
CHURCH PROGRAMMES AND COMMUNITY SOCIO- ECONOMIC EMPOWERMENT IN UGANDA: A STUDY OF KAZO PARISH, KAZO ARCHDEACONRY, NAMIREMBE DIOCESE OF CHURCH OF UGANDA

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ABSTRACT

The study examined the contribution of church programmes in community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda. It was guided by the objectives to establish the relationship between Biblical and Pastoral teachings on community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda, to examine the relationship between economic activities supported by the Church and community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda and to identify the relationship between health and education programmes and community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda. The study used a cross sectional research design and a sample size of 277 respondents. Respondents were selected using stratified random sampling and purposive sampling techniques. Questionnaires and interview guide were used in collecting data and quantitative data was analysed using descriptive and inferential statistics with the help of SPSS version 22. The findings demonstrated a moderate positive correlation between biblical and pastoral teachings that promote socio-economic empowerment through caring for the vulnerable, financial literacy, entrepreneurship, health, and education, and increased perceived socio-economic enablement and standards of living within communities. The results revealed a moderate positive correlation between economic activities conducted by faith institutions, such as job training programs, livelihood projects, financial literacy workshops, and small business support, and increased socio-economic development outcomes within communities. The results showed a strong positive correlation between investment in community health and education programs and levels of socio-economic empowerment within a community. The study recommended that religious organizations should develop and expand social programs that directly address issues raised in biblical teachings around caring for the vulnerable and disadvantaged.

Keywords; Church Programmes, Community Socio-Economic Empowerment, biblical and pastoral teaching, vocational training, economic activities

INTRODUCTION

The study was about the contribution of the church programmes on community economic empowerment in Uganda focusing on Kazo Parish, Kazo Archdeaconry Namirembe Diocese Church of Uganda. Duncan (2020) defines church programmes as organized activities, events, and ministries that a church develops and promotes to fulfill its mission and purpose. These programmes allow the church to systematically carry out various aspects of pastoral, educational, social, and evangelical work (Anderson, 2021).

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Community socio-economic empowerment involves efforts to enhance a community's capacity, resources, and power in social and economic spheres through participation, skills development, and control over decisions affecting one's life (Hoban et al., 2022). This chapter will cover the background to the study which is divided into historical perspective, theoretical perspective, conceptual perspective and contextual perspective, statement of the problem, objectives of the study, research questions, research hypotheses, scope of the study, justification of the study, significance of the study, definition of operational key terms and the conceptual framework.

Background to the Study

Globally, churches of the 19th century in USA and Europe established numerous charitable programs to aid the poor and vulnerable populations experiencing hardship during periods of urbanization and industrialization. Organizations like the Salvation Army operated soup kitchens, shelters and job training to help the needy (Noll, 2012). Churches also founded schools, hospitals and orphanages to expand educational, health and social opportunities for underprivileged communities.

As developed countries recovered from World War II, faith-based programs played a key role in community rebuilding efforts. They provided social services, affordable housing and job placement assistance to empower returning veterans and displaced groups (Cnaan, 2006). Throughout the late 20th century, church initiatives continued empowering marginalized communities facing new challenges. During the Civil Rights era, many congregations hosted freedom schools, offered legal aid and organized activism to fight injustice and racism (Djupe & Calfano, 2013). As issues like deindustrialization, homelessness and drugs emerged, churches established shelters, rehabilitation centers, after-school programs and economic development projects in low-income areas (Six, 2007). Faith-based community development corporations worked on affordable housing, job training and small

business support. In Africa, when European missionaries first established their presence in the late 19th century, they developed extensive social programs alongside religious activities. Churches built schools, clinics, vocational training centers that helped spread literacy, skills and infrastructure across the continent (Siringi, 2020). This laid a foundation for human and economic development and faith-based organizations continued operating in critical sectors like healthcare, education and agriculture when new governments faced resource constraints (Nkulu-N'Sengha, 2009). The extensive grassroots networks and trust built within communities by churches positioned churches uniquely to help strengthen livelihoods through cooperatives, microcredit and food security initiatives (Pederson, 2018). As Africa experienced crises like debt burdens, civil strife and HIV/AIDS in recent decades, faith communities intensified local empowerment efforts. Development agencies emerged supporting water/sanitation, renewable energy, small business projects and rehabilitating marginalized groups (Lartey, 2013).

Pentecostal churches mobilized self-help groups focused on issues such as orphans and vulnerable children, women's economic justice and community health (Marshall, 2005). Evaluations show integrated multi-

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sector models with health, agriculture, education and financial inclusion having most impact reducing vulnerabilities (Asamoah-Gyadu, 2015). Faith-based partnerships are increasingly adopting community-driven, rights-based approaches to development centered on beneficiary participation and leadership (Ter Haar, 2011). In East Africa, the arrival of Christian missionaries in the late 19th century led to the establishment of extensive social programmes alongside their religious activities. Churches built schools, clinics, livelihood projects that helped expand access to education, healthcare and skills training across the region. This supported more inclusive human and economic development (Maxwell, 2006). After independence in the 1960s, faith-based organizations continued operating critical community programs as new governments faced resource constraints. Their grassroots presence positioned churches to aid communities through cooperatives, microcredit, food security and infrastructure initiatives (Berman, 1998). The Church in Uganda has a long history of implementing programmes that have contributed significantly to community socio-economic empowerment. In the late 19th century, missionary organizations established schools, health clinics, vocational training centers when they first arrived in the country (Titeca & Costa, 2017). This helped boost literacy and development of skilled labor (Cullen & Miller, 2019). In the post-colonial era after independence in 1962, the churches continued their efforts by operating development agencies focused on improving livelihoods through agriculture, small business initiatives and cooperatives (Kajubi, 2011). They promoted community empowerment through skills

training, microfinance and crop marketing groups (Opio, 2013). Christian organizations played a big role in filling gaps as the new government worked to stabilize and develop the nation (Mutibwa, 1992). A study by Ntirandekura (2022) on the relationship between vocational skill training and economic development of women in Butanda Sub County, Rubanda District found a significant positive relationship between vocational skill training and economic development of women. However, this study did not show whether the vocational skill training was provided by the church which formed the basis for this study.

The Church constitution of 2000 set out a development board and other socio-economic needs related committees (Namirembe Diocese Constitution, 2000). However, by merely looking at the institutions established by this Church, one is likely to conclude that the boards and committees are inactive. A further scrutiny reveals that there are ways in which the boards and committees operate. Church has a village liaison structure that connects to the development board. Each *Utugi* is under a leader known as *Mutugi*. The reports from *Utugi* are made to the Church minister, who communicates them to the respective committees. In Kazo Arcdeaconry, the Anglican Church of Uganda and the Catholic Church are among other Christian religious institutions which engage in uplifting of the lives of the poor, apart from Church. Ayiamba, Theuri and Mungai (2015) enunciate that Anglican Church of Uganda has a dedicated Christian Community Services (CCS) department. Christian Community Services (CCS) is a development outreach program that is credited for its duty of providing education water, sanitation, health

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services, and advocacy among others and this has helped to improve the lives of people in Kazo. Nyaga (2019) narrates that church program Parish in Kazo was started by Rev. Can. Samuel Kasujja, a vicar, a visiting ordained minister, in 1978. Rev. Can. Samuel Kasujja, conducted baptism and other Church rituals that needed an ordained pastor. At the heart of its launch, the Church aimed at safeguarding the Baganda culture which was being undermined by the British colonial government and the mission Churches (Namirembe Diocese Constitution, 2000). The Kazo archdeaconry (2019) outlines that poverty, unemployment, corruption, low level of education and lack of sufficient health service providers are some of the social and economic challenges affecting it. During its establishment apart from propagating the Gospel, church programmes targeted economic empowerment, improving the health and education of the community through its sponsorship as well as establishment of health and learning institutions (Namirembe diocese Constitution, 2000). Guided by this purpose, there is need to find out the extent to which church programmes has gone in its transformative agenda. For this reason, this study examined the contribution of church programmes on community socio-economic empowerment in Kazo parish, Kazo Archdeaconry, Church of Uganda.

The study was underpinned by Resource Dependence Theory developed by Pfeffer and Salancik (1978). The theory posits that organizations are not autonomous entities but rely upon networks within their environment in which they must strive to manipulate resources in order to survive. It further suggests that an organization

is subject to external control because its critical resource, such as funding depends on outsiders.

The theory directly applies to understanding how church programs contribute to community development. Churches rely on voluntary donations, ties with larger denominations for financial and material support of community projects (Pfeffer & Salancik, 2003). This dependence compels churches to engage locally in development initiatives valued by resource providers. By pooling funds, churches can support activities like schools, healthcare, job training that build human capital (Crouch, 2018). Such programs address pressing community needs but also justify continued resource flows to churches.

However, the theory is not without weaknesses. It assumes organizations are passive recipients of external pressure rather than active agents. In reality, churches also strategically manipulate relationships and advocate needs to secure buy-in and sustain resources (Hillman et al., 2009). The theory also does not consider internal dynamics and how church missions/visions guide program selection (Hofer et al., 2021).

Nevertheless, Resource Dependence Theory provides a useful framework for understanding how churches mobilize critical inputs from external ties for community benefit (Pichardo, 1997). By meeting socio-economic needs, churches cultivate support and dependence and thus secure continued flows of funding supporting long-term development (Cassel & Sørensen, 1999). The theory serves as an important perspective on

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the operational realities and motivations that drive church-community partnerships.

Church programmes refer to the various activities, services and initiatives undertaken directly by churches or religious organizations to fulfill their social and spiritual objectives

Church programmes encompass a wide range of spiritual and social activities undertaken by religious organizations such as education, healthcare programmes, orphanages care, economic programmes such as involve microcredit initiatives, vocational training, animal rearing among others (Meeks, 2018).

Community socio-economic empowerment entails a process of holistic improvement in people's lives and livelihoods within a locality. It centers on developing human capital through education and skills training targeting issues like unemployment plaguing African youth (Podeszfalvy et al., 2020). Access to essential services remains a keystone aspect, as hundreds of millions globally still lack clean water/sanitation or live more than 5km from the nearest health center (WHO, 2022; UNICEF, 2022).

Community empowerment also addresses social problems and marginalization. For example, women's cooperatives supported by churches have boosted social status and finances of thousands in Asia (SWAP-Women, 2021). Collective action and solidarity are vital as well, with self-help groups cultivating farming best practices and collective marketing (IFAD, 2022).

Community socio-economic empowerment is a significant focus in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese of the Church of Uganda, due to the various socio-economic challenges faced by the local population. These challenges include poverty, unemployment, limited access to education, and inadequate healthcare (Kazo Archdeaconry, 2022).

Poverty is prevalent, with a significant portion of the population living below the poverty line, while high levels of unemployment and limited access to education contribute to the socio-economic struggles. Inadequate healthcare facilities and resources further hinder the well-being of community members (Uganda Bureau of Statistics, 2020, Namirembe Diocese, 2022). To address these challenges, the Church of Uganda, through Kazo Parish, has implemented initiatives such as skills training and vocational programs, microfinance and savings groups, education support, health outreach programmes, entrepreneurship development, and advocacy and community engagement efforts.

The Church programs in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese of the Church of Uganda have made significant contributions to the socio-economic empowerment of Christians in the community. The programmes address various challenges, such as poverty, unemployment, limited access to education, and inadequate healthcare. These challenges are caused by factors such as lack of income-generating opportunities, skills gaps and insufficient resources (Namirembe Diocese, 2022).

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The effects include financial instability, limited economic growth, low literacy rates, and increased vulnerability to health issues. The Church programmes have been addressing these issues through initiatives such as skills training, vocational programs, microfinance and savings groups, education support, health outreach programs, entrepreneurship development and advocacy efforts. These programmes aim to enhance employability, create income-generating opportunities, improve access to education and healthcare, and promote sustainable development within the community (Kazo Archdeaconry, 2022).

However, one problem that Christians in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese of the Church of Uganda still face in relation to socio-economic development is the persistent issue of poverty. Many Christians in the parish continue to struggle with limited

Statement of the Problem

Community members in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese of the Church of Uganda would experience socio-economic empowerment and improved well-being. However, the community faces significant challenges that hinder their progress. One of the primary issues is the limited access to income-generating opportunities, resources and financial support, which impedes their ability to improve their economic circumstances. This situation creates a cycle of poverty that affects various aspects of their lives, including education, healthcare and overall quality of life (Nakaima et al. 2019). The causes of poverty in Kazo Parish can be attributed to several factors. These include a lack of sustainable income-generating opportunities, limited access to resources and financial support, and inadequate infrastructure for education and healthcare. These factors contribute to a vicious cycle of poverty, hindering the socio-economic development and overall well-being of the community (United Nations Development Programme, 2020).

The effects of poverty are far-reaching, impacting education levels, healthcare outcomes, and overall quality of life for the Christian population in Kazo Parish. The Church of Uganda, through Kazo Parish, has implemented various programs to address the socio-economic challenges faced by Christians in the community.

access to income-generating opportunities, lack of resources, and inadequate financial support (Kazo Archdeaconry, 2022).

This situation hinders their ability to improve their economic well-being, resulting in a cycle of poverty that affects various aspects of their lives, including education, healthcare, and overall quality of life. Addressing and alleviating poverty remains a significant challenge for the community, requiring continued efforts and targeted interventions to promote sustainable socio-economic development (Kazo Archdeaconry, 2022). Based on this background, this study was done to examine the contribution of the church programs on community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese of Church of Uganda.

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These programmes include skills training and vocational initiatives, microfinance and savings groups, education support, health outreach programs, entrepreneurship development and advocacy efforts. By providing practical skills, access to financial resources, educational opportunities, improved healthcare services and promoting entrepreneurship, the Church aims to empower individuals and uplift the community from the grips of poverty. While specific details regarding the impact and effectiveness of these programs are not available, the Church's initiatives demonstrate a proactive approach to addressing the socio-economic challenges faced by Christians in Kazo Parish. The ongoing efforts focus on equipping individuals with the necessary tools and support to overcome poverty, enhance their economic well-being, and improve their overall quality of life. Therefore, this study examined the contribution Church Programmes on community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda.

Purpose of the Study

The purpose of the study was to examine the contribution of church programmes in community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda.

Objectives of the Study

The study was guided by the following specific objectives;

- i. To establish the relationship between Biblical and Pastoral teachings on community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda.
- ii. To examine the relationship between economic activities supported by the Church and community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda.
- iii. To identify the relationship between health and education programmes and community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda.

Scope of the Study

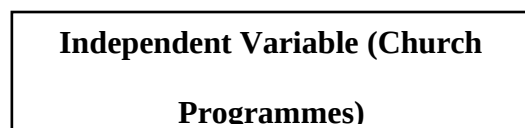
The study was conducted in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, under church of Uganda. Kazo is found in Nansana, Wakiso and Kawempe, Kampala Uganda. Kazo parish was chosen because there were many needy community members in the parish. The content scope for this study was limited to church programmes in community economic empowerment. The study focused on the relationship between Biblical and Pastoral teachings on community socio-economic empowerment, relationship between economic activities supported by the Church and community socio-economic empowerment and the relationship between health and education programmes and community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda. Church programmes in community socio-economic empowerment were measured in terms of improved access to health and education, employment opportunities, access to finances and spiritual growth. The study considered the period from 2017 to 2023 since it was between those years that Kazo Christians and community had faced challenges of economic empowerment.

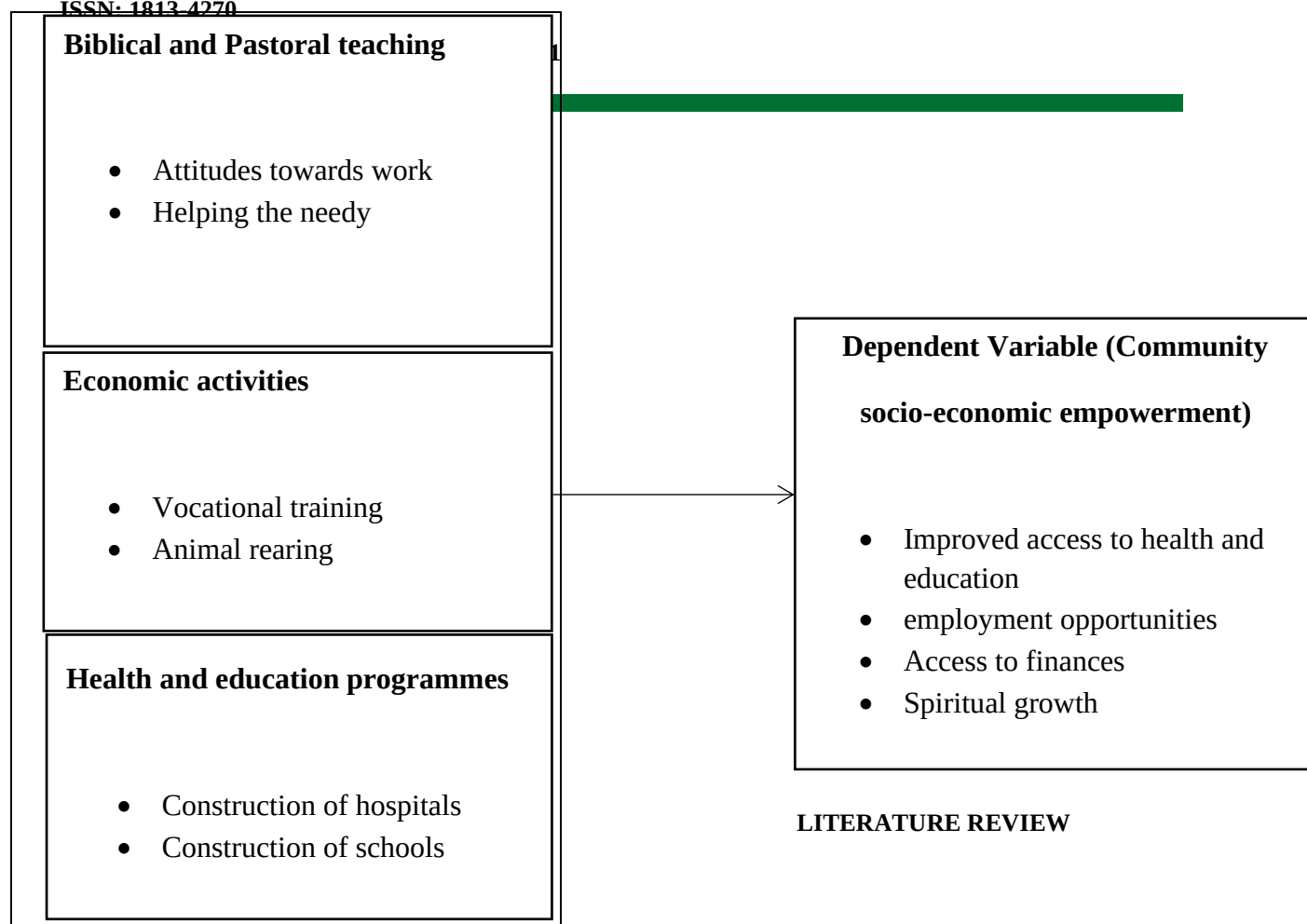
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Figure 1.1: Conceptual Framework





Relationship between Biblical and Pastoral Teachings on Community Socio-Economic Empowerment

Beyerlein, Christopher and Drury (2019) examined the relationship between Catholic parish participation and local socioeconomic empowerment outcomes using survey data from over 800 Catholic parishes across 40 dioceses in the US, as well as secondary data on local economic empowerment indicators. The results demonstrated that parishes with higher rates of members volunteering in food pantries, homeless shelters, and other charitable services tending to the poor, experienced significantly lower poverty rates, greater economic opportunities for disadvantaged groups, and increased social mobility in their surrounding areas. The findings provide correlational evidence that when motivated by Catholic teachings around caring for the vulnerable, higher levels of parish involvement in social outreach ministries can contribute to enhanced socioeconomic empowerment outcomes for low-income communities on a local level. Nonetheless, the study was done in a developed country where the situation could be different from Uganda's context hence the need for this study.

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In South Africa, Njoku and Osarenkhoe (2018) showed faith-based organization programs in financial literacy and microfinance led to increased incomes and assets. Similarly, Olukayode and Adetiloye (2018) revealed church ministries focused on poverty alleviation, education, and health projects correlated with lower levels of deprivation and higher human development scores across multiple nations in sub-Saharan Africa. This body of research indicates biblical and pastoral messages centering on social justice, charity, and community wellbeing have supported enhancements to livelihoods and standards of living when translated into contextualized development initiatives led by African faith. Nonetheless, the studies show correlations but the precise social, spiritual or cultural mechanisms through which faith impacts development were not well understood.

Osei-Assibey (2021) examined the role of faith-based initiatives rooted in Christian scripture and pastoral guidance on socio-economic conditions in Ghana. The findings found that participation in church activities that advocated for empowering the poor, such as vocational training programs, led to increased incomes levels among low socioeconomic status households.

Additionally, Fielmua and Garlick (2016) revealed that Bible study groups promoting entrepreneurship and financial responsibility correlated with a reduction in poverty rates in rural farming communities. Additionally, Amponsah (2019) showed that church health ministries advocating preventative healthcare and medical funding projects were associated with lower under-5 mortality and improved access to clinics across multiple regions in Ghana. This limited but emerging research suggests biblical and pastoral messages centered around community upliftment may support enhancements to livelihoods and welfare indicators when localized through faith-driven developmental initiatives in Ghana. It is important to note that these studies did comprehensively explain how biblical and pastoral teachings enhanced community socio-economic development of people in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese which was the foundation of this study.

Maseka et al. (2021) studied pastoral letters from church leaders promoting empowerment of women and found villages with more active women's groups focused on financial literacy and entrepreneurship had decreased poverty levels. Furthermore, Magwaza (2016) analyzed the role of Christian charities operating nutrition gardens and food security projects in rural areas impacted by drought, showing lower levels of stunting in children under programs emphasizing communal responsibility from biblical verses.

Similarly, Takaza and Muchenje (2019) found that weekly Bible study sessions encouraging education, health-seeking behavior and collaborative agriculture led to higher school enrollment rates, vaccination coverage, and maize yields in remote regions. Overall, these studies provide preliminary evidence that locally-contextualized community development initiatives inspired by religious teachings may contribute to economic and social improvements in Zimbabwe.

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Nevertheless, the studies had narrow geographic scopes and small sample populations, limiting generalizability. Thus, larger representative sample is needed.

Additionally, Kassim and Kretzschmar (2017) studied the impact of Bible study groups focusing on financial management and health topics that were started by pastors, reporting improved food security, education levels and health indicators. Furthermore, Rwegasira and Mshana (2018) analyzed a vocational training project inspired by biblical work ethic teachings, noting increased household income generation and assets. Collectively, this research provides preliminary evidence that locally-contextualized development programs embodying religious values may enhance livelihood stability and living standards in Tanzanian contexts. Nonetheless, the gap in this study was that diverse economic, cultural and religious contexts across Tanzania were not accounted for which formed the basis of the current study.

A study conducted to examine relationship between faith-based initiatives rooted in Christian scripture and pastoral guidance with socio-economic outcomes in Kenya by Mutua et al. (2018) found that entrepreneurship training programs organized through local churches emphasizing biblical work principles correlated with higher incomes among small business owners. In a related study, Omondi et al. (2021) revealed that financial literacy workshops conducted in mosques and promoting Quranic savings behaviors led to increased asset accumulation. Furthermore, Ogola et al. (2017) showed vocational projects inspired by pastoral messages on empowerment and self-reliance promoted petty trading and craftsmanship opportunities.

Birungi et al. (2021) conducted a quasi-experimental study of 300 smallholder farmers in Western Uganda, where 150 participants received agricultural training and resources through local church programs teaching biblical land stewardship concepts, while a comparison group of 150 did not. Data was collected at baseline and 12 months later through surveys and measuring crop yields, finding the treatment group experienced significantly higher maize, bean and banana output and more sustainable practices.

Odongo and Wanyama (2018) conducted a mixed methods evaluation of 5 microfinance cooperatives established in Central Uganda through sermons on financial responsibility and mutual aid, surveying 250 cooperative members and interviewing 20 leaders. They found average monthly household expenditures on necessities increased by 25-40% following participation. This study did not clearly explain the relationship between biblical and pastoral teachings on socio-economic empowerment which was investigated in this study.

Tumwine (2021) conducted a mixed-methods case study research to evaluate the impact of a church-led poverty alleviation program in Kazo Parish. The program incorporated weekly Bible study sessions focusing on entrepreneurship and empowerment, as well as a village savings and loans association promoted through pastoral messages on self-help and

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community support. Quantitative survey data from 120 participant households at baseline in 2016 and follow-up in 2021 showed a significant increase in average monthly income, livestock ownership, school enrollment rates, and crop yields associated with the intervention. Qualitative interviews revealed participants' spiritual growth and social capital were also enhanced. This provides initial evidence that faith-based community development initiatives tailored to local contexts may effectively contribute to livelihood improvements and well-being in Kazo Parish. This study however, did not investigate the factors that hinder church programmes from contributing to community socio-economic empowerment such as inadequate funding.

Relationship between Economic Activities supported by the Church and Community Socio-Economic Empowerment

Handy et al. (2010) conducted a cross-cultural study examining student volunteering motivations and experiences in the US, South Korea, and Japan. Through surveys of over 3,000 university students who participated in volunteer activities, the researchers found there were both similarities and differences in motivations across cultures. In all three countries, students were motivated by altruism and wanting to help others, though career-related motives also played a role. However, students in the US placed more emphasis on resume building compared to those in South Korea and Japan. Additionally, students in the US and South Korea reported greater satisfaction from networking opportunities through volunteering than Japanese students. Nevertheless, this study did not examine the economic activities done by the church and how they had helped to improve on socio-economic empowerment of Christians in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese which formed the basis for this study.

Several studies have explored this relationship in Ghana. Kumi et al. (2018) examined church-run vocational training programs in various regions and found they significantly increased employment levels, business ownership and household incomes among participants. Cobbinah et al. (2019) analyzed agricultural cooperatives established by parishes and reported higher crop yields, sales and land ownership among smallholder farmers involved. Nyantakyi-Frimpong (2017) evaluated the impact of microfinance projects initiated by churches in peri-urban areas, finding reduced poverty rates, improved assets, nutrition and healthcare access. Overall, this research indicates church-backed economic initiatives that provide skills development, business support networks and access to financial resources positively contribute to livelihood security, wealth creation and standards of living in Ghanaian communities when grounded in biblical principles of empowerment and social responsibility. Nevertheless, there persisted a compelling requirement for more comprehensive and resilient impact evaluations.

Niyibizi and Habimana (2020) analyzed data from church-run microfinance programmes and vocational training centers in Rwanda using surveys of over 500 programme beneficiaries and the findings revealed that access to loans and skills training in areas like welding, masonry, and sewing provided by local parishes significantly improved household wealth indicators, with average annual incomes rising by 35% and food secure homes increasing by 25%. Additionally, Uwitonze

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and Immanuel (2023) evaluated the longitudinal impact of these economic activities. The authors reported that communities with sustained church support programs over 5 years showed stronger housing and infrastructure development, better health and education outcomes and higher rates of entrepreneurship when compared to national trends.

Kutesa and Birungi (2019) analyzed the impact of several Catholic Church vocational training programs in the Kamwokya parish of Kampala utilizing surveys of 150 alumni of skills projects like carpentry, tailoring, and welding found that 90% were now self-employed small business owners. Additionally, Akello and Omara (2022) evaluated the longer term effects on household welfare. It reported that communities with long-standing church vocational programs, some continuously operating since 2010 saw statistically significant gains in per capita incomes, asset indices and food security scores compared to similar neighboring areas without such interventions over the five year period. However, one major research gap in Kutesa and Birungi (2019) and Akello and Omara (2022) lack of comprehensive analysis the relationship between economic activities and community socio-economic empowerment of Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda which needed to be investigated.

Ntirandekura (2022) conducted a study to establish the relationship between vocational skill training and economic development of women in Butanda Sub County, Rubanda District. The study employed a cross sectional research design supported by a mixed method approach. A sample size of 242 respondents was used to provide data for the study. Simple random sampling technique was used to select women respondents from the groups of women engaged in different vocational activities in Butanda Sub County, Rubanda District. The findings found a significant positive relationship between vocational skill training and economic development of women.

Relationship between Health and Education programmes and Community Socio-Economic Empowerment

Nalugya and Twesigye (2019) analyzed a comparative case study of vaccination records before and after 2017 pastoral letters in 7 rural parishes from three Ugandan dioceses promoting vaccination as a Christian duty, which revealed immunization rates against measles, polio and DPT rose 10-15% higher post-letter in 5 parishes. However, the study did not comprehensively explain how provision of health services through immunization enhanced community socio-economic empowerment which became the basis for this study.

The church plays an important role in community development across Sub-Saharan Africa, including in Zambia (Banda et al., 2021; Mwale & Chita, 2019). Studies have found that churches often provide social services, education, healthcare and access to credit and savings groups in poor and rural communities where government services are lacking (Agbemabiese et al., 2022; Ellis et al., 2020). This includes supporting entrepreneurial activities like farming cooperatives and small business development (Wanjiru, 2018). A notable deficiency in the existing research on this subject is the

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limited exploration of the complex socio-cultural dynamics within these communities that may influence the church's impact on community socio-economic empowerment

Researchers argue the church aids development by building social capital and empowering people through skills training and access to resources (Egenti & Olowosejeje, 2019). However, others note reliance on church charity can discourage government accountability (Chikwalakwala et al., 2022) and that development activities may sometimes align more with religious agendas than community needs (Cheyeka, 2017).

The recent literature highlights both the vital socio-economic contributions of church activities as well as debates around sustaining community development in poor African nations like Zambia (Kangwa, 2019). A significant research gap in the existing literature lies in the scarcity of comprehensive studies that systematically investigate the long-term sustainability of community empowerment initiatives facilitated by the church, particularly in the context of Uganda which formed the basis for this study.

Similarly, De Gruchy (2021); Swart et al., (2018) states that the church has played a prominent role in South Africa's development, with studies showing churches provide welfare services, education, healthcare, credit and savings programs in underserved areas. Church initiatives assist emerging entrepreneurs and community projects like gardening and housing (Knoetze, 2017).

Researchers mention churches building social capital through networking, training and mentorship. However, others argue dependence on church charity delays government welfare reform (Swart & Venter, 2018), and faith-based development agendas don't always align with community needs (Banda et al., 2016). Scholars also debate churches' commitment to socio-economic justice versus status quo (De Gruchy, 2003). Overall, literature examines Christian churches as both vital development agents supporting marginalized groups, and institutions whose charity role has complicated South Africa's social welfare progress.

METHODOLOGY

Research Design

The study used cross-sectional survey design since the design enables capturing a snapshot of the population at a specific moment, facilitating the identification of trends and patterns. The research adopted a mixed methods research approach involving collection of quantitative and qualitative data where quantitative data helped in testing the hypotheses of the study and qualitative data described the opinions of respondents.

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Target Population

The total target population for this study was 905 consisting of 900 Christians and 5 church leaders (Kazo Parish Report, 2022). These were considered because they were stakeholders in church activities and therefore were affected by the problem under investigation.

Sample Size Determination

The representative sample for this study was 277 respondents that were chosen from 905. Slovin (1960) was used to determine the sample size for the research and the formula is; $n = N/(1+Ne^2)$. Here, n represents the sample of respondents needed for this study, N is the study population and e denotes level of precision (0.05). Slovin's formula was selected as the preferred method because the population under study was sufficiently large and the researcher lacked adequate information about the distribution of behavior within the population to determine the appropriate sample size by other means. The researcher determined the size of the sampled participants from which data was collected for comparison purposes as indicated below;

- $n = 905/(1+905(0.05^2))$
- $n = 905/(1+905(0.0025))$
- $n = 905/(1+2.2625)$
- $n = 905/(3.2625)$
- $n = 277$

Table 3.1: Actual Total Target Population and Sample Size Distribution

Population category	Study Population	Sample Size	Sampling Techniques
Christians	900	272	Simple Random Sampling
Church leaders	5	5	Purposive Sampling
Total	905	277	

Sampling Techniques and Procedure

In this study, the researcher adopted a stratified sampling approach by first categorising the population into two groups. Subsequently, using simple random sampling method 272 Christians were selected to give quantitative data. Simple random sampling was used because it would guarantee that every individual within the population possesses equitable opportunity of being selected in the sample. This aided in creating a sample that represented the complete population making the findings of the study more generalizable and applicable. Simple random sampling reduced the potential for bias in the selection process. The study also used purposive sampling to select 5 church leaders because it allowed the researcher to focus on the specific subset of the population relevant and informative to the study.

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Data Collection Instruments

Babbie (2016) provides the definition of data collection instruments as standardized methods used to gather data from individuals and reliable sources. Similarly, Saunders, Lewis and Thornhill (2019) describe data collection instruments as the equipments, tools and instruments that researchers employ to gather data from respondents to address research questions. For data collection in this study, questionnaires and interviews were used as explained below;

Questionnaire

The researcher used questionnaire as one of the instrument for collecting data for this study. The researcher made copies of the questionnaires and administered them to 272 Christians since they were useful in giving quantitative data that were easily analyzed statistically allowing for the application of various statistical techniques to test hypotheses and draw conclusions. The questionnaire was divided into sections whereby section A covered the demographic characteristics of respondents, section B reflected items related to biblical and pastoral teaching, section C was about item of economic activities, section D was about health and education services and section E was about community socio-economic empowerment. To gauge respondents' agreement levels, Likert scale was used and it involved options of strongly agreed, agreed, not sure, disagreed and strongly disagreed thereby allowing participants to express their degree of concurrence with items given.

Interview Guide

The researcher used interview guide with structured and semi-structured questions to gather qualitative data from church leaders as this would enable the researcher to gather detailed response from respondents. Through the interview guide, comprehensive information was obtained on the objectives of the study. Interview guides were used because they allowed for easy comparison of responses across different participants and it was easy to identify patterns, trends and variations in their responses since respondents were asked the same questions.

Validity and Reliability

To establish the validity of the research tools, initial drafts of these instruments were pilot tested on 30 Christians who shared similar characteristics with the selected area under study. This pilot testing helped to assess language clarity and the ability of the instruments to capture the required information. Through ascertaining validity, the reliability and dependability of the test scores or evaluation outcomes were strengthened. Furthermore, the researcher collaborated with people with expertise in research to improve the quality of questionnaires. Subsequently, the validity was evaluated by computing the Content Validity Index through the provided formula:

Content Validity Index (CVI) was expressed as the Ratio of relevant items to the Total number of items within the instrument. That is $CVI = \text{Number of valid items} / \text{total number of items}$.

$$CVI = \frac{26}{29} = 0.89$$

Content Validity Index was 0.89 was sufficient

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Reliability

To validate reliability, the researcher conducted a test-retest reliability study with beneficiaries of church programmes in Kazo Parish to confirm the instruments' ability to gather dependable data. The data collected was used to calculate Cronbach's Alpha Coefficient using Statistical Package for Social Sciences version 22 to assess the instrument's internal consistency reliability. The data showed sufficient consistency because a Cronbach Alpha Coefficient exceeded 0.60 which was suitable for this study, following the recommendation of Suhr and Shay (2009).

Table 3.2: Reliability Statistics

Variables	N of Items	Cronbach's Alpha
Biblical and pastoral teaching	7	.973
Economic activities	5	.978
Health and education programmes	7	.978
Community socio-economic empowerment	7	.988

Data Analysis

Quantitative Data Analysis

The initial stage of quantitative data analysis involved data cleaning to remove any mistakes, absent entries, anomalies or incongruities from the dataset, ensuring its accuracy and reliability for further analysis. Following data cleansing, the data was coded into distinct categories or variables that could be utilized for analysis. This entailed giving numerical labels or codes to every response within the dataset. Subsequently, a combination of descriptive and inferential statistical methods was utilized to analyse quantitative data. Descriptive statistics involved frequencies, percentages, mean and standard deviation. These presented a holistic perspective of the responses and aided in recognizing the existing patterns or trends. Conversely, inferential statistics applied to hypotheses testing. The analysis was done using Pearson Linear Correlation Coefficient to evaluate the significance of the results. To present data, tables were employed to exhibit the findings of analysis of data in a coherent and substantial manner. This approach aided in effectively conveying the study's outcomes to a wider audience and improving the interpretation and comprehension of the findings.

Qualitative Data Analysis

The researcher structured and prepared the data for analysis by categorizing and organizing it into different themes as outlined in an interview guide. The data was thoroughly read through to gain an overall comprehension of the collected information, followed by coding of the responses and the generation of themes for examination and understanding.

FINDINGS

Response Rate

The researcher determined the response rate of participants to find out if the participants were enough to provide generalized results and the following were obtained;

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Table 4.1: Response Rate

Categories	Expected participants	Actual participants	Percentage
Respondents who answered questionnaires	272	227	83.5
Respondents who answered interview questions	5	5	100
Total	277	232	83.8

Source: Field Data, 2023

From Table 4.1, the response rate as indicated the above table shows 83.8% which was very good as recommended by Mugenda and Mugenda (2003) which state that a response rate of 50% is enough for analysis, a response rate of 60% is acceptable, and a response rate of 70% or above is excellent. The implication of a high response rate is that the data collected was more representative of the population being studied. A higher response rate means that the sample size was larger which could lead to more accurate and reliable results. Moreover, a high response rate suggests that the respondents were motivated to participate in the study and that they found the study to be relevant and important. This can increase the validity of the study and make the results more generalizable to the larger population. Additionally, the fact that the response rate exceeds the minimum threshold of 50% recommended by Mugenda and Mugenda (2003) suggests that the study was conducted using appropriate sampling techniques and that the survey instrument used was effective in eliciting responses from participants.

Bio-Data Information of Respondents**Table 4.2 Gender of Respondents**

Gender	Frequency	Percentages
Females	152	67.0
Men	75	33.0
Total	227	100.0

Source: Field Data, 2023

Table 4.2 presents the findings of the study on the gender distribution among beneficiaries of church programmes in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda, with a focus on community socio-economic empowerment, indicate a significant predominance of female participants. The data, with 152(67.0%) of respondents being female and 75(33.0%) male, underscores the noteworthy engagement and impact of church initiatives on women in the community. This implies that the church programs have a substantial influence on enhancing the socio-economic empowerment of women, suggesting potential avenues for targeted interventions and strategies to further uplift and support the female demographic in the community. Understanding the gender dynamics in program participation is crucial for tailoring future initiatives to address specific needs and promote more inclusive community development

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Table 4.3: Age Bracket of Respondents

Age	Frequency	Percentages
21-30years	10	4.4
31-40years	120	52.9
41-50years	89	39.2
51-60years	8	3.5
60 and above	0	0.0
Total	227	100.0

Source: Field Data, 2023

The findings indicate that 120(52.9%) respondents were in the age bracket of 31-40 years, which means that they were born between a certain range of years that falls within this age range. Additionally, the statement indicates that there were 89 participants (39.2%) who were in the age bracket of 41-50 years old, 10 participants (4.4%) who were in the age bracket of 21-30 years old, and 8 participants (3.5%) who were in the age bracket of 51-60 years old. This information provides insight into the age distribution of the participants in the study, and can be used to draw conclusions or make inferences about how age may have influenced the results of the study.

Table 4.4: Educational Qualifications of Respondents

Education	Frequency	Percentage
Primary	47	20.7
Secondary	80	35.2
Certificate	50	22.0
Diploma	30	13.2
Bachelors	15	6.6
Masters	5	2.2
Total	227	100.0

Source: Field Data, 2023

From the findings in the table, 80(35.2%) of the respondents had finished secondary, 50 (22.0%) of the respondents had finished certificate, 47(20.7%) were primary holders, 30(13.2%) had diploma while the remaining 15(6.6%) had bachelors while 5(2.2%) had masters. The data suggests that the majority of respondents have completed secondary or lower education levels. The findings of the study indicate that those who had finished secondary education benefited from church programmes that enhanced their socio-economic empowerment compared to other categories of respondents.

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Relationship between Biblical and Pastoral teachings on community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda

The first objective of the study was to analyze the relationship between Biblical and Pastoral teachings on community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda.

Table 4.5: Descriptive Statistics on Biblical and Pastoral Teaching

Statements	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Mean	St.d
Biblical and pastoral teachings promote caring for the poor and vulnerable.	55(24.2%)	64(28.2%)	0(0%)	48(21.1%)	60(26.4%)	4.48	.740
Biblical and pastoral teaching messages emphasize empowerment, self-reliance and entrepreneurship.	53(23.3%)	62(27.3%)	0(0%)	61(26.9%)	51(22.5%)	4.30	.638
Scriptures encourage financial responsibility, literacy and mutual aid.	24(10.6%)	30(13.2%)	0(0%)	94(41.4%)	64(28%)	4.50	.686
Bible passages advocate for social justice, charity and community wellbeing.	25(11.0%)	34(15%)	0(0%)	86(37.9%)	80(35.2%)	4.33	.648
Sermons promote preventative healthcare, medical assistance and access to clinics.	35(15.4%)	41(18.1%)	0(0%)	86(37.9%)	65(28.6%)	4.39	.694
Guidance centers on empowering women through entrepreneurship and financial skills.	24(10.6%)	32(14.1%)	0(0%)	98(43.2%)	73(32.2%)	4.24	.850
Directives encourage education, vocational	36(15.9%)	44(19.4%)	0(0%)	77(33.9%)	70(30.8%)	4.40	.741

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training, jobs and stable livelihoods.							
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Source: Field Data, 2023

Based on the survey results, most respondents agreed or strongly agreed that biblical and pastoral teachings promote caring for the poor and vulnerable, as shown by the mean response of 4.48. Only 24.2% strongly disagreed and 28.2% disagreed, while 47.5% agreed or strongly agreed. This indicates that the majority of respondents believe their religious teachings emphasize helping and supporting disadvantaged groups, which has positive implications for encouraging congregations and members to participate in charitable activities and social services that aid the poor.

The findings agree with Osei-Assibey (2021) who states that participation in church activities that advocated for empowering the poor, such as vocational training programs led to increased incomes levels among low socioeconomic status households.

The survey results show that nearly half (49.4%) of respondents agreed or strongly agreed that biblical and pastoral teaching messages emphasize empowerment, self-reliance and entrepreneurship, as indicated by the mean response of 4.30 out of 5. While over half (50.6%) disagreed or strongly disagreed, a sufficiently large proportion believe their religious guidance stresses these principles. This suggests an opportunity for houses of worship to develop supportive programming cultivating independence and small business creation. For example, churches could offer training workshops on practical skills like business planning, financial management and asset-building.

The majority (69.4%) of respondents agreed or strongly agreed that Scriptures encourage financial responsibility, literacy and mutual aid, as indicated by a high mean average of 4.50. Very few (10.6% and 13.2%) strongly disagreed or disagreed with this statement. This suggests most believers interpret biblical passages as advocating for prudent personal financial management, money skills, and community-based support systems. This perspective presents an opportunity for houses of worship to implement workshops and programs centered around financially empowering congregants. For example, churches could host financial literacy sessions, microfinance trainings, or help establish mechanisms for families to pool resources in times of hardship.

The findings concur with the study by Beyerlein, Christopher and Drury (2019) which demonstrated that parishes with higher rates of members volunteering in food pantries, homeless shelters, and other charitable services tending to the poor, experienced significantly lower poverty rates, greater economic opportunities for disadvantaged groups, and increased social mobility in their surrounding areas. The findings were also in agreement with Njoku and Osarenkhoe (2018) who revealed that faith-based organization programs in financial literacy and microfinance led to increased incomes and assets

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The majority (73.1%) of respondents agreed or strongly agreed that Bible passages advocate for social justice, charity and community wellbeing, as evidenced by the mean average response of 4.33. A small minority (11% and 15%) disagreed or strongly disagreed. This indicates that many believers interpret scripture as promoting equitable treatment of all people and supporting the collective welfare of neighborhoods. This perspective presents an opportunity for churches to spearhead initiatives addressing issues their communities face, like poverty, homelessness, or lack of access to resources. Religious organizations are well-positioned to mobilize volunteers and donations for charitable causes that uplift marginalized groups and strengthen the social fabric.

The findings from the above table also shows that majority (66.5%) of respondents agreed or strongly agreed that sermons promote preventative healthcare, medical assistance and access to clinics, as reflected by an average rating of 4.39. A modest minority (15.4% and 18.1%) disagreed or strongly disagreed. This suggests many believers interpret sermons as stressing the importance of proactive healthcare practices, supporting those in need of medical care, and working to ensure communities have nearby health facilities. As such, there may be potential for faith leaders and congregations to partner with clinics, hospitals and public health programs on initiatives that serve their local areas. For instance, churches could host blood drives, distribute healthcare information, provide transportation for those needing treatment, or help uninsured populations sign up for available services. By highlighting health-related issues from the pulpit and facilitating related charitable activities, religious organizations have an opening to greatly improve community wellness outcomes.

From the survey, it is indicated that (75.4%) of respondents agreed that religious guidance centers on empowering women through entrepreneurship and financial skills, as indicated by a mean response of 4.24. Only 10.6% strongly disagreed and 14.1% disagreed with this statement. This suggests the vast majority believe their faith's messaging emphasizes providing women with economic independence by cultivating business acumen and money management prowess. The lopsided level of agreement presents an ideal opportunity for churches to proactively organize workshops, training programs and mentoring circles aimed at developing women's entrepreneurial ambitions and financial literacy. For example, congregations could host seminars on topics like budgeting, loans, business plans and asset accumulation.

The survey results show that (64.7%) of respondents agreed that religious directives encourage education, vocational training, jobs and stable livelihoods, as indicated by a mean average response of 4.40. A relatively small percentage disagreed or strongly disagreed (15.9% and 19.4% respectively). This suggests the majority interpret their faith's messaging as stressing the importance of investing in skills development and career opportunities that lead to sustainable means of income and economic security. The high level of agreement indicates an opening for faith institutions to organize initiatives that enhance educational and training prospects for congregants.

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Key informants were interviewed and findings were reported that; *commonly referenced biblical passages include those about caring for the poor/vulnerable, social justice, generosity/charity, financial responsibility and community cooperation.*

Pastoral messages draw connections between biblical virtues of diligence, skills development, hard work and how these cultivate self-reliance and create opportunities for enterprise. References are made to biblical entrepreneurs to inspire local endeavors.

Respondents report biblical teachings have made them more compassionate and eager to alleviate suffering through participation in social programs. Some mention gaining confidence to start businesses or pursue education after sermons on faith-driven risk-taking and empowerment.

The relationship between biblical and pastoral teachings on community socio-economic empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda was examined by the researcher using the Pearson linear correlation coefficient, and the results were displayed in table 4.6;

Table 4.6: Relationship between Biblical and Pastoral Teachings on Community Socio-Economic Empowerment in Kazo Parish, Kazo Archdeaconry

	Biblical and Pastoral Teachings	Community Socio-Economic Empowerment
Biblical and Pastoral Teachings	1	.582**
Sig. (2-tailed)		.000
N	227	227
Teachers' Retention	.582**	1
Sig. (2-tailed)	.000	
N	227	227

*. Correlation is significant at the 0.05 level (2-tailed).

The results show a Pearson correlation of 0.582 between biblical and pastoral teachings and community socio-economic empowerment, significant at the 0.01 level. This moderate positive correlation indicates that as endorsement of empowering messages from religious leaders' increases, so does perceived socio-economic enablement of the community. This relationship suggests biblical and pastoral teaching that promote themes of caring for the vulnerable, financial literacy, entrepreneurship, health and education may help strengthen communities economically.

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Relationship between Economic Activities supported by the Church and Community Socio-Economic Empowerment in Kazo Parish, Kazo Archdeaconry

Table 4.7: Descriptive Statistics on Economic Activities supported by the Church and Community Socio-Economic Empowerment

Statements	Strongly disagree	Disagree	Not sure	Agree	Strongly agree	Mean	Standard deviation
There is provision of vocational/skills training in areas like carpentry, tailoring and agriculture.	35(15.4%)	40(17.6%)	0(0.0%)	78(34.4%)	74(32.62%)	4.66	.475
Establishment of microfinance programs and village savings & loans associations.	24(10.6%)	30(13.2%)	0(0%)	94(41.4%)	79(34.8%)	3.74	1.477
There is provision of support for small business development through loans, entrepreneurship training and mentorship.	54(23.8%)	64(28.2%)	0(0.0%)	53(23.3%)	56(24.7%)	4.50	.740
Operation of cooperatives and collective farming groups for crops, livestock and trade are done.	10(4.4%)	19(8.4%)	0(0.0%)	107(47.1%)	91(40.1%)	4.22	.731
There is facilitation of financial literacy	0(0.0%)	0(0.0%)	0(0.0%)	124(54.6%)	103(45.4%)	4.45	.626

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workshops on budgeting, savings, and business management.							
There is provision of career counseling, networking events and job placement assistance.	0(0.0%)	0(0.0%)	0(0.0%)	123(54.2%)	104(44.8%)	4.61	.489
There is advocacy and community organizing around initiatives agricultural projects	30(13.2%)	45(19.8%)	0(0.0%)	85(37.4%)	67(29.5%)	2.57	.641

Source: Field Data 2023

From the above table, the results show that over 67% (112 respondents) agreed or strongly agreed there is provision of vocational/skills training in areas like carpentry, tailoring and agriculture by faith institutions, as indicated by the mean of 4.66. Meanwhile, 15.4% (35 respondents) strongly disagreed and 17.6% (40 respondents) disagreed. No respondents were unsure. This suggests that while the majority perceived their place of worship to provide valuable technical training opportunities to congregants in fields that could aid career prospects, around a third disagree such programming exists. The above findings concur with Kumi et al. (2018) whose findings on the study of church-run vocational training programs in various regions and found they significantly increased employment levels, business ownership and household incomes among participants.

The survey showed that while over 75% of respondents (173) agreed or strongly agreed that faith institutions establish microfinance programs and village savings & loans associations, as evidenced by a mean of 3.74, some variability existed in responses given the standard deviation of 1.477. Specifically, 24 respondents (10.6%) strongly disagreed, 30 (13.2%) disagreed, 94 (41.4%) agreed, and 79(34.8%) strongly agreed, with no respondents reportedly unsure. This suggests that although a large proportion perceived such mutual aid programs to be set up by their place of worship, differing experiences were present as not all concurred uniformly.

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The findings are in agreement with Conrad and Conrad (2018) who states that churches provided microfinancing, financial literacy training, small business assistance, job training, career counseling and networking opportunities grounded in principles of empowerment, compassion, and social justice based on religious teachings that promoted in socio-economic development.

Findings show that 54 respondents (23.8%) strongly disagreed, 64 (28.2%) disagreed, 53 (23.3%) agreed, and 56 (24.7%) strongly agreed that there is provision of support for small business development through loans, entrepreneurship training and mentorship by faith institutions. No respondents reported being unsure. While just under half (47.9%) agreed or strongly agreed this support exists, signified by a mean of 4.50, over half (52%) disagreed or strongly disagreed. Additionally, the standard deviation was 0.740.

The survey results show that while the majority of respondents (87.2%) agreed or strongly agreed that churches in Kazo parish operate cooperatives and collective farming groups for crops, livestock and trade, as indicated by a mean rating of 4.22, some respondents disagreed. Specifically, 10 respondents (4.4%) strongly disagreed and 19 respondents (8.4%) disagreed, while 107 (47.1%) agreed and 91 (40.1%) strongly agreed. No respondents reported being unsure. This suggests that although most perceive their place of worship to facilitate joint income-generating ventures through agricultural collaboration and pooling of resources, a small proportion did not concur. The standard deviation of 0.731 further signifies there was some variation in experiences.

The survey results showed unanimous agreement that the church facilitates financial literacy workshops on budgeting, savings, and business management. Specifically, 0 respondents strongly disagreed or disagreed, while 0 reported being unsure. The majority, 124 respondents (54.6%) agreed, and 103 respondents (45.4%) strongly agreed. This is reflected in a high mean score of 4.45 and a standard deviation of 0.626. Therefore, all respondents perceived their place of worship to provide money management seminars empowering congregants with financial skills.

The findings of the study indicated that the church provided career counseling, networking events, and job placement assistance had 123 respondents (54.2%) who agreed, and 104 respondents (44.8%) strongly agreed, demonstrating total agreement. This is reflected in a remarkably high mean of 4.61 and an extremely low standard deviation of 0.489, signifying consistency across responses. The lack of variability and universal positive perception suggests faith-based organizations quite effectively facilitate career development supports.

From the table, it is indicated that the results showed varying opinions on the level of advocacy and community organizing around agricultural projects conducted by faith institutions. Specifically, 30 respondents (13.2%) strongly disagreed such efforts took place, while 45 (19.8%) disagreed. At the other end of the spectrum, 85 (37.4%) agreed initiatives were supported, and 67 (29.5%) strongly agreed. No one was unsure. This resulted in an average response of

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2.57, with a standard deviation of 0.641, signaling divergence in experiences. While over half perceived projects to be championed, a sizeable 33% held dissenting views. Compared to other measures, advocacy for agriculture saw lower agreement.

Key informants who were interviewed reported that specific activities supported by the church were carpentry, microfinance cooperatives; small business loans/grants; farming cooperatives.

Respondents said the skills courses helped them start craft businesses. Others note microloans allowed growing shops/farms. Cooperatives were cited for collectively marketing produce/goods for better incomes.

Livelihood diversification through training was highlighted as lifting families from poverty. Increased business ownership was linked to more jobs. Agricultural yields from cooperatives were credited for enhancing food security and nutrition in the community.

Table 4.8: Relationship between Economic Activities supported by the Church and Community Socio-Economic Empowerment in Kazo Parish

	Economic activities	Community Socio-Economic Development
Economic activities Pearson Correlation	1	.589**
Sig. (2-tailed)		.000
N	227	227
Community Socio-Pearson Correlation	.589**	1
Economic Sig. (2-tailed)	.000	
Development N	227	227

**. Correlation is significant at the 0.01 level (2-tailed).

The results show a moderate positive correlation of 0.589 between economic activities by faith institutions and community socio-economic development, which is significant at the 0.01 level. This indicates that as the level of job training programs, livelihood projects, financial literacy workshops and small business support conducted by religious centers increases, the perceived overall socio-economic enablement of the surrounding community also tends to increase. These findings suggest that when places of worship actively promote economic empowerment through their programs and initiatives, it relates to populations experiencing better standards of living.

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Relationship between Health and Education Programmes and Community Socio-Economic Empowerment in Kazo Parish

Table 4.9: Descriptive Statistics on Health and Education Programmes

Statements	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
The church has arrangement for provision of primary healthcare services like immunization, prenatal care, disease prevention workshops	0(0%)	0(0%)	0(0%)	83(36.6%)	144(63.4%)
Knowledge of operation of nutrition gardens and food security programs to address malnutrition	3(1.3%)	0(0%)	5(2.2%)	122(53.7%)	97(42.7%)
There are primary and secondary schools' scholarship programmes	2(0.9%)	2(0.9%)	3(1.3%)	131(57.2%)	89(39.2%)
The church provides adult literacy information to followers	0(0%)	0(0%)	6(2.6%)	125(55.1%)	96(42.3%)
Advocacy through pastoral letters and sermons to promote behaviors like vaccination, sanitation and family planning	19(8.4%)	15(6.6%)	20(8.8%)	129(56.8%)	44(19.4%)

Source: Field Data, 2023

The results from the above table showed that the church arrange for primary healthcare service provision, with zero respondents disagreeing or reporting uncertainty. Specifically, 83 respondents (36.6%) agreed that immunization, prenatal care and disease prevention workshops were offered, while the majority at 144 respondents (63.4%) strongly agreed. This total consensus, with 100% of the responses in agreement, signifies faith-based organizations are perceived to effectively facilitate basic medical services and health education for their congregations and wider communities. Churches organizing regular screenings, maternal programs and sessions on hygiene could significantly boost overall wellness and quality of life, especially for vulnerable groups.

The survey results showed that for knowledge of nutrition gardens and food security programs operated by the church, 3 respondents (1.3%) strongly disagreed such programs were in place, with 0 respondents disagreeing. 5 respondents (2.2%) reported being unsure. The majority, 122 respondents (53.7%) agreed initiatives were running, while 97 respondents (42.7%) strongly agreed. This demonstrates that 96.4% of respondents perceived these agriculture interventions and nutrition schemes to be implemented, as the vast majority selected agree or strongly agree options. However, a small percentage displayed dissenting or uncertain views, with 1.3% strongly disagreeing and 2.2% unsure.

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The survey results showed that the vast majority of respondents, 96.4%, perceived churches in Kazo parish to provide primary and secondary school scholarship programs. Specifically, 2 respondents strongly disagreed (0.9%), 2 disagreed (0.9%), and 3 were unsure (1.3%), compared to 131 who agreed (57.2%) and 89 who strongly agreed (39.2%). This gave an average response approaching the maximum score. While a tiny fraction displayed dissenting or uncertain views, overall the findings demonstrate faith-based organizations are widely understood within communities to support children's access to education through fee assistance initiatives.

The survey results regarding the statement "The church provides adult literacy information to followers" show that none of the 221 respondents strongly disagreed or disagreed with the statement, while 6 people or 2.6% were unsure. However, the vast majority agreed or strongly agreed - 125 people agreed, accounting for 55.1% of responses, and 96 people strongly agreed, making up 42.3% of the total. This indicates that over 97% of respondents either agreed or strongly agreed that in their experience or knowledge, the church does provide adult literacy information to its followers, with less than 3% being uncertain, and none directly feeling the statement is untrue.

The results from the table show that 19 respondents or 8.4% strongly disagreed that advocacy through pastoral letters and sermons helps promote behaviors like vaccination, sanitation and family planning, while 15 people or 6.6% disagreed. Additionally, 20 respondents or 8.8% were unsure. However, the majority either agreed or strongly agreed with the statement - 129 people agreed, accounting for 56.8% of the responses, and 44 people strongly agreed, making up 19.4% of the total. This indicates that over 76.2% of respondents agreed or strongly agreed that advocacy from church leaders through letters and sermons can positively influence behaviors related to public health, though 15.2% did not agree or were unsure, and 8.4% strongly disagreed such advocacy makes a difference.

Findings from interviews also revealed that church-run health workshops, vaccination campaigns and supporting government facilities/outreach programs. They also mentioned church-funded primary and secondary school bursaries/fees support.

Literacy programs were praised for empowering adults with reading/writing skills. Health programs were credited with reduced disease rates and improved pre/postnatal care. Vocational skills from schools led to well-paying jobs over unskilled work.

Table 4.10: Relationship between Health and Education Programmes and Community Socio-Economic Empowerment in Kazo Parish

	Health and Education Programmes	Community Socio-Economic Empowerment
Health and Education Programmes	1	.686**

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	Sig. (2-tailed)		.000
	N	227	227
Community	Pearson Correlation	.686**	1
Socio-Economic			
Empowerment	Sig. (2-tailed)	.000	
	N	227	227

**. Correlation is significant at the 0.01 level (2-tailed).

The correlation results show a strong positive relationship between investment in community health and education programmes and levels of socio-economic empowerment. Based on data from 227 cases, the Pearson correlation coefficient of 0.686 indicates that as levels of involvement and investment in health and education initiatives increase within a community, the degree of socio-economic empowerment and development tends to rise significantly. The correlation is statistically significant, as demonstrated by a significance value of 0.000 which is below the standard cut-off points. This suggests that improving access to healthcare and education is closely linked to strengthening the economic power and independence of community members.

Community Socio-Economic Empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda

Table 4.11: Descriptive Statistics Community Socio-Economic Empowerment in Kazo Parish, Kazo Archdeaconry, Namirembe Diocese, Church of Uganda

Statements	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
Household incomes, assets and food security have increased	55(24.2%)	64(28.2%)	0(0%)	48(21.1%)	60(26.4%)
There is higher employment rates, job stability and small business ownership.	53(23.3%)	62(27.3%)	0(0%)	61(26.9%)	51(22.5%)
There is improved standards of living through higher crop yields, savings, stable livelihoods	64(28%)	94(41.4%)	0(0%)	30(13.2%)	24(10.6%)
There is enhanced educational attainment through increased literacy, numeracy, and school enrollment	80(35.2%)	86(37.9%)	0(0%)	34(15%)	25(11.0%)
Churches help to reduce disease malnutrition and mortality	86(37.9%)	65(28.6%)	0(0%)	35(15.4%)	41(18.1%)

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There is strengthened social capital and community cohesion through cooperative initiatives	73(32.2%)	98(43.2%)	0(0%)	32(14.1%)	24(10.6%)
There is increased access to resources, and leadership opportunities	70(30.8%)	77(33.9%)	0(0%)	44(19.4%)	36(15.9%)

Source: Field Data, 2023

The survey data indicates that household incomes, assets, and food security have experienced an overall increase, with 55 respondents (24.2%) strongly agreeing, 64 (28.2%) agreeing, 48 (21.1%) being neutral or unsure, and 60 (26.4%) disagreeing. The positive responses imply that a significant portion of the population has benefited from economic improvements. The 21.1% who are not sure might reflect a lack of awareness or mixed perceptions within the community.

In terms of employment, job stability, and small business ownership, 53 (23.3%) strongly disagree, 62 (27.3%) disagree, 61 (26.9%) agree, and 51 (22.5%) strongly agree. The higher percentage of disagreement suggests a level of skepticism or dissatisfaction regarding these aspects, while the agreement percentages imply a considerable portion is experiencing positive trends in employment and entrepreneurship.

Regarding standards of living, including higher crop yields, savings, and stable livelihoods, 64 (28%) strongly agree, 94 (41.4%) agree, 30 (13.2%) are neutral, 24 (10.6%) disagree, and 12 (5.3%) strongly disagree. The majority of respondents perceive improvements, but the 13.2% neutral and 10.6% disagreement indicate some variations in the community's experiences and perspectives.

Educational attainment sees 80 (35.2%) strongly agree, 86 (37.9%) agree, 34 (15%) are neutral, and 25 (11%) disagree. The positive responses indicate a general consensus on improved education, with a minority expressing dissent.

Churches' role in reducing disease, malnutrition, and mortality receives high agreement, with 86 (37.9%) strongly agreeing and 65 (28.6%) agreeing. However, 35 (15.4%) are neutral, and 41 (18.1%) disagree. This suggests that while many believe in the positive impact of churches on health, there is a significant portion with reservations or differing views.

For social capital and community cohesion through cooperative initiatives, 73 (32.2%) strongly agree, 98 (43.2%) agree, 32 (14.1%) are neutral, and 24 (10.6%) disagree. The overall agreement suggests that cooperative efforts contribute to community unity, but the 14.1% neutral and 10.6% disagreement signal some diversity of opinion.

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Lastly, increased access to resources and leadership opportunities sees 70 (30.8%) strongly agree, 77 (33.9%) agree, 44 (19.4%) are neutral, 36 (15.9%) disagree, and 3 (1.3%) strongly disagree. The data suggests a positive perception of improved access and leadership opportunities, but the 19.4% neutral and 15.9% disagreement indicate not everyone shares this view, potentially due to disparities in experiences or perceptions within the community.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Relationship between Biblical and Pastoral Teachings on Community Socio-Economic Empowerment in Kazo Parish

The results demonstrated a moderate positive correlation between biblical and pastoral teachings that promote socio-economic empowerment through caring for the vulnerable, financial literacy, entrepreneurship, health, and education, and increased perceived socio-economic enablement and standards of living within communities. Religious leaders who emphasize these types of empowering messages appear to strengthen communities economically.

Relationship between Economic Activities supported by the Church and Community Socio-Economic Empowerment in Kazo Parish, Kazo Archdeaconry

The results demonstrated a moderate positive correlation between economic activities conducted by faith institutions, such as job training programs, livelihood projects, financial literacy workshops, and small business support, and increased socio-economic development outcomes within communities. As religious centers provide more programs and initiatives focused on economic empowerment, the perceived overall socio-economic enablement of the surrounding population tends to also increase.

Relationship between Health and Education Programmes and Community Socio-Economic Empowerment in Kazo Parish, Kazo Archdeaconry

The results demonstrated a strong positive correlation between investment in community health and education programs and levels of socio-economic empowerment within a community. Therefore, improving access to healthcare and education appears to be closely linked to strengthening the economic power and independence of community members.

Recommendations

Relationship between Biblical and Pastoral Teachings on Community Socio-Economic Empowerment in Kazo Parish, Kazo Archdeaconry

Religious organizations should develop and expand social programs that directly address issues raised in biblical teachings around caring for the vulnerable and disadvantaged. This could include initiatives providing charitable aid, job

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skills training, healthcare services, etc. to lift up marginalized communities as over 70% of respondents agreed these principles are emphasized.

Houses of worship can organize workshops and resources focused on entrepreneurship, financial literacy, and small business creation given around half of respondents agreed these themes are promoted in biblical messaging. Supporting congregation members in starting their own businesses or cooperatives could boost economic independence.

Relationship between Economic Activities supported by the Church and Community Socio-Economic Empowerment in Kazo Parish

Expand vocational skills training programs focused on in-demand trades like carpentry, tailoring, agriculture and more. While over two-thirds agreed these exist, increasing course offerings and opportunities could further empower congregants with practical skills to boost employability and income generation.

Develop targeted small business assistance involving startup loans, entrepreneurship workshops and mentorship connections. Nearly half perceived this support, but strengthening dedicated programs and services could cultivate self-employment among jobseekers and lift entire neighborhoods out of poverty through business ownership.

Relationship between Health and Education Programmes and Community Socio-Economic Empowerment in Kazo Parish

Continue and expand primary healthcare services provided at churches such as immunization programs, prenatal care, and disease prevention workshops. The unanimous agreement that these services exist indicates they are highly valued and effective at improving community well-being.

Increase pastoral advocacy and discussion of important public health topics through letters and sermons. While a majority saw this advocacy as promoting behaviors like vaccination and sanitation, strengthening educational messaging could sway the 15% who were unsure or disagreed of its impact.

Areas for Further Research

1. Types of socio-economic programming offered: A deeper exploration into specific vocational skills training programs, business development supports, financial literacy workshops, agriculture projects, and health/education initiatives operated by churches could provide insights to strengthen and expand these efforts.
2. Barriers to participation: Researching reasons why around a third disagreed certain programs like vocational training or entrepreneurship assistance existed, and how uptake could be widened.
3. Impact evaluation: Conducting evaluations to quantitatively measure outcomes of current church-run socio-economic, health and education initiatives to demonstrate their contributions and inform best practices.
4. Role of pastoral leadership: Further investigation into how biblical interpretations are linked to social engagement, the effectiveness of advocacy strategies like sermons on influencing behaviors, and opportunities for faith leaders to further motivate action addressing community challenges.

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5. Partnership opportunities: Identifying potential partners from other sectors where religious groups could collaborate to collectively address issues like poverty alleviation, healthcare access, food security and skills development through.

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