

**A STUDY OF THE HISTORICAL DEVELOPMENT OF THE JONAM
ARCHDEACONRY, NEBBI DIOCESE OF THE PROVINCE OF CHURCH OF
UGANDA AND ITS CONTRIBUTIONSTOTHE JONAM COMMUNITY**

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M22M05/014

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
THE DEGREE OF MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

September, 2025



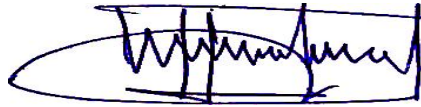
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DECLARATION

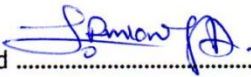
I, **OWINJI INNOCENT**, declare that this research titled “A Study of the Historical Development of the Jonam Archdeaconry, Nebbi Diocese of the Province of the Church of Uganda and its Contributions to the Jonam Community” is my original work and has never been submitted to any Institution of Higher Learning for any academic award.

Signed

A handwritten signature in blue ink, enclosed within a hand-drawn blue oval. The signature is stylized and appears to read 'Owinji Innocent'.Date: 3rd September 12, 2025**OWINJI INNOCENT****REG. NUMBER M22M05/014****STUDENT**

APPROVAL

This is to certify that this research titled “A Study of the Historical Development of the Jonam Archdeaconry, Nebbi Diocese of the Province of the Church of Uganda and its Contributions to the Jonam Community” has been done under my supervision and is now ready for submission with my approval.

Signed 

Date 

REV. CANON EKIRUNGA M.K. ROSE

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DEDICATION

This work is dedicated to my beloved wife Mrs. Abayo Grace, to my dear children Daniela, Lucky Christine, Divine, Joy Prudent, Peter, Edina and Petrina, who persevered with me in all the hardships we went through; my father Mr. Peter Alex Uwinji who tirelessly supported me within his capacity and also to my fellow students who have remained friends and partners who helped me in the academic journey.

ACKNOWLEDGEMENTS

I am grateful to the LORD God Almighty who has given me life and enabled me to overcome all sorts of obstacles and enabled me to complete this research successfully.

I am grateful to my supervisor Rev. Canon Rose Ekirunga. Her guidance, suggestions, constructive criticisms and encouragements at all stages during the course of this research have all been intellectually resourceful and supportive, without which I would not have completed. May God bless her! I am equally grateful to all the staff of UCU's Bishop Tucker School of Divinity and Theology for their nurturing and support during my Master of Divinity studies.

I am also grateful to my Diocesan Bishop, Right Rev. Pons Ozele Awinjo, my Archdeacon Venerable Jumariiek Charles, and all pastors in the Archdeaconry, especially Rev. Estone Opakrwoth of Wadelai Parish, for spiritual guidance and emotional support during the research process.

I am very grateful to my sponsors and all the people who have supported me and my family financially during my time of studies.

I thank my beloved wife Mrs. Abayo Grace, my dear children Daniela, Lucky Christine, Divine, Joy Prudent, Peter, Edina and Petrina, who persevered with me in all the hardships we went through; my father Mr. Peter Alex Uwinji who tirelessly supported me within his capacity and also my fellow students who have remained friends and the partners who helped me in my academic journey.

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ABBREVIATIONS

PDDP- Pakwach District Development Plan

ECD- Early Childhood Development ((Encyclopedia of Quality Life and wellbeing Researched 1999, pp1735-1739)

HQ- Headquarter

UCU—Uganda Christian University

DEFINITION OF KEY TERMS

Historical development: The events that have occurred over the past period that influenced and shaped the structure and functioning of Jonam archdeaconry (Moses et al., 2023).

Jonam: These are people who settle along the water bodies of Lakes Albert and river Nile in Pakwach district speaking the language called Leb-Jonam (Walter Ochanda 2023).

Archdeaconry: A division within a diocese in some Christian denominations particularly Anglican, Catholic, and Orthodox. It is overseen by an archdeacon. (Titeca & Costa, 2017)

Socioeconomic contributions: The contribution of the church or any other organization that ensures that social and economic growth occurs among the people (Storer, 2020).

A diocese is a district or administrative division of a Christian Church; it is overseen by a bishop (Egbunu, 2020).

ABSTRACT

The study investigated the historical development of Jonam Archdeaconry and its contributions to the Jonam Community. The Archdeaconry lies along the River Nile that has a number of economic activities, chiefly fishing, that has both positive and negative impacts on the social well-being of the community. The positive ones include: improved income, access to fish as food and others. The negative ones include: early dropout of children from schools for the fishing activity from which they begin to earn money at early ages, and early pregnancies/marriages among the children. The objectives of the study were: to trace and document the sequential and key indicators of development of Jonam Archdeaconry, evaluate the Archdeaconry's socio-economic contributions to the people within Jonam community and establish the challenges encountered by Jonam Archdeaconry as they make their socio-economic contributions to the community. The study collected both qualitative and quantitative data using questionnaires and interviews that were administered to the respondents. Findings showed that the Archdeaconry made good achievements and contributions in the socio-economic and cultural development and transformation of the community in it in terms of education, health and reforms in cultural practices. However, the community members in the Archdeaconry are still grappling with the challenge of poverty and poor nutrition due to the low income of the people. It was recommended that church leaders and the Christians in the Archdeaconry be provided with knowledge and skills on income generation activities and nutrition for economic empowerment of the community.

1. CHAPTER ONE: INTRODUCTION

1:0 Introduction

This is an overall introductory chapter that presents the background information about the study, the problem statement, objectives of the study, the significance of the study, the scope, justification and the limitations of the study.

1.1 Background to the Study.

Anglicanism is one of the oldest branches of Christianity; it dates back to 1534 when the supreme head of Church of England established independence with Rome (Picton, 2015). By 19th century, Anglicanism found its roots into Africa and continued to spread to different parts of Africa including Uganda (Egbunu, 2020). In 1877, the Church Missionary Society (CMS) established the Church of Uganda as the Anglican Church in Uganda, the seed of Anglicanism continued to spread and was planted in West Nile in 1918 Management (Africa & Andrew, 2020; Storer, 2020). Madi West Nile was the first Diocese in West Nile and later gave birth to Nebbi in 1993 (Diocesan development plan, 2023). As Nebbi Diocese was being formed, Goli Archdeaconry, then under Madi-West Nile Diocese was divided into four Archdeaconries in addition to the Deanery of Goli at the diocesan Headquarter. (Diocesan development plan, 2023). The four Archdeaconries were; Padyere in Nebbi district, Goli Central partly in Zombo and Nebbi, Okoro in Zombo and Jonam in Pakwach district. At its formation, Jonam archdeaconry had eight parishes; Jonam, Pakwach town, Pokwero, Fualwonga, Wadelai, Alwi, and Panyimur. (Diocesan Development Plan, 2002).

One of the main reasons for the spread of Anglicanism was to convert people to Christianity; many people especially the African traditionalists were to be converted away from their traditional beliefs of knowing small gods to Christianity where they could worship the true God. Many organizations like the Christian missionary societies (CMS) sent missionaries to different parts of the world (Daugherty, 2014). Besides

converting people to Christianity, the missionaries played other roles such as providing education, health and other social services (Gathogo, 2018; Moses et al., 2023; Omotayo & Zubairu Josiah, 2019), to this end, many schools and health facilities were built to provide services to the communities, thus ensuring social mobility of the communities. According to Kabahizi & Mwesigwa (2020), schools such as Mengo SSS, Gayaza High school, King's college Budo, Busoga college Mwiri among others were constructed and used as a tool for education and religious work. Health facilities like Mengo hospital among others were some of the very first health facilities that provided health services particularly in underserved rural communities offering prevention, diagnostic and treatment services (Dambisya et al., 2014). Many of the under privileged communities were also empowered economically thus improving their condition of living (Ayiemba et al., 2015; Modise, 2018).

Much as Anglicanism was getting more established with determination to spread Christianity as well as improving socioeconomic status of the population, they encountered many challenges (Agbiji & Swart, 2015; Daugherty, 2014). The challenges ranges from leadership integrity, financial management, internal conflicts, syncretism, poverty, clergy welfare, controversies surrounding teachings on human sexuality, ordination of women among others (Peel, 2020). In some cases, people who were deeply rooted into African traditional practices, such polygamy were at logger heads with the church teaching against such un-Godly practices (Curley & Curley, 2020). All these challenges meant that, the Anglican Church could not maximize on their achievements as per the expectations.

Whereas Jonam archdeaconry was created to provide more localized pastoral care for the people of Jonam so that they could easily be reached for Pastoral work, the archdeaconry has not only grown spiritually, but it has also played a crucial role in education, healthcare, and community development (Jonam Archdeaconry Development Forum, 2023). Despite its significant contributions to the diocese at large, the religious development of the Jonam archdeaconry has not been explored in scholarly literature. While wider studies on archdeaconries and the Anglican traditions in Nebbi diocese exist, they have yet failed to capture the unique historical, cultural,

and social forces at work particularly to Jonam archdeaconry. Therefore, there is need to fill this gap by offering a wider examination of the historical aspects and the impact left by the archdeaconry on the local communities as well as the challenges encountered along the way.

1.2 Problem Statement

The Archdeaconry of Jonam has been a crucial institution in the spiritual and socio-economic development of Jonam community. Despite these significant roles and contributions, there is too little comprehensive scholarly information that has been documented. The existing study has often focused on broader regional religious developments or specific events, basing on the unique experiences, challenges, and contributions of the archdeaconry. This study therefore, addresses this gap by providing a detailed analysis of the archdeaconry's historical development, socio-economic contributions and challenges encountered in the struggle to shape the narrative in the community of Jonam. This will highlight the archdeaconry's crucial role in shaping the spiritual and social fabric of the Jonam community while ensuring that the challenges encountered in the process are turned into opportunities by current and future religious leaders.

1.3 Purpose of the Study

This research examined the historical development of Jonam Archdeaconry and assessed its unique contributions to the Jonam community. By examining these contributions, the study will provide a detailed understanding of the archdeaconry's role in shaping the community's development and cultural integration by putting it in writing as well as acknowledging the constraints experienced as the archdeaconry played these roles. This will be the basis for making informed decision by the current and future leaders.

1.4 Research Objectives

The overall objective of the study was to carefully study and document the historical perspective of Jonam archdeaconry.

The specific objectives that guided the study were:

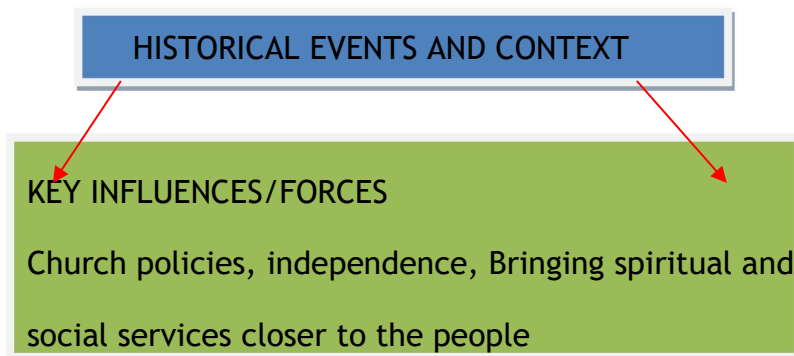
1. To trace and document the sequential and key indicators of development of Jonam Archdeaconry from the beginning to the present day.
2. To evaluate the Archdeaconry's socio-economic contributions to the people within the Jonam community.
3. To establish the challenges encountered by Jonam Archdeaconry as it makes its socio-economic contributions to the community.

1.5 Research Questions

1. What have been the key development indicators of Jonam Archdeaconry from its inception to date?
2. What have been the socio-economic contributions of the Archdeaconry to the people of Jonam?
3. What have been some of the challenges encountered by Jonam Archdeaconry in its bid to make socio-economic contributions to the community?

1.6 Conceptual Framework

In every research, it is important that the variables are identified so that a better understanding of how one variable influences the other is made clear



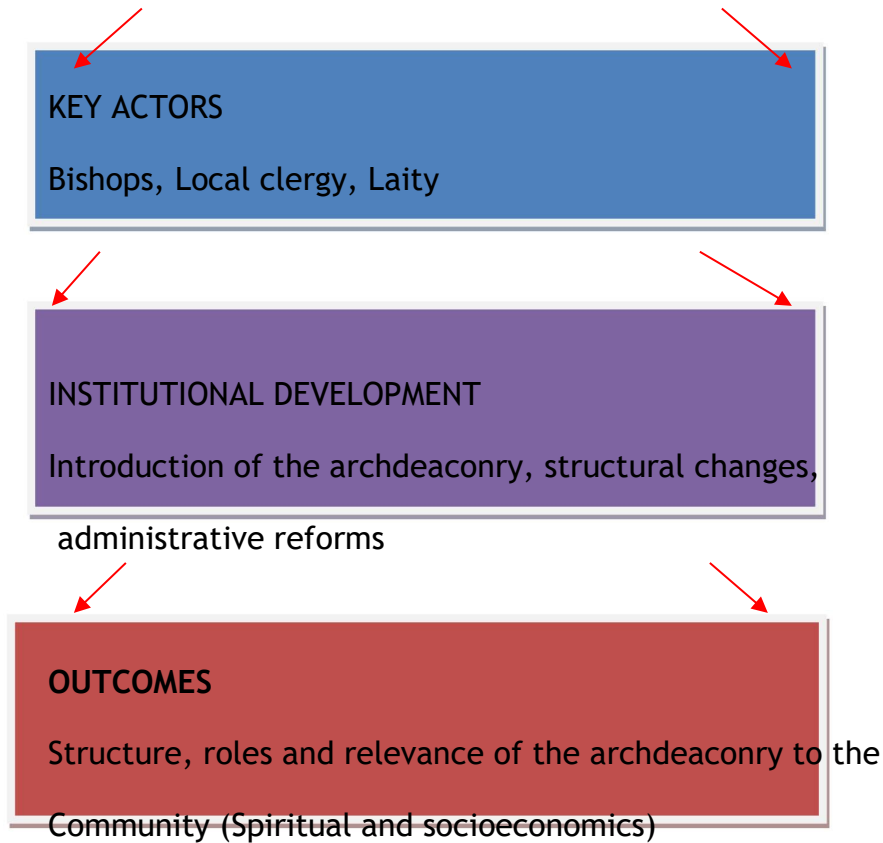


Figure 1.1 Conceptual frame work (Moses et al., 2023)

According to this framework, internal and external factors have influenced some of the key historical events over the past period leading to establishment of religious institution such as archdeaconry. These influences are normally shaped by some individuals or group of individuals thus modifying the processes of establishing religious institution as well as their relevance in terms of spiritual and socioeconomic growth of the community.

1.7 Scope of the Study

1.7.1 Geographical Scope

The study was conducted in Jonam archdeaconry which is made up of eleven parishes, namely; Pakwach town, Jonam, Pokwero, Ragem, Wadelai, Lobodegi, Fualwonga, Alwi, Kivuje, Ayila and Panyimur parish. The study was conducted from randomly sampled churches from every parish.

1.7.2 Content Scope

The study was based on the historical development of Jonam archdeaconry examining the key influencing forces behind this development, the key actors, the structural and administrative reforms and the relevance of this archdeaconry to socioeconomic transformation of the community of Jonam.

1.7.3 Time Scope

The study examined the historical development that occurred from the 1990's slightly before Jonam archdeaconry was born till to date 2025 to unearth key events that characterized and shaped the development of the archdeaconry while keeping focus on the socioeconomic contributions that accompanied this development as well as the challenges encountered.

1.8 Justification of the study.

The historical development of the Janam archdeaconry and its socioeconomic contribution to Jonam community is not just important for academic purpose but is equally important for cultural as well as practical importance. This study will provide up to date literature on the historical perspective of Janam archdeaconry and the vital role it has played in the Anglican community of Nebbi diocese, West Nile as a region and the Anglican community of Uganda as a whole. Putting this in writing, the

archdeaconry's development and contributions will help to maintain the cultural and religious tradition of the Anglican community of Jonam, confirming its achievements and challenges for current and future generations. This research will offer a valuable educational understanding of religious historical and community development, at the same time inspiring academic debate. Furthermore, the findings will notify the current and future church leaders, helping them boost pastoral plans and community commitment.

1.9 Significance of the Study.

This study is significant because it provides a detailed understanding of Jonam Archdeaconry's roles in forming the social, cultural, educational, and economic background of the community of Jonam. By tracing its historical developments and examining its advantages, this study highlights the Archdeaconry's influence in promoting healthcare and education services as well as social unity while preserving cultural tradition and spiritual growth.

1.10 Summary

The background of the study shows that, the introduction of Anglicanism in Africa, Uganda and any part of Uganda including the Jonam Community was inevitable given the fact that, this introduction was intended for good cause especially those regarding contribution towards socio-economic progress of the community. Therefore, it turns out to be of paramount importance that the historical progress of Jonam archdeaconry is traced while highlighting key socioeconomic progress made by the archdeaconry to the Jonam community as well as the constraints encountered during the achievement of the fore mentioned progress

1.11 Literature Review

1.11.0 Introduction

This chapter presents a review of relevant literature related to “Historical Development of Jonam Archdeaconry and its contributions to the Jonam Community” from publications, textbooks, dissertations and journals to identifying research gaps.

1.11.1 Historical Development of the Anglican Church

The origin of the Anglican Church is traced back to the 15th century during when it emerged out of the disagreement from England over papal primacy (Picton, 2015). The disagreement led to the break away from the Catholic Church and the formation of church of England headed by King Henry VIII and Arch Bishop of Canterbury (Picton, 2015). However, the church later spread and gave rise to more Anglican churches in different parts of the world consecrating bishops, priests and deacons to run these churches. By 1867, the various Anglican Churches around the world such as Africa, Europe, USA, Canada, Australia and New Zealand which were in communion with and cognizant of the leadership of the archbishop of Canterbury in England became to be collectively called Anglican Communion (Curley & Curley, 2017.; Gathogo, 2018; Mutua Maurice, 2022). The Anglican Churches are sometimes mistakenly referred to as Protestant Churches in some places, however, Protestantism is quite distinct Church, a major branch of Christianity characterized with diverse denominations of varying beliefs and practices though all committed to the bible as the ultimate authority (Egbunu, 2020). In essence, the Anglican Church takes a middle position between the extreme of both Protestantism and Catholicism as portrayed by the balanced view they have towards the scripture, traditions and human reasons (Agbiji & Swart, 2015).

The growth and development of Anglicanism outside England, especially in Africa was in most cases closely related to colonization (Andrew, 2020). Whereas Anglicanism was used as tool for promoting spiritual growth and social transformation, the possibilities of it being used by the colonial masters to gain grounds cannot be ignored (Egbunu,

2017). Various missionary societies such as Church Missionary Society (CMS), society for propagation of the gospel (SPG) spread Anglicanism starting from the coastal areas and extending into the interior of Africa continent (Ayiemba et al., 2015). Subsequently, African converts and clergy men played great roles as they made Anglicanism to perfectly resonate with the local realities promoting faster spread of Anglicanism (Dambisya et al., 2014). As it stands now, Africa plays a central role in the continued growth of Anglicanism globally as reflected from the demographic advantage it shares in the Anglican Communion (Omulokoli, 2020).

In 1877, the CMS arrived and introduced Anglican faith in Uganda particularly in Buganda Kingdom where the CMS were welcomed by Kabaka Mutesa 1 as important allies against influence of Islamism in Buganda land (Kabahizi & Mwesigwa, 2020). The CMS continued to form allies with other kingdoms such as Ankole, Bunyoro Kitara and Toro converting kings and chiefs in these kingdoms making the spread of Anglicanism a faster and easier process (Teketwe, 2023). Many Ugandan converts were ordained to support the missionaries in their efforts to spread Anglicanism. In 1899, Diocese of Uganda was formed with Alfred Robert Tucker being the first Bishop, the diocese of Uganda was under the province of Uganda and Ruanda-Urundi until in 1980 when Uganda was elevated to the level of a province called Church of Uganda with its headquarter in Namirembe (Gathogo, 2018). Currently, there are 37 dioceses under Church of Uganda with about 32% of Ugandans being Anglican faithful (Gathogo, 2018). Church of Uganda is managed at different administrative units; the archbishop is the overall head of the province, as well as the Bishop of Kampala diocese. Dioceses are headed by Bishops, housed at the different diocesan headquarters. Diocese is made up of archdeaconries headed by archdeacons. Archdeaconry is made up of parishes headed by parish priest and parishes are made up of collection of churches headed by catechists.

Whereas literature on the historical perspective of higher hierarchy such as the province and dioceses is readily available, the case is not the same if it comes to the lower hierarchy of the Church organizational structures including the archdeaconries such as the one of Jonam. According to historical records in the Archdeaconry (1994),

Jonam Archdeaconry was born in 1993 when the Diocese of Nebbi was also created out of Madi and West Nile diocese. The Archdeaconry's headquarter is at St. Joseph's Church of Uganda Panyango in Jonam Parish where archdeacon also serves as the Parish Priest. The first Archdeacon was the Venerable Yonasan George Oyath (late). The current Archdeacon is Rev, Ven. Charles Jumariiek, who was installed on the 5th-2-2023 by the Bishop of Nebbi Diocese, Rt. Rev. Bishop Ponse Ozelle Awinjo.

Jonam archdeaconry had eight parishes; Jonam parish whose parish priest, also doubled as the archdeacon was Rev. Canon Yonasan George Oyath, Pakwach town parish had Rev. Onencan Festo as the parish priest, Pokwero parish with Rev, Ochaki Fenehansh as the parish priest, Fualwonga parish with Rev. Kermundu Manashi as the parish priest, Wadelai parish had Rev, Omiel Yonasan as the parish priest, Alwi parish had Rev. Ongwen Stephen as the parish priest, Panyimur parish with Rev. Omika Eliya as the parish priest and Ayila parish with Rev. Omarmungu Allan as the parish priest. To date, it has given birth to three (3) other parishes of Lobodegi, Ragem and Kivuje. Tracing the historical development of an organisation like the archdeaconry is important as it facilitates understanding of how its roles and influence on the community has evolved over time and how it has shaped its current roles as well as how this will shape its future roles and influence.

1.11.2 Contributions of Jonam Archdeaconry to the Development of the Jonam Community

Globally, Churches of the 19th century in USA and Europe established numerous charitable programs to aid the poor and vulnerable population during the periods of urbanization and industrialization (Omulokoli, 2020). 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 (Teketwe, 2023). In Africa, European missionaries developed extensive social programs alongside religious activities. The schools, clinics, vocational training centers operated by the Churches helped spread literacy, skills and infrastructures across the continent, thus laying a

foundation for human and economic development (Siringi, 2020). Even when most African states became independent from their colonial masters, faith-based organizations continued to operate in critical sectors like healthcare, education, and agriculture especially at such times when the new governments were faced with resource constraints (Nkulu-N'Sengha, 2009; Mbabazize, 2014).

The Anglican Church in Uganda has a long history of implementing programs that have contributed significantly to community socio-economic empowerment. In the late 19th century, missionary organizations established schools, health clinics, and vocational training centers when they first arrived in the country (Titeca & Costa, 2017). According to Akinwumi Olatunji Samuel and Ajayi Oyedokun Samuel (2018), religious practice is an efficient and effective catalyst that speeds up socio-economic growth. They assert that Revenue derived from the sales of religious books, religious television networks, Christian gospel music, Radio announcements are all promoters and expounders of economic developments. Religious beliefs also reinforce characters such as honesty, hard work, thrift and value of time. The reinforcement of characters contributes greatly and significantly to the human capital necessary for a thriving economy. However, they also argue that religious practice has also exerted negative influence on economic growth; increase in religious attendance has seriously affected business outcomes. In some cases, members of religious organizations abandon their businesses just in the name of religion which is unfriendly to economic development.

One of the primary issues that affect various aspects of life of the faithful in Jonam archdeaconry is poverty. Poverty head count index for Pakwach district stands at 54.30 (Pakwach DDP III, 2020). According to Nakaima et al. (2019), poverty affects the overall quality of life including education, healthcare and other socioeconomic aspects of life. The causes of poverty can be attributed to several factors such as inadequate infrastructure for education and healthcare that contributes to a vicious cycle of poverty, hindering the socio-economic development and overall well-being of the community (United Nations Development Programme, 2020). According to Pakwach District Local Government, district development plan, DDP III (2020), to alleviate poverty among the population, the district is focusing on service delivery in education,

health and water and job creation through agro-industrialization. Value addition for increased household incomes, creation of an industrial hub with economies of scale for increased productivity in all sectors, investing in key tourism potential sites and support to community-initiated income generating projects with due consideration to the marginalized groups like the Youths, Women, Persons with disabilities, and the older persons. However, there is lack of certainty on what roles are being played by the archdeaconry in response to the poverty being experienced in the community.

According to the DDP III (2020), the population growth rate stands at 3.3% compared to the national average of 3.0% and 60% of the population is below the age of 15 years. This population structure poses a significant population problem of fast growth rate and high dependency ratio. The implication is that there will be need to strengthen the economic aspects of the population in order to meet the overwhelming demand for social services such as health and education in the Archdeaconry. It also signifies increased environmental degradation in form of encroachment on the forest reserves for building materials and other livelihood activities such as farmlands. According to the DDP III (2020), due to high unemployment rate and laziness, many youths have remained without jobs; this has resulted into a high level of perceived redundancy among the youths who are turning to drinking Waragi, and chewing of Mairungi in urban centers. This situation poses a big challenge to the development efforts of Pakwach District as the practice tends to breed a lot of crimes such as assaults, strikes in schools, theft and defilement among the communities. Accordingly, this possesses yet another uphill task for the Archdeaconry to play the necessary roles in reducing the vice in the community so as to foster socio-economic development of its community.

Regarding health infrastructure, Pakwach District Local government has a total of 19 health facilities across the district, of which Pakwach HC IV holds the biggest burden of the referrals as it is the only biggest Health facility. There are 7 HCIIIs in the 6 Sub-Counties while the new Sub-Counties of Ragem, Panyimur and Dei do not have HC IIIs yet they serve a bigger population and this affects utilization of the services since the community members have to move for more than 5Kms to access health services. Much

as some HC IIs exist across the district, service delivery access is still poor because the HC IIs cannot manage some of the referrals from the community which always leads to delay to access for proper management, thus leading to high morbidity.

Education sector is also key to the development of large productive labor force which, if gainfully employed will cause social transformation and economic growth in the country. In Pakwach district, there are currently 36 operational Early Childhood Development (ECD) centers offering early childhood care and education for children between 3-5 years, they are exclusively owned and managed by the community and private sectors. Most of the pre-primary schools are located in urban and peri-urban areas of Pakwach making many children still remain excluded from the pre-primary school enrolment. The district has a total of 63 government primary schools with a total enrolment of around 63,135 pupils disaggregated as 26,996 girls and 36,139 boys. There are 12 post primary schools in the district; 7 of these are Government aided secondary schools, one government aided polytechnic school and 4 community or privately owned secondary schools. The district has only one institution of higher learning, and that is, Uganda College of Commerce (UCC), Pakwach which is situated in the heart of the district. It remains to be further understood what the archdeaconry is doing to ensure that they rally support to promote pre-primary and girl child education. In line with the sustainable development goal (SDG 4), equitably educating the population and especially retention of girls in school is a strategy for harnessing the demographic dividend and for promoting development including improved family health, nutrition and reduced fertility rates.

1.11.3 Theoretical Review

The theoretical framework for this study is grounded in leadership and organizational theory; this provides several insights into development of archdeaconry, focusing on aspects such as effective styles, organizational, culture, community engagement, and strategic change management. Understanding how this works will contribute to its effectiveness and impact. This theory is useful as it offers an inclusive approach to

understanding the historical development and contributions of Jonam archdeaconry to the community.

According to James Macgregor Burn, (1978, pp. 18-20), transformational leadership is the leadership style that emphasizes inspiring and motivating people towards a shared vision which is crucial for archdeaconry development. Leaders with this leadership style help to create a consistent vision for the archdeaconry and encourage active participation among parishioners' thus increasing engagement and loyalty. In the bid to keep up to the archdeaconry's spiritual mission, fostering a sense of community and purpose within the parish is paramount. Servant Leadership is equally relevant in the archdeaconry since leaders with this leadership style are focused on serving others. Leaders who prioritize the well-being and growth of their congregants can foster a supportive archdeaconry environment. Based on Robert Greenleaf (1977. pp 13-25) servant leadership theory, leading through service and example can enable archdeaconry leaders to cultivate trust, encourages volunteerism. In this way, the parishioners will build an archdeaconry culture focused on compassion and mutual support characterized by stronger community ties and greater archdeaconry engagement.

The theory of organizational culture leadership by Bratton John (2023, p 480) emphasizes that the values, norms and behaviors of an organization strongly influences its success. In the archdeaconry, fostering culture of inclusivity, respect, and open communication can help attract and retain members. Establishing such a culture involves clear articulation of the archdeaconry's mission, values and vision, ensuring that both leaders and parishioners work in alignment to strengthen community bonds and spiritual growth. Adaptive Leadership developed by Ronald A. Heifetz (1994, Pp.352) highlights the importance of flexibility and problem solving among archdeaconry leaders. This is essential for the archdeaconry in times of change, such as shifts in demographics, cultural diversity, or technology, or technological advancement. Practicing adaptive leadership with the Christians in the archdeaconry to address challenges and embrace new opportunities helps the archdeaconry to

remain relevant and responsive to contemporary needs. This approach ensures that the archdeaconry can evolve without compromising their core mission.

Kurt Lewins ((1947, pp.5-41) and John Kotter's (1996. pp.20-150) change theories suggest that successful change requires careful planning, clear communication, and community buy-in. Change management and strategic planning provide frameworks that are helpful for the archdeaconry looking to implement organizational changes, such as launching new programs or expanding outreach efforts. For the archdeaconry, this could mean preparing Christians in the archdeaconry for new initiatives, involving them in decision making and providing ongoing support as changes are implemented to create lasting impact. Therefore, incorporating these leadership and organizational theories allows the archdeaconry leaders to foster a thriving, resilient community relevant to accomplish the spiritual mission as well the evolving needs of its members.

1.11.4 Summary

Anglicanism is one of the oldest branches of Christianity dating back to the 15th century that was spreading to other parts of the world by combination of missionary works as well as the support of the local allies and converts. Jonam Archdeaconry came into existence at the time when Nebbi diocese was being carved out from Madi-West-NILE Diocese. The review reveals that Anglican Churches has contributed immensely spiritually, socially, economically and physically to the needs of humanity at various scales including globally, continentally as well as at local scale in Uganda. Effective leadership styles, organizational, culture, community engagement and strategic change management as embedded in leadership and organizational theory will offer an inclusive approach to understanding the historical development and contributions of Jonam archdeaconry to the community. However, it remains to be understood the challenges Jonam archdeaconry has faced as it contributes to the spiritual, social and economic wellbeing of the community, such challenges can be regarded as opportunities to enable the archdeaconry serve the people even better.

2. CHAPTER TWO

3. HISTORICAL DEVELOPMENT OF JONAM ARCHDEACONRY

2.0 Introduction

This chapter presents the findings for the first objective of this study based on the responses for the questionnaires collected from the respondents. It also includes the interpretation of the findings the study in table and figure forms, as well as word to explain the tables and figures based on the responses from the questionnaires.

Table 1: Proportion of Respondents by Gender (Source: Primary data)

GENDER	FREQUENCY	PERCENT
MALES	38	54.3%
FEMALES	32	45.7%
TOTAL	70	100%

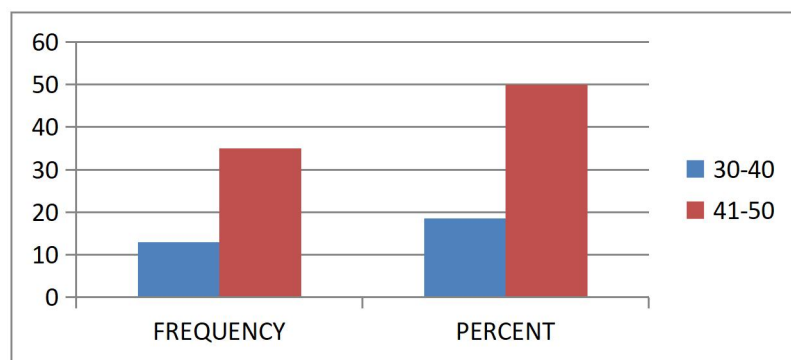


Figure 1: Proportion of respondents by gender

From the table and figure above, it was found out that 38 (54.3%) of the respondents

were males were males and 32 (45.7%) were females. This was because five of the respondents were male priests as there was no female priest in the archdeaconry, and most of the lay readers in the selected parishes were males.

Table 3: Proportion of Respondents by Age (source: Primary data)

AGE	FREQUENCY	PERCENT
30 - 40	13	18.57%
41 - 50	35	50%
51 - 60	17	24.23%
61 ABOVE	5	7.14%
TOTAL	70	100%

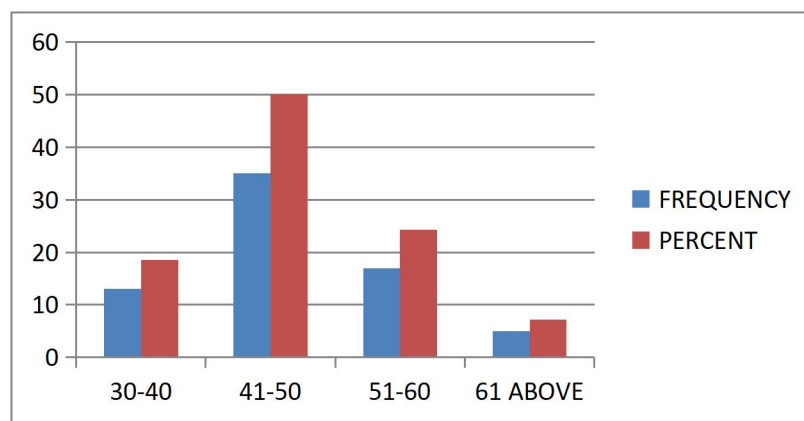


Figure 3: Age of the Respondents (Source: Primary data)

From the above table, it was noted that most of the respondents (35) were within 41 - 40 years of age, constituting 50% of the total respondents, followed by those within 51 - 60 years of age (17; 24.23%), then followed by those within 30 -40 years of age (13; 18.57%), and lastly by those within 61 years and above (5; 7.14%). This was

because most of the lay readers (who were majority of the respondents) were within the age range of 41 - 50 years.

Table 1: Level of Education of the Respondents (Source: Primary data)

EDUCATION LEVEL	FREQUENCY	PERCENT
PRIMAY	29	41.43%
SECONDARY	18	25.71%
CERTIFICATE	14	20%
DIPLOMA	6	8.57%
DEGREE	3	4.29%
TOTAL	70	100%

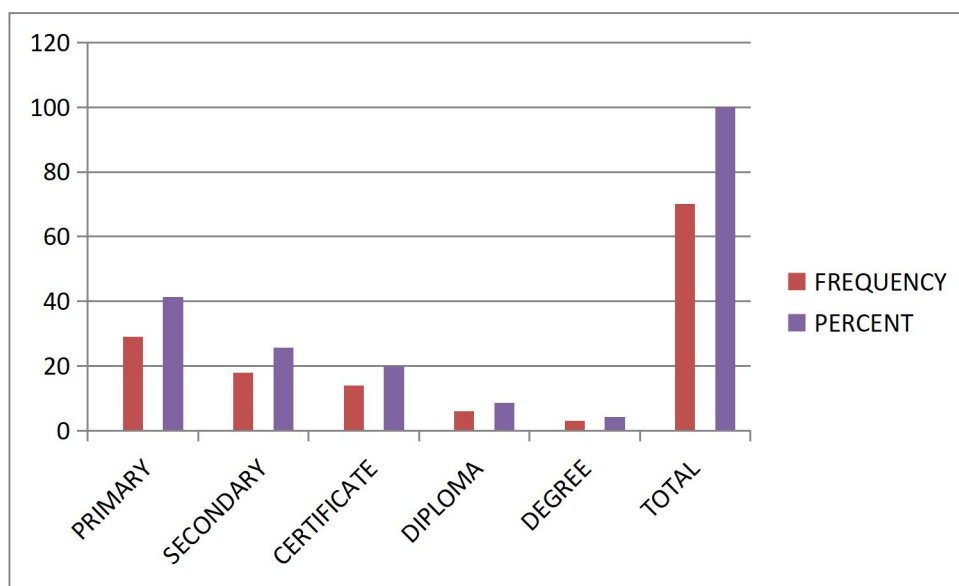


Figure 1: Level of Education of the Respondents (Source: Primary data)

From the table and figure above, it was found out that most of the respondents were primary school leavers (29), constituting 41.43%, followed by secondary school leavers (18), constituting 25.71%, then followed by those with certificate/third letter (14), constituting 20%, followed by those with diploma education (6), constituting 8.57% and lastly by those with degree papers (3), constituting 4.29%. this was because most of the lay readers and Christians were not highly educated people, except three of the pastors were degree holders and the remaining ones were certificate holders.

2.1 Knowledge about Jonam Archdeaconry

The respondents were asked when they first heard about Jonam Archdeaconry. Their responses are summarised below:

Table 2: Respondents' Views on when they First Heard about Jonam Archdeaconry

When did you first hear about Jonam Archdeaconry?	Frequency	Percent
Childhood	15	21.42
Teen Years	28	40
Recently	17	24.29
Have not heard of it before	10	14.29
TOTAL	70	100

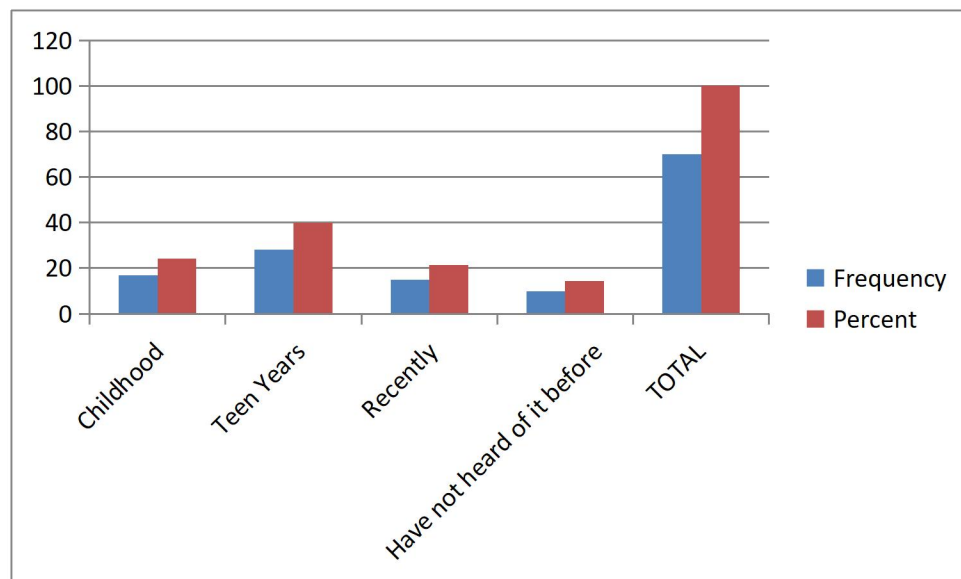


Figure 2: Respondents' View on when they First Heard about Jonam Archdeaconry

From the table and figure above, it was found out that majority of the respondents (28; 40%), heard about Jonam Archdeaconry in their teen years, followed by (17; 24.29%), who said they heard about it recently, next by 15 respondents those who said they learnt about it since their childhood, then by 10 respondents who said they have not heard about it at all. This meant that majority of the respondents agreed that they have some knowledge about the historical development of the archdeaconry. The majority therefore consented that the archdeaconry has gone through some historical developments in terms of education, health and socio-cultural aspects of the community.

2.2 Historical Development of Jonam Archdeaconry

Below are the respondents' assessments of how Jonam Archdeaconry has developed over time.

Table 3: Historical Development of Jonam Archdeaconry (Source: Primary data)

Level of development	frequency	percentage
It has grown significantly	37	52.9

It has remained mostly unchanged	21	30
Respondent not sure	12	17.1
Total	70	100

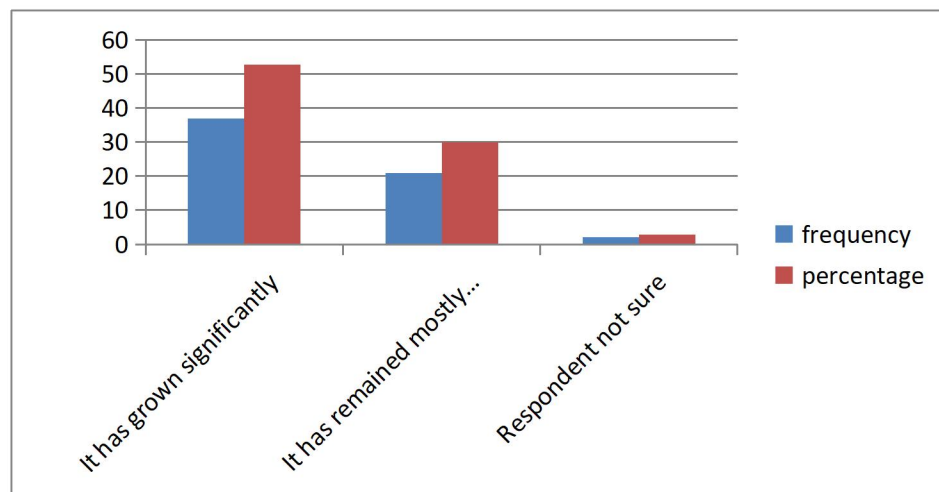


Figure 3: Historical Development of Jonam Archdeaconry (Source: Primary data)

From the tabulated data and figure above, it was found out that majority of the respondents (37) constituting 52.86% agreed that the Archdeaconry has significantly made some progress in development in terms of education, health and socio-cultural transformation. This meant that majority of the community acknowledge that there is some significant level of development taking place in the archdeaconry in terms of social aspects of the people as in the objectives. They admitted that there are a good number of schools founded by the church in the community, and a few health facilities at health centre II level owned by the church. This was followed by 21 respondents (30%) who disagreed that there are some significant changes the archdeaconry has made some progress in terms of the social aspect reflected in the objectives. However, only two of the respondents (2.86%) declined to admit or deny that there are some significant changes in the archdeaconry at all.

2.3 Notable Leaders in the History of the Jonam Archdeaconry and their Respective Contributions

According to the respondents, there were some notable persons who outstandingly contributed to the historical development of the archdeaconry and the community in which it is, Jonam. They mentioned different leaders who contributed to the development of Jonam Archdeaconry differently as follows as discussed below based on the results from the questionnaires and interviews.

Before the archdeaconry attained its current status as an archdeaconry, it had some parish priests who served under the then Goli archdeaconry up to 1993. These included; Rev. Apolo (Late), Rev. Ochaki Phinehas of Ayila parish and Rev. Can. Orach Onesphore and Rev. Simeon of Alwi parish

The Late Venerable Oyath, a son of Pagwaya clan, according to Rev. Uack Phinehas (Now serving in Ayila Parish still in Jonam archdeaconry, was the priest who outstandingly led the archdeaconry as the first Archdeacon of the archdeaconry from 1993 until 1998 when he went to be with the Lord while serving. He prepared documents that helped in the process of giving the archdeaconry its current status. Being a son of Pagwaya, he contributed to the establishment of Jonam Archdeaconry headquarters in Pagwaya.

Another notable leader who was mentioned Rev. Donas Ochanda (Late). He was the second Archdeacon of Jonam Archdeaconry after the late Ven. Yonasan Oyath. According to one of the respondents, (Rev. Can Jacob Charles Okecha of Ragem parish), in an interview said that he served for only three years, consolidating the work of establishing the archdeaconry after the late. And that he then went for studies abroad, after which he was taken to be the Vicar of St. Stephen's Cathedral, Goli, the Diocesan H/Q.

Another notable leader in the archdeaconry was Rev. Pacutho David Ubako (Late), who took over from Rev. Donas Ochanda. He too served for only three years and was transferred as a parish priest to Owilo Parish in Erusi S/C, Padyere archdeaconry where he retired from before his death at Panyimur Parish.

Another notable leader in the archdeaconry was Rev. Pons Awinjo Ozelle, the current Bishop of Nebbi Diocese, who took over from the late Rev. David Pacutho Ubaku for only a year. Due to his outstanding diligence and competence in service, he was elevated to be the Archdeacon of Padyere archdeaconry where he also served for only two years and promoted to be the Diocesan Secretary. From there again he was posted by the late Bishop of Nebbi Diocese, Rt. Rev, Bishop Alphonse Wathokudi (late) to be the chaplain of Paidha P.T.C. When the then Bishop of Nebbi Diocese, late Bishop Alphonse Wathokudi died, the Rtd. Archbishop Dr. Henry Luke Orombi was appointed by the current Archbishop of the Province of the Church of Uganda to take care of the diocese until 2021 when the current Bishop Rt. Rev. Ponse Awinjo Ozelle was elected and consecrated to the throne.

Another notable leader is the current Archdeaconry Chairman Laity, Mr. Hofni Ongiertho Thopacu, a brother to the Rtd. Archbishop Dr. Henry Luke Orombi from St. Paul's C.o.U Amor in Pakwach Town parish. He served as the LC III Chair for Pakwach Town Council for 10 years of two terms before retiring to lead the archdeaconry. According to the current Archdeacon, this man has served with a lot of diligence and trustworthiness for the last over 15 years. He added that during his tenure, the Archdeaconry has grown both spiritually and materially a lot. For example, he said, Christmas Budget has considerably grown to a great height of approximately 100 million shilling every year. A good number of men and women have attained training and ordained ministers like priests from the archdeaconry. For example, this year 2025/2026 alone six priests were ordained from Jonam alone, three of whom were hailing from one church, Kinju C.o.U in Jonam archdeaconry.

2.4 Conclusion

Both male and female were involved in the current study thus reducing the possibility of making the findings of the current study gender biased. Additionally, most of the respondents were matured enough in terms of age making them likely to provide reliable and dependable information regarding the historical development and contribution of Jonam archdeaconry to the people of Jonam. Generally, the

archdeaconry has developed over time as reported by the study participants. This consistency in development could be attributed to the church endeavors to continue providing services that support the community materially and spiritually.

4. CHAPTER THREE:

5. CONTRIBUTIONS OF JONAM ARCHDEACONRY TO THE JONAM COMMUNITY

3.0 Introduction

This chapter, the researcher presents the findings for the second objective of this study. This includes the responses for questions 6 to 10 of the questionnaire for this study as well as interpretations of the findings.

3.1 Contributions to Social Development

Jonam archdeaconry does provide some contribution towards social development of the community in terms of education, health and cultural transformation.

Table 6: Jonam Archdeaconry's Contribution to Social Development (Source: Primary data)

Social development	frequency	Percent
Promoting Education	21	30
Encouraging Community Unity	27	38.67
Providing Healthcare Services	15	21.43
Organising Cultural Events Others	6	8.57
Others	1	1.43
Total	70	100

From the table above, it was found out that, encouraging community unity leads among its contribution by 38.67%, followed by education by 30%, then by health

services with only 21.43%. it was also found out that it does little to organize cultural events to promote culture. In an interview with the Archdeacon (Ven. Jumariék Charles), the archdeaconry has not been able to organize regular music and dance festivals due to inadequate funding. He hoped to improve in the near future. The others category of contributions referred to social transformation projects such as the Fathers Family and the Compassion International (ECDCs like that which was at Amor that has been recently transferred to the archdeaconry headquarters).

3.2 Contributions to the religious life of the Jonam Community

The opinion of the respondents regarding the contributions being made by Jonam archdeaconry towards religious life of the community.

Table 7: Jonam Archdeaconry's Contributions to Religious Life (Source: Primary data)

Religious Contribution	Frequency	Percentage
Strengthened Spiritual Beliefs and Practices	27	38.57
Provided Spiritual Guidance and Counseling	23	32.86
Promoted Peace and Reconciliation	16	22.86
Others	4	5.71
Total	70	100

From the table and figure above, most of the respondents (38.57%) admitted that the archdeaconry contributes to the spiritual beliefs and practices to its community. This was followed by provision of spiritual guidance and counseling to the community admitted by 23 of the respondents representing 32.86%. Promotion of peace and reconciliation followed with 22.86%, then lastly by other contributions, in this case, settling domestic issues/conflicts leading to injuries, separations or even divorce, represented by 5.71%. In an interview with the archdeaconry head of revival, he said that there were over 2000 saved Christians across the archdeaconry and over 30,000 baptised Christians across the archdeaconry. This means that the archdeaconry is not lagging so much in promoting spiritual development of the community.

3.3 Involvement in Community Development Projects

The respondents were asked whether Jonam Archdeaconry had been involved in any community development projects such as building schools and healthcare centres. Their responses are summarized below:

Table 8: Jonam Archdeaconry's Involvement in Community Development Projects (Source: Primary data)

Response	Frequency	Percentage
Yes	57	81.43
No	9	12.86
Not sure	4	5.71
Total	70	100

From the table and figure above, majority (57; 81.43%) of the respondents admitted that the archdeaconry does participate in promotion of community projects, citing

examples of primary schools such as Ojinga P/S in Wadelai S/C, Alli Ragem and Ajibu P/S in Ragem Parish and others. Also cited were secondary schools such as Ogenda Girls High School in Jonam Parish and Pakwach Secondary School. International (ECDs), the Fathers Family among others. Only 9 (12.86%) of the respondents disagreed to having known of any development projects in the community, and only 4 (5.71%) of them said they were not sure about the archdeaconry's participation of community projects.

3.4 Influence on the Educational Development in the Jonam Community

Table 9: Jonam Archdeaconry's Influence on the Educational Development (Source: Primary data)

Educational Development	Frequency	Percentage
Established Schools	57	81.43
Provided Scholarships	6	8.57
Supported Literacy Programs	3	4,29
No Significant Impact	4	5.71
Others	2	2.86
Total	70	100

from the table above, most of the respondents 57(81.43%) agreed that the archdeaconry has established a good number of schools (nursery, primary and

secondary schools) across the archdeaconry from Wadelai to Panyimur. However, 6 (8.57%) of them also revealed that the archdeaconry offers very few scholarships to students, notably at Ogenya Girls High School. A few, 4 (5.71%) refuted that there are any educational programs and scholarships ever exist in Jonam archdeaconry at all. The “others” here refers to other educational programs such as Bible study, conferences, workshops and seminars, (2) constituting only 2.86% of the respondents, which was revealed by a Parish Priest (Pakwach Town). The gap noted here was that the archdeaconry does little to do with scholarships, to which the archdeacon responded in an interview that it was due to inadequate funds to offer the scholarships.

3.4.1 Offering scholarships for further education of priests

The study revealed that most of the priests and lay readers had low levels of education. Most of the priests had certificates in theology, while the lay readers came from primary to acquire third letters in theology in Anglican Training Centres. Ministers who are well-trained and continuously learning are better equipped to provide guidance, support, and spiritual care to believers all round; that is, spiritually, physically and economically. This was asserted by one of the priests who lamented that low education has limited his interaction with the modern world and church a lot.

3.4.2 Establishment and upgrade of health centers in the archdeaconry

The study revealed that there are only two Health Centre IIs in the archdeaconry. This, according to one of the lay leaders, was inadequate to cater for the population of the archdeaconry, both of which are at the far ends of the area under study. The most serious concern of one of the lay readers was that since the government facilities do not have adequate drugs most of the time, the private not for profit facilities would be a better option. There is also one Health Center IV government facility in the area of study. This has often led to referrals, which are often more expensive for them who are already economically burdened.

3.5 Jonam Archdeaconry's Role in Preserving Jonam Cultural Traditions and Values

Table 10: Jonam Archdeaconry's Role in Preserving Cultural Traditions and Values (Source: Primary data)

Cultural Preservation Role	Frequency	Percentage
Promotes Cultural Events and Festivals	9	12.86
Encourages Traditional Practices	8	11.43
Organises Cultural Awareness Programs	13	18.57
No Significant Impact	36	51.43
Others	4	5.71
Total	70	100

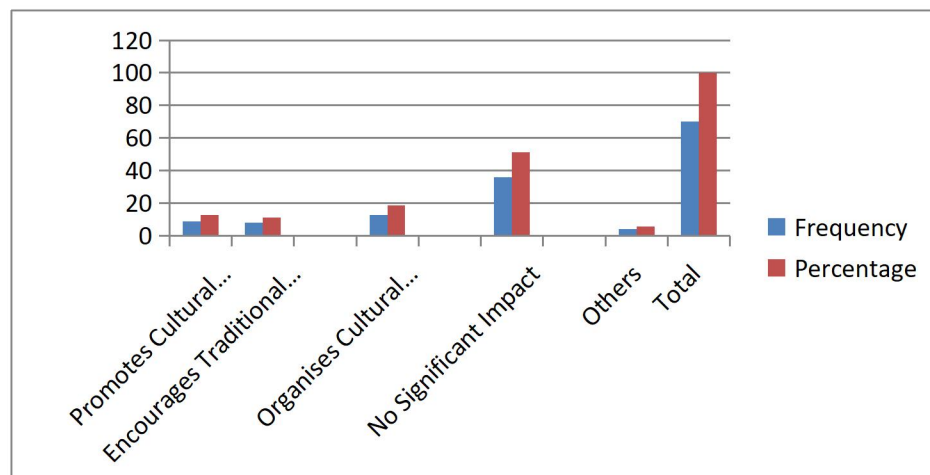


Figure 6: Jonam Archdeaconry's Role in Preserving Cultural Traditions and Values (Source: Primary data)

From the table and figure above, majority (36; 51,43%) of the respondents refuted that there was any significant contribution of the archdeaconry towards the promotion of cultural beliefs and values to the community.

3.6 Conclusion

This chapter included the findings of the contributions of Jonam Archdeaconry to the Jonam Community in terms of education, health and cultural developments of the community. The findings revealed that the archdeaconry contributes to the development of these aspects to an average of 60%. However, a lot needs to be done to increase and upgrade the number and status of the health centres, as well as do more to promote cultural awareness, sensitivity and development of the community. These were revealed much more in the next chapter on challenges and opportunities (what more needs to be done to address these challenges).

6. CHAPTER FOUR

7. CHALLENGES AND OPPORTUNITIES (WHAT MORE CAN BE DONE?)

4.0 Introduction

This chapter presents the findings for the third objective of this study. It presents responses for questions 11 to 14 of the questionnaire for this study. Interpretations of the findings are also included in this chapter.

4.1 Challenges that Jonam Archdeaconry Faces in Fulfilling its Mission in the Community

The respondents highlighted the following challenges:

- i. Leadership gaps over time (...Questionnaire respondents and.....Interview respondents).
- ii. Clergy who do not support the Archdeaconry's development initiatives but are only concerned with Parish administration (...Questionnaire respondents and.....Interview respondents).
- iii. Lack of resource mobilization skills to develop the Archdeaconry (...Questionnaire respondents and.....Interview respondents).

4.2 Hope for the Archdeaconry's Continued Role in Community Development

The respondents were asked in question 12 of the Questionnaire whether Jonam Archdeaconry had been involved in any community development projects such as building schools and healthcare centres. Their responses are summarized below:

Table 11: Jonam Archdeaconry's Future Role in Community Development (Source: Primary data)

Response	Frequency	Percentage
Yes	63	90
No	3	2.86
Unsure	4	5.71
Total	70	100

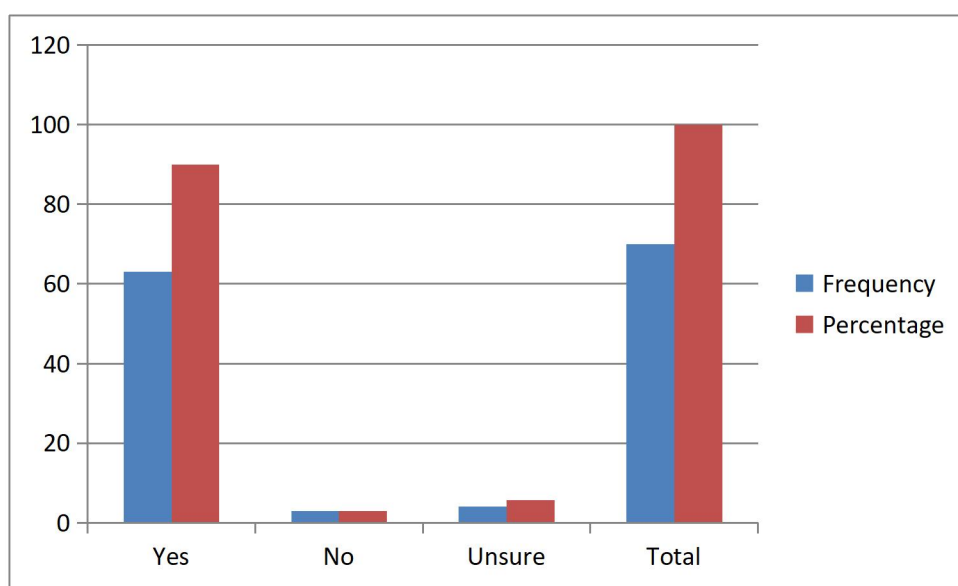


Figure 7: Jonam Archdeaconry's Future Role in Community Development (Source: Primary data)

From the table and figure above, majority of the respondents acknowledged that the archdeaconry has built some schools and health centres. In an interview with a priest and a lay reader, they cited examples of schools like Nyakagei P/S in Panyimur parish, Pajobi P/S and Pakwach Secondary School in Pakwach Town parish, Ogendera Girls High School in Jonam parish, Alli Ragem P/S in Ragem parish, Ojinga P/S and Pachora H/C II in Wadelai parish, Paila P/S and Nyariegi H/C II in Alwi parish among many others. This means that the archdeaconry has done a commendable contribution in

establishing some schools and health centres for the Jonam Community in this respect of social development. However, 4 of the respondents were not sure whether the archdeaconry has at all built any school or health centre in the community because to them they thought the existing ones are government schools and health centres because they are funded by the government in forms of U.P.E and U.S.E for the schools and P.H.C for the health centres. This confused them on the aspect of owning and funding of the institutions.

4.3 What more can be done to Further Improve Lives in Jonam Archdeaconry?

- i. Promote groups that can involve in income generating activities (...Questionnaire respondents and.....Interview respondents).
- ii. Promote adult literacy learning in the community (...Questionnaire respondents and.....Interview respondents).
- iii. Promote exchange visits and benchmarking with clergy and catechists in other Archdeaconries that have developed (...Questionnaire respondents and.....Interview respondents).

4.4. What more can be done to develop the Archdeaconry

The respondents mentioned the following suggestions in response to question 13 of the Questionnaire for this study:

I. Skill training

The findings revealed that there was need to implement regular training programs for church teachers, lay leaders, women, priests and the youth to enhance their skills and knowledge in initiating income generating projects, nutrition and counseling.

Respondents suggested that the Archdeaconry needs to provide opportunities for professional development and ongoing support to priests and lay readers to help them stay current with best practices in ministry. ACCORDING TO ONE OF THE WOMEN IN Lobodegi Parish (Ms. Awachangonirwoth Agness), in response to the question 13 of the

questionnaire, some skill training centres/schools need to be established in the Archdeaconry to promote skills for life, such as building, carpentry, tailoring, among others. To her, this will reduce youth idleness and high rate of crimes arising from being jobless. This will also boost income level of the community if the youth become self-employed and self-reliant.

ii. Offering scholarships for further education of priests

The study revealed that most of the priests and lay readers had low levels of education. Most of the priests had certificates in theology, while the lay readers came from primary to acquire third letters in theology in Anglican Training Centres. Ministers who are well-trained and continuously learning are better equipped to provide guidance, support, and spiritual care to believers all round; that is, spiritually, physically and economically. This was asserted by one of the priests who lamented that low education has limited his interaction with the modern world and church a lot. According to one of the priests (Rev. Estone Opakrwoth, Wadelai parish), the archdeaconry needs to lobby for bursaries and scholarships of the leaders and parishioners' children in secondary schools and tertiary institutions/universities. To him, this will promote literacy and capacity to get employment for better income and knowledge. He added that priests and lay readers too need to be given opportunities through scholarships to upgrade in various fields of education to enhance their capacities for self-reliance through the various professions such as teaching, lecturing, project proposal writing among others.

iii. Establishment and upgrade of health centers in the archdeaconry

The study revealed that there are only two Health Centre IIs in the archdeaconry. This, according to one of the lay leaders (Catechist Jenaro Keuber) of Nyakagei C.o.U IN Panyimur parish), was inadequate to cater for the population of the archdeaconry, both of which are at the far ends of the area under study. The most serious concern of one of the leaders (Mrs. Atho Grace, the Mothers Union Chairperson of Jonam Archdeaconry), was that since the government facilities do not have adequate drugs most of the time, the private not for profit facilities would be a better option. She

therefore suggested that more Health Centres of higher levels be established and the existing level two be upgraded to level three respectively for better and improved service delivery to the large population community of Jonam.

iv. Opportunities for projects and NGOs

The study also revealed that there was no viable income generating projects and economically focused NGOs in the area under study. The only two available were focused on; one (Fathers Family) for marriage relationships, and the other (FEAT Africa) on water and sanitation/evangelism. One of the respondents, an elder and Chairman of Ojigo C.o.U in Wadelai Parish, (Mr. Opio Quirines) opined that the church needs more economic focused NGOs and income generating projects to leverage the economically disadvantaged population. This was also a view of another leader, Rev. Thomson Uyikuru of Fualwonga Parish, who suggested that the church needs to lobby for economic based NGOs apart from the non-economic based ones operating currently in the archdeaconry. To him, economic based NGOs will empower the Christians economically, hence boosting their capacities to offer more generously to God's work and mission activities such as evangelism.

4.5 Final Thoughts about Jonam Archdeaconry and its Impact on the Jonam Community

The respondents gave the following thoughts:

- i. The Archdeaconry to attract partners in development and community support through its elites who are well placed in the country and in the diaspora according to the Youth Chairperson of the Archdeaconry, Raphael Ringtho, the sons and daughters of the archdeaconry need to be engaged to support the community through their various professions, offering training of leaders in various fields of life such as financial management, entrepreneurship, modern farming, and others.
- ii. The clergy and the Catechists to move towards promoting a spiritually and materially wealthy community. According to the long serving Archdeaconry Chairman Laity, Mr. Hofni Thopacu Ongiertho of Amor C.o.U and brother to the Rtd.

Archbishop Dr. Henry Luke Orombi, there is great need for the Diocese to offer retreat to the clergy and lay readers to boost their spirituality and zeal for evangelism for well-being of the Christians physically, mentally, socially and economically. This, according to him, will equip the ministers for better self-life and ministry of the gospel beneficial to the community.

4.6 Conclusion

This chapter discussed the challenges and opportunities (what more can be done) to further develop Jonam archdeaconry and enhance its contributions to the community it serves. The gaps identified were few church-founded schools and health centres with poor status currently, low trained leaders such as priests and lay readers, inadequate funding to foster development of the archdeaconry, poor status of the people (high poverty level in households) among others. Opportunities identified included availability of NGOs, natural resources like land, water, minerals, good number of Christians, opportunities for missions, and others. This gives a green light on areas for recommendations for further study.

8. CHAPTER FIVE: THEOLOGICAL ANALYSIS

9. 5.0 Introduction

This chapter entails a look into what the Bible says about socio-economic and cultural aspect of the Church, from Old Testament, New Testament and Contemporary Church perspectives. This has to do with the history and current stands of the Church and scripture on the socio-economic and cultural well-being of the Church, both physically, socially and materially in relation to God's mission to the world.

5.1 Old Testament Perspective on the Church's Role in Community Development

Prophet Hosea writes, "*My people are destroyed for lack of knowledge...*" (Hosea 4:6). When people lack education and its knowledge, they are surely bound to live a life of destruction. Ignorance is a disease in itself. The writer of Proverbs also said, "*A desire without knowledge is not good...*" ((Prov. 19:2). This means education for good knowledge is very crucial for a godly living. Knowledge facilitates many other aspects of life, such as socio-economic and health of the people. These were reflected by in the Old Testament in the following references:

On health perspective, the Old Testament presents a critical view that needs everyone's attention even today. For example, there were certain rules in the Bible that regulated diet and nutrition for God's people (Israelites). Restriction was placed on eating some animals termed "unclean" (Leviticus 11; Deuteronomy 14). These were meant to prevent spread of some animal diseases such as trichinosis, lung and liver flukes among many others. Medial science has now revealed that the blood of animals can contain bacteria and viruses that transmit disease (Winnail, 2009).

Scott asserts that, "The Torah views poverty as an involuntary social evil to be abolished, not tolerated and represented the poor (who included widows, orphans and aliens) as people to be scoured, not blamed" (Scott 217). And that the Torah affirms the reality of the problem of poverty in the world. Deuteronomy 15:11 says "there will always be poor people in the land. Therefore, I command you to be open-handed

toward your brother and toward the poor and the needy in your land.” This truth is re-echoed, in part, by Jesus in Mathew 26:16, saying, “The poor you will always have with you”. This means poverty is a social evil that is dangerous to the lives of God’s people, and needs to be fought seriously if the people are to live a godly life.

Apuuivom, Aande & Gbande (2024) asserts that, “In the Old Testament, if a poor person was hungry, he was permitted to eat in the field or vineyard of another (Deuteronomy 23:24-25). The considerable debts of the poor were waived in the year of Jubilee (Leviticus 25, 27:14).” This perspective is in line with the one of the mission objectives even in the church today, including the archdeaconry under study.

On cultural perspectives of the Old Testament presents important perspectives that enable man to live according to God’s standard, as well as promoting a peaceful and harmonious living in the community. For instance, the Seventh Commandment states “You shall not commit adultery” (Deuteronomy 5:18). Anyone who abides by this rule will practice abstinence of sexual intercourse before and outside of marriage, hence preventing conflicts and strife among families. Also, humans are encouraged to have a cheerful disposition (Proverbs 17 :22), which resolves some diseases people suffer as a result of depression

5.2 New Testament Perspective on the Church’s Role in Community Development

The church therefore has a critical role in providing education services to its people just as Jesus Christ did to His twelve (12) disciples before He could send them to evangelise the world.

The health of the people is another critical role of the church. Jonam Archdeaconry has also taken it serious upon its shoulder to excel in this area though it is still at a wanting level. Apostle John, in his third letter writes, “*Beloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul.*” (3 John 1:2). Here John means both the physical and spiritual health are important to a believer. A sick person will not be able to serve God joyfully and

diligently. This is why when the missionaries came to Uganda, they first established hospitals to provide health services to the people.

Jesus Himself showed a good example to disciples in this matter. Matthew writes on this, *“Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the Kingdom, and healing every disease and sickness among the people (Matt. 4:23).* This becomes a serious call to the church as instructed in the letter of Apostle James, when he wrote, *“Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord.” (James 5:14-15).* Though Jonam Archdeaconry has only two health centre IIs, this has showed its commitment towards caring for the health of its people. However, more needs to be done to upgrade their status and add more in the parishes.

Furthermore, the Bible asserts that the human body belongs to God and must not be defiled or else there will be grave consequences (1 Corinthians 6:19,3:17). This instruction regulates every action that abuses the body such as alcoholism, use of tobacco or recreational drugs.

5.3 Contemporary Church Perspective on the Church’s Role in Community Development

On good health, Apostle John, in his third letter writes, *“Beloved, I pray that you may enjoy good health and that all go well with you, even as your soul is getting a long well.”* This means health of believers is as important as their spiritual well-being. Indeed, Christians need good health in order to praise God with joy and happiness, as well as doing their own physical work such as agriculture. Without good health, it is impossible even to go to church and worship God.

On socio-cultural-cultural aspects, the Archdeaconry has done all it can to shape the life of the people to live a godly life and in peace and harmony in line with the biblical teachings. For example, Apostle Paul writes, *“Saul died because he was unfaithful to the LORD; he did not keep the word of the LORD and even consulted the*

medium for guidance (1 Corinthians 10:13). The writer knows that witchcraft contradicts the first and second Commandment of God (Exodus 20:1-2)

Further on socio-cultural aspects, prophet Malachi speaks on polygamy and adultery saying, *“Has not the one God made you? You belong to Him in body and spirit. And what does the one God seek? Godly offspring. So be on your guard, and do not be unfaithful to the wife of your youth. The man who hates and divorces his wife, says the LORD, the God of Israel, does violence to the one he should protect, says the LORD Almighty. So do not be unfaithful”* (Malachi 2:15-16). Polygamy and adultery is a common practice in African societies. The church has a role to shape the people’s life through biblical teachings on this aspect and guidance and counseling.

Apostle Paul had this warning to give on negative cultural practices in his letter to the Colossians, *“See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ”* (Colossian 2:8). Jonam land had plenty of cultural sites for spiritual worship of gods like along the Nile River, bushes and other built in homes, according to one of the church elders in an interview. This prompts the church in the archdeaconry to counter these forces through radical preaching and exorcism.

On living in peace and harmony, Jesus gave a very technical lesson in Matthew. He said, *“Therefore, if you are offering your gift at the altar and remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; and come and offer your gift* (Matt. 5:23-24). Conflicts are common in any society. The most common ones these days include land conflict, money issues, power struggles, etc. the church, including Jonam Archdeaconry, has a vital role to offer reconciliatory services like counseling and peace talks to conflicting parties in its community.

On economic contribution of the church to the people, the role of the church remains paramount. The church may capitalize on the message God in the gospel of Jesus according to John. He writes, *“When they had all had enough to eat, he said to His disciples, gather the pieces that are left over. Let nothing be wasted”* (John 6:12).

Saving our income is biblical, we need not to waste the resources God has entrusted us with. The role of the church is to teach believers on this aspect. The researcher found out that the Archdeaconry does this mainly through preaching, a lot needs to be done to organize workshops and seminars for believers on this economic matter.

5.4 Conclusion

This chapter entailed the biblical perspectives on the socio-economic and cultural well-being of the people of God. It covered perspectives from the Old Testament, New Testament and the Contemporary church in respect to the identified aspects above. All the three perspectives concurred to a great extent and are all in agreement that they all are important to Christian living anywhere worldwide. This implies that the church today including the archdeaconry under study has a crucial role and commitment in shaping the people's lives through affirmative actives that foster growth and development of the community it serves.

10. CHAPTER SIX

11. SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

The study looked into the historical development of Jonam Archdeaconry. Areas investigated include; contributions of Jonam Archdeaconry to its community in respect to education, health and cultural development in the community. It also examined some challenges and opportunities (what can be done to promote more development of Jonam) basing on the objectives of the study.

6.1 Summary

The researcher's first objective of the study was to find out the historical development of Jonam Archdeaconry. The findings of this study showed that the archdeaconry emerged from Goli Archdeaconry in 1993. This was when the then Goli Archdeaconry became Nebbi Diocese from Madi-West Nile Diocese.. The first Archdeacon was Ven. Jonathan Oyath. The Headquarter of the archdeaconry is still at St. Joseph's C.o.U Panyango where it was established.

The second objective of the study was to assess the socio-cultural and economic contributions of the archdeaconry also found out that the archdeaconry has moved some strides since its birth, in terms of provision of education and health services, training and seminars as well as counseling services that have contributed positively towards the transformation of the community socially, culturally and economically.

The above initiatives were indicated in the number of church-founded schools and health centres established in the archdeaconry, as well as some projects evident in the community NGOs such as FEAT Africa that provides clean water, Fathers Family among that provides training on energy conservation stoves among others.

The third objective of the study was to identify what more needed to be done to consolidate the efforts of the archdeaconry in contributing to the socio-cultural and economic well-being of the people in the community. The study found out that more efforts and to be done, such as adding the number of church-founded schools and health centres in the archdeaconry, training and seminars to be intensified to add more knowledge and skills to the Christians, as well as upgrading courses for many pastors and lay readers for effective planning and development initiatives in the parishes and churches.

6.2 Conclusion

This study's main objective was to carefully study and document the historical progress of Jonam archdeaconry and evaluate its great contributions to the socio-economic, educational, healthcare, cultural and spiritual development of the Jonam community.

The purpose of this study was to examine the historical development overtime, of Jonam archdeaconry and assessed its unique contributions to the Jonam community in areas such as education, healthcare, and social-cultural unity. By examining these contributions, the study aimed at providing a detailed understanding of the archdeaconry's role in shaping the community's development and cultural integration by putting it in writing.

As a result, the study concluded that:

- j) The Archdeaconry has a clear background of origin from its birth from Goli Archdeaconry that was once under Madi-West Nile Diocese. It was born in 1993 under the leadership of late Ven. Jonathan Oyath as the Archdeacon with the H/Q at St. Joseph's C.o.U Panyango.
- k) The archdeaconry has few church-founded schools and health centres, and therefore needs an affirmative action to be taken to increase the number, intensify their monitoring and supervision in order to promote effective service delivery in

an attempt to positively impact and transform the lives of the people in terms of education and health.

- l) The community in the archdeaconry are still grappling with the challenge of poverty and poor nutrition due to low income of the people. The people direly need some training, workshops, sensitization and guidance and counseling to deliver them from the challenge of ignorance on income generating activities and negative socio-cultural practices that negatively impact on the economy and lives of the people in the community, such as early marriages, witchcrafts, polygamy among others that are stumbling blocks to good family planning.

6.3 Recommendations

This study's main objective was to carefully study and document the historical progress of Jonam archdeaconry and evaluate its great contributions to the socio-economic, educational, healthcare, cultural and spiritual development of the Jonam community.

The purpose of this study was to examine the historical development overtime, of Jonam archdeaconry and assessed its unique contributions to the Jonam community in areas such as education, healthcare, and social-cultural unity. By examining these contributions, the study aimed at providing a detailed understanding of the archdeaconry's role in shaping the community's development and cultural integration by putting it in writing.

Based on these, the research recommends the following strategies to be done:

- i. To strengthen the education and health sector of the archdeaconry by taking affirmative steps in adding to the number of church-founded schools for effective service delivery.
- ii. To intensify supervision and monitoring of the church founded schools and health centres to improve the services to the community.
- iii. To plan and implement training, workshops, seminars and guidance and counseling to improve on the knowledge and skills of the lay readers and the

Christians in areas of income generation activities and nutrition for economic empowerment and good health.

- iv. To offer upgrading and scholarships for ministers, lay readers and students to match the current trend in church planning and development in the modern world of technology and innovations.

6.4 Suggestions for Further Research

Because the researcher could not assess all areas of service delivery of the archdeaconry, he therefore, recommends the following areas for further investigation

- i. The role of lay readers in development of churches in Jonam Archdeaconry.
- ii. The impact of socio-cultural and economic factors of the development of Jonam Archdeaconry
- iii. The influence of education on the lives of the Christians in Jonam Archdeaconry

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APPENDICES

APPENDIX A: INTRODUCTORY LETTER



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

24th Feb. 2025
November 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you ORD. OWINJI INNOCENT a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

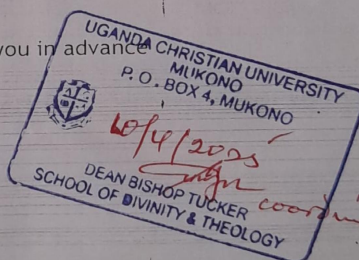
Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana

Research coordinator, Bishop Tucker School of Divinity and Theology.

emukeshimana@ucu.ac.ug, 0772505474



APPENDIX B

LIST OF RESPONDENTS

S/N	NAME	ADRESS (CHURCH)	QUESTIONNAIRE OR INTERVIEW
1	Abayo Charles	Panyimur	Questionnaire
2	Abayo Grace	Jonam	Questionnaire
3	Aluma Godswel	Wadelai	Questionnaire
4	Atho Grace Ali	Fualwonga	Questionnaire
5	Atimango Jeska	lobodegi	Questionnaire
6	Atimango Muswa Asenath	Jonam	Questionnaire
7	Atimnimungu Juliet	lobodegi	Questionnaire
8	Avola Fred	Fualwonga	Questionnaire
9	Awachangonirwoth Agnes Uchaki	Ragem	Questionnaire
10	Awekonimungu Kelelia	Panyimur	Questionnaire
11	Ayerango Serefina	lobodegi	Questionnaire
12	Ayiorwoth Annet	Ragem	Questionnaire
13	Cathechist. Akeele Jenety	Jonam	Questionnaire
14	Cathechist. John Tholith	Pakwach Town	Questionnaire
15	Cathechist. Kumakech S. peter	Fualwonga	Questionnaire
16	Cathechist. Ocama Alex	Panyimur	Questionnaire
17	Cathechist. Onoba Alfred	Jonam	Questionnaire
18	Cathechist. Opio Esau	Ragem	Questionnaire
19	Cathechist. Opio Melky	Fualwonga	Questionnaire

20	Con. Hophny T. Ongiertho	Pakwach Town	Questionnaire
21	David Muswa	Pakwach Town	Interview
22	Dugira Jeska	Jonam	Questionnaire
23	Eneka Onen	lobodegi	Questionnaire
24	Gidaga Alfred	Wadelai	Questionnaire
25	Japi Salmon	Jonam	Questionnaire
26	Jawoko Allan	Pakwach Town	Questionnaire
27	Jenaro Keuber	Fualwonga	Questionnaire
28	kisa colline	Panyimur	Questionnaire
29	Muwundi Patrick	Panyimur	Interview
30	ocakacon Festo	Panyimur	Questionnaire
31	Ochowun Richard	Wadelai	Questionnaire
32	Ogama Andrew	Jonam	Interview
33	Ogwang Stephen	Pakwach Town	Questionnaire
34	Ojwang John	Jonam	Questionnaire
35	Okecha Jacob Odongo	Fualwonga	Questionnaire
36	okello Hope	Pakwach Town	Interview
37	Okethi Alfred	Ragem	Questionnaire
38	Okethwengu Dario	Jonam	Interview
39	Oketwengu Steven	Fualwonga	Questionnaire
40	Okura Paul	Jonam	Interview
41	Okura Paul wodvona	Panyimur	Questionnaire
42	Okwong Efraim	Jonam	Questionnaire
43	Onyutha Wokorach Godfrey	Ragem	Questionnaire

	W. G.		
44	Opar Stephen	Pakwach Town	Questionnaire
45	Openytha Christopher	Ragem	Questionnaire
46	Opio Gilbert	Wadelai	Questionnaire
47	Opio Piwang Quirins	Wadelai	Questionnaire
48	Ord. Agenonga Naphtale	Fualwonga	Questionnaire
49	Orombi Christopher	Wadelai	Questionnaire
50	Oryem William	Pakwach Town	Questionnaire
51	Ovolgiu Jacob	Jonam	Questionnaire
52	Owachgiu Micheal	lobodegi	Questionnaire
53	Oyat Robert	Jonam	Interview
54	Oyath Thomson	Pakwach Town	Interview
55	Pacutho Andrew	Jonam	Questionnaire
56	Rev. Can. Okecha C. jacob	Ragem	Questionnaire
57	Rev. Joseph Jacan	Pokwero	Questionnaire
58	Rev. Kermu Jalgoi	Panyimur	Questionnaire
59	Rev. Opakrowth Estone	Wadelai	Interview
60	Rev. Openjcan Philip	Pokwero	Questionnaire
61	Rev. Sety Kapondo	Pakwach Town	Questionnaire
62	Rev. stephen Waningom	Fualwonga	Questionnaire
63	Rev. Thomson Oyikuru	Fualwonga	Questionnaire
64	Rev.Ven. Jumaryek Charles	Jonam	Questionnaire
65	Ringtho Rapheal	Fualwonga	Questionnaire
66	Tingo Nixon	Fualwonga	Questionnaire

67	Tom Okumu	lobodegi	Questionnaire
68	Uyeki Deborah	Fualwonga	Questionnaire
69	Warom Anjelo	Panyimur	Questionnaire
70	Warom Pilip	Jonam	Questionnaire

APPENDIX C

QUESTIONNAIRE (ENGLISH VERSION)

Dear Respondent,

I am Owinji Innocent, a student of Master of Divinity at Uganda Christian University. I am carrying out research entitled “**Historical Development of the Jonam Archdeaconry and its Contributions to the Jonam Community.**” You have been selected to participate in this research exercise and any information given will be treated with utmost confidentiality. It will be used for academic purposes only.

Section A: Demographic information

Name:

Date:

Gender: Male Female:

Age: Youth (18-35) Adult (36-60) Elderly (60 & above)

Position in the Church: Clergy Laity

Level of Education:

No formal education

Primary education

Secondary education

Tertiary education

Other (please specify):.....

Section B: Historical development of Jonam archdeaconry

1. When did you first hear about the Jonam Archdeaconry?

Childhood

Teen years

Adulthood

Recently

I have not heard of it before

2. Do you know about the history or origins of the Jonam Archdeaconry?

Yes

No

If yes, please provides a brief description:

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

3. To the best of your knowledge, how has the Jonam Archdeaconry developed over time?

It has grown significantly and expanded its influence

It has remained mostly unchanged

I am not sure

4. What key historical events do you believe have contributed to the development of the Jonam Archdeaconry?

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

5. Who are the notable leaders in the history of the Jonam Archdeaconry, and what contributions have they made?

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

Section C: Contributions of the Jonam Archdeaconry to the Jonam Community

1. In your opinion, how has the Jonam Archdeaconry contributed to the social development of the Jonam community? (Please tick all the appropriate answers)

Promoting education

Encouraging community unity

Providing healthcare services

Organizing cultural events

Others (please specify):

2. How has the Jonam Archdeaconry contributed to the religious life of the Jonam community?

Strengthened spiritual beliefs and practices

Provided spiritual guidance and counseling

Promoted peace and reconciliation

Others (please specify):

.....

3. Has the Jonam Archdeaconry been involved in any community development projects (such as, building schools and healthcare centers)?

Yes

No

If yes, please name the church-founded schools and healthcare centers in the Jonam Archdeaconry that you

know:

.....

.....

.....

4. How has the Jonam Archdeaconry influenced the educational development in the community?

Established schools

Provided scholarships

Supported literacy programs

No significant impact

Others (please specify):

.....

5. What role does the Jonam Archdeaconry play in preserving Jonam cultural traditions and values?

Promotes cultural events and festivals

Encourages traditional practices

Organizes cultural awareness programs

No significant role

Others (please specify):

Section D: Challenges and Opportunities

1. What challenges, if any, do you think the Jonam Archdeaconry faces in fulfilling its mission in the community?

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

2. Do you believe the Jonam Archdeaconry will continue to play a significant role in the future development of the Jonam community?

Yes

No

Unsure

3. In your opinion, what more can be done by the Jonam Archdeaconry to further improve the lives of the Jonam people?

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

4. Is there anything else you would like to share about the Jonam Archdeaconry or its impact on the Jonam community?

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

Thank you very much for your time and valuable responses!

APPENDIX D: QUESTIONNAIRE-VERNACULAR VERSION, (ALUR)

JA'PENJI

Amoti jagam penji para.

An Owinji Innocent, nyatin kwan mu be como masta ii Dini (Diviity) ii Uganda Christian University. Kawoni eni abe sayu tiend lok muwaco kumae. “Kwanu uda pi dongo pa’ Jonam Archdeaconry ma nwangere I Nebbi Diocese man ku bero ne ni adura mi Jonam “itie ngati acel magiyeri ni gamo penji pi cayo telembe maeni. Adwogi gamo penji peri eni bi bedo ni amung ma pire tek man ebibedo como iwi lembe mamalo eno kende. Afoyo makwe ka Idikere kuda.

Tenge mir acel. Lembe mudok I kum jagam penji.

Nyinji.....

Nindo mi gamo penji.....

Nico dako

Arado (18-30) Jadi -60) Judongo (i dok malu)

Rwom peri kud ii kanisa.

Jakwa Jakri

Como peri

I somo ongo

Primary

Sinia

I timo kos moko

Ke mukende tiye, (tim ber inyuthi)

.....

Tenge mir 2: Ngec mitiye kudu I kum Jonam Archdeaconry

1-Awene mubedo wang peri mir acel ni winjo kudu pi Jonam Archdeaconry?

li nyati peri

li arado peri

li tegini peri

Fodi ingeyo bang ario e

Unongo fodi alar awinjo on

2-Nyo ingeyo pir uda no, ma kite Jonam archdeaconry ocasto kudu?

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

Ke eyo, tim ber inyuth lembe mpko ma nyanok I kume

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

3- Ku ngec peri madwong, Jonam Archdeaconry odongo nenedi cako making ecaki?

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

Edongo makwe ma emedere kutimo pare de.

Edong kukite magi cake kudu, aloka-loka moko mumede

Ape ku ngec maber ikum

4-Uda ango ma pigi tek mi paro nia okelo dongo pa Jonam archdeaconry?

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

5-Jurutela ma pigi tek manga gi mi paro nia uda pa Jonam Archdeaconry ucungu iwiki ma gitimo tic matek?

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

Tenge mir 3: Bero pa Jonam Arcdeaconry ni adura mi Jonam.

6- I paru mapper, Jonam Archdeaconry utimo nenedi mekelo kudu dongo ngom I dikere kubedo ber?

Emedo tego pa como. Gw[]

Ejinyo cwiny adura eni gi pi diki []

Gi kelo ot yat ni dar []

Gi yubu cokri ma tung-tung mi te kw[]

Man ku mu kende gi de (tim ber inyuth gi)

.....

7-Jonam Archdeaconry utimo nenedi I kwo mi yic pa dano ii adura mi Jonam?

Gi jinyo tipo pa juru jic man kura timo me [] e.

Gi nyutu ni juru yic kura mi bedo maber I tipo man gi konyo gi i lembe mu ser [] gi de.

Gi kelo igi akwia cyiny(kuc) man weko ma ngati man weko ko ni juw [] de

Man ku mu kende gi de (tim ber inyuth gi)

.....

8-Jonam Arcdeaconry obedo ii dongo ngom moko ii adura mwa (piny macalo giero sukuru man ku giero ot yat de)

Eyo [] o

Ke eyo, nyuth nying sukuru ma kanisa ucako man ku otyat de ii Jonam Archdeaconry mi ingeyo gi

.....

9-Jonam archdeaconry umio amora I tenge mi dongo como ii aadura eni?

Gi giero sukuru []

Gi miyo somo mi manon []

Lemanda magitimo op []

Kenyo, mukende tiye, (Tim ber Inyuthi)

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

10-Tic ango ma Jonam Archdeaconry timo ii gwoko kura mi te kwaro man ku bero ne?

Gi miyo amora mi timo kura mi tekwaro man ginde gibedo ii mutoro de

Gi miyo tego cwiny ii timo kura mi tekwa

Gi yubu ponji maketo dano bedo kungec ii kura mi tek o.

Lemanda magitimo op

Kenyo moko tiye (tim ber inyuthi gi)

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

Tenge mir 4. Masendi man ku kare (Ango mukende mumako gi tim)?

11-Masendi ango?, nyo moko tiye mi paro nia Jonam Archdeaconry obekado kud ii ie kinde manongo gibe timo pongo cikre in Adura ne?.....

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

12-Itiye ku gen nia Jonam Arcdeaconry bi medere katimo lembe ma beco mir anyim mi dongo ngom ii adura mwa mi Jonam?

Eyo

Ongo

Angeyo ongo mabe

13 -I paro peri, ango mukende mi paro nia gi copo ka timo mi medo bero ii kwo pa dano mi Jonam?

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

14-Utiye nia gin moko mukoc mi romo ka weco iwiye I kum Jonam Archdeaconry, nyo adwogi ne ni adura mi Jonam?

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

Afoyo makwe pi miyo cawa ku kare peri man gam peri ma pire tek.

TURNITIN (PLAGIARISM) REPORT

APPENDIX F



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