answer a series of research questions. The researcher administered 80 questionnaires and only 65 questionnaires were returned to the researcher which indicated a response rate of 82 percent.

4.2 Demographic characteristics of respondents

Demographic data of participants in research is vital because it gives data on participants which is necessary in determining if the participants in the study vary in their approaches in regard to the topic under study (Kothari, 2017). The study investigated the gender, marital status, occupation, age group, education and religion of the respondents in order to find out which category was more informed about the study and whether these categories held the same views

about the topic as presented in the table below;

Table 1: Showing the Bio-Data of study respondents

Response		Frequency	Percentage
Gender	Male	44	55
	Female	36	45
Marital status	Married	67	83.75
	Single	13	16.25
Age group	18-25	19	23.7
	26-35	20	25
	36-45	17	21.25
	56-55	19	23.75
	56-65	3	3.75
Occupation	Civil servant	3	3.75
	Self employed	34	42.5
	Unemployed	17	21.25
	Community farmers	27	33.75
Education level	Never studied	8	10
	Completed primary	15	18.75
	Completed secondary	29	36.25
	Certificate	10	12.5
	Diploma	9	11.25
	Bachelor's degree	5	6.25
	Masters	2	2.5
Religion	Roman Catholic	68	85
	Protestant	6	7.5
	Muslim	3	3.75
	SDA	3	3.75
Total		100	100

Source: Field Data, 2023

Table above presents results about the age group of the study participants showed that 25.9% of them were aged between 26-35 years, 23.7% respondents were aged between 18-25 years, 23.75% of the them were in the age bracket of 56-55 years, 23.75% of respondents were in the age bracket of 36-45 years while the rest 3.75% of respondents were in the age bracket of 56-65 years. As observed, the age bracket of 26-35 and the age bracket of 18-25 years were more involved in the activities of the Catholic Church implemented in Kitumba Sub County. This is a productive age bracket that is dominated by energetic youth that could easily manage activities such as food security, water harvesting among others.

Results about the occupation of the study respondents indicated that 42.5% of the study respondents were self-employed, 33.75% of respondents were community farmers, 21.27% of respondents were unemployed and the remaining 3.75% respondents were civil servants. Most of the field respondents who are involved in the Catholic Church activities towards people's social-economic development were more engaged in self-employment activities such as selling agricultural produce, animals, charcoal burning among others.

In addition, the education level of respondents was considered and results showed that 36.25% of respondents had completed secondary level of education, 15% of the study respondents had completed primary education, 18.75% of respondents had completed certificate level of education, 12.5% of respondents had gotten a diploma level, 10% respondents had not studied, 6.25% of respondents had completed bachelor's degree and the remaining 2.5 % respondents had attained masters level as their highest education level. Respondents that had completed secondary level dominated in the study an implication that they were able to interpreted and understand the Catholic projects aimed at their social-economic development.

Finally, results about the religion of respondents revealed that 85% of respondents were Roman Catholics followed by 7.5% respondents that were Protestants, 3.75% respondents were Muslims and the remaining 3.75% were SDA (Seventh Day Adventists). Generally, though all religions benefited from the Catholic projects implemented in Kitumba Sub County, Roman Catholics participated more compared to other religions.

4.3 How the Catholic Church has contributed towards social-economic development of people.

The following table shows people's responses how that Catholic Church has contributed to the social economic development of the People of Kitumba Sub County.

Table 2: Showing how the Catholic Church has contributed towards social-economic development of people

	Mean	Std. Deviation	Kurtosis	
	Statistic	Statistic	Statistic	Std. Error
The Catholic Church can preach the gospel of Christ by providing for human needs such as food	4.50	.543	-.995	.272
The Catholic Church is involved in many charity organizations in this area	4.29	.455	-1.149	.272
Catholic Church has minimized the gap between the rich and the poor in this area	4.44	.584	-.690	.272
The Catholic Church has been involved in conflict resolution by organizing counseling sessions	4.57	.538	-.676	.272
The Catholic Church has set systems that help to fight corruption in Catholic Church	4.61	.609	4.973	.272
Human rights of the young ones and old ones have been ensured by the Catholic Church	4.50	.501	-2.012	.272
The Catholic Church is also involved in health and sanitation of our community	4.10	.734	9.590	.272

Source: Field Data, 2023

The above table presents responses about how the Catholic Church has contributed towards people's social-economic development.

Findings indicate that the Caritas was further involved in conflict resolution by organizing counseling sessions where we are recommended to forgive each other with mean scores of M=4.57, SD=0.538). This implies that as a way of ensuring social-economic development, Caritas Kabale engaged in eliminating conflicts among families in Kitumba Sub County.

The study tool items that scored with agree responses included; human rights of the young ones and old ones have been ensured by the Catholic Church (M=4.50, SD=0.501) and The Catholic Church can preach the gospel of Christ by providing for human needs such as food (M=4.50, SD=0.543). Under these items, respondents agreed, an implication that as a contribution to the social-economic development of people the Catholic Church was involved in promoting human rights of young ones such as ensuring education for the young ones through supporting orphans and the vulnerable groups as well as providing food security to the community.

The study tool items that less scored but on agree responses included; involving in health and sanitation (M=4.10, SD=0.734), involvement in charity organizations (M=4.29, SD=0.455) and bridging the gap between the rich and the poor (M=4.44, SD=0.584).

Generally the results indicates that all responses were on strongly agree response and agree response concerning the contributions of the Catholic Church in social-economic development of people of Kitumba Sub County through the promotion of human rights, fighting corruption, elimination of conflicts, ensuring food security among others.

Results from the interviews were not different from these as indicated below;

In support, one respondent said that, the Church has traditionally been a source of moral and ethical guidance for its followers. By promoting principles of honesty, integrity, and

compassion, the Catholic Church has contributed to the development of a more responsible and socially conscious citizenry through conflict resolution, guidance and counseling and promoting togetherness in the catchment areas. These values are hoped to lead to better decision-making and behavior, which can positively impact social- economic development by fostering a more trustworthy and cooperative community.

Another informant said that they receive assignments from the Catholic Church aimed at promoting the social-economic development of different communities both in education, health, agriculture, sanitation, environmental sustainability among others. Through various programs, initiatives, and charities, the Catholic Church has often been at the forefront of addressing social issues like poverty, homelessness, and hunger. By offering food banks, shelters and educational opportunities, the Catholic Church has helped people improve their economic situations and gain self-sufficiency.

More also another informant from the Church argued that Kabale diocese as a Catholic Church have got different projects that are all aimed at promoting the mission of Christ according to John 10:10 Jesus came to give life in its fullness, spiritual, physical, economic, social and pastoral. It is also engaged in social-economic development including sustainable agriculture, rain water harvesting technology that has been established in Kitumba Sub County, climate change adaptation and savings lending activities which involves encouraging rural communities to participate in saving their small money and later engage in development engagements.

Also there was another respondent who said that over the past years, some communities in Kitumba Sub County have witnessed the Catholic Church encouraging entrepreneurship and

supporting small businesses within their congregations. By fostering an environment that values entrepreneurship and financial responsibility, the Catholic Churches have contributed to the growth of local economies and job creation.

This therefore illustrates that the Catholic Church have contributed a lot towards people's welfare, belonging and transformation towards their social-economic development.

Table 3: Showing some of the projects initiated by the Catholic Church in Kitumba Sub County

Projects	**Frequency**	**Percentage**
Agriculture	39	48.75
Orphans and vulnerable support	16	20
Women empowerment	13	18.75
Group savings	12	15
Environmental conservation	9	11.25
Health and nutrition	11	13.75
Total	**100**	**100**

Source: Field Data, 2023

The table above shows the findings about the projects that were initiated by the Catholic Church in Kitumba Sub County. According to the findings, agriculture was ranked as the major project initiated by the Catholic Church as revealed by 48.75%, further supporting orphans and vulnerable people was reported by 20% of respondents, followed by women empowerment as pointed out by 18.75% of the respondents. 13.75% of respondent's health and nutrition, 11.25%

respondents mentioned environmental conservation, and the remaining 13.75% respondents identified group savings.

As observed, involving in agriculture projects aimed at food harvesting and food security was the major project identified by the study respondents and to be initiated by the Catholic Church in Kitumba Sub County.

From interviews responses from responded as follows;

A lady argued that as part of their commitment to fostering local entrepreneurship, the Catholic Church launched an 'Entrepreneurship Incubator in Kitumba Sub County.' They had to provide mentorship, training, and financial support to aspiring entrepreneurs with innovative ideas. This project has been instrumental in nurturing new businesses, creating jobs, and stimulating economic growth in our area." The Catholic Church also has been engaged in empowering women through advocating for their rights and engagement in agricultural projects in Kitumba Sub County. Caritas as an implementing project has been directed to distribute animals such as goats, sheep, goats and rabbits as a backup for vulnerable families, establishment of mushroom projects that consume small space while providing income to families among others.

Another respondent said that, "In Kitumba Sub County where farming is the main source of income, our Caritas initiated a 'Farmers' Cooperative known as Ntarabana farmers' cooperative society, aimed at bring Irish potatoes producers together.' By bringing farmers together, we've been able to pool resources, share best practices, and negotiate better prices for their produce while exporting the products to countries like Rwanda and also selling to Kabale town. This has resulted in improved livelihoods for the farmers and a more stable agricultural sector, which is vital in the overall economic development of our region."

In agreement a gentle man had to say, "We have been able to provide shelter to the elders especially in parishes such as Kanyankwanzi in Bushuro parish, Keitankombe in Bushuro parish and Kashaki in Butare parish, Kitumba parish**.** Through partnerships with local businesses and volunteers, we've built affordable housing units for homeless individuals and families. This project not only provides them with a safe place to live but also offers them access to various support services, job training, and counseling to help them reintegrate into society and contribute positively to the economy."

During the interview another respondent said that through the Catholic Church, they were been able to write for funding in order to support community projects including environmental sustainability by emphasizing tree planting, supporting the orphans and vulnerable families, distribution of seeds, home guidance and counseling, offering pastoral work among others.

Table 4: Showing how people have benefited in Catholic Church projects towards social – economic development

Response	**Frequency**	**Percentage**
Education	16	20
Health facilities	9	11.25
Quality water	16	20
Stability in homes	11	13.75
Food security	12	15
Women empowerment	16	20
Poverty alleviation	20	25
Total	**100**	**100**

Source: Field Data, 2023

Table above presents field findings about ways through which people have benefited from the Catholic Church projects in Kitumba Sub County. According to findings respondents indicated that they had benefited in many ways for example; 25% of the respondents mentioned poverty alleviation, 20% respondents mentioned women empowerment, 20% respondents mentioned education, 15% respondents mentioned food security 20, % of respondents mentioned quality water through extinction and distribution of boreholes, 13.75% respondents identified stability of families through counseling and guidance programs, conflict resolution among others. The least of the respondents (11.25%) mentioned health facilities through advising for insurance services and support of the available health facilities in the sub counties.

Essentially the projects done by Catholic Church were more concerned with poverty alleviation in Kitumba Sub County as revealed by the majority of the study respondents. Poverty alleviation was through distribution of food seedlings and knowledge to farmers as a way of having food in their homes backed by educating farmers on how well they could transform from domestic production to commercial production of the produced foods. Although some people still inadequate food for their households by the biggest percentage of the people of Kitumba Sub County can sustain themselves in terms of food production.

4.4 Challenges faced by the Catholic Church in enhancing people's social-economic development

The Catholic Church through Caritas met a number of challenges while enhancing people's social-economic development in Kitumba sub County and below is a table portraying people's responses as to whether have enough funds to finance its activities.

Table 5: Whether the Catholic Church has adequate funds to respond to people's social-economic needs

Response	Frequency	Percentage
Strongly Agree	24	30
Agree	23	28.7
Not sure	30	37.5
Disagree	10	12.5
Strongly Disagree	13	16.3
Total	**100**	**100**

Source: Field Data, 2023

The above table presents the respondents' opinions concerning whether the Catholic Church had adequate funds to respond to peoples' social-economic needs. Majority (37.5%) of them were not sure, 30% of respondents strongly agreed, 28.75% respondents agreed. Respondents that strongly disagreed were 16.25% followed by 12.5% of the respondents that disagreed. The findings indicate that majority were not sure of the income of the Catholic Church to fund their social-economic development.

Table 6: Whether depending on foreign aid affects the Catholic Church in running its projects

Response	Frequency	Percentage
Agree	21	26.25
Not sure	36	45
Disagree	43	53.75
Total	**100**	**100**

Source: Field Data, 2023

The above table shows that more than half (53.75%) of respondents disagreed that on whether depending on foreign aid affects the Catholic Church in running its projects, 45% respondents were not sure while the remaining 26.25% respondents agreed. These results imply that majority of them disagreed, an indication that the Catholic Church did not only depend on foreign aid to run its projects in Kitumba Sub County.

Responses from interview were;

An interviewee argued that, “Well, foreign aid has been both a blessing and a challenge for our projects. On one hand, it provides much-needed resources that enable us to implement initiatives that we wouldn't have the means to accomplish on our own. It has allowed us to reach out to more people and have a broader impact. For instance, our educational projects have benefitted from funding that helped us build schools and provide educational materials. However, there are downsides too. Sometimes, the availability of foreign aid can fluctuate, making it difficult to plan long-term projects. We may become heavily reliant on external

support, leading to uncertainties about project sustainability if the aid reduces or stops altogether. This dependency can also lead to the imposition of foreign agendas and priorities, which may not always align with the specific needs of the local community we are serving.

Another respondent in agreement said that foreign aid had had implications on our autonomy as a Church. When we rely heavily on external funding, we find ourselves having to align our projects with the priorities of the donors. While most donors have good intentions, they may have different perspectives and values that might not always resonate with our local community's needs and aspirations.

This can sometimes result in a loss of control over project implementation, decision-making, and even the choice of beneficiaries. It's crucial for us to strike a balance between accepting support from donors and maintaining our autonomy to ensure the projects truly serve the best interests of the people we serve.

In these responses, it is evident that foreign aid has been instrumental in supporting the Catholic Church's projects, but there is also recognition of the need to avoid overreliance and foster sustainability through community empowerment and diversified funding sources. The interviews highlight the importance of finding a balance that ensures the continuity and effectiveness of the Church's initiatives while preserving its values and mission. And that is one of the reasons as to why the Catholic Church started those income generating projects such that at least people can have their own income and minimize on overdependence on aid.

Table 7: Whether the change of the Catholic Church landscape affects challenges it running its projects towards people's social-economic development

Response	Frequency	Percentage
Agree	63	78
Not sure	14	17.5
Disagree	23	28.75
Total	**100**	**100**

Source: Field Data, 2023

Results presented in the table above indicates that 88.4% of the respondents agreed that the Catholic Church faced challenges in implementing its projects towards people's social-economic development, 28.75% respondents disagreed while the remaining 17.5% respondents were not sure. These findings imply that most of the respondents were in agreement that Catholic Church met many challenges in implementing its projects while aiming at improving people's social-economic development in Kitumba Sub County. This could be attributed to different factors.

Table 8: Major challenges faced by the Catholic Church towards people's social-economic development

Challenges	Frequency	Percentage
Corruption and mismanagement of resources	11	13.75
Transfer and change of parish priests	36	45
Cultural and social-economic diversity	6	7.5
Rising population	11	13.75
Inadequate funds	21	26.25
Political interference	15	18.75
Total	**100**	**100**

Source: Field Data, 2023

The table above presents the results from the field about the challenges faced by the Catholic Church in improving people's social welfare in Kitumba Sub County. Results indicate that transfer and change of Parish Priests was the major challenge affecting Catholic Church as pointed by 45%. Other challenges identified by the study respondents included inadequate funds with 26.25%, political interference and corruption of resources with 18.75% respectively, rising population with 13.75% responses and the least mentioned challenge was Cultural and social-economic diversity with 7.5% responses. It can be revealed that the change of Priests from Rushoroza Parish to other Parishes that were in long distance became a major challenge where by a priest that supported social-economic development would be changed before completing his projects thus failure to accomplish his ambitions.

Responses from interviews were;

A respondent agreed that one of the significant challenges they face is the persistence of poverty and inequality in the communities we serve. Despite our efforts to provide education and vocational training, some individuals still struggle to break free from the cycle of poverty due to systemic issues and lack of economic opportunities. Addressing the root causes of poverty requires collaboration with governments, businesses, and other organizations to create an enabling environment for sustainable development."

A lady contended that limited access to resources and funding was/is a constant challenge for the Catholic Church in running social-economic development projects. While we are committed to making a difference, the lack of financial support can sometimes hinder our ability to scale up initiatives and reach more people in need. Finding sustainable funding models and building strategic partnerships are essential to overcome this challenge."

An informant also commented that one of the challenges they face is ensuring the long-term sustainability of our projects. Many of our initiatives rely on external funding and donations, which can be uncertain and fluctuate over time. We must work towards building self-sustaining projects that generate income and support themselves. Empowering local communities and helping them develop their capacity is crucial to achieving lasting social-economic development."

These responses shed light on some of the major challenges the Catholic Church faces in its efforts towards people's social-economic development. They encompass issues related to poverty, funding constraints, conflicts, cultural barriers, urbanization, environmental concerns, and sustainability. The Church continues to adapt and evolve its strategies to overcome these challenges and promote a more just and equitable society.

4.5 Measures the Catholic Church can put in place to improve the social-economic development

The third objective was concerned with the measures the Catholic Church could put in place to improve people's social-economic development in Kitumba sub county. It involved investigating on solving the challenge of priest's transfers, working with other Churches and use of strategic plan as presented below;

Table 9: Measures the Church has put in place to improve people's social-economic development

Response		**Frequency**	**Percentage**
Period of changing parish priests	Annually	3	3.75
	2-5 years	13	16.25
	6years and above	6	7.5
	Less than a year	7	8.75
Church operates with other Churches	Strongly agree	8	10
	Agree	10	12.5
	Disagree	11	13.75
	Strongly disagree	10	12.5
Church has strategic plan	Yes	64	84
	No	13	16
Total		**100**	**100**

Source: Field Data, 2023

Table above presents the results about the measures the Church has put in place to improve

people's social-economic development in Kitumba Sub County. In response to the period of changing the parish priests, 16.25% of the study respondents indicated that the parish priests were changed in a period of 2-5 years, 8.75% of respondents mentioned less than a year, 3.75% of respondents mentioned annual basis while 7.5 % of respondents mentioned 6 years and above. According to the results, it is observed that most of the respondents agreed clearly indicated that the Parish Priests are always changed in a period of 2-5 years. This period was less enough for one to make a project development to maximum.

About whether the Catholic Church operates with other Churches in improving people's social-economic development, results indicated that 13.76% of respondents disagreed, 12.5% respondents strongly disagreed, 12.5% respondents strongly agreed while the remaining 12.5% respondents agreed. The implication of the findings is that the Catholic Church did not involve the hand of other Churches such as the Muslims, seventh Day Adventists and Protestants while running its projects in Kitumba Sub County. According to the findings, majority of the respondents disagreed which implies that the Catholic Church did not work hand in hand with other Churches while implementing its projects aimed at improving people's social-economic development.

Responses about whether the Catholic Church had a strategic plan in its activities indicate an agree response of 84% while the remaining 16% of the study respondents disagreed. This shows that in implementing its projects, the Catholic Church had a well-designed strategic plan for social-economic development of people of Kitumba Sub County.

Table 10: Measures the Catholic Church can put in place to improve the social-economic development

Measure	Frequency	Percentage
Community involvement	32	40
Focus on long term commitment	20	25
building strategic partnership	12	15
Focusing on education and awareness	8	10
Lobby for more funding	12	12
Adopting to cultural contexts	16	20
Total	**100**	**100**

Source: Field Data, 2023

Table above presents the results about the measures the Catholic Church can put in place to improve people's social welfare of Kitumba sub county, according to the findings, community involvement in projects was the major strategy suggested by 40% of the respondents, this was followed by 25% respondents that suggested focusing on long term commitment, 15% of respondents suggested building strategic partnership, 12% of respondents suggested lobby for more funding, 20% of respondents suggested adopting to cultural contexts while the remaining 10% respondents suggested focusing on education and awareness of the projects by the Catholic Church.

These findings indicate that community involvement in the Catholic projects such as ensuring that the community owns the sources like water, health facilities among others was the major measure that the Catholic Church was recommended to use to ensure people's social-economic

development in Kitumba Sub County. Community involvement involves community members in the planning, decision-making, development and project implementation. This fosters a sense of ownership and ensures that Church's initiatives genuinely meet and satisfy what people are in need of.

In the same way interviews responses indicated that;

"One important measure the Catholic Church can take is to focus on education and skills training. By investing in quality education for children and vocational training for adults, individuals can be equipped with the knowledge and skills required in getting better job opportunities and contribute to social-economic growth. Additionally, promoting financial literacy and entrepreneurship can help create a culture of self-reliance and economic independence within communities."

In support an informant argued that, "Collaboration and partnerships are key to improving social-economic development. The Church can work closely with local governments, businesses, and NGOs to pool resources, share expertise, and create comprehensive development plans. By building strong networks and alliances, we can leverage collective efforts to address complex challenges more effectively."

More also, another respondent said that, "embracing technology and innovation can significantly impact social-economic development. The Church can explore the use of digital platforms for fundraising, skill development, and connecting communities to economic opportunities. Technology can bridge gaps and make resources more accessible, especially in remote areas."

In unison, a lady commented that in order to improve social-economic development, the Church must prioritize community participation and ownership. Instead of imposing projects

from the top-down, we should involve local communities in decision-making and planning processes. Understanding their needs and aspirations will lead to more relevant and sustainable initiatives that truly empower the people we serve."

In these responses, the interviewees highlight various measures that the Catholic Church can implement to improve social-economic development. These measures include investing in education and skills training, building partnerships, promoting cooperatives, advocating for social justice, embracing technology, fostering environmental sustainability, and prioritizing community participation. By adopting these measures, the Church can enhance its impact and contribute to the betterment of communities around the world.

4.6 Discussion of Findings

The discussion has been presented basing on the three specific objectives and relating to the existing literature

4.6.1 How the Church has contributed towards social-economic development of people

The findings indicated that agriculture is one of the fields in which the Catholic Church has greatly improved as a way of ensuring social-economic development of people in Kitumba Sub County. 34.1% of the respondents indicated that Caritas as an implementing project under the Catholic Church was involved in extending agricultural services including extension of agricultural knowledge to community people, distribution of agricultural seeds such as cabbages, Irish potato seeds, and also distribution of domestic animals such as goats, sheep, rabbits and pigs to susceptible families.

Similarly, Kariuki, (2018) indicated that historically, the Catholic Church owned some amounts of land during the middle Ages and early modern period. These Church-owned estates, known

as “Church lands” or “Church domains,” were often used for agriculture and provided food for the clergy, support for religious institutions, and charity to the poor. Therefore the Church had to solicit for food to the poor and vulnerable but on the other hand, agricultural sustainability was fasted through distribution of domestic animals, seeds and education to needy households.

The findings are supported by Barasa, (2018), who narrates that there has been a significant growth in Roman Catholicism in sub-Saharan Africa. And through its social teaching the Catholic Church is trying to counteract poverty and bring about self-sufficiency (Zalot, 2018). Therefore, with poverty alleviation strategy by the Catholic Church, it is believed that most people will be self-sustaining and thus reduce on corrupt tendencies and fully fight conflicts hence social-economic development. This is being minimized through extension of soft loans to the people such that they improve on their standard of living.

Another project initiated by the Catholic Church was support of the orphans and vulnerable families through securing scholarships in schools, distribution of books, clothing and at times shelter support as revealed by 20.3% of the study respondents. In doing so the Church was trying to extend the quality of life and promoting human rights including the right to live, education, belongingness among others. For example, needy and brilliant students get Bishop’s bursaries in secondary schools for them to improve on their educational levels. However there is no provision for these students in tertially institutions and Universities which is still a challenge for these students to join the labourforce since some may not be in position to join by themselves.

Primary informants indicated that they have benefited from the Catholic Church in several ways, the major benefit being poverty alleviation with 24.4% respondents. The field findings

indicated that the Catholic Church is engaged in poverty alleviation in Kitumba Sub County by empowering women, emphasizing Village savings groups (boxes), promoting education and development, improving the social services, supporting the orphans and the vulnerable families. When Orphans and vulnerable children get educated and get employment opportunities their standard of living can easily improve thus minimize of poverty levels in their areas. The Catholic Church's commitment to poverty alleviation was rooted in its mission to serve the marginalized and uphold the dignity of every human person. Through its various efforts like construction of health centers like Our lady of Good health Rushoroza Hospital and schools both primary and Secondary schools the Catholic Church aimed to create a more just and equitable society where all individuals have the opportunity to live with dignity and hope for a better future.

Similarly, Modise (2018), emphasized that the Church should greatly participate in the improvement of the community's social economic status through the provision of instructional materials. This can be done through engaging in seminars, conferences and workshops such that measures to avert the social-economic challenges affecting communities are obtained.

4.6.2 Challenges faced by the Catholic Church in enhancing people's social-economic development

Response on whether the change of the Catholic Church land scape affected the smooth running of the projects indicated that 78% agreed to response. It was indicated that the Catholic Church changed its parish priests every 2-5 years and this affected their written plans especially when running a long term project like water project, health project, agriculture project among others. This rotation and transfer of parish priests therefore affected the Catholic Church from improving people's social-economic development in Kitumba Sub County. A case in point that

was talked of was the bore hole water project which was established five years ago was left pending after the transfer of the parish priest at Rushoroza.

The major challenge which faced the Catholic Church in trying to improve people's social-economic development of people was transfer of parish priests from the diocese where Caritas was stationed to other locations (45%). Respondents indicated that a parish priest is the chief signatory and overseer of the Catholic Church projects and some parish priests believe in community development while other do not. Therefore, their transfer to other areas left the projects pending for example a bore hole water project which was established five years ago was left pending after the transfer of the parish priest at Rushoroza. More also, pupils' performance in Primary leaving examinations at Holy Family nursery and Primary school have greatly reduced in the previous term following the Parish priest who was the director to that named school.

Findings further indicated that the Catholic Church had some funds to respond to people's social-economic needs as suggested by 30% respondents that strongly agreed. The Church is a body that has the mandate to solicit funds from the international and national well-wishers for helping the needy. In addition, 50% of the respondents disagreed that depending on foreign aid did not affect the Catholic Church from running its projects in Kitumba Sub County.

The study further revealed that there are many cases of domestic violence in which the Catholic Church has not done much to curb the vice down. It was identified that women who are not legally or formally married faced significantly higher risks of violence compared to legally married women while women whose partners were classified as boyfriends or other relationships such as casual friends, fellow students or employees, visitors, strangers, relatives

faced low levels of violence. More so, women whose partners always consumed alcohol faced high risks of domestic violence compared to those who do not drink regularly. And worse still homes in which women consumed alcohol too faced domestic violence for they rarely or never fulfilled their marital obligations and their husbands are at times forced to batter them or marry other wives if not engaging in sex outside the wedlock.

The study further revealed that Single parenthood was a growing segment of the community in Kitumba Sub County either due to the death of one parent, choice or rape. When one opts to be a single parent he/she is blamed, undermined and looked at a social misfit and they are discriminated against and thus have to struggle and toil in order to make ends meet. They work for long hours which may lead to depression due to constant thinking and social exclusion. However, Church leaders and community members should bear in mind that God is very clear in His concern and love for the single parent and their children so should not segregate them.

The study also revealed that there was an increase in teenage mothers in Kitumba Sub County. The outbreak of Covid 19 Pandemic and the consequent lockdown rendered many youth redundant and they ended up engaging in premarital sex leading to early pregnancies and child motherhood at a tender age. In situations where the guys that had them pregnant did not stand up to their responsibility the girls wake up to a huge responsibility of motherhood. The Church had not done much in rectifying this vice and also helping these young girls whose future is unpredictable and also some of their parents are unwilling to help their children.

Although the Church has tried to extend its services to Kitumba Sub-County, certain sections of the community have not been attended to hence this study should be a wakeup call to the Catholic Church for it to not only attend greatly to the economic development but even to the

Social if development is to be achieved holistically.

4.6.3 Measures the Catholic Church can put in place to improve the social-economic development

Findings indicated parish priests were majorly transferred in the period of 2-5 years as represented by 16.25%. This period needed to be extended so that the Parish Priest could be able to fulfill his objectives when running a project. However, this will imply that shrewd zealous priests would keep in the same parish hence some parishes may improve socially and economically more than others.

More also, if parish priests learn that they can only be transferred when their projects are accomplished they may keep initiating other projects before the previous projects are completed such that they remain in the same Parish.

In addition 34.4% respondents disagreed about the Catholic Church operating with other Churches while implementing its projects. Therefore, as the saying that united we stand divided we fall, it was crucial for the Catholic Church to work closely with other Churches such that enough resources that could benefit every individual in Kitumba Sub County are mobilized.

The Catholic Church has established basic Christian Communities, Skills training and access to affordable rural social services, amenities and infrastructure such as hospitals, clinics which have helped in the reduction of vulnerability and exclusion in needy communities through special education of the orphans and support other marginalised. This has helped to improve on people's standard of living.

Finally, 84% of the study populace was in agreement that the Catholic Church has a strategic plan that guided it in implementing activities aimed at improving social-economic development

of people in Kitumba Sub County. It was revealed that the Catholic Church used implementing agents such as Promic and Caritas which were equipped with the strategic plan of its projects. According to Hitt, (2019), a strategic plan is important for any organization because it provides a roadmap for success, helping it navigate complexities, make informed decisions, and create a focused, adaptable, and thriving future.

Concerning the measures that the Catholic Church can put in place to improve the social-economic development of people in Kitumba Sub County indicated that community involvement in programs initiated was the major measure that the Catholic can adopt as represented by 38.7% of the study respondents. Community involvement was suggested by the study respondents because they believed that it is an essential aspect of building strong, resilient, and cohesive communities. It promotes active citizenship, fosters a sense of belonging, and strengthens the social fabric that binds individuals and organizations together for collective progress. This has been evidenced as small scale farming that has been extended to community members of Kitumba Sub County in which local leaders have always taken onboard as needs assessment is being done which has made them appreciate and own the project and sustain it even after they have been handed over to them.

Similarly, Lewis, (2017), suggested that there is a need to change cultural practices that tend to retard development among the adherents of the Catholic Church in Kitumba Sub County. The study posits that cultural practices surrounding Church which are repugnant and detrimental to change should be discarded if development is to take place (Lewis, 2017). This therefore is backed by a situation where the Catholic Church can allow working together with other Churches in implementing development programs, adjust in the transfer of priests running projects as well as reaching on grassroots level and make community involvement in the social-

economic development.

To help bring some stability in violent homes, the Catholic Church established a family and life commission at Kabale Diocese that is trying help in guidance and counseling of family members such that they get to understand the meaning of marriage and how to harmoniously live together in their families. More to that, victims of divorce are encouraged to forgive each other regardless of what have transpired and be reconciled especially for the betterment of the children they bringing up.

Therefore, the general contribution of that study is that the involvement of the Church in social economic development has been driven by its mission to impact on faith, strive for justice and peace and thus the Church should do holistic mission of treating both body and soul and need not to fear critiquing political mishaps such that its activities are embraced by the people on the grass root where is operations are being undertaken.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter involves conclusions made after the discussion of field findings generated from the study field and these conclusions are made on the study objective.

5.1 Conclusions

Based on the above findings, as per the study objectives and research questions, this study concluded that;

There is still a lot that needs to be done so as to improve the performance of Caritas in poverty alleviation. According to the study respondents, needs assessment, increasing awareness/ sensitization of the people, economic diversification, environmental or soil conservation, adequate financing, improve sanitation and personal hygiene to reduce diseases, establishment of self-help projects, infrastructural development and social services development as perceived by the people have been encouraged.

Shortage of land, high illiteracy level in the district, inadequate finance, and poor project selection, infertile soils due to poor conservation, poor infrastructure and poor accountability are the major challenges faced by Caritas Kabale Diocese.

If social-economic development is to be achieved the Catholic Church should have technocrats in its projects if smooth continuity is to be achieved.

5.2 Recommendations

The Catholic Church is recommended by this study to employ technocrats in all its projects for

smooth running and continuity of its projects and even when priests are transferred from parish to parish.

The study recommends a downward review of the cost of services at Catholic Church institutions such as schools and hospitals. Even though the Catholic Church has made giant strides in medical and educational development the cost of services at its hospitals and schools is not easily affordable by low-income families hence a downward review of the costs involved will be a step in the right direction as poverty reduction strategies in order to achieve a better and more Sustainable Development.

Caritas should properly coordinate with government in poverty alleviation processes such that duplication of projects is limited. Both parties should expose their work plans to each other so that the problem of duplication is minimized.

Caritas Kabale Diocese should intensify their socio-economic empowerment programs like seminars and conferences so that beneficiaries can be equipped with knowledge to reduce poverty. The organizations need to improve vocational and life skills training such as in carpentry, crocheting, tailoring and bakery and higher education.

Caritas Kabale is recommended to make participatory approaches while running the programs so that the community members own and embrace the service provided. Such approaches include organizing workshops, seminars, conferences, public lectures for community members thereby ensuring their active participation and ownership in the process. This will help them to be self-reliant and ensure project sustainability.

The practice of bride price should be discouraged for it portrays women as goods and objects displayed in the market for purchase and when purchased, the buyer can do with them whatsoever he wants. Women are valuable and cannot be equated with commercial objects.

Church leaders should take it upon themselves to adequately educate community members about the importance of will writing which relatives of the deceased have always taken advantage of to grab the window's property.

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APPENDICES

Appendix 1: Consent form for respondents

Title of Study: The contributions of the Catholic Church to the social-economic development of Kabale district.

Student: Kyarikunda Justine

Supervisors: Dr. Tumushabe Sulpicius and Dr. Doris Kaije

Dear Respondent,

You have been chosen to participate in this study, which is part of my academic research in partial fulfillment of requirements for the award of Masters Degree in religious studies of Kyambogo University.

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

Study Description: The purpose of this study is to examine the Contribution of the Catholic Church in improving social-economic development of people in Kitumba Sub County, Kabale District, South western Uganda. The study considered the community to be the beneficiaries and the community development officers, diocesan financial controller as well as parish project coordinators to be the Church activities implementers hence will at as potential sources of data needed by this study.

Purpose of the research project: This academic research study has sampled 404 respondents. The purpose of this study is to examine Contribution of the Catholic Church in improving social-economic development of people in Kitumba Sub County, Kabale District, South Western Uganda. As a community member, CDO, diocesan financial controller and parish project

coordinator you may be asked to participate. Your participation includes answering a piece of questionnaires that will take about a total of 30 minutes of your time.

Procedures: You will first be asked to consent to participate in this study. Following your acceptance you will be interviewed by one of the research assistants who will ask you several questions and they will write down your responses. They will ask you about your response about the Contribution of the Catholic Church in improving social-economic development of people in Kitumba Sub County, Kabale District, South western Uganda. You will be asked to be as genuine as possible as you respond to the questions. You are free to ask any question during the course of the interview. You will be asked these questions in a private space to maintain the confidentiality of your answers.

Risks / discomforts: There is minimal risk. Your answers will be kept confidential by using numbers instead of names on the forms and they will be securely locked when not using for analysis. When the study is completed the form will be demolished.

Benefits: After the study you will not expect any beneficiaries but the information will be used to implement measures concerning the contributions of the Catholic Church to the social-economic development of Kabale district, South Western Uganda.

Whom do I contact/call in case I get challenges or difficulties?

1. Kyarikunda Justine: Tel: 0783114659 (Principal Investigator)

What does signing this consent form mean?

Signing on this form means:

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

 You willingly accepted to participate in this study

---------- ----------

Name of adult participant Signature/Thumb-print Date

.....

---------- ----------

Name of person obtaining Signature

Date……..

Consent

Thanks for your cooperation.

Appendix 2: Questionnaire for community members

Introduction:

Dear respondent, I am called Kyarikunda Justine, a student of Kyamboga University doing a research titled "the Contribution of the Catholic Church in improving social-economic development of people in Kitumba Sub County, Kabale District, South western Uganda" because it is one of the university requirements to be awarded a Master of Arts degree in religious studies. You have been recognised as a potential person that is in position to provide the information concerning the contributions of the Catholic Church towards the social-economic development of Kabale district. This serves to let you know that you are free to either participate in this study or not to and the information given will be treated with high level secrecy since the study is specifically for academic purposes.

Thank you for your acceptance

Instructions:

This questionnaire is divided into two sections namely; section A is about the demographic characteristics of the study respondents and section B about the contributions, challenges and possible solutions of the Catholic Church towards the social-economic development of Kabale district.

Section A: **Demographic characteristics of respondents**

1. Gender of the respondent

a) Males ☐

b) Female ☐

2. Marital status

a) Married ☐

☐

b) Single

3 Age group

a) 18-25 years ☐

b) 26-35 years ☐

c) 36-45 years ☐

d) 46-55 years ☐

e) 56-65 years ☐

f) 66 years and above ☐

4. What is your occupation?

a) Civil servant ☐

b) Self employed ☐

c) Unemployed ☐

d) Others(please specify)_____

5 Education level

a) Never studied ☐

b) Completed primary ☐

c) Competed secondary ☐

d) Certificate ☐

e) Diploma ☐

f) Bachelor's degree ☐

g) Masters ☐

h) Others(please specify)_____

6. Religion

a) Roman Catholic ☐

b) Protestant ☐

c) Muslim ☐

d) SDA ☐

e) Others (please specify)_____

SECTION B:

For this section use scale below to give the extent to which you agree or disagree to the information provided in Table. Rating scale.**1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree**

Now I am going to ask you about the questions related to the contributions of the Catholic Church towards social-economic development of this area

N/	Item	1	2	3	4	5
1	The Catholic Church can preach the gospel of Christ by providing for human needs such as food					
2	The Catholic Church is involved in many charity organizations in this area					
3	The Catholic Church has reduced the gap between the rich and the poor this area					
4	The Catholic Church has been involved in conflicts resolutions by organizing counseling sessions where we are to forgive each other					
5	The Church has set systems that help to fight corruption among its initiated projects					
6	Human rights of the young ones and old ones have been ensured by the					

	Catholic Church in this community					
7	The Catholic Church is also involved in health and sanitation of our community					

8a. Do you have projects that are initiated/ Run by the Catholic Church in this community?

a) Yes ☐

b) No ☐

8b. If yes, can you identify some of the projects initiated by the Catholic Church in your area?

_____

_____

9. How is the Catholic Church involved in solving the following in this area?

a). Quality of water and sanitation	
c) Education	
d). Affordable and sustainable quality health	
e). food security	
f). Human rights promotion	
g). Accessibility to roads	
h). Shelter and clothing	
i). savings and credit	
j). growth and promotion of talents	

Now I am going to ask you about the Challenges faced by the Catholic Church in enhancing social-economic development in Kabale district.

10. What is your opinion regarding the idea that Catholic Church has adequate funds to responding to social-economic needs of its members?

(a) Strongly agree ☐

(b) Agree ☐

(c) Disagree ☐

(d) Strongly disagree ☐

10b) Please explain your response

_____

_____

(ii) Identify any means through which Catholic Church can raise funds ……

……

(iii) How is the issue of external dependence affecting the role of the Church in social-economic development?

_____

_____

11. Does the frequent transfer of Parish priests affect social-economic development of the Catholic Church activities in this area?

(a) Yes ( ) b. No ( ) c. Not Sure ( )

11b) If yes, please support your response

_____

_____

What re other challenges do you think the Catholic Church faces while implementing its programs towards social-economic development of this community?

_____

Let's discuss questions concerning measures the Catholic Church can put in place to improve the social-economic development in Kabale District.

12 How often does the Church transfer a parish priest in your area?

a) Annually ☐

b) 2-5 years ☐

c) 6 years and above ☐

13 The Catholic Church works with other Churches in addressing peoples' problems. (Indicate by a tick)

a) Strongly agree ☐

b) Agree ☐

c) Disagree ☐

d) Strongly disagree ☐

13 b) If yes, how does it do it?

14 Does the Catholic Church use strategic plans? (Indicate by a tick)

a) Yes ☐

b) No ☐

15. Are there faith-based empowerment activities that assist in social-economic empowerment?

_____

_____

How can the Church overcome the challenges faced in implementing its programs in this community?

_____

_____

Thank you for participating in the interview. God bless you!

Appendix 3: Interview guide for key informants

1. The sermons in the Catholic Church encourage the implementation of the word and deed mission of the Parish. What is your view?

2. (a) Identify any Catholic Church activities/programs existing in your local Parish.

(b) From priesthood care, are members persuaded to perceive work as a calling from God?

(c) Has the home fellowship program significantly contributed to social-economic development?

3. In your opinion, do you think that members of the Catholic Church in Kabale diocese are concerned with the welfare of each other?

4. In your opinion, how is the Catholic Church in Kabale district bringing the gap between the rich and the poor?

5. Mention any two teachings concerning work that you have acquired from the sermons and fellowship meetings.

6. Mention the initiatives, if any, adopted by the Catholic Church aimed at promoting agriculture in Kabale district.

7. What are some of the strategies that the Catholic Church uses to promote human rights in Kabale district?

8. How is your local Parish fighting against injustice towards the poor?

9. Does the Catholic Church equip its members with employable skills and provide employment to the youth. Explain.

10. In your opinion, does your Church involve the community in social-economic development activities from planning to implementation?

11. In your opinion, how has the Catholic Church assisted in development of education in Kabale district?

12. What are some of the programs initiated by the Catholic Church to promote the development of talents?

13. Are there sufficient funds to support social-economic development projects in NICA Parish?

14. How can NICA come up with sustainable income generating activities to increase its revenue?

15. Does the frequent transfer of parish priests affect social-economic development of the Catholic Church Parish in this area?

16. Do the Catholic Church have a strategic planning?

17. Are members involved in social-economic development activities in your Parish?

18. What are some of the faith-based empowerment initiatives that can be adopted by your Church for economic development?

Thank you for participating. God bless you!

Appendix 4: List of Informants

S/N	**List of names**	**Age Range**	**Occupation**	**Date**
1	Fr.Vincent Byaruhanga,	50-54	Director Caritas Kabale	4th July 2023
2	Frank Karusya	30-34	Coordinator 1	6th July 2023
3	Naturinda Cuthbert	26-30	Field Officer	5th July 2023
4	Mubangizi Salvino	34-39	Field Officer	5th July 2023
5	Buregyeya Peter	60-65	Coordinator 2	20th July 2023
6	Mutesigenzi John Bosco	30-34	Field officer	5th July 2023
7	Kebirungi Olivia	35-40	Community Officer	11 July 2023