

**THE RELEVANCE OF JOHN WESLEY'S ECONOMIC PRINCIPLES FOR THE  
ADVANCEMENT OF MISSION IN THE DIOCESE OF NORTHWEST ANKOLE -  
PROVINCE OF THE CHURCH OF UGANDA**

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**UGANDA CHRISTIAN  
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## **DECLARATION**

I, **Bainomugisha Felex** hereby declare that this dissertation is my original work done to the best of my knowledge and it has never been submitted to any other University or institution of learning for academic purposes.

It does not contain any other person's data, pictures, graphs or other information unless specifically acknowledged as being sourced from other person.

**Signature**.....

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**APPROVAL**

This is to certify that this dissertation titled “the relevance of John Wesley’s economic principles for the advancement of mission in the Diocese of Northwest Ankole - Province of the Church of Uganda” by Bainomugisha Felex has been done under my supervision and is now ready for submission with my approval.

**Signature .....**

**Date.....**

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## **DEDICATION**

I dedicate this work to my beloved family, whose unwavering encouragement and support have been my pillars of strength throughout this journey. During challenging times, especially when financial hurdles seemed insurmountable, your words of encouragement fueled my determination to press on. Your care and love have profoundly shaped my growth and transformation. May the Almighty God bless you abundantly for your endless support and unconditional love.

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## **LIST OF ACRONYMS**

CMS:	Church Missionary Society
CoU:	Province of Uganda
COVID:	Corona Virus
DNWA:	Diocese of Northwest Ankole
FAO:	Food and Agriculture Organization
OECD:	Organization for Economic Co-operation and Development
UBOS:	Uganda Bureau of Statistics
UNEP:	United Nations Environment Programme

## **ABSTRACT**

This study investigated how John Wesley's economic ideas can be applied to the work of laying a strong foundation for sustainable holistic transformation in the Diocese of Northwest Ankole. The objectives of the study were; to evaluate the socio-economic context of mission in the Diocese of Northwest Ankole, to provide an understanding and application of John Wesley's economic Philosophy in the Diocese of Northwest Ankole, and to recommend economic values that can be applied by adopting Wesley's economic ideas with the Diocese of Northwest Ankole mission development plans. A qualitative study approach was adopted. The data collection was carried out using the documentary method. Findings revealed that the Diocese of Northwest Ankole, established in 2017 from the Greater Ankole Diocese, faces a range of socio-economic challenges including poverty, limited education and healthcare access, and economic instability, but it aims to address these issues through John Wesley's principles of ethical stewardship and community development to enhance both spiritual and material well-being. Findings also indicate that John Wesley's economic philosophy, which emphasizes ethical wealth accumulation ("Gain all you can"), prudent resource management ("Save all you can"), and generous giving ("Give all you can"), offers a framework for addressing the socio-economic challenges in the Diocese of Northwest Ankole, promoting sustainable development and community support while navigating cultural and economic barriers. Findings also revealed that John Wesley's economic principles offer the Diocese of Northwest Ankole a comprehensive framework for enhancing mission development through ethical entrepreneurship, financial stewardship, generosity, economic justice, community-based initiatives, sustainable development, and education. In conclusion, The Diocese of Northwest Ankole's mission, shaped by significant socio-economic challenges, aims to address both spiritual and material needs through sustainable development and healthcare, while applying John Wesley's economic principles to foster ethical entrepreneurship, financial stewardship, and community well-being. The study recommends that the Diocese should invest in modern agricultural training and infrastructure improvements to boost local productivity and reduce poverty. The study also recommends that the Diocese should prioritize educational programs that teach ethical wealth accumulation and prudent resource management. In addition, the Diocese of Northwest Ankole should establish vocational training centers and financial literacy programs to empower individuals and promote ethical entrepreneurship.

## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.1.0 Introduction**

The Diocese of Northwest Ankole has a rich history dating back to the endeavors of the Church Missionary Society from the 1890s to the 1950s. Missionary effort during these years laid the foundation for the growth and development of the Diocese of Northwest Ankole. In 1961, the province of the Church of Uganda, Rwanda-Burundi was inaugurated (Province of the Church of Uganda Strategic Vision 2025). By the time of the centenary celebrations in 1977, it was called the Province of Uganda, Rwanda, Burundi and Boga-Zaire. Uganda became an independent province in 1980 (Ibid).

The Anglican Church in Uganda has been growing and developing over the past 147 years. It is estimated that there are now well over 11 million Anglicans in Uganda, 32 percent of Uganda's population according to the National Housing Census of 2014 (Diocesan strategic plan 2017-2025). During this period, the CoU has offered holistic ministry to Uganda's population in a non-discriminatory manner through several mission initiatives spanning the sectors of evangelism, education, health, social assistance, humanitarian response, rural development and household transformation (Ibid)

The Diocese of Northwest Ankole (DNWA) is one of the thirty nine dioceses of the Church of the Province of Uganda (CoU) whose vision it is to be a faster growing, sustainable, Christ-centered Church (Ibid). The Diocesan vision is to be a rooted, sustainable, Christ Centered Church; with a mission to proclaim the gospel in accordance with Christ's commission. The Diocesan Motto is "For God's Glory" (Diocesan plan, 2017-2025). The area of Northwest Ankole was for a long time, the Archdeaconry of Ibanda, part of Ankole Diocese.

The context within which the church undertakes mission in the area of Northwest Ankole has dramatically changed since Uganda became an independent nation in 1962. The changes have been accelerated since the government of the National Resistance Movement came to power in 1986. The significant changes over the past three decades have been a return to constitutionalism, decentralization and a general improvement in government service delivery that on the whole, the socio-economic conditions of the people in Northwest Ankole have improved.

The area covered by the diocese has an estimated population of two hundred and fifty thousand people. The population in the diocese is very young, the majority of them being below thirty years of age (National Housing and Population Census, 2014). The majority of people are engaged in some form of employment. The major economic activity of the people in the diocese is agriculture, with coffee, bananas, dairy farming, beans and maize being the major enterprises. The major tradable items include bananas, coffee, maize, beans, millet, cassava, and all dairy products. A quarter of the population have a relative that sends them funds from abroad, while majority households have a member who is engaged in a non-agricultural based enterprise (Agriculture Extension, 2017)

The Diocese of Northwest Ankole is well endowed with human and economic resources but the rate at which mission is advancing is slow. The targets for building an economic base for the diocese, set out in her ten-year strategic development plan (Diocesan Strategic Development Plan, 2018 to 2025) may never be met. The youth bulge and the associated movement of young people to urban areas poses a challenge for the diocesan socio-economic and community engagement focus area. Technological advancement and the proliferation of smart phone technology have increased access to information and the exchange of ideas but pose a challenge to the growth of mission. At the same time, local economies have been disrupted by the impacts of the COVID-19 pandemic and unstable weather patterns.

Therefore, this dissertation seeks to examine how John Wesley's economic ideas can be applied for the advancement of mission in the Diocese of Northwest Ankole (DNWA). The mission of the church in the Diocese of Northwest Ankole has been growing since its formalization in 1961 as a Church. With the increasing population, and the relative stability obtained in Uganda over the past thirty years, the mission of the Church in Uganda has expanded to 39 dioceses today. Across these dioceses, there are local churches living and proclaiming the gospel faithfully, at the same time, there are many across the province that struggle and suffer. While there are many who face great hardship, opposition or discouragement, few members of the Church are fair. Several reasons perpetuate this poverty; some of it is because of the legacy of the past, but much of it is the result of economic mismanagement.

In order for the Church to develop a wholesome ministry in the Diocese of Northwest Ankole, a ten-year strategic development plan exists but it does not take into full consideration the historical context and present realities in Uganda, the great lakes region and the world at large. The extent of this is that the theological framework within which the church will help to transform the Diocesan community in the likeness of the kingdom of God is not explicit. Laying a strong foundation for sustainable holistic transformation (Strategic Development Plan 2019-2028) requires that the strategic and operational planning and implementation of diocesan activities are premised on solid theological footing.

In this endeavor, the economic principles promoted by John Wesley, the 18th-century founder of Methodism, offer valuable insights and guidance. Wesley's teachings on economics were not merely theoretical but were deeply rooted in his theological convictions and practical efforts to uplift the poor and marginalized. A study is proposed to examine how the economic ideas of the English clergyman, theologian and evangelist John Wesley (1703 – 1791) can be applied

for the advancement of the Kingdom of God in the contemporary situation within the Diocese of Northwest Ankoale.

### **1.1.1 Background of the Study**

John Wesley was born in an Anglican household on June 17, 1703, in Epworth, England. Samuel Wesley (his father) was a Clergyman of the Church of England, a poet and writer and Susanna Wesley (his mother) had a profound spiritual impact on him and his siblings. John Wesley attended the Charterhouse School in London and later Christ Church, Oxford. At Oxford, he was ordained as a deacon in 1725 and later as a priest in the Church of England in 1728. Wesley established a study, prayer, and sermons especially “the use of money” where he emphasized Christians to work hard and save for the future for the Glory of God. Often derided as the “Holy Club,” this organization set the stage for the eventual Methodist movement.

Wesley went to the American colony of Georgia in 1735 to serve the colonists and the local Native Americans. But the ship didn't set sail until December 1735 (Attwell 1989). Despite being mainly unsuccessful, this trip had a significant influence on Wesley's spiritual development. After returning to England, Wesley experienced a significant spiritual awakening on May 24, 1738, during a meeting on Aldersgate Street, where he felt his heart “strangely warmed.” This experience solidified his faith and commitment to evangelical work.

The second phase spans the years 1738–1765 (Maddox 1998:20). Wesley struggled with assurance of faith, as confirmed by their conversation and Böhler's counsel to “preach faith till you have it, and then because you have it you will preach faith” (Hulley 2006:15). Wesley began open-air preaching and organized societies for prayer and Bible study, emphasizing personal holiness and social ethics. He traveled extensively, preaching and establishing Methodist societies across Britain. His brother Charles Wesley contributed significantly through hymn writing. Charles was to be Colonel Oglethorpe's secretary, while John was to be

the chaplain to the Georgian natives and colonists as well as to the passengers on board (Tabraham 2010). Wesley himself lived modestly despite his considerable income from publishing, choosing to use most of his wealth to support philanthropic causes.

John Wesley died on March 2, 1791, leaving behind a robust movement that would grow into the global Methodist Church. His teachings continue to influence Christian thought and practice, particularly in areas of social justice and economic ethics.

Wesley's economic teachings are summarized in his phrase; "Gain all you can, save all you can, give all you can." He emphasized the importance of industriousness, frugality, and charitable giving, encouraging Methodists to live simply and use their resources to benefit others.

**Gain all you can.** John Wesley promote a strong work ethic among congregants, emphasizing the importance of diligence and industriousness in all forms of labor thereby implementing educational programs and vocational training to equip individuals with skills needed for gainful employment and entrepreneurship, Establishing microfinance schemes to provide capital for small businesses and entrepreneurial ventures, especially targeting women and youth to boost economic participation and also Supporting sustainable agricultural practices by providing training and resources to farmers, increasing productivity and income.

**Save All You Can.** John Wesley Offered workshops and seminars on budgeting, saving, and investing to help community members manage their finances effectively thereby encouraging individuals to form savings groups or cooperatives where individuals can pool resources and save collectively, providing financial security and access to credit and teach the value of living within one's means and avoiding unnecessary expenditures, fostering a culture of thrift and moderation. His emphasis was on living a simple life, avoiding unnecessary expenditures, and being prudent with the resources one has.

**Give All You Can.** John Wesley promote the practices of giving to support church activities, community welfare projects, and those in need. This includes tithing, offerings, and special fundraisers thereby encouraging volunteerism and community service, organizing initiatives to support local schools, healthcare facilities, and social services and develop philanthropic programs that address pressing social issues such as poverty, health care, and education. Engage in outreach to marginalized and vulnerable populations.

In contemporary settings like the Diocese of Northwest Ankole, Wesley's economic principles will offer a strong framework for integrating economic development with mission work in the Diocese by promoting economic empowerment, financial stability, and community welfare. His teachings on the ethical use of money, the importance of hard work, and the imperative of charity provide timeless guidance for addressing modern socio-economic challenges. By applying Wesleyan economic principles 18<sup>th</sup> century, the Diocese of Northwest Ankole can enhance its mission, promote sustainable development, and uplift its communities in meaningful ways.

### **1.1.2 Statement of the Problem**

There has been tangible socio-economic development within the jurisdiction of Northwest Ankole Diocese over the past two decades. The people in the area are involved in various profitable economic activities, such as agricultural production, manufacturing, service delivery and trade. There has also been growth in the social services with the expansion of the education and health sectors. In addition, transport and communication infrastructure has greatly improved. The Christians in the Diocese have resources but the Church in the Diocese is not developing at the expected pace. The Christians are not developing long term assets for the mission of the church, nor are they generously giving resources to adequately fund the development of Diocesan physical infrastructure. The pace at which sustainable income generating projects are being conceived and implemented is very slow. The Church in the

Diocese of Northwest Ankole must define a theological framework within which the desired, sustainable holistic transformation is to be undertaken for the purpose of Mission.

### **1.1.3 Purpose of the Study**

The purpose of the study was to investigate how John Wesley's economic ideas can be applied to the work of laying a strong foundation for sustainable holistic transformation in the Diocese of Northwest Ankole, and be meaningful in the drive to advance the mission of the Diocese of Northwest Ankole. The study seeks to analyze how principles of Wesley's economics ideas can be applied to contemporary situations in the Diocese of Northwest Ankole. Specifically, the study seeks to understand the remedies he suggested and how they might be emulated by the church in a relatively young diocese,

### **1.1.4 Research Objectives**

The objectives for this study were;

1. To evaluate the socio-economic context of mission in the Diocese of Northwest Ankole.
2. To provide an understanding and application of John Wesley's economic Philosophy in the Diocese of Northwest Ankole
3. To recommend economic values that can be applied by adopting Wesley's economic ideas with the Diocese of Northwest Ankole mission development plans.

### **1.1.5 Research Questions**

The research provided answers to the following questions;

1. What is the socio-economic context of mission in the Diocese of Northwest Ankole?
2. What are the understandings and applications of John Wesley's economic Philosophy in the Diocese of Northwest Ankole?
3. What are economic values that can be applied by adopting Wesley's economic ideas with the Diocese of Northwest Ankole mission development plans?

### **1.1.6 Scope of the Study**

The study was to explore the relevance of John Wesley's economic principles for advancing the mission of the Diocese of Northwest Ankole within the Province of the Church of Uganda.

#### **1.1.6.1 Content Scope**

The study was focused on John Wesley's teachings regarding economic stewardship, wealth creation, and poverty alleviation. The principles include:

- “Gain all you can” through ethical and hardworking means.
- “Save all you can” by practicing economy and avoiding luxury.
- “Give all you can” to support the needy and advance the common good.

By analyzing the theological foundations of Wesley's principles and their practical implications for contemporary mission work in the Diocese of Northwest Ankole, the study will examine how these principles can be integrated into the diocese's mission activities, such as economic empowerment programs, poverty alleviation initiatives, education and skill development projects and Healthcare and social justice efforts

#### **1.1.6.2 Geographical Scope**

The study was conducted in the Diocese of Northwest Ankole located in Western region of Uganda and it is bordered by Kitagwenda District to the west, East Rwenzori Diocese (Kamwenge District) to the north, North Ankole (Kiruhura District) to the east, Ankole Diocese (Mbarara District) and West Ankole (Bushenyi District) to the south, and Rubirizi District to the southwest. This Diocese comprises of six Archdeaconries. The Diocese of Northwest Ankole was arched out of Ankole Diocese and its headquarters are in Ibanda town along Ibanda – Kagongo road, and are located approximately 75 kilometres (47 mi) Northwest of Mbarara.

### **1.1.6.3 Time Scope**

The study was focused on recent six years – 2018 to 2023. The study covered the experience of economic ideas for advancement of mission in order to capture contemporary economic practices and changing dynamics within the Diocese from 2018 to 2023.

### **1.1.7 Significance of the Study**

This study was given both theological and practical implications. Theologically, it connects historical Christian economic ethics with contemporary mission work, signifying the long-term relevance of Wesley's teachings. Practically, it offers a framework for the Diocese of Northwest Ankole to enhance its mission effectiveness through economically sustainable practices.

By revisiting Wesley's economic principles, the Diocese of Northwest Ankole can develop advanced approaches for mission work not only preaching the gospel but also promoting economic justice and self-sufficiency. This holistic approach ensures that spiritual growth is complemented by tangible improvements in the living conditions of the community members.

### **1.1.8 Limitations**

The researcher anticipated some limitations in this study. First of all, financial literacy in the Diocese of Northwest Ankole was low, affecting the ability to save and manage finances effectively. The researcher did not claim to have education and vocational skills in the Diocese which was also limited to the community's ability to engage in gainful employment or entrepreneurial activities. This was an impact on how accurately Wesley's concepts are used and how the examination of the state of the economy is done.

The economic principles were developed in 18th-century England and might not be fully align with the current socio-economic realities of Northwest Ankole. Limited job opportunities and

economic activities in rural areas hindered the ability to “gain all you can, save all you can and give all you can”

Availability of research resources: The research resources available for the researcher were insufficient, thereby limiting the study.

### **1.1.9 Delimitations**

Provision of financial literacy programs in the Diocese of Northwest Ankole to teach the importance of saving and effective financial management may solve the problem of lack of financial literacy. Invest in education and vocational training programs to equip individuals with the skills needed to secure employment or start their own businesses may solve the problem of lack of education and vocational skills in the Diocese of Northwest Ankole.

By adapting John Wesley’s principles of 18<sup>th</sup> century to fit the local context may take into consideration the economic, cultural, and social realities in the Diocese of Northwest Ankole. Employ local leaders and community members in discussions to ensure buy-in and relevance.

Availability of research resources; this may be solved by the researcher through visiting internet and books in the library to get more literature information concerning the study.

### **1.1.10 Conclusion**

This study seeks to shed light on the balance between a personal relationship with God, the mission logic of the Diocese of Northwest Ankole and John Wesley’s economic philosophy. The mission context of the Church in Uganda is not unaffected by poverty. The area of the Diocese of Northwest Ankole still experiences high levels of poverty despite tremendous growth over the past three decades. The study hopes to highlight how John Wesley’s economic philosophy may function to advance holistic mission in the Diocese of Northwest Ankole in particular and the Church of Uganda in general.

## **1.2.0 LITERATURE REVIEW**

### **1.2.1 Introduction**

The study of John Wesley's economic principles in relation to mission work is crucial for understanding how the Church can effectively address socio-economic challenges while advancing its mission. This literature review explores the socio-economic context of the Diocese of Northwest Ankole, delves into Wesley's economic philosophy, and examines the relevance of his principles to mission development within the Diocese.

### **1.2.2 Socio-economic context of mission in the Diocese of Northwest Ankole**

An early examination of John Wesley's sermons and writings reveals a fascinating tension between his advocacy for socioeconomic justice for the needy and his insistence on moral purity. This tension raises a critical question: is it possible to prioritize justice concerns while also striving for moral purity on a personal level? Cone, J. H. (2010) argues that liberation theology posits that the pursuit of justice should not come at the expense of moral purity. This study aims to strike a balance between individual morality and economic justice within the socio-economic context of the Diocese of Northwest Ankole. Methodist Council. (2009). *Sanctification & Liberation: Liberation Theologies in Light of the Wesleyan Tradition*. Nashville: Abingdon Press. This is useful in striving for moral purity.

The Church in Northwest Ankole has been proactive in addressing some of these socio-economic challenges through various development projects. The Diocese is particularly focused on mission, socio-economic and community engagement, and institutional development. To support these efforts, the Diocese has been establishing income-generating projects and ensuring that Church land is titled to protect it and generate income. Additionally, the Diocese has launched the Ibanda Northwest Ankole Diocese (INWAD) SACCO, providing a savings and credit facility for its members, which significantly contributes to the socio-economic development of the region. "Province Church of Uganda. (2016). *Provincial Master*

*Strategic Plan 2016-2025*. Church of Uganda. This will be useful in assessing the socio-economic and community engagement, and institutional development.

These initiatives align with the Church's broader mission of holistic ministry, which seeks to address both spiritual and physical needs. However, the effectiveness of these programs is often limited by resource constraints and the broader economic context. The conditions shaping contemporary mission practice in the Developing World, specifically in the Diocese of Northwest Ankole (DNWA), with a focus on sustainable holistic transformation, include a variety of social, economic, political, and theological factors.

The Church of Uganda's Provincial Master Strategic Plan (2016-2025) and the Diocese of Northwest Ankole's Ten-Year Diocesan Strategic Development Plan provide a valuable framework for investigating the socio-economic context of mission in the Diocese. Furthermore, the work by De Gruchy (1993), titled "*A Critical Analysis of John Wesley's Socio-Economic Thought, Its Consequences and Implications*," will be crucial in assessing the relevance of Wesley's socio-economic ideas to the Diocese. The *Methodist Council's* publication "*Sanctification & Liberation: Liberation Theologies in Light of the Wesleyan Tradition*" also offers insights into how Wesleyan economic principles can be applied in the context of mission work in Northwest Ankole.

### **1.2.3 Understanding and application of John Wesley's economic philosophy in the Diocese of Northwest Ankole**

John Wesley, the founder of Methodism, developed a distinct economic philosophy that emphasized ethical stewardship, social responsibility, and practical engagement with economic life. His well-known aphorism, "Gain all you can, save all you can, give all you can," encapsulates his approach to wealth and its use. Wesley believed that Christians should engage

in productive work, manage their resources wisely, and use their wealth to benefit others, particularly the poor and marginalized (Heitzenrater, 1995).

Historically, Wesley's economic principles were applied within the early Methodist movement to foster community welfare and support mission work. Wesley's followers established schools, hospitals, and social services funded by the economic practices he advocated. In contemporary contexts, scholars such as Jennings (2007) argue that Wesley's principles remain relevant, particularly in addressing issues of poverty and inequality within Christian missions. The principles provide a framework for ethical economic practices that align with the Church's mission of social justice and care for the poor.

Wesley's economic ideas are deeply rooted in his theology, particularly his views on sanctification and social holiness. Heitzenrater (1995) suggests that Wesley saw economic practices as an expression of one's faith and love for God and neighbor. By encouraging responsible stewardship and generous giving, Wesley's principles challenge Christians to reflect their faith in their economic behavior. This theological foundation makes Wesley's economic philosophy particularly relevant for mission work, where economic practices intersect with the Church's spiritual and social objectives.

### **Gain All You Can**

Wesley encouraged people to work diligently and earn as much as they could, provided that it did not harm their health, mind, or neighbors. He insisted that earning money should be done ethically and without exploiting others, viewing diligence and hard work as virtues. However, Wesley did not intend for this principle to justify the rampant consumerism that characterized 18th-century English society. Instead, he used it as a bold critique of the harmful methods by which individuals acquired wealth in his time. According to Wesleyan philosophy, one should

avoid any business venture that endangers one's health, character, faith, or joy in God (Moltmann et al., 2015, p. 96; Macquiban, 2016, p. 420).

Wesley believed that one's work impacted their neighbor, and seeking personal gain at the expense of others' well-being was un-Christian (Boafo, 2014, p. 221). He argued that Christians should not engage in business practices that undermine the rule of God, such as selling alcohol due to its harmful effects on society, the economy, and the consumer's mental health. Wesley also condemned those in professions like banking, medicine, law, and even gospel preaching if they accumulated wealth through deceit, theft, fraud, or gambling. He emphasized that making money at the expense of one's health or well-being is unacceptable. Thus, Wesley advised against taking on work or maintaining businesses that require excessive labor or compromise one's mental and physical health. He argued that economic activities should not harm others, insisting that Christians must avoid causing financial distress or exploitation through unethical practices such as gambling or usurious interest rates (Heitzenrater, 1995; Schmidt, 1962).

Applying this principle to the Christians in the Diocese of Northwest Ankole, it is crucial that they align their economic activities with Wesley's ethical standards. Christians are called to continuously improve their practices, learning from both their experiences and those of others, and implementing these lessons to maximize the resources God has provided.

### **Save All You Can**

Wesley advocated for frugality and wise management of resources, urging his followers to avoid wasteful spending and luxurious living. He emphasized living a simple life, avoiding unnecessary expenditures, and being prudent with one's resources. For instance, when it comes to gifts for children, Wesley advised against giving items that might encourage arrogance or pride. Instead, gifts should promote love for God and others. Christians are encouraged to

purchase only necessities to avoid wasteful spending or indulgence in sensual desires (Langford, 1983; Watson, 2009; Runyon, 1998).

### **Give All You Can**

The most significant aspect of Wesley's economic thought was the use of wealth for the benefit of others. He believed that the purpose of accumulating wealth was to be able to give more generously. Wesley urged his followers to be generous, supporting those in need and contributing to charitable causes. He famously stated, "Having, first, gained all you can, and, secondly, saved all you can, then give all you can" (Henderson, 1997; Rack, 1989; Abraham, 2005).

In applying Wesley's principles to the Diocese of Northwest Ankole, Christians are encouraged to practice generosity, using their resources to support the less fortunate and to further the mission of the Church. Wesley's economic principles, as discussed in Macquiban's analysis (2016) and Boaheng's research (2020), remain relevant today, particularly in the Province Church of Uganda and the Diocese of Northwest Ankole, where they can guide ethical economic practices aligned with Christian values.

#### **1.2.4 Economic values that can be applied by adopting Wesley's economic ideas with the Diocese of Northwest Ankole mission development plans**

Engaging with John Wesley's economic ideas provides a valuable framework for mission development in the Diocese of Northwest Ankole. These principles help to align mission efforts with historical and ethical perspectives, promoting sustainable and holistic development. Wesley's approach to practical resource management, for instance, views wealth as a gift from God that should be utilized for the greater good of society. This aligns with the Diocese's mission objectives, supporting local resource sustainability through initiatives such as renewable energy, sustainable agriculture, and conservation efforts (Heitzenrater, 1995).

**Stewardship and Sustainable Resource Management:** Wesley's understanding of wealth as a tool for societal benefit encourages the Diocese to focus on sustainability. This can be implemented through programs that promote renewable energy, sustainable agriculture, and conservation. By managing resources wisely, the Diocese can achieve long-term economic resilience, ensuring that its mission remains impactful and relevant.

**Promoting Economic Independence and Frugality:** Wesley emphasized the importance of independence and frugality, advocating for economic self-sufficiency. The Diocese can translate these principles into action by supporting microfinance initiatives, small business development, and vocational training. These programs foster economic independence, reducing dependency and encouraging a culture of self-reliance within the community (Townsend, 2014).

**Alleviating Poverty and Addressing Social Inequalities:** Wesley's deep concern for poverty alleviation and social justice remains highly relevant. The Diocese can adopt comprehensive strategies that address the root causes of poverty, focusing on education, healthcare, and social services. These initiatives ensure that economic development benefits all community members, particularly the most vulnerable (Hammond, 2003).

**Empowering Marginalized Groups:** Wesley's commitment to empowering marginalized groups can guide the Diocese in implementing targeted programs for women, youth, and other disadvantaged groups. By providing access to education, financial services, and leadership opportunities, these programs can help individuals overcome barriers and contribute meaningfully to community development (Tumwesigye, 2021).

Applying Wesley's economic principles within the Diocese of Northwest Ankole requires a deep understanding of the local socio-economic environment and the Church's mission goals. As demonstrated in similar regions, integrating Wesley's principles can empower communities

by promoting economic self-reliance and enhancing the Church's mission capabilities. For example, the principle of "gaining all you can" can be applied to encourage entrepreneurship and economic activities that generate income for both individuals and the Church (Mwesigwa, 2020).

The potential impact of adopting Wesley's economic values in the Diocese of Northwest Ankole is profound. By embracing principles such as ethical earning, prudent saving, and generous giving, the Diocese can cultivate a culture of economic stewardship that addresses both the spiritual and material needs of the community. This approach not only enhances the sustainability of mission projects but also ensures that financial resources are managed effectively, contributing to long-term development goals (Tumwesigye, 2021).

### **1.3.0 RESEARCH METHODOLOGY**

#### **1.3.1 Introduction**

The methodological approach of this study was the literary study of books and articles. Books and articles were studied to investigate the socio-political contexts that influenced Wesley's thinking and teaching. Specifically, the study followed a textual analysis approach; analyzing various materials and sources of primary and secondary nature in relation to John Wesley's economic philosophy.

#### **1.3.2 Research design**

The researcher designed this study as qualitative study approach. This approach was suitable for exploring the relevance of John Wesley's economic principles in advancing the mission of the Diocese of Northwest Ankole, Province of the Church of Uganda. A qualitative case study allow for an in-depth examination of the specific context, providing rich, detailed insights into the application of these principles within the diocese. The design helped to discover the

perceptions, experiences, and practices of those involved in the mission work, offering a comprehensive understanding of the impact of Wesley's principles.

### **1.3.3 Research tools**

The study used necessary data, several qualitative research tools using primary and secondary tools.

#### **1.3.3.1 Primary Source**

The study used primary sources as represented by selected sermons of John Wesley, specifically those addressing economic issues, as well as his writings and other primary documents to extract and understand his economic principles. Some of the writings that were worth reviewing were a Plain account of Christian perfection and thoughts on the Scarcity of provision, all of which are contained in the Works of John Wesley. For the purpose of focusing this study, only those primary documents that was relevant to economic issues was reviewed.

#### **1.3.3.2 Secondary Source**

The study used secondary sources by scholars who have studied and researched extensively the work of John Wesley, especially on Wesley's economic philosophy. Relevant documents, including diocesan reports, financial records, mission statements, and historical records, were analyzed to understand the implementation and outcomes of economic principles in the diocese's mission. This includes works on the application of these principles in various socio-economic contexts. The study specifically looked at work done by scholars such as Randy Maddox and Kathleen McArthur.

### **1.3.4 Contextual Analysis**

The study provided a detailed description of the Diocese of Northwest Ankole, including geographical, demographic, and socio-economic profiles and opportunities in the region, such as poverty, unemployment, education, and healthcare.

#### **1.3.4.1 Socio-economic Context**

The study analyzed the economic conditions, livelihoods, and financial challenges faced by the communities within the Diocese of Northwest Ankole.

#### **1.3.4.2 Cultural Context**

The study provided the Understanding of the cultural values, traditions, and religious practices that influence the diocese's mission work.

#### **1.3.4.3 Historical Context**

The study reviewed the history of the diocese, including its founding, development, and past mission activities, to provide a background for the current study.

#### **1.3.5 Data Collection**

The data collection was carried out using the documentary method. The following instruments were used in this study:

##### **1.3.5.1 Document Collection**

The study reviewed the documents related to the diocese's economic practices and mission activities. This included financial records showing church contributions and expenditures for the Diocesan projects, descriptions of economic activities and initiatives, reports on the impact of these activities, recommendations or case studies from beneficiaries, and references to John Wesley's economic principles.

#### **1.3.6 Qualitative Data Analysis**

The study aimed to explore the techniques to identify key themes, patterns, and insights within the data. The techniques were documentary checklist, interview guide sample questions and presentation that analyzed the data.

### **1.3.6.1 Ethical considerations**

Prior to beginning the study, approval was obtained from the necessary parties specifically the Bishop Tucker School of Divinity and Theology of Uganda Christian University and the Ethical research committee of Uganda Christian University to ensure that all relevant topics on John Wesley's economic principles were covered. Additionally, efforts were made to prevent unethical research practices like fabrication and plagiarism.

### **1.3.6.2 Documentary Checklist**

The researcher focused on documentary method to create a checklist to methodically review and analyzed relevant documents from the Diocese. This provided References to John Wesley's economic principles, description of economic activities and initiatives, reports on the impact of these activities, testimonials or case studies from beneficiaries, financial records indicating Church contributions and expenditures of the Diocesan projects.

### **1.3.7 Application and Recommendations**

The study developed a framework for contextualizing John Wesley's economic principles within the socio-economic and cultural context of the Diocese of Northwest Ankole.

By developing practical suggestions for incorporating Wesley's teachings into the missionary endeavors of the diocese, the study specifically targeted the approaches to sustain development, poverty reduction, and economic empowerment in the Diocese of Northwest Ankole. Proposed detailed plan for implementing the recommended strategies, including timelines, resource requirements, and potential challenges were considered.

### **1.3.8 Conclusion**

There were four main areas of focus in the study. The study seeks to understand the socio economic conditions pertaining in Wesley's England. Secondly, the study seeks to reveal the principles underpinning Wesley's economic thought. These were found in his writings and

sermons. Thirdly, the study seeks to create an understanding of the contemporary context of mission within the Diocese of Northwest Ankole. For this information, the study consulted the ten-year Diocesan Strategic Development plan, diocesan reports and reports from the local government. Fourthly, the study attempted to create an intersection between John Wesley's economic philosophy and the socio-economic strategies the Diocese of Northwest Ankole is using to achieve sustainable holistic transformation.

## **CHAPTER TWO**

### **2.0 THE SOCIO-ECONOMIC CONTEXT OF MISSION IN THE DIOCESE OF NORTHWEST ANKOLE**

#### **2.1 Introduction**

The chapter presented the findings focusing on the socio-economic context of mission in the Diocese of Northwest Ankole which deeply influences its mission work. The region, characterized by a predominantly rural population, faces numerous challenges, including poverty, limited infrastructure like Health centers, inequality and reliance on subsistence agriculture. These factors necessitate a holistic approach to mission work, where spiritual growth is closely linked with socio-economic development.

John Wesley's economic principles particularly on gain, save, and give offer a valuable framework for addressing the socio-economic needs of the Diocese of Northwest Ankole. Wesley's approach to economic stewardship is not merely about financial management but also about fostering community welfare and social justice, making it highly relevant to the mission of the diocese.

#### **2.2 Socio-economic context of mission in the Diocese of Northwest Ankole**

The Anglican mission in Northwest Ankole has undergone significant evolution since its inception. The establishment of the Diocese of Northwest Ankole in 2017 marked a pivotal moment in the growth and decentralization of the Anglican Church in Uganda. The new diocese emerged from the Greater Ankole Diocese to address the challenges of managing a large and diverse area more effectively. Historical data indicate that the Anglican mission began in the late 19th century with the arrival of the Church Missionary Society (CMS) in 1877, followed by the Catholic White Fathers in 1879 (Ward, 1991). The introduction of Christianity in this region was marked by the establishment of mission stations, such as

Kagongo in 1911, which played a critical role in providing both religious and secular education (Kagiri, 2015).

The mission focused on evangelism, education, and healthcare significantly impacted local communities. Initially, missionaries faced resistance from local leaders concerned about the new religion's impact on traditional customs and power structures (Pirouet, 1978). Over time, the Anglican Church successfully integrated Christian teachings with local traditions, leading to the establishment of numerous churches, schools, and hospitals. The creation of the Diocese of Northwest Ankole in 2017 aimed to improve church administration and address local socio-economic issues more directly, enhancing outreach programs and supporting community development initiatives (Church of Uganda, 2020; Mukasa, 2020).

The Diocese of Northwest Ankole, part of the Province of the Church of Uganda, is situated within a diverse socio-economic framework marked by a range of challenges and opportunities. The context is pivotal for effectively applying John Wesley's economic principles to advance the mission of the Diocese. The following sections elaborate on the socio-economic landscape of Northwest Ankole, examining economic activities, poverty levels, education, healthcare, community dynamics, and inequality.

**Economic Activities:** The economy of Northwest Ankole is predominantly agrarian, with subsistence farming being the primary economic activity. Most residents engage in agriculture to meet their daily needs, cultivating crops such as bananas, maize, beans, and coffee. Livestock farming, including cattle, goats, and poultry, also plays a significant role in the local economy (UBOS, 2020). Despite efforts to modernize agricultural practices, the region faces several challenges. Market price fluctuations are a major issue, causing instability in farmers' incomes and economic stability (UBOS, 2020). Furthermore, poor infrastructure, including inadequate roads and storage facilities, hampers the efficient distribution and sale of

agricultural products, affecting farmers' access to markets and modern techniques (UBOS, 2020). Limited access to modern farming practices due to insufficient financial resources and support exacerbates these problems (UBOS, 2020). High levels of underemployment and unemployment, particularly among the youth, further complicate the economic situation. Many individuals rely on informal sectors for their livelihood, which often results in unstable income and limited growth opportunities (UBOS, 2020). Efforts by both the government and the Diocese of Northwest Ankole to address these issues include promoting sustainable agriculture, improving infrastructure, and providing financial support to farmers. However, these initiatives require continued investment and community involvement to achieve full effectiveness (UBOS, 2020).

**Poverty Levels:** Poverty in Northwest Ankole is a multifaceted issue, deeply intertwined with economic disparity and social exclusion. As defined by Cloete (2015), poverty extends beyond a mere lack of financial resources to encompass exclusion from social interactions, decision-making processes, and economic activities. In the Diocese of Northwest Ankole, many families live below the poverty line, struggling to meet basic needs such as food, healthcare, and education (World Bank, 2021). Factors contributing to this include unpredictable weather patterns, poor soil fertility, and limited access to modern farming techniques (World Bank, 2020). Rural areas face higher poverty levels compared to urban centers, with limited access to financial services and markets exacerbating the issue. High unemployment rates, particularly among the youth, further compound the problem, leading to poor health, low educational attainment, and a diminished standard of living (World Bank, 2021). Educational challenges, including high dropout rates and inadequate school facilities, contribute to persistent poverty by limiting employment opportunities (Uganda Bureau of Statistics, 2021). The church's mission must address both the spiritual and material needs of the community, incorporating

poverty alleviation efforts that reflect Christ's love and compassion in practical ways (Wesley, 1771).

**Education:** Access to education in Northwest Ankole was seen some improvements, but significant challenges remain. While primary school enrolment rates are relatively high, secondary and tertiary education levels are low. Long distances to schools, inadequate facilities, and financial constraints are major barriers to educational attainment (Ministry of Education and Sports report, 2019). Efforts to improve education include constructing more schools and enhancing existing facilities to increase access and improve the learning environment. Providing scholarships and enhancing vocational training programs are also crucial for equipping youth with practical skills for employment. These initiatives help address the skills gap and improve job prospects (Ministry of Education and Sports report, 2019). Sustained investment and community support are necessary for the effectiveness of these educational initiatives. Engaging local communities in education-related projects can enhance the impact and sustainability of these efforts (Ministry of Education and Sports report, 2019).

**Healthcare:** Healthcare services in the Diocese of Northwest Ankole face constraints due to limited resources and under-resourced public health facilities. Common health issues include malaria, respiratory infections, and malnutrition (Uganda Ministry of Health, 2021). Access to healthcare is a significant issue, with many residents facing difficulties due to cost and distance. This lack of access impacts overall health and economic stability (Uganda Ministry of Health report, 2021). Community health programs and NGO interventions play a crucial role in bridging the healthcare gap by providing vaccines, maternity and child health care, and disease prevention activities (Uganda Ministry of Health, 2021). Strengthening health education campaigns to promote awareness about disease prevention and healthy practices is essential for improving community health outcomes and reducing the burden on healthcare facilities (Uganda Ministry of Health, 2021).

**Community Dynamics:** The Church of Uganda, including the Diocese of Northwest Ankole, plays a central role in community life. It provides spiritual guidance and social support through education, healthcare, and social welfare programs. The church often fills gaps left by limited government services (Church of Uganda annual report, 2020). Community engagement and collective initiatives are common, with the church acting as a focal point for organizing and mobilizing resources. This role is vital in addressing socio-economic issues and promoting community development (Church of Uganda annual report, 2020). Despite the church's central role, participation in community and group projects is often low. Strengthening social unity and resilience through collective action is essential for addressing the region's socio-economic challenges (Church of Uganda annual report, 2020).

**Inequality:** Inequality in Northwest Ankole manifests as economic disparity and limited access to opportunities. According to the United Nations (2015), inequality refers to disparities in status, rights, and opportunities. Chibba and Luiz (2011) argue that a significant portion of inequality can be attributed to wage disparities, with households lacking income contributing to a considerable degree of inequality. High poverty rates often coincide with high levels of inequality, highlighting the need for targeted interventions to address both economic disparity and social exclusion (Chibba & Luiz, 2011).

**The Post COVID-19 Context:** The COVID-19 pandemic has significantly impacted the socio-economic landscape of Northwest Ankole. The pandemic led to increased poverty, food insecurity, and disruptions in healthcare and education systems (World Bank, 2021). The national poverty rate rose from 21.4% in 2019 to 25.7% in 2020, reflecting the economic hardships faced by many households (UBOS, 2020). Lockdowns, job losses, and market closures further strained the local economy (IMF, 2021). The pandemic also exposed gaps in healthcare infrastructure and accelerated the adoption of digital health and telemedicine (WHO, 2021).

In response, the Diocese of Northwest Ankole has implemented several programs to support recovery and resilience. These include emergency relief efforts, health education campaigns, and initiatives to promote agricultural diversification and food security (Diocese of Northwest Ankole report, 2022; FAO, 2021). The diocese's efforts align with John Wesley's economic principles of ethical stewardship, social responsibility, and economic empowerment (Heitzenrater, 1995). These principles provide a framework for fostering resilience and promoting socio-economic transformation in the post-COVID-19 landscape.

### **2.3 Conclusion**

The socio-economic context of the Diocese of Northwest Ankole presents both challenges and opportunities for advancing its mission. By applying John Wesley's economic principles, which emphasize ethical stewardship, social responsibility, and economic empowerment, the diocese can address local needs more effectively. Integrating these principles into mission efforts can guide the community towards sustainable development and holistic well-being, particularly in the wake of the COVID-19 pandemic.

## **CHAPTER THREE**

### **3.0 Understanding and application of John Wesley’s economic philosophy in the Diocese of Northwest Ankole**

#### **3.1 Introduction**

This chapter presents findings on understanding and application of John Wesley’s economic philosophy in the Diocese of Northwest Ankole. John Wesley, the founder of Methodism, emphasized the importance of ethical economic practices through his principles of “Gain all you can,” “Save all you can,” and “Give all you can.” These principles, though developed in the 18th century, offer a timeless and ethically grounded framework for economic activity that aligns with Christian values (Heitzenrater, 1995). The Diocese of Northwest Ankole, like many regions in Uganda, faces significant socio-economic challenges, including poverty, unemployment, and a lack of access to quality education and healthcare (Uganda Bureau of Statistics, 2022). This paper explores how the Diocese can apply Wesley’s economic principles to address these challenges, advance its mission, and promote sustainable development within its community (Maddox, 1998).

#### **3.2 Understanding and application of John Wesley’s economic philosophy in the Diocese of Northwest Ankole**

John Wesley’s economic principles are rooted in his theological understanding of stewardship and the responsible use of resources. He believed that wealth, when gained, saved, and given according to God’s will, could be a powerful force for good in the world (Heitzenrater, 1995). “Gain all you can” encourages believers to accumulate wealth through honest and ethical means. Wesley warned against the pursuit of wealth for its own sake, emphasizing that it should be gained in ways that do not harm one’s health, soul, or neighbor (Rack, 1989). This principle promotes industriousness and the ethical use of talents and opportunities.

“Save all you can” stresses the importance of frugality and resource management. Wesley urged believers to avoid wasteful spending and to distinguish between genuine needs and desires. He believed that money saved should not be hoarded but used for the benefit of others (Outler, 1964). “Give all you can” highlights the responsibility of sharing one’s wealth with those in need. Wesley taught that everything a person owns belongs to God, and thus, wealth should be used to help others and advance God’s kingdom. He encouraged generosity and the support of charitable causes (Runyon, 1998).

Wesley’s view on wealth and poverty was nuanced. He did not view wealth as inherently good or evil but believed that its value depended on how it was used. For Wesley, wealth was a tool that could either be used to further God’s work or lead to spiritual ruin if misused (Heitzenrater, 1995). His teachings challenge both the reckless accumulation of wealth and the neglect of the poor, urging a balance between gaining, saving, and giving.

The Diocese of Northwest Ankole is characterized by a predominantly rural population, with agriculture being the main economic activity. However, the region faces several socio-economic challenges, including high poverty levels, low literacy rates, and inadequate infrastructure (Uganda Bureau of Statistics, 2022). The application of Wesley’s principles can offer a path to sustainable development and improved livelihoods.

Challenges facing the Diocese include limited access to education and healthcare, lack of infrastructure, and economic instability. Many residents struggle to meet their basic needs, and opportunities for economic advancement are scarce (World Bank, 2021). However, opportunities for economic growth exist in the form of agricultural development, vocational training, and community-based initiatives. By leveraging these opportunities and applying Wesley’s principles, the Diocese can promote economic stability and growth (UNDP, 2022).

### **Application of the Principle: “Gain All You Can”**

Promoting ethical wealth accumulation is essential for the Diocese. The Diocese can encourage its members to pursue wealth ethically by providing education on ethical business practices and creating opportunities for honest work. This can be achieved through workshops, seminars, and partnerships with local businesses (Smith, 2013). Vocational training and skill development are critical to this effort. By offering vocational training programs, the Diocese can equip its members with the skills needed to pursue profitable and honest work. These programs can cover a range of trades and professions, from agriculture to business management (Ndawula, 2022).

Encouraging entrepreneurship is another key aspect. The Diocese can support the development of small businesses by offering microloans and business mentorship programs. This would enable individuals to start or expand their businesses, thereby creating jobs and contributing to the local economy (Kaberuka, 2019). Additionally, maximizing opportunities through education is crucial. Investing in education is critical to enabling members of the Diocese to gain wealth ethically. The Diocese can prioritize education for young people, ensuring they have access to quality schooling and higher education opportunities (Kabali, 2021).

While encouraging wealth accumulation, the Diocese must also emphasize the importance of maintaining moral integrity. This includes avoiding exploitative practices, ensuring fair wages, and promoting justice in all economic activities. Wesley’s teachings provide a framework for balancing the pursuit of wealth with Christian values (Heitzenrater, 1995).

### **Application of the Principle: “Save All You Can”**

Financial literacy programs are vital for the Diocese to help its members manage their resources effectively. The Diocese can implement financial literacy programs to educate its members on budgeting, saving, and managing expenses. These programs can be offered

through church-sponsored workshops and could cover topics such as creating a budget, understanding credit, and planning for retirement (Mukasa, 2022). Establishing savings groups or cooperatives can provide members with access to financial services such as savings accounts and loans. These groups can help individuals save for their families, manage financial emergencies, and plan for the future (Tumusiime, 2021).

Resource management within the Diocese is also essential. The Diocese itself can model good financial stewardship by managing its resources efficiently. This could involve creating a transparent budgeting process, reducing unnecessary expenditures, and investing in projects that offer long-term benefits (Smith, 2013). Investment in community projects can also provide long-term benefits. The Diocese can invest in sustainable community projects such as water supply systems, educational facilities, and healthcare centers. These projects not only meet immediate needs but also create lasting value for the community (UNDP, 2022).

Promoting a culture of contentment and moderation is important to prevent materialism. The Diocese can encourage its members to be satisfied with what they have and to avoid excessive consumerism. This aligns with Wesley's teachings on the dangers of materialism and the importance of living a simple life (Rack, 1989).

### **Application of the Principle: "Give All You Can"**

Fostering a culture of generosity is crucial for the Diocese. The Diocese can encourage its members to practice generosity by supporting local social welfare programs, healthcare initiatives, and educational projects. This can be achieved through regular giving campaigns, fundraising events, and partnerships with charitable organizations (Outler, 1964). Community support programs can address the needs of the most vulnerable members of the community, such as orphans, the elderly, and the disabled. These programs can provide food, shelter, education, and healthcare to those in need (Heitzenrater, 1995).

The impact on social welfare can be significant when giving is prioritized. By encouraging giving, the Diocese can help improve social welfare and reduce poverty in the community. For example, donations could be used to fund scholarships for underprivileged students, provide medical care for the sick, or build homes for the homeless (Smith, 2013). Additionally, the Diocese can support agricultural training and microfinance initiatives that empower the community to become self-sufficient. This could include offering agricultural training programs that teach sustainable farming techniques or establishing microfinance programs that provide small loans to farmers and small business owners (Nkurunziza, 2020).

Promoting social justice through giving is another way the Diocese can make a positive impact. The Diocese can use its resources to advocate for social justice and support initiatives that promote equality and fairness. This could involve supporting legal aid programs, providing assistance to victims of injustice, and promoting policies that protect the rights of the poor and marginalized (Runyon, 1998).

### **Challenges and Limitations in Applying Wesley's Principles**

Cultural and social barriers may pose challenges in applying Wesley's principles. In some cases, cultural practices and social norms may conflict with Wesley's principles. For example, traditional beliefs about wealth and poverty may hinder the acceptance of these principles. The Diocese will need to engage in cultural dialogue and education to overcome these barriers (Heitzenrater, 1995).

Economic limitations also present challenges. Limited financial resources and economic instability can make it difficult to implement Wesley's principles. The Diocese may need to seek external funding and partnerships to support its initiatives (World Bank, 2021). Practical challenges, such as a lack of infrastructure and skilled personnel, can further hinder the

application of Wesley's principles. The Diocese will need to address these challenges by investing in capacity building and infrastructure development (UNDP, 2022).

### **3.3 Conclusion**

The chapter explored the understanding and application of John Wesley's economic philosophy within the Diocese of Northwest Ankole. Wesley's principles of "Gain all you can," "Save all you can," and "Give all you can" provide a robust ethical framework that aligns with Christian values, offering practical guidance for addressing the socio-economic challenges faced by the Diocese. The application of these principles has the potential to promote ethical wealth accumulation, prudent resource management, and generous giving, thereby fostering sustainable development within the community. However, the Diocese must navigate cultural, economic, and practical challenges to fully implement Wesley's teachings. Through education, community engagement, and strategic partnerships, the Diocese can overcome these obstacles and leverage Wesley's economic philosophy to achieve long-term social and economic transformation.

## **CHAPTER FOUR**

### **4.0 The Economic values that can be applied by adopting Wesley's economic ideas with the Diocese of Northwest Ankole mission development plans**

#### **4.1 Introduction**

The chapter presented detailed findings on the economic values that can be applied by adopting John Wesley's economic ideas within the Diocese of Northwest Ankole's mission development plans. Wesley's principles of ethical wealth accumulation, prudent saving, and generous giving are not only historically significant but also offer a robust framework for addressing contemporary socio-economic challenges. This chapter explores how these values can be effectively integrated into the Diocese's mission strategies to foster sustainable development, enhance community well-being, and align with Christian teachings.

#### **4.2 The economic values that can be applied by adopting John Wesley's economic ideas within the Diocese of Northwest Ankole's mission development plans.**

John Wesley's principle of "Gain all you can" advocates for ethical entrepreneurship, which can be pivotal for the Diocese of Northwest Ankole in multiple ways (Oden, 1994). By creating a culture of integrity, the Diocese can instill values of honesty and transparency through workshops and seminars focusing on ethical behavior in business dealings, including fair trade and anti-corruption practices (Pope, 2005; Smith, 2010). Supporting local businesses that adhere to ethical practices, such as fair trade and transparent operations, can further align with Wesley's teachings and foster a more ethical business environment (Beckett, 2003; Cox, 2015). Additionally, offering vocational training programs is essential for equipping individuals with the skills needed to pursue ethical entrepreneurship, with the Diocese potentially establishing training centers for various trades and professions (Johnson, 2009; Miller, 2016). Promoting sustainable business practices by advocating for environmentally friendly initiatives, such as

renewable energy use, also reflects Wesley's principle and supports a commitment to environmental sustainability (Giddens, 2013; Jones, 2014).

Wesley's principle of "Save all you can" underscores the importance of financial stewardship and prudent resource management, which can be effectively applied by the Diocese of Northwest Ankole in various ways (Wesley, 1991). Implementing financial literacy programs is crucial for effective resource management; the Diocese can introduce educational initiatives that cover budgeting, saving, and financial planning, including workshops on debt management and investment strategies (Remund, 2010; Kimmel & Kimmel, 2013). Establishing savings groups and cooperatives can provide members with access to financial services, such as savings accounts and microloans, which help individuals save for emergencies and invest in businesses (Morduch, 1999; Yunus, 2007). The Diocese can also model good financial stewardship by adopting transparent budgeting practices and implementing a rigorous budgeting process with regular reviews to ensure efficient use of resources (Sullivan & Sheffrin, 2003). Additionally, investing in sustainable community projects, such as water supply systems and educational facilities, aligns with Wesley's teachings on responsible resource management and provides long-term benefits to the community (Cohen & Davidson, 2011).

Wesley's principle of "Give all you can" underscores the importance of generosity and social welfare, which the Diocese of Northwest Ankole can incorporate into its mission development plans in several impactful ways (Wesley, 1991). To foster a culture of generosity, the Diocese can organize giving campaigns and fundraising events, emphasizing the significant impact of donations on community welfare (Wells, 2005; Thomas, 2012). Supporting local social welfare programs that address the needs of vulnerable populations, such as those providing food, shelter, and healthcare, can enhance community well-being (Davis, 2008; Nelson, 2014). Additionally, donations can be directed toward funding scholarships and medical care by

creating dedicated funds and encouraging regular contributions among members (Smith & Jones, 2015). To promote self-sufficiency, the Diocese can support agricultural training programs and microfinance initiatives, offering training on sustainable farming practices and providing small loans to farmers and small business owners (Robinson, 2001; Hulme & Mosley, 1996).

Wesley's teachings on wealth and poverty emphasize the pursuit of economic justice, which can be effectively integrated into the Diocese of Northwest Ankole's mission development plans (Browning, 1996). To address economic inequality, the Diocese can support policies and programs aimed at reducing income disparities, such as advocating for equitable wages and backing legal aid initiatives for marginalized communities (Eisenberg, 2002; Sen, 2006). Additionally, by supporting social justice initiatives, the Diocese can leverage its resources to advocate for equality and address systemic issues of inequality, which may include supporting legal aid programs and engaging in advocacy efforts (Young, 2004; Rawls, 1971). Promoting fair trade practices within the local economy is another way to advance economic justice. The Diocese can encourage fair trade by partnering with businesses that adhere to fair trade principles, ensuring that producers receive fair compensation for their goods (Klein, 2007; Marsden, 2010).

Wesley's principles advocate for the development of community-based economic initiatives, which can be instrumental for the Diocese of Northwest Ankole in several impactful ways (Taylor, 2005). Establishing cooperatives and microfinance institutions can significantly boost local economic development by providing essential financial services and supporting small business ventures, thus fostering economic stability and growth (Ledgerwood, 1999; Armendariz & Morduch, 2010). Additionally, investing in community-owned enterprises can create job opportunities and stimulate local economic activity. These enterprises, which may include agricultural cooperatives or small manufacturing businesses, contribute to sustainable

development and community well-being (Deininger, 2003; Morris & Barnes, 2015). Encouraging collective growth through community projects and initiatives can further strengthen social cohesion and shared purpose. Organizing community events and supporting group ventures can enhance communal solidarity and ensure that the benefits of economic development are widely distributed (Putnam, 2000; Kretzmann & McKnight, 1993).

Wesley's ideas advocate for sustainable development by promoting the responsible use of resources, a principle that the Diocese of Northwest Ankole can effectively implement in several key areas (World Bank, 2006). Investing in renewable energy and environmental sustainability aligns with Wesley's teachings by supporting projects that reduce environmental impact and promote eco-friendly practices. This could involve investing in initiatives such as solar energy systems or community-based recycling programs, which help mitigate environmental degradation and promote sustainable development (UNEP, 2011; Sachs, 2015). Supporting sustainable agriculture is another crucial application. By encouraging practices that enhance food security and support local farmers, the Diocese can contribute to long-term agricultural sustainability. Offering training on sustainable farming techniques and providing necessary resources can empower farmers to implement these practices effectively (FAO, 2014; Pretty, 2008). Additionally, planning for long-term impact through the development of infrastructure and expansion of services aligns with Wesley's principles of responsible resource management. Prioritizing projects that deliver enduring benefits, such as improving local infrastructure or expanding educational and healthcare services, ensures that resources are utilized in a way that promotes lasting positive change (OECD, 2012; Bebbington, 1999).

Wesley's philosophy emphasizes education as a vital economic value, which the Diocese of Northwest Ankole can effectively harness in several impactful ways (Wesley, 1991). Prioritizing educational initiatives is crucial, as investing in education enables individuals to achieve economic stability and contribute significantly to community development. The

Diocese can support this by providing scholarships and funding educational programs, which can help alleviate barriers to accessing quality education and empower individuals to pursue their career aspirations (Becker, 1993; Mincer, 1974). Offering vocational training programs is another critical application. By establishing training centers that offer courses in various trades and professions, the Diocese can equip individuals with practical skills necessary for the job market, enhancing their employability and fostering local economic growth (Sullivan, 2000; Green & Haskel, 2004). Additionally, promoting lifelong learning is essential for helping individuals adapt to evolving economic conditions. The Diocese can facilitate this by providing adult education classes and workshops that offer ongoing learning opportunities, enabling community members to continuously update their skills and knowledge (Schultz, 1961; Knowles, 1980).

#### **4.3 Conclusion**

The findings in this chapter demonstrate that John Wesley's economic values offer a powerful framework for enhancing the mission development plans of the Diocese of Northwest Ankole (Maddox, 1994). By promoting ethical entrepreneurship, financial stewardship, generosity, economic justice, community-based initiatives, sustainable development, and education, the Diocese can create a more just and prosperous community (Wesley, 1991). Adopting these values will not only improve the economic well-being of the Diocese's members but also strengthen its mission efforts and contribute to the overall development of the region (Henderson, 2012).

## **CHAPTER FIVE**

### **5.0 THEOLOGICAL REFLECTION**

#### **5.1 Introduction**

John Wesley's economic principles, deeply rooted in his theological understanding of Christian stewardship and social holiness, offer profound insights for the mission work of the Diocese of Northwest Ankole. Wesley's theology was not confined to personal piety but extended to practical aspects of daily living, including economic behavior. His famous triad of "gain all you can, save all you can, give all you can" reflects a holistic approach to Christian living, where economic practices are seen as integral to one's spiritual life. The time that God loved the world by giving His only begotten Son, He believed that how Christians earned, managed, and distributed their resources was a direct reflection of their faith and commitment to the Gospel. This theological perspective is particularly relevant to the Diocese of Northwest Ankole, where economic challenges such as poverty and limited resources intersect with the church's mission.

This chapter on Wesley's economic principles can guide the Diocese in crafting mission strategies that address both spiritual and material needs. By embracing Wesley's vision of economic stewardship, the Diocese can promote a model of mission that emphasizes social justice, community well-being, and the responsible use of resources. This approach aligns with the broader Christian call to love and serve others, making Wesley's principles a vital tool for advancing the mission in Northwest Ankole.

#### **5.2 Socio-economic context of mission in the Diocese of Northwest Ankole**

The socio-economic context of the Diocese of Northwest Ankole, marked by its historical evolution, economic activities, poverty levels, education, healthcare, community dynamics, and

inequalities, provides a rich tapestry for theological reflection, especially when aligned with John Wesley's principles.

The Anglican mission in Northwest Ankole, rooted in the late 19th century with the arrival of the Church Missionary Society (CMS) who provided administrations to individuals, such as instruction, proficiency, social equity, wellbeing care, and financial advancement hence led to the growth and adaptation (CMS Uganda, 1877). The establishment of the Diocese of Northwest Ankole in 2017 signifies not just administrative restructuring but a renewed commitment to addressing local socio-economic challenges more effectively (Ward, 1991; Kagiri, 2015). This historical context underscores a theological imperative to contextualize mission efforts within the evolving socio-economic landscape. John Wesley's principles of economic stewardship and social justice offer a theological framework for this contextualization. Wesley's emphasis on integrating faith with practical living, including ethical entrepreneurship and social welfare, aligns with the Diocese's mission to address both spiritual and material needs (Wesley, 1771).

The predominantly agrarian economy of Northwest Ankole, characterized by subsistence farming and livestock rearing, reflects a complex interplay of tradition and economic challenges (UBOS, 2020). Wesley's principle of "Gain all you can" can be applied here to advocate for ethical entrepreneurship and sustainable practices within agriculture. Theologically, this principle aligns with the Christian call to steward God's creation responsibly and to use resources in ways that promote justice and equity. Addressing issues such as market price fluctuations, poor infrastructure, and limited access to modern farming techniques through Wesleyan economics involves not only practical interventions but also a commitment to justice and fairness, reflecting Christ's concern for the poor and marginalized (Matthew 25:35-40).

Poverty in Northwest Ankole, as defined by economic and social exclusion, presents a profound challenge (Cloete, 2015). The Diocese's mission to address poverty aligns with Wesley's principle of "Give all you can," which emphasizes generosity and social responsibility (Wesley, 1771). Theologically, this involves a call to embody Christ's compassion through tangible acts of support, such as providing for basic needs and advocating for systemic changes that address the root causes of poverty. This reflection calls for a commitment to justice and advocacy, ensuring that economic interventions are not merely charitable but transformative, aiming to uplift individuals and communities from cycles of poverty (Isaiah 58:6-7).

Education, while improving, faces significant barriers in Northwest Ankole, including financial constraints and inadequate facilities (Ministry of Education and Sports report, 2019). Wesley's emphasis on education as a vehicle for personal and communal development is pertinent here. Theologically, supporting educational initiatives aligns with the Christian mandate to equip individuals with the knowledge and skills needed for a flourishing life (Proverbs 4:7). This involves not only providing scholarships and vocational training but also ensuring that educational efforts are inclusive and accessible, reflecting Christ's concern for the holistic development of all individuals.

Healthcare challenges in the Diocese, including access and resource limitations, highlight the need for a theological response rooted in compassion and justice (Uganda Ministry of Health, 2021). Wesley's principles of stewardship and social responsibility can guide the Diocese's approach to healthcare, advocating for equitable access and comprehensive care. This reflects the Christian imperative to care for the sick and vulnerable, promoting health as an integral aspect of holistic well-being and justice (Luke 10:34-35). Strengthening healthcare infrastructure and supporting health education aligns with Wesley's vision of practical

Christianity that addresses the immediate needs of communities while advocating for systemic improvements.

The role of the Anglican Church in community life in Northwest Ankole, acting as a catalyst for social support and development, underscores a theological commitment to community building and solidarity (Church of Uganda annual report, 2020). Wesley's principles support this role, emphasizing the need for collective action and mutual support within the community. This reflects the Christian understanding of the Church as a body where each member contributes to the welfare of others (1 Corinthians 12:12-27). Strengthening community engagement and fostering unity through collective projects align with Wesley's vision of a church actively involved in addressing socio-economic issues.

Addressing economic inequality in Northwest Ankole involves confronting disparities in income, opportunities, and social status (Chibba & Luiz, 2011). Wesley's teachings on economic justice provide a theological framework for tackling these issues. Theologically, this involves advocating for fair wages, supporting social justice initiatives, and promoting fair trade practices, reflecting Christ's call to love and justice (Luke 4:18-19). This engagement requires a commitment to addressing both the symptoms and root causes of inequality, ensuring that economic interventions promote genuine equity and inclusion.

The impact of the COVID-19 pandemic on Northwest Ankole's socio-economic landscape underscores the need for a robust theological response (World Bank, 2021). The Diocese's efforts to support recovery and resilience, including emergency relief and health education, align with Wesley's principles of stewardship and social responsibility (Heitzenrater, 1995). Theologically, this response reflects a commitment to holistic care and community support in times of crisis, embodying Christ's love and concern for those suffering and marginalized. It

also calls for ongoing adaptation and innovation to address the evolving needs of the community while staying true to the mission's core values.

### **5.3 Understanding and application of John Wesley's economic philosophy in the Diocese of Northwest Anko**

John Wesley's economic philosophy is deeply intertwined with his understanding of Christian stewardship and ethical living. Wesley's principles "Gain all you can," "Save all you can," and "Give all you can" are rooted in a theological framework that emphasizes responsible use of resources, integrity, and generosity. These principles are not merely practical guidelines but are grounded in a broader understanding of God's provision and our calling to be faithful stewards.

**"Gain All You Can":** Wesley's encouragement to gain wealth ethically reflects a theology of work and vocation, where labor is seen as a means of glorifying God and serving others. This principle aligns with the biblical notion that work is a form of service to God, as articulated in Colossians 3:23-24, which calls believers to work heartily as for the Lord. Wesley's emphasis on ethical gain underscores the importance of integrity and justice in economic practices, resonating with the biblical teachings on fair trade and honest dealings.

**"Save All You Can":** The principle of frugality and wise stewardship is informed by the biblical call to be prudent and wise stewards of God's blessings. Proverbs 21:20 and Matthew 25:14-30 highlight the value of saving and managing resources wisely. Wesley's approach to saving is not about hoarding but about ensuring that resources are used effectively and for the benefit of others, reflecting a balanced view of stewardship that avoids both wastefulness and greed.

**"Give All You Can":** Wesley's teaching on generosity is deeply rooted in the call to love one's neighbor and serve those in need. The principle of giving aligns with the biblical mandate to care for the poor and marginalized, as seen in passages like Luke 3:11 and 2

Corinthians 9:6-7. Wesley's view that wealth should be used to advance God's kingdom and support the needy reflects a theology of compassion and social justice.

#### **5.4 The economic values that can be applied by adopting John Wesley's economic ideas within the Diocese of Northwest Ankole's mission development plans**

John Wesley's economic ideas, when applied to the Diocese of Northwest Ankole's mission development plans, reflect a deeply Christian approach to economic life that emphasizes not just the accumulation of wealth, but its ethical use for the common good. Wesley's principles offer a framework that aligns economic practices with Christian discipleship, where the pursuit of wealth is not an end in itself, but a means to serve others and advance God's kingdom.

Wesley's principle of "Gain all you can" encourages the faithful to engage in business and commerce with integrity, ensuring that their economic activities are conducted in ways that honor God and respect others. This aligns with the biblical mandate to be good stewards of God's creation (Genesis 1:28; 2:15). The Diocese, by promoting ethical entrepreneurship, can create an environment where businesses are not merely profit-driven but are also conscious of their impact on society and the environment. This can serve as a witness to the broader community, showcasing how Christian values can influence the marketplace.

The principle of "Save all you can" emphasizes the importance of prudence and wisdom in managing resources. Wesley's view on saving is not about hoarding wealth but about being responsible with what God has entrusted to us so that it can be used for the benefit of others. This resonates with the parable of the talents (Matthew 25:14-30), where faithful servants are commended for wisely investing their master's resources. By implementing financial literacy programs and promoting savings groups, the Diocese can empower its members to manage their resources effectively, ensuring that they are well-prepared to support themselves and their community in times of need.

Wesley's principle of "Give all you can" calls for a life of radical generosity, rooted in the understanding that all we have is a gift from God and should be used to bless others. This reflects the early Christian community's practice of sharing resources so that no one was in need (Acts 4:32-35). The Diocese can embody this principle by fostering a culture of generosity that goes beyond tithes and offerings to include a commitment to social welfare. Supporting initiatives that care for the vulnerable, such as food distribution, healthcare, and education, is a tangible expression of the love of Christ and the church's mission to serve "the least of these" (Matthew 25:40).

Wesley's emphasis on economic justice highlights the church's role in advocating for fairness and equality in society. The Bible repeatedly calls God's people to defend the cause of the poor and oppressed (Proverbs 31:8-9; Isaiah 1:17). The Diocese's involvement in promoting fair trade and supporting policies that reduce income inequality is a reflection of God's concern for justice and the dignity of every person. By addressing systemic issues of poverty and inequality, the Diocese not only fulfills its mission to care for the marginalized but also becomes a prophetic voice in the community, challenging unjust structures and practices.

Wesley's teachings also align with the biblical call to care for creation, as seen in the principle of sustainable development. The Diocese's focus on environmentally friendly practices and support for sustainable agriculture is a response to the biblical mandate to "tend and keep" the earth (Genesis 2:15). This stewardship of the environment not only benefits current generations but also ensures that future generations inherit a world that reflects God's original design for creation. By investing in renewable energy and promoting sustainable practices, the Diocese is contributing to the broader mission of reconciling all of creation to God (Colossians 1:20).

Wesley's emphasis on education underscores the importance of equipping individuals with the knowledge and skills needed to thrive economically and contribute to society. The Bible speaks

of wisdom as a precious gift (Proverbs 3:13-18), and the church's role in fostering education is a way of nurturing this gift. By prioritizing educational initiatives and vocational training, the Diocese is not only enhancing individual livelihoods but also building the intellectual and moral foundation of the community. Education, in this context, becomes a means of discipleship, preparing individuals to serve God and others in every aspect of their lives.

## **5.5 Conclusion**

This chapter has provided a theological reflection on the socio-economic context of the Diocese of Northwest Ankole and the application of John Wesley's economic philosophy within this setting. The historical evolution of the Diocese, its current economic challenges, and the mission's response to poverty, education, healthcare, and community development have been examined through the lens of Wesleyan principles.

Wesley's teachings on ethical entrepreneurship, prudent resource management, radical generosity, economic justice, environmental stewardship, and the importance of education offer a robust framework for aligning the Diocese's mission with Christian discipleship. By integrating these principles into its development plans, the Diocese can effectively address the socio-economic needs of its community while advancing the mission of the Church in a way that reflects God's love, justice, and compassion. This alignment not only strengthens the spiritual and material well-being of the community but also serves as a powerful witness to the broader society, demonstrating the transformative power of faith in action.

## **CHAPTER SIX**

### **6.0 CONCLUSIONS AND RECOMMENDATIONS**

#### **6.1 Introduction**

This chapter presents conclusions and recommendations based on research objectives and questions.

#### **6.2 Conclusions**

This section shows conclusions of the findings in accordance with research objectives and questions.

##### **6.2.1 Socio-economic context of mission in the Diocese of Northwest Ankole**

The socio-economic context of the Diocese of Northwest Ankole presents a complex landscape marked by significant challenges and opportunities that deeply influence the Anglican mission in the region. Since its establishment in 2017, the Diocese has focused on addressing the specific needs of the local population, particularly in a predominantly agrarian economy plagued by market instability, poor infrastructure, and limited access to modern farming techniques, which contribute to widespread poverty and unemployment. The Diocese's mission extends beyond spiritual care, encompassing socio-economic empowerment through sustainable agricultural practices, improved education, and healthcare initiatives. Despite some progress, particularly in primary education, barriers such as financial constraints and inadequate facilities persist, limiting educational attainment and perpetuating poverty. Healthcare services remain under-resourced, with the Diocese playing a critical role in providing essential community health programs. The COVID-19 pandemic has exacerbated existing inequalities, prompting the Diocese to implement recovery and resilience programs aligned with John Wesley's principles of economic stewardship and social responsibility.

Ultimately, the Diocese's efforts aim to foster holistic socio-economic transformation in Northwest Ankole, addressing both the spiritual and material needs of the community.

### **6.2.2 Understanding and application of John Wesley's economic philosophy in the Diocese of Northwest Ankole**

The application of John Wesley's economic philosophy in the Diocese of Northwest Ankole provides a holistic approach to addressing the region's socio-economic challenges. By promoting ethical wealth accumulation, prudent resource management, and a culture of generosity, the Diocese can foster sustainable development and improve the livelihoods of its members. Despite facing cultural, economic, and practical challenges, the principles of gaining, saving, and giving all one can offer a transformative framework that aligns with Christian values and has the potential to uplift the community. With strategic education, partnerships, and investment in capacity building, the Diocese can effectively implement Wesley's teachings, contributing to both spiritual and economic growth in Northwest Ankole.

### **6.2.3 The economic values that can be applied by adopting John Wesley's economic ideas within the Diocese of Northwest Ankole's mission development plans**

The adoption of John Wesley's economic ideas within the Diocese of Northwest Ankole's mission development plans offers a transformative approach to fostering ethical entrepreneurship, financial stewardship, generosity, and sustainable development. By embracing Wesley's principles of "Gain all you can," "Save all you can," and "Give all you can," the Diocese can cultivate a culture of integrity, prudence, and social responsibility. Implementing vocational training, financial literacy programs, and community-based economic initiatives can empower individuals, support local businesses, and promote economic justice. Additionally, prioritizing education and sustainable practices aligns with Wesley's teachings, contributing to long-term economic stability and community well-being in the Diocese of Northwest Ankole.

### **6.3 Recommendations**

To enhance the mission's impact in the socio-economic context of the Diocese of Northwest Ankole, it is recommended that the Diocese invest in modern agricultural training and infrastructure improvements to boost local productivity and reduce poverty. Additionally, expanding educational facilities and securing financial support for students can help overcome barriers to educational attainment. Strengthening healthcare services through partnerships and community health programs will also be vital in addressing the region's healthcare challenges, especially in the wake of the COVID-19 pandemic.

To effectively apply John Wesley's economic philosophy in the Diocese of Northwest Ankole, it is recommended that the Diocese prioritize educational programs that teach ethical wealth accumulation and prudent resource management. Additionally, fostering partnerships with local businesses and organizations can enhance capacity building and support sustainable development initiatives. Finally, promoting a culture of generosity through community-driven projects and giving campaigns will help embed Wesley's principles within the community, leading to both spiritual and economic upliftment.

To effectively integrate John Wesley's economic ideas into the Diocese of Northwest Ankole's mission development plans, it is recommended to establish vocational training centers and financial literacy programs to empower individuals and promote ethical entrepreneurship. Additionally, the Diocese should prioritize community-based economic initiatives and sustainable practices to support local businesses and ensure long-term economic stability. Finally, fostering a culture of generosity through targeted giving campaigns and social welfare programs will align with Wesley's teachings and enhance the overall well-being of the community.

#### **6.4 Areas of Future Research**

Future research should assess the impact of John Wesley's economic principles on economic development and poverty reduction in the Diocese of Northwest Ankole, evaluating how these teachings translate into practical outcomes. Additionally, studies should explore the effectiveness of vocational training, financial literacy programs, and community-based economic initiatives in fostering long-term economic stability and sustainability in the region.

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## APPENDICES

### APPENDIX I: Overview of John Wesley's Economic Principles

**Gain all you can:** Wesley advocated for industriousness and ethical earning practices, emphasizing that Christians should work hard diligently to maximize their income, provided it does not harm their health, spirituality, or others. This principle aligns with the biblical notion that work is a form of service to God, as articulated in Colossians 3:23-24, which calls believers to work heartily as for the Lord.

**Save All You Can:** Wesley encouraged frugality and wise management of resources. He urged believers to avoid unnecessary spending and save resources for future needs or charitable purposes. Proverbs 21:20 and Matthew 25:14-30 highlight the value of saving and managing resources wisely.

**Give All You Can:** Wesley believed in generous giving, particularly to those in need. He saw wealth as a means to support the poor and advance the Kingdom of God. Acts 20:35 “In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”

## **APPENDIX II: Socioeconomic Context of the Diocese of Northwest Ankole**

**Economic Activities** like Agriculture: The primary economic activity, focused on crops like bananas, maize, and coffee. Trade and Small Businesses are limited but crucial for local economies.

**Infrastructure** for example transportation: Underdeveloped, with poor road networks affecting market access. In addition, Schools are present but often under-resourced. There is also limited access to healthcare facilities, with many areas underserved.

**Social Services:** Education and literacy programs are ongoing, though challenged by resource constraints. Social protection services are limited, with some community support initiatives in place.

### **APPENDIX III: Mission Development Strategies Incorporating Wesley's Principles**

Economic Empowerment Program like Agricultural Development: Implementing training for farmers on sustainable practices. In addition, offering workshops on business skills and financial management can support the Diocese.

Savings and Investment Initiatives like SACCOs and Cooperative Development: Establishing savings and credit cooperatives to promote communal savings and investment. Educating the community on budgeting and saving the resources.

Community Giving and Support Programs for example; Charitable Outreach: Organizing community support programs for vulnerable groups. Encouraging community members to engage in volunteer activities to support local needs.

## **APPENDIX IV: Implementation Plan for Integrating Wesley's Economic Principles**

**Stakeholder Engagement:** Involving church leaders, community leaders, and local government in planning and implementation. Conducting workshops and seminars to educate the community on Wesley's principles on how to gain, save and give.

**Program Development:** Developing specific programs that align with each of Wesley's economic principles. Establish monitoring and evaluation mechanisms to assess the effectiveness of these programs.

**Resource Mobilization:** Identifying and securing resources, including funding, partnerships, and volunteers, to support the programs. Create a framework for sustainable funding through local and external sources.

## APPENDIX V: ANTI-PLAGIARISM CERTIFICATE

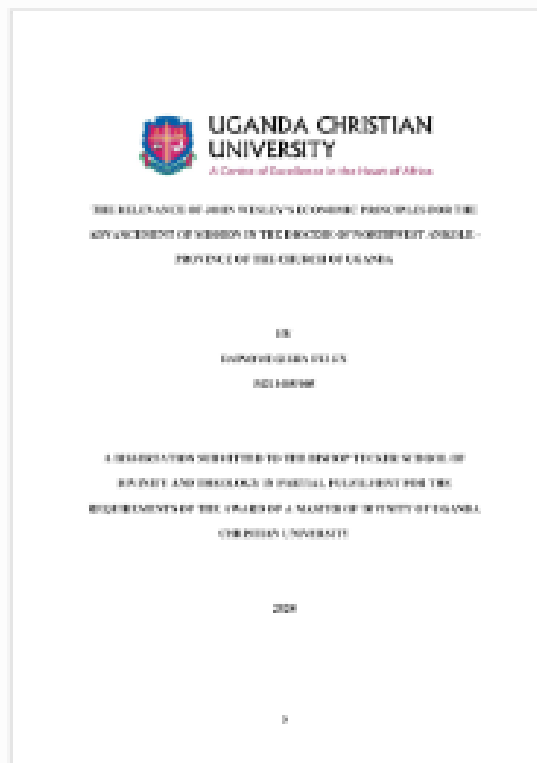


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