

**THE ROLE AND SIGNIFICANCE OF BISHOP AMOS BETUNGURA IN THE
GROWTH AND DEVELOPMENT OF ANKOLE DIOCESE 1970-1992**

BY

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M20M05/023

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

2023

DECLARATION

This is to certify that this dissertation titled; "the role and significance of Bishop Amos Betungura in the growth and development of Ankole Diocese 1970-1992" has been under my supervision and is now ready for submission

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APPROVAL

This is to certify that this dissertation titled; "the role and significance of Bishop Amos Betungura in the growth and development of Ankole Diocese 1970-1992" has been under my supervision and is now ready for submission

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DEDICATION

This dissertation is dedicated to my beloved family. Thanks for all the support you have given me throughout my academic career. Thank you for your genuine care, patience, inspirational advice, and spiritual and financial support. I say, Trust in God for academic victory.

ACKNOWLEDGEMENTS

I thank God for His amazing Grace and Love that have helped me accomplish this work. Glory and Honor go back to Him. I am very grateful to my family for their enduring love, care, effort, support, and financial aid throughout this level of my education. May they live to see the results of their sweat and hard work. Heartfelt gratitude to the management and staff of The Bishop Tucker School of Divinity and Theology, but above all, especially to my Supervisor, Prof. Christopher Byaruhanga (Rev. Can. Dr.) for the great job done in equipping me with practical skills and guidance in research. Thank you for the academic guidance during my stay at Uganda Christian University. I acknowledge my friends for the help rendered to me during the research period. I dearly appreciate the support so much. Really, thank you for the pieces of advice given to me during my course of study. I am grateful to my brothers and sisters for their inspiration and encouragement to finish this course. Finally, special tributes go to all those who provided all the required information (data) during my research. May the Love of God Almighty that unites His people keep binding us together for the glory of His Name!

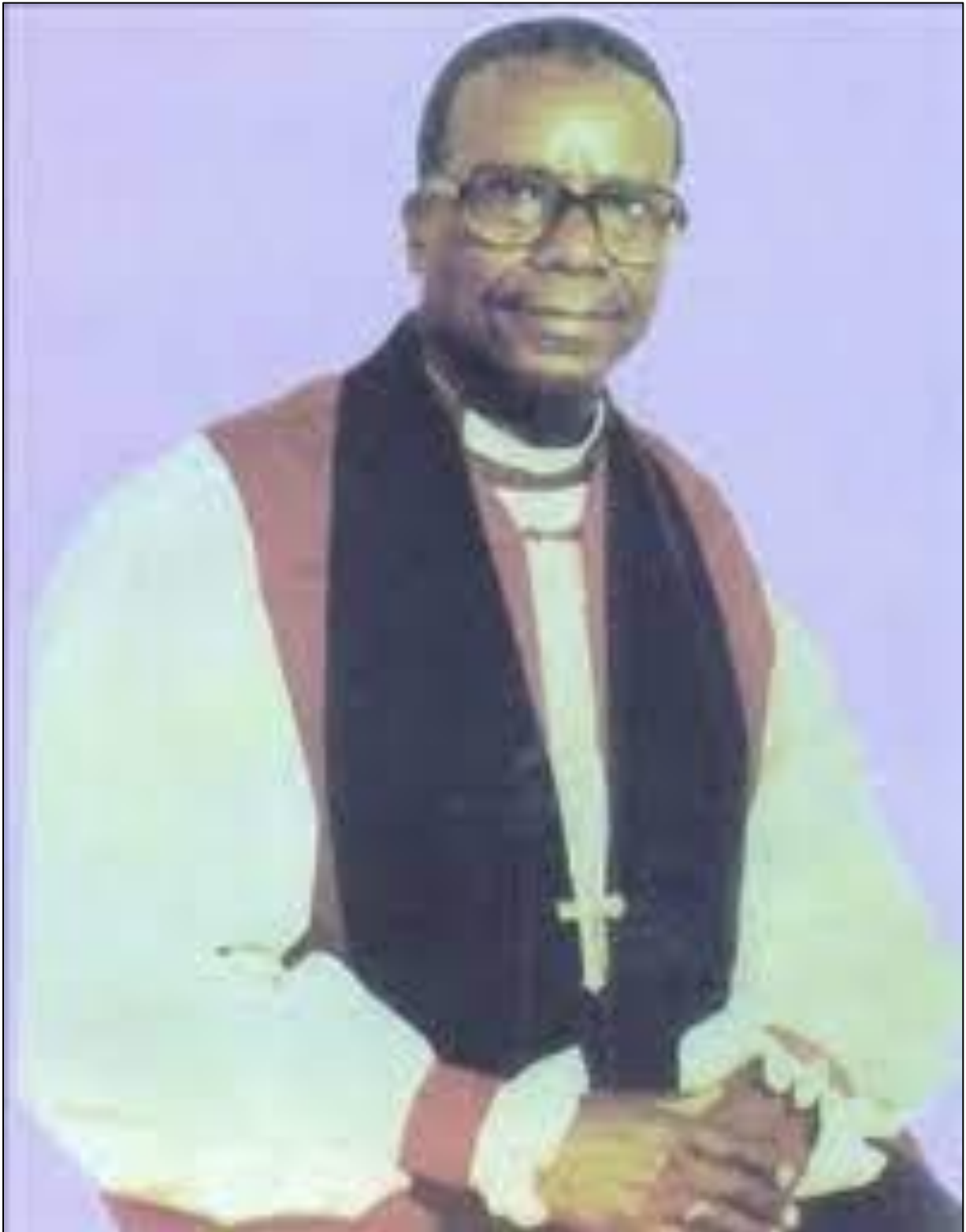
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BISHOP AMOS BETUNGURA



ABSTRACT

This study aimed at assessing the role and significance of Bishop Amos Betungura in the growth and development of Ankole Diocese from 1970 to 1992. The study was guided by the following objectives: establishing Bishop Amos Betungura's early life and church ministry; examining Bishop Amos Betungura's contributions towards church leadership in Ankole Diocese; and assessing Bishop Amos Betungura's vision for Ankole Diocese. The study adopted a qualitative, descriptive approach that utilized content analysis. Secondary sources of information from the UCU Old Library and St. James Cathedral, Ruharo, and Mbarara were used. The study findings revealed that Amos Betungura, a man elevated from a poor home background in Rwampara district, contributed a lot to Ankole Diocese in particular and Uganda at large. In his religious and academic circles, Amos served Ugandan society wholeheartedly for twenty-two years, from 1970 to 1992, as bishop of Ankole Diocese. As regards his church ministry, Amos strived to uplift religious work in the diocese; he established theological colleges and emphasized more training in other trades for a future and better church. He is well known for having trained clergy, crowned many canons, and increased the number of archdeaconries and parishes in the diocese. Economically, Amos established projects like the diocesan ranch, carpentry, health centers, hostels, afforestation, grain mills, a vocational institute, and a church community center that have contributed to the development of the diocese. It can therefore be concluded that Bishop Amos Betungura attained great achievements as a Bishop of Ankole in his tenure, although he also faced some challenges like any other person. It can also be concluded that his vision for the Church has been achieved to a great extent by the people he left in charge, especially his predecessors, although much more needs to be done to fully achieve his vision for the church. Therefore, it is recommended that Ankole Diocese continue to build on the foundation that Bishop Betungura laid during his tenure. Ankole Diocese should also continue to foster this spirit of collaboration with various stakeholders, such as the government, NGOs, and other religious denominations, to ensure sustainable development. Ankole Diocese should also continue to prioritize education by providing scholarships, improving school infrastructure, and hiring qualified teachers. Finally, Ankole Diocese should continue to support programs that empower communities economically, such as microfinance, agriculture, and vocational training.

CHAPTER ONE:

INTRODUCTION

1.1 Introduction to the Study

This thesis examined the role and significance of Bishop Amos Betungura in the growth and Development of Ankole Diocese from 1970 to 1992. It focuses on the work of Bishop Amos Betungura towards the development of the Ankole diocese. This is based on the work that Bishop Amos Betungura carried out, particularly in Ankole diocese and generally under the Church of Uganda. Betungura was born in 1927 at Kabingo, Buhanama, Itojo, and Ruhama in Ntungamo District. He was the fourth child of Mariza and Isaaka Ruteerana. He started school in 1936 after his brother, Zaburoni Kafeeraki, who was then a teacher at the Elementary Vernacular School at Ruharo, enrolled him¹.

Betungura later excelled in his primary education studies and won himself the Ankole Kingdom Scholarship after completing the Ankole Primary Leaving Examinations. "This scholarship enabled him to study at Mbarara High School, Ruharo, from Primary Five up to Junior Secondary I-III. It is where he accepted Jesus as his Savior," according to the biographical profile contained in the burial order of service book. Betungura later joined Mukono Teacher Training College, where he qualified as a primary school teacher and taught in different schools in South-western Uganda. In 1951, he married Constance, who died in 1996. He later married Jolly. In 1955, Bishop Betungura resigned from Public Service to join church ministry. He joined Bishop Tucker Theological College in Mukono to train for the priesthood. As a priest, he served the church at Mukono and Kabale theological colleges. He

¹ Mugabe, J. (2017). The Church of Uganda's Development Work: The Case of Ankole Diocese. *Journal of Religion and Human Relations*, 5(1), 21-33.

also studied at the London College of Divinity before he was appointed Principal of the Bishop Tucker Theological College².

In 1970, Betungura was consecrated Bishop of East Ankole, a position he held until 1992, when he retired. During his time, Amos Betungura expanded the diocese by increasing the number of archdeaconries and parishes, thereby bringing services closer to the people. This prevented people from traveling long distances to attend Sunday services³. For example, archdeaconries increased from five to twelve, while parishes increased from twenty to fifty. In his retirement, Betungura didn't sit idly by; he authored several books on teaching the Runyankore language and also started a radio program, Yega kandi omany e orurimi rwaawe (Learn and get to know your language) at Radio West. The program still runs on the Mbarara-based radio station.

In his eulogy, Museveni said: "Uganda has lost one of her most experienced theologians, a man of versatility". The President added: "The late Bishop Amos Betungura was a writer, a teacher, a marriage counselor, and a theologian". The President further noted that Betungura had written several books about the history of Ankole, marriage, and children's stories. Besides his writing and teaching passion, Betungura was a strong member of the Nkore Cultural Trust (NCT), a Pro-Obugabe (Ankole monarchy) organization.

The Archbishop of the Church of Uganda, Henry Luke Orombi, described Betungura as a hero. "He is a hero; I became what I am through the imitation of Betungura." The fallen bishop is survived by the widow, Jolly, three daughters, and eight grandchildren. Therefore, the limited literature about Bishop Amos Betungura has prompted this research to

² Ibid

³ Dairo, A.O. (2007). *Leadership Qualifications for Contemporary Church Administrators*. A Lecture: Organized by Christian Theological Seminary, Ibadan, on Thursday 19th June.

examine his significance in the growth and development of Ankole diocese, such that it can even be helpful for other scholars in the future.

1.2 Background of the Study

According to the New Testament, the term "bishop" means "overseer," and these elders have the responsibility of overseeing the work of the church (Acts 20:17–28; 1 Peter 5:1–3). "Elder" is the translation of the Greek word presbytes, which means "an old man." Paul used the word presbytery in 1 Timothy 4:14, referring not to a denomination but to the "eldership" of the assembly that ordained Timothy. Elders and bishops (two names for the same office, as illustrated in Titus 1:5, 7) were mature people with spiritual wisdom and experience to ensure the survival of the church of God⁴.

In the Anglican Church, the Bishop is the second-highest leader after the Archbishop. The Bishop is the Chief Pastor of the Church and individually forms the center of unity in his Diocese through his consecration and power to confer orders. As a leader, the Bishop is expected to have leadership qualities that are essential to achieving the growth and development of the church⁵. Leadership is indeed a dynamic, reciprocal process of personal influence by which a manager or leader shapes the attitudes and activities of others towards the achievement or attainment of organizational objective⁶. Even before the modern concepts of leadership came into being, the apostle of Jesus Christ, Paul, in the Pastorals, listed the qualifications for church leaders to ensure sustainable growth and survival⁷. These have remained the standard for ages. Effective Church Leadership begins with knowing what to do

⁴ Johnson, T. M., Zurlo, G. M., Hickman, A. W., & Crossing, P. F. (2015). Christianity 2015: Religious diversity and personal conduct. *International Bulletin of Missionary Research*, 39(1), 28-29.

⁵ Malphurs, A. (2003). *Being Leaders: The Nature of Authentic Christian Leadership*. Grand Rapids MI: Baker Books.

⁶ Oluwasegun B.A. (2011) (ed). *Religion and Discipline*. A publication of the Nigerian Association for the Study of Religions (NASR).

⁷ Dairo, A.O. (2007). *Leadership Qualifications for Contemporary Church Administrators*. A Lecture: Organized by Christian Theological Seminary, Ibadan, on Thursday 19th June.

in God's sanctuary and doing it without being told. Ideally, church leaders like Bishops are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for the church, as seen in Ephesians 2:10.

Several Bishops in the Anglican Church have been instrumental in the growth and development of this church. For example, Archbishop Leslie Brown, a British missionary who was the first Archbishop of Uganda, Rwanda, Burundi, and Boga-Zaire, is credited with the development and growth of the church in these countries. Archbishop Erica Sabiti, who was ordained as the first black Ugandan Archbishop, is also credited with the development of the Anglican Church in Uganda as he became the leading figure in the East African Revival. In Ankole Diocese, Bishop Amos Betungura is also credited with the development of the church. However, there is no available literature to back up his activities in the growth of the church in Ankole.

Leadership is indeed a dynamic, reciprocal process of personal influence by which a manager or leader shapes the attitude and activities of others towards the achievement or attainment of organizational objectives (Abogunirin 78). Even before the modern concepts of leadership came into being, the apostle of Jesus Christ, Paul, listed in the Pastoral list the qualifications for church leaders to ensure sustainable growth and survival (Dairo 13). These have remained the standard for ages.

Ankole Diocese is located in southwestern Uganda and covers an area of approximately 10,000 square miles. The diocese was created out of the Ankole-Kigezi diocese in 1967 under the Church of Uganda, with Rt. Rev. Kosia Shalita as the first Bishop. Bishop Amos Betungura was consecrated as the second Bishop of Ankole on December 6, 1970. Before his appointment, Bishop Betungura had served as a teacher, priest, and archdeacon in the Church of Uganda. Bishop Amos Betungura played a crucial role in the growth and development of

Ankole Diocese during his tenure. His leadership style was characterized by a strong emphasis on evangelism, education, and community development. He believed that the Church had a vital role to play in transforming society, and he worked tirelessly to ensure that the Church was actively involved in the development of Ankole⁸.

Bishop Amos Betungura's tenure as the Bishop of Ankole Diocese was significant for several reasons. Firstly, he played a crucial role in strengthening the diocese and laying the foundation for its growth and development. His leadership style, which emphasized evangelism, education, and community development, set the tone for the diocese's future direction. Secondly, Bishop Betungura's emphasis on education was crucial to the development of Ankole. He recognized that education was a tool for empowerment and social transformation and worked tirelessly to establish schools and support education programs. Today, Ankole Diocese has several schools, including primary schools, secondary schools, and vocational schools⁹.

In evangelism, Bishop Betungura placed a strong emphasis on evangelism and outreach programs. He believed that the Church's primary mission was to proclaim the gospel of Jesus Christ and to bring people into a personal relationship with God. To this end, he established evangelism teams that traveled to different parts of the diocese to preach the gospel and establish new congregations. He also encouraged the clergy to be actively involved in evangelism and to prioritize the spiritual growth of their congregations¹⁰.

In education, Bishop Betungura recognized the importance of education in the development of Ankole. He believed that education was a tool for empowerment and social transformation. To this end, he participated in the establishment of several schools and encouraged the clergy

⁸ Mugabe, J. (2017). The Church of Uganda's Development Work: The Case of Ankole Diocese. *Journal of Religion and Human Relations*, 5(1), 21-33.

⁹ Johnson, T. M., Zurlo, G. M., Hickman, A. W., & Crossing, P. F. (2015). Christianity 2015: Religious diversity and personal conduct. *International Bulletin of Missionary Research*, 39(1), 28-29.

¹⁰ Ibid

to be actively involved in the education sector. He also established partnerships with other organizations to support education in Ankole. One of the notable partnerships was with the Church Missionary Society (CMS), which provided funding and expertise to support the establishment of schools in Ankole.

Bishop Betungura believed that the Church had a crucial role to play in community development. He established several community development programs, including health centers, water projects, and agricultural projects. These programs aimed to improve the living standards of the people in Ankole and empower them to become self-reliant. He also encouraged the clergy to be actively involved in community development and to work with other organizations to achieve common goals¹¹.

Bishop Betungura's emphasis on community development was also significant in the growth and development of Ankole Diocese. He established several community development programs that aimed to improve the living standards of the people in Ankole and empower them to become self-reliant. These programs, such as health centers, water projects, and agricultural projects, have continued to benefit the people of Ankole to this day. Lastly, Bishop Betungura's tenure as the Bishop of Ankole Diocese was significant because it paved the way for future bishops to continue the work that he started. His legacy of evangelism, education, and community development continues to be the foundation of Ankole Diocese's mission and vision.

1.2 Statement of the Problem

Ankole Diocese, located in southwestern Uganda, has undergone significant growth and development since its establishment in 1967, when it was carved out of Ankole-Kigezi Diocese. The second Bishop of Ankole, Amos Betungura, played a critical role in the

¹¹ Mugabe, J. (2017). The Church of Uganda's Development Work: The Case of Ankole Diocese. *Journal of Religion and Human Relations*, 5(1), 21-33.

diocese's growth and development during his tenure from 1970 onward. However, despite the notable impact of Bishop Betungura's leadership, there is a gap in the literature on the specific role and significance of Bishop Betungura in Ankole Diocese's growth and development¹².

This lack of detailed research on the role and significance of Bishop Betungura in Ankole Diocese's growth and development limits our understanding of the diocese's early years and its foundation. It also denies other leaders in the Anglican Church, especially in Ankole Diocese, the opportunity to learn from his contributions that can help them become better leaders. Understanding Bishop Betungura's contribution is critical not only to Ankole Diocese's future development but also to the Anglican Church in Uganda as a whole because it provides a foundation for future decision-making and planning¹³. Therefore, this study sought to address the gap in the literature by examining Bishop Betungura's role and significance in Ankole Diocese's growth and development between 1970 and 1992.

1.3 Purpose of the Study

The purpose of this study was to assess the role and significance of Bishop Amos Betungura in the growth and development of Ankole Diocese from 1970 to 1992.

1.4 Objectives of the Study

- i. To establish Bishop Amos Betungura's early life and church ministry.
- ii. To examine Bishop Amos Betungura's contributions towards church leadership in Ankole Diocese.
- iii. To assess Bishop Amos Betungura's vision for Ankole Diocese.

¹² Kempster, S., & Parry, K. (2013). Charismatic leadership through the eyes of followers. *Strategic HR Review*, 13(1), 20-23.

¹³ Cheyney, T. (2017). *Slaying the Dragons of Church Revitalization*. Renovate Publishing Group.

1.5 Research Questions

- i. What is Bishop Amos Betungura's early life and church ministry?
- ii. What is Bishop Amos Betungura's contribution towards church leadership in Ankole Diocese?
- iii. What was Bishop Amos Betungura's vision for Ankole Diocese?

1.6 Justification of the Study

This study was justified for several reasons. Firstly, Ankole Diocese is a significant religious institution in Uganda, and understanding its early years and foundation is essential to informing the diocese's future direction. As noted by Mugabe¹⁴, religious institutions in Uganda, including Ankole Diocese, play a crucial role in social and economic development. Therefore, a detailed understanding of the role and significance of Bishop Betungura in the growth and development of Ankole Diocese is crucial for informing future decision-making and planning in the diocese.

Secondly, the study's focus on leadership is critical, given the importance of leadership in the growth and development of religious institutions. As noted by Okurut¹⁵, leadership is a crucial factor in the growth and development of Ankole Diocese. Therefore, understanding Bishop Betungura's leadership style and the specific programs and projects he initiated will provide insights into how leadership can impact the growth and development of religious institutions.

Thirdly, the study's findings may have broader implications beyond Ankole Diocese, especially for other religious institutions in Uganda and other African countries. The role of

¹⁴ Mugabe, J. (2017). The Church of Uganda's Development Work: The Case of Ankole Diocese. *Journal of Religion and Human Relations*, 5(1), 21-33.

¹⁵ Okurut, A. (1999). Bishop Amos Betungura and the Growth of Ankole Diocese (1970-1972). *African Journal of Historical Sciences in Education*, 15(2), 68-81.

religious institutions in social and economic development in Africa is well documented (Adegbite ¹⁶; Asamoah-Gyadu ¹⁷), and understanding the role of leadership in these institutions' growth and development is crucial for informing policy and decision-making.

Finally, there is a significant gap in the literature on the role and significance of Bishop Betungura in Ankole Diocese's growth and development. While some studies have examined the history and development of Ankole Diocese¹⁸, none has specifically focused on Bishop Betungura's contributions. Therefore, this study fills a critical gap in the literature and contributes to a more comprehensive understanding of Ankole Diocese's early years and foundation.

1.7 The Scope of Research

This study focused on Bishop Amos Betungura's early life, education, career, and Church ministry in Ankole Diocese. The study covered the period 1927–1992 because it tackled his life from birth to the date of his retirement. It showed his service in Ankole Diocese from the time of consecration until when he retired from active service, that is, from 1970 to 1992.

1.8 Definition of Terms

Bishop: The meaning of the word bishop is to oversee. The title bishop is in the order of ministers in the Christian Church. In the Anglican Communion, the Bishop is the Chief Pastor of the Church, who individually forms the center of unity in his Diocese by his

¹⁶ Adegbite, E. O. (2017). *The Role of the Church in Promoting Sustainable Development in Africa*. In S. K. Bockarie, & T. O. Abioye (Eds.), *Sustainable Development Goals and the African Church* (pp. 33-48). Springer International Publishing.

¹⁷ Asamoah-Gyadu, J. K. (2014). African Pentecostalism and the Challenges of Globalization: The Ghanaian Case. *Studies in World Christianity*, 20(1), 48-61.

¹⁸ Ibid

consecration and power to confer orders, witnessing to the succession of the Church throughout the ages¹⁹.

Development: This term means the process of growth and increase in qualitative aspects of anything that leads to welfare and progress in life. The term development is always associated with and connected with progress and prosperity. Development seems to point in a definite direction from the hidden state of being visible and elaborate. Development in general terms includes improvements in socio-economic, religious, and political aspects of the whole society²⁰.

1.9 Research Methodology

1.9.1 Research Design

This was a qualitative, descriptive study that utilized content analysis.²¹ All the journals, Biblical scholarly material and articles written about the role and significance of Bishop Amos Betungura in the growth and Development of Ankole Diocese 1970-1992 were selected for study. The selection was done both manually in the archives of St James Cathedral Ruharo and UCU library and also by doing an internet search of online archives for the journals and articles. The selected articles were those specifically related to the role and significance of Bishop Amos Betungura in the growth and Development of Ankole Diocese 1970-1992.

¹⁹ Gross, F.L. (1997). *The Oxford Dictionary of the Christian Church*. Oxford University Press Inc. New York. Pg. 209.

²⁰ Burkey, S. (1993). *People first: A guide to self-reliant Rural development*. London: Zei, p.6.

²¹ Creswell, J. W. (2009). *Research design. Qualitative, quantitative and mixed methods approach*. Sage publications, California, USA.

1.9.2 Data source and description

Secondary data: Secondary data about the role and significance of Bishop Amos Betungura in the growth and Development of Ankole Diocese 1970-1992 was collected. Each of the journals and articles that passed the selection criteria were read in full and coded for the presence of taboo frame, intervention frame, or attribution of blame. The articles were also read carefully to establish the rationale of studying the role and significance of Bishop Amos Betungura in the growth and Development of Ankole Diocese 1970-1992. The articles that talk of “the role and significance of Bishop Amos Betungura in the growth and Development of Ankole Diocese 1970-1992” in the headlines but subsequently contain little more information on the subject or digressed to another sport like football were disqualified.

Two independent coders, long with the researcher, were enlisted to assist in coding the journals and articles and training were conducted for two days. The researcher randomly select 10 articles and these were used to train the coders. When disagreements occurred, the author and the two coders reviewed and discussed the articles together to gain consensus and determine the frames of the content. During the training process, “speculation” as an indicated lack of knowledge on the role and significance of Bishop Amos Betungura in the growth and Development of Ankole Diocese 1970-1992 were discarded, along with “suspicion” and “disaster” news frames. An additional 10 journals and articles were randomly selected to establish inter-coder reliability in order to detect potential coder drift (insufficient adherence to coding decision rules).

1.9.3 Data collection method and instrument

Document Review: Document review denotes the analysis and use of a variety of documents as sources of primary data and these include official records of the organization, minutes, legal documents (acts, statutes and regulations); and formal studies or evaluations under

study, official statistics, newspaper clippings and other articles in mass media (Yin, 2003). It also includes personal records such as memoranda, e-mails, diaries and journals (Gray, 2004). With a list of pre-determined variables, the researcher's task was to "hunt" for documents containing specific data on the topic under study. The researcher analyzed the information acquired thematically in order to discern important patterns existing within and between the documents.

The importance of document analysis in this study was two-fold: first, it provided ground for understanding the conceptual frameworks associated with this study and second, it enabled the researcher to conceptualize elements being studied. The inquiry was guided by a list of documents that the researcher anticipated would provide information and data relevant to this study. Therefore the sources of documents included visits to the records of St. James Cathedral, Ruharo, Mbarara about Bishop Amos Betungura and UCU old library scholarly material on Bishop Amos Betungura plus his role and significance in the growth and Development of Ankole Diocese 1970-1992.

1.9.4 Data Analysis

Analysis of qualitative data: This involved the use of narrative analysis. This method was used to analyze content from various sources, such as articles, journals, letters and reports. It focused on using the stories and experiences shared by people to answer the research questions. Thus, qualitative data was edited and reorganized into meaningful phrases. In other words, a thematic approach was used to analyze qualitative data where themes, categories and patterns were identified. The recurrent themes, which emerged in relation to each guiding research questions, were presented in the results, with selected direct quotations from participants presented as illustrations.

1.9.5 Ethical Considerations

Ethical issues include setting clearances from the ethical body and consent of the respondent. It refers to the moral justification of the investigation or intervention; as regards the minimal about disregard, safety and psychological wellbeing of the person and or community. The researcher exhibited a high level of ethical behaviour in course of implementing the study; confidentiality where the information or all the sources of literature was acknowledged throughout the whole study through proper citations and referencing.

CHAPTER TWO:

BETUNGURA'S EARLY LIFE AND CHURCH MINISTRY

2.1 His early childhood

Amos Betungura was born in 1927 in Kabingo village, Buhanama Parish, Ndejja Sub-County, Rwampara County, Mbarara district. As the fourth child of Mariza and Isaaka Ruteerana, his parents were mainly peasant farmers. He grew up with a stout figure and was active in all sorts of work. He was named Betungura, which means that "people develop themselves." Therefore, he grew up knowing that he had to depend on his hard work since his parents were not wealthy.

His parents' homestead was characterized by grass-thatched huts with a door as the only opening. The hut had one sitting room, which also served as the cooking place and, at the same time, the dining room. With the fireplace, there was a room that served as a kitchen as well as a bedroom for the girls and another room for the parents' bedroom. Together with peer groups, he looked after goats, collected firewood, and made balls from banana fibers. Through molding cows, goats, and birds from mud and constructing small grass thatched huts in the fields. He came up with innovative skills that were later of greater importance for his future²².

As a child between three and five years of age, he was found visiting his agetates and playing games like wrestling, throwing emango (long sticks), and gogooro, which was a banana stem with a stick pierced through it. All these were mostly done during his pre-school education, and this shows that the young man had the art of innovation. The games and work he used to do helped him adopt other groups' social behaviors. He spent most of his leisure

²² Ssenyonga, C. (2005). *The role of the Retired Bishop Amos Betungura in the development of the Anglican Church in Ankole Diocese (1970-1992)*. Thesis submitted to Uganda Christian University.

hours with his mother, who lectured him on sex education, storytelling, and riddles. He, however, did not concentrate on only his mother but also on his father, especially on matters about house construction and furniture work, such as making tools and pestles. In his early years, Amos had "orwabya" (a clay dish for the source) and "entemere" (a flat basket dish used for serving solid food stuff). He wore "oruhu" (animal skin) and later on "emikono eshatu" (a three-yard back cloth), which acted as his blanket, while "encheka" (calabash) was his porridge-drinking utensil.

He grew up in a non-Christian family that believed in Nyabingi (spirit), as did his brother, Rev. Can. Butukaine put it, "Whether we could hear the earthquake passing or not, we clapped our hands, believing it was Nyabingi moving."

His family grew crops like beans, bananas, maize, millet, potatoes, and cassava. By then, the medium of exchange was "okucurika" (battery trade), and later on, "ensimbi" (rupee) came into existence as a medium, which was eventually replaced by copper.

As his family was, right from the beginning, a non-Christian one, it only happened that his father and mother became Christians at the ages of 45 and 40, respectively. Amos was baptized at an old age in September 1935 by Rev. Lazaro Tibyesesa in the Ibare Church of Uganda (COU) in Bushenyi. In 1939, he was confirmed by Bishop Stuart of the Church of Uganda at Saint James Cathedral Ruharo in Mbarara town.

2.2 School life

In 1936, Amos Betungura began his education in primary school at the Elementary Vernacular School (EVS) in Ruharo Mbarara. Being extremely clever, he was made to skip class two and go straight to primary three and then to primary four, which was by then the final year of the primary school level in Ankole. In the Ankole Primary Leaving

Examinations, he emerged as the first. He was given a scholarship to study at Mbarara High School for junior secondary education from 1940–1945. During that period, some of his colleagues and classmates were Justus Ruhindi, Justus Byagagaire, John Rwambuya, and later Godfrey Katanywa and Enoch Rukare.

Throughout his education, his favorite subjects were English and mathematics. At Mbarara High School, he was a good footballer and played in the first eleven of the school team as the goalkeeper. He was a good swimmer, and in 1944, he became the swimming champion of Uganda in the swimming competition held in Kabaka's Lake in Kampala, winning a shield. He was a scout troop leader and a member of the school and church choirs while still at Mbarara High School. He was appointed a head prefect, the post which incited his leadership as he put it;

“I was most active in almost every activity both in class and outside and that is why I was elected to lead the rest of the students and a receiver of all-round prize every year.”

This shows that Amos had a talent of leadership right from his youth.

On failing to get school fees to join Kings College Buddo for junior secondary education, he joined Bishop Tucker Teachers Training college for a three years course where he required a grade two certificate. At Mukono, his classmates included; Justus Ruhindi, Kezekiya Biryarema, Stanley Kyambadde and Henry Kyeyune Kintu. Being popular and bright, he was appointed house prefect of Pilkington house²³.

²³ Sekamwa, J. C. (2003). *History and development of education in Uganda*. Kampala, Fountain Publications Ltd.

2.3 Call and ordination

After Mukono in 1949, he was posted as a teacher to Rutooma Primary School in Mbarara. In 1950, he was transferred to Kabwohe Primary School as the Deputy Headmaster. While at Kabwohe Primary School, Amos married Costance Kinkuhaire on May 1, 1951. Amos was 24 years old, while Costance was 21 years old. The wedding took place at Saint James Cathedral in Ruharo. They were blessed by God with five children: Deborah, Ruth, Faith, Henry, and Andrew. Amos and Costance lived together happily for 45 joyful years, but Costance departed from Amos on May 30, 1996, as she went to be with the Lord. Amos married another wife, Jolly Betungura, and they had a daughter together.

In 1953, he was transferred to Kazo Primary School as a headmaster. It was in 1955 that Amos resigned from the teaching profession. He went for church ministry training at Bishop Tucker Theological College for ordination, which he was committed to doing with satisfaction. He was ordained a deacon in 1957 by Archbishop Lessie Brown in Namirembe Cathedral. Later, they were hosted by the Katikiro of Buganda for lunch at his official residence in Mengo. Amos was ordained in 1960 at St. James Cathedral in Ruharo by the Right Reverend Kosia Shalita. After ordination as a deacon, Amos was appointed a lecturer to the staff of Bishop Tucker Theological College instead of posting him in a parish in Ankole.

Later in 1959, Amos was appointed Principal of Bishop Barham Divinity College in Kabale. In 1962, he was given a scholarship by the Church of England for further theological education at the London College of Divinity for three years. He was the only black person at the London College of Divinity. Then, in 1963, he was joined by Reverend Janan Luwum, who later became Archbishop of the Church of Uganda. Amos graduated with a bachelor of Arts in Theology.

In 1964, Amos was appointed Principal of Bishop Tucker Theological College in Mukono, where he served for six years. During his time at Bishop Tucker Theological College, the college was affiliated with the Makerere Department of Religious Studies and offered a diploma in Theology. Later, it was affiliated with other theological colleges in East Africa, like in Kenya, which formed the Association of East African Colleges (AEAC), offering diplomas and later a degree in divinity²⁴.

2.4 Betungura as Bishop

In May 1970, the House of Bishops elected Amos Betungura to be the Bishop of Ankole Diocese to succeed Bishop Kosia Shalita, who was retiring. Amos was consecrated and enthroned as Bishop of Ankole Diocese on December 6, 1970, in Mbarara at Saint James Cathedral, Ruharo. The consecration ceremony was presided over by the Most Right Reverend Michael Ramsey, the Archbishop of Canterbury, and the Most Right Reverend Erica Sabiiti, the Archbishop of Uganda²⁵.

Amos began his career in a cool and calm political atmosphere. There was no fear, as the government had respect for the Church. However, in 1971, when Idi Amin Dada overthrew the government by force, the situation became bad. Prominent Christians and leaders like Bananuka, N., Elavi, Y., Mutembeya, Ntundabaire, Rubashoka, Kabazaire, Baryamujura, and Y. Nkole, to mention but a few, were killed. In Ntungamo, Reverend Canon Rwibiringi, then Archdeacon of Kyamate, was also killed. This act shocked and scared many religious leaders, of which Amos was no exception. Despite the massive killing of Christians, Amos urged the remaining ones to be firm and always pray to God. His quotation from the Bible was:

“Those who remained went everywhere preaching the word.....”

²⁴ Betungura, A. (2003). *Beginnings of Prosperity*. Mbarara, Archway Publication Ltd.

²⁵ Uganda Argus, No 541 Kampala, Friday May 16th 1970, p.3.

In this context, he urged his subordinates not to get scared but to continue evangelizing the gospel. Most of the time, it was Mr. Rwakanegyere who used to comfort him about the trends in politics in Uganda and how to go about them. With this advice, Amos never involved himself in politics, and he was able to survive the reign of terror of Idi Amin Dada. In the late 1980s and early 1990s, Amos made frequent visits abroad, where he made friends from some organizations in Germany, Holland, Britain, and the United States. Those organizations assisted him in initiating and developing a number of projects like carpentry, medicine, and tree planting, to mention but a few.

His work was not limited to church affairs but also serving the community. Service was for all categories of people, be they Muslims, Protestants, Catholics, or other religious sects. A case in point was that his preaching about nourishing a child was not only for Christians but for all people. It was in 1986 that the National Resistance Movement (NRM) captured power and brought peace, as he said;

“...I would preach without worry, I could also give advice to the government and the government was respecting me unlike in the past periods.” That was a time when Amos played his role in the politics of the nation.

2.5 Betungura as dean of the province

As the most senior Diocesan Bishop in Uganda, Amos was appointed dean of the Province of the Church of Uganda to replace Bishop Yonasani Rwakaikara, who retired. Amos served as dean for four years. He retired as dean of the Province when Archbishop Yona Okoth also retired. Bishop Ruhindi replaced Amos as the dean of the province²⁶.

The year 1992 saw the retirement of Amos Betungura as Bishop of Ankole Diocese. He was replaced by Elisha Kyamugambi, who said that Amos had been carrying the cross and

²⁶ Betungura, A. (2003). *Beginnings of Prosperity*. Mbarara, Archway Publication Ltd.

continued to say that his retirement does not mean that he is completely out of the church. He went further to say that he should always come and give advice where possible. Amos is seen as a man who emerged from a peasantry family and passed through hard conditions until he became a leader in the church through his hard work. He made friends who assisted him in accomplishing his work as Bishop of Ankole Diocese.

CHAPTER THREE:

CONTRIBUTION OF AMOS BETUNGURA

3.1 Teaching career

After training as a teacher in Mukono in 1949, Amos Betungura was posted as a teacher to Rutooma Primary School in Mbarara. He taught Primary V and VI. He also taught at Kabwohe Primary School as Deputy Headmaster. In 1953, Amos was transferred to Kazo Primary School in Nyabushozi as Headmaster. The school had just been established, with all buildings, including the headmaster's house, thatched with grass.

By the end of the three years he served at Kazo, most of the buildings had been roofed with corrugated iron sheets. He recruited children from their remote homes in Kazo, from as far away as the Sub-Counties of Buruuga, Kinoni, Kyagempitsi, and Naama, and from the rest of Nyabushozi County. This was not an easy task. In those days, he would ride a bicycle to get to the homes of the scattered cattle keepers to talk to the parents about letting their children come to school. Parents wanted children to tend to the calves and graze cattle instead. Education was not valued by many parents, but today such attitudes have changed.

Amos could not easily get school fees from the parents not until they had taken cattle to the market place, Amos said;

“I would approach the respective parents with the school receipt book, and demand from them their children's school dues and payment for the school uniform. On getting the money, I used to issue receipts to the parents.”

Eventually I was nicknamed “Mr. Receipt”. Amos found Kazo Primary School at Primary IV level: it had reached primary VI by 1955 when he left teaching and joined church ministry.

3.2 Church growth and religious career

During his time, Amos Betungura expanded the Church in Ankole Diocese by increasing the number of Archdeaconries and parishes, thereby bringing service closer to the people. Therefore, this prevented people from traveling long distances to attend services. During his time in office, archdeaconries increased from five to twelve, while parishes increased from 20 to 50. The explanation for this is that some parishes were too large with large populations and too difficult to administer by one pastor, so there was a need to create more parishes. This initiative aimed to bring church services closer to the people and make them more accessible to all members of the community. Prior to Bishop Betungura's leadership, many people in Ankole Diocese had to travel long distances to attend church services, which made it difficult for them to participate fully in the spiritual life of the community. By increasing the number of archdeaconries and parishes, Bishop Betungura was able to improve access to church services and help more people connect with their faith.

He aimed at standardizing the church in Ankole and Uganda in general. As a saved Christian, he exercised maximum impartiality among his people. He hated corruption and divisions of any nature, which would weaken the spirit of unity in the diocese. As time went on, some of these parishes and archdeaconries failed to operate well and support themselves in socio-economic affairs. Some parishes and archdeaconries were later closed down. From the data of this study, it was observed that there was a breakdown in the functions of councils; important decisions such as creating new parishes were no longer issues of committees but of a few individuals in the church leadership.

As chief guest at Saint James Cathedral Ruharo, Mbarara for the consecration of Bishop Kyamugambi and bidding farewell to Bishop Betungura on August 30th 1992, President Museveni hailed Amos for having done a great job of leading the church for more than

twenty years in unity. He went ahead and commented that it was not easy for someone to attain such success in the region of the people of different backgrounds²⁷.

Throughout his time, conferences, conventions, and missions were carried out in the diocese. These attendants used to come from within and outside the country. One of the conventions that drew most people's attention occurred at the diocese headquarters in 1987²⁸. Those conventions were a means of bringing Christians together and reviving evangelism. On his visit to parishes, during the confirmation programs, he encouraged campfires, where youths and adults were allowed to ask questions related to religion and God.

To encourage evangelism among the youth in schools and post-primary institutions of Ankole Diocese. This was mostly aimed at bringing up the youth with the spirit of loving God and sticking to their religion. Scripture Union and fellowship of Christian unions (focus) were established in post-primary and higher institutions. The chaplains spread the message of evangelism, and they were representations of the Bishop in these institutions. He made sure that the youths got a special week during which they could preach, stage plays, and sing songs. This was done to make them feel part and parcel of the church.

3.3 Boys' and Girls' Brigade

The boys and girls brigades were introduced in Ankole in 1962 by a man called Nathan Aribariho, who was a lay reader at Rutooma. This youth organization was supported and encouraged by Bishop Amos Betungura because its aim was to involve children in the church. The retired field officer Benon Kajwarire said:

²⁷ President Museveni's Speech at the Consecration of Bishop Kyamugambi at St. James Cathedral, Ruharo, August 30th 1992.

²⁸ Nineth Synod. Report by mission coordinator, March 12th- 15th, 1991, p.8.

“...Boys Brigade was advanced in order to fulfill the obligations of Christianity and to include youth in the church affairs. Most of senior clergy in Ankole are products of boys’ brigade.”

To promote social aspects of the youths, boys, and girls’ brigades, Amos made arrangements for Reverend Canon John Biribwa’s going abroad for the boys and girls brigade course to come and lead this section in the later 1970s. The boys and girls brigades were used to promote and advance Christ’s Kingdom among the youths through activities like drill and band, which used to attract many of them from different parts of the diocese to the church. Amos sent Margret Nyabununu to Britain for a course in girls brigade. With his contacts abroad, he was able to secure funds, which formed her remuneration. After the course, she became the head of the girls brigade in the diocese. Her training and salary were sponsored by Britain.

3.4 Sunday school

Amos, among other things, encouraged Sunday school classes for the infants in the churches all over the diocese. In these Sunday school classes, the young ones could be molded and brought up in a God-loving manner. Amos supported Sunday school programs by training the Sunday school teachers. He also translated the Sunday school manual book, which was in English, into the local language. The translated manual book in Runyankore/Rukiga was entitled "*Ekitabo ekye byokwegaga abya Sande Sikuuru.*" This book was used to teach children in churches at all levels all over the diocese. According to Reverend Canon Marie Kwikiriza, the infants were brought up with Christian morals. In some parishes, the program collapsed due to a lack of teachers and shelter.

3.5 Training of personnel

As there was a need for church workers, Betungura encouraged the establishment of two divinity colleges at Kinoni in Rwampara County and another one in Kabingo archdeaconry in Mbarara district. Here, lay readers were trained to come out to serve and balance the increasing number of people, mostly in the church sector. For example, Rev. Maari (The Principal of Bishop Tucker Theological College in Mukono) went to train in Britain; Rev. Magambo, the retired bishop of West Ankole Diocese, underwent training in Cambridge; and others included Rev. Bitashoborekire, the retired chaplain of Kabale NTC; Mr. Katahwire, who was a lecturer at Makerere University; and Rev. P. Butukaine. All the above people acquired scholarships for various courses abroad during Amos' term of office.

3.6 Bishop Amos Betungura's social contributions

In the social field, Amos made tremendous achievements. These include; education, medical service, gender sensitivity, water and sanitation and cementing relations between the Anglican Church of Uganda and external partner missions and youths.

3.6.1 Education

Bishop Betungura played an active role in promoting education and literacy in Ankole Diocese. He authored several books on teaching the Runyankore language and started a radio program aimed at promoting language learning and cultural awareness. These initiatives were designed to help people in the region preserve and celebrate their cultural heritage, which was particularly important at a time when many traditional practices and languages were being lost or forgotten. By promoting education and cultural awareness, Bishop Betungura was able to help people in Ankole Diocese develop a stronger sense of identity and pride in their community.

Amos was the chairman of the Board of Governors of all Church of Uganda-founded secondary schools in Ankole Diocese since his enthronement in 1970. There were only two post-primary institutions in the Diocese of Ankole, namely, Mbarara High School and Kakoba National Teachers' College. By the time of his retirement, the number of secondary schools had risen to seventeen, while the number of tertiary institutions had gone up to seven. He endorsed the establishment of schools like Rutooma Secondary School, Nombe, Rwantsinga, Kazo, Karo, Isingiro, Birere, Nyakayojo, Mwizi, Bujaga, Bugamba, Kashaka, Kinoni, Rukoni, Kibubura, Kanoni, Ruhama, and Rwikiniro Secondary Schools. The tertiary institutions included Rwentanga Agricultural College, Kiyooro Teachers' Training College, and Tukore Institute for the Handicapped²⁹.

Knowing that education is the foundation for development, he aimed at promoting education, training, and the retention of manpower both in formal and informal education. Amos encouraged workshops, seminars, and conferences as a means of exchanging ideas, views, and experiences. He encouraged discussion about family planning, church development, mothers' unions, and refresher courses. He promoted awareness of public hygiene and feeding habits and endeavored to tour 94 parishes of the diocese, educating Christians. He wrote a book concerning the feeding habits of children with the title "*Good Feeding and Nurturing of Children.*"

During his tour during the confirmation exercise, education was on his agenda. After purchasing, he could teach about hygiene and issues like *Oburo and Ebyino* (false teeth) among babies. Lessons from such education reflect social aspirations for human life. He encouraged campfires at night at every parish he visited. It was at such places that the youth, mothers' union members, and all people would stage traditional songs and dances and ask

²⁹ Nineth Synod. Report by mission coordinator, March 12th- 15th, 1991, p.8.

questions regarding religion, marriage, God, and many other abstract and important issues about nature.

To diversify the skills of the people of Ankole Diocese, Amos established many training grounds in carpentry, bricklaying, tailoring, and secretariat, and initiating such courses was to produce job makers and not job seekers. Attention was given mainly to school dropouts who could easily be taken up by acts of immorality³⁰.

Bishop Amos Betungura was also instrumental in initiating and spearheading the translation of the Bible into Runyankole and Rukiga in the 1970s. Kakubi, who was consecrated (Bishop of Mbarara Diocese) in 1969 for the Catholics, together with Bishop Betungura (of Ankole Diocese), supported the idea of having one translated Bible for Catholics and Protestants. They started to choose people to work on the translation, and the Bible Society of Uganda accepted to publish the Runyankole-Rukiga Bible. It should be noted that the Bible was first translated into Rutoro and Luganda, and therefore some sections of the Bible were first translated from other languages into Runyankole-Rukiga in 1957. The first fully translated New Testament of the Runyankole-Rukiga Bible was published in 1977, and then the whole Bible in 1989.

3.6.2 Mothers' Union

Gender balance was also on Amos' development program. He was always encouraging and agitating for women's emancipation. Through his efforts and good social contacts, he managed to secure two vehicles from the Church Missionary Society in Britain for the Mothers' Union in the Diocese. Throughout his term of office, women established development and money-generating projects like handcrafts, the rearing of zero-grazing cattle and poultry, the Kazo Women Ghee Processing Project, Union Parish handlooms in

³⁰ Diocesan Secretary Records (1990). Bishops Confirmation Programme, March 12th 1990.

Rwampara County, and Kamusheko Women Grain Willing Machines in Kashari County. These projects added income to the Diocesan treasury and were used in the expansion of diocesan projects like the Church Community Center and Mothers' Union Hall. Reverend Phoebe Mutabaazi explains that:

The income from these projects is used to run the diocesan work and set up other income generating projects. He succeeded in soliciting donations from the planning development and rehabilitation to install a hand-room. This makes bedcovers, towels and sweaters. This was in line with the government policy of setting up small-scale industries. Mothers' union organized seminars mostly on women were urged to have children. In such seminars, women were urged to be self-reliant. The burden on their husbands should be reduced as far as financial needs concerned.

3.6.3 Projects

During his time, Amos managed to secure loans from the European Development Fund (EDF). This loan was used to set up projects on zero grazing, poultry and biogas production. Part of the loan was also used to put a mothers' union hall at the Diocese Headquarters. As regards to the orphans of staff and widows, Bishop Betungura through his appeals established a bumper fund where most of the aid was from Britain.

It was also during his regime that African Evangelical Enterprise (AEE) the German volunteered to cater for the wellbeing of some selected orphans in the Diocese. Up to now, this project is still working and it has helped many children and widow parents to educate their children. The assistance in form of material wellbeing and education.

3.6.4 Christian Rural Service

As a promoter of rural services, Bishop Betungura established Christian Rural Service. Some people were selected from all archdeaconries and were trained, equipped with bicycles to go to rural areas to sensitize the masses to grow balanced food crops. As regards to food diet, he remarked that;

We aimed at seeing every Christian family growing a wide range of food crops including; beans, greens, millet, cassava, matooke, tomatoes, and fruits like; avocado, orange pineapple, pawpaw, cabbage and carrots.

These varieties make up all the types of food values such as carbohydrates, proteins, vitamins and fats. Unfortunately, the Christian Rural Services officials in most areas had neglected their responsibilities because they lacked funding and the means of transport. So, people's lives can be endangered due to lack of their education.

3.6.4 Health Centres

When he came into office in 1970, Amos did not find any health centre in the Diocese. Through his initiative and good relations with some Christian bodies abroad, Ruharo General Clinic and an eye centre were established at the Diocese Headquarters. The Diocese got a donation from a Canadian based organization. It has been noted that more than 90 percent of the expenditure on Ruharo Community Centre Building was aid from Canada. His contacts with organizations abroad enabled him to get aid and established a clinic under the assistance of Shimare a Dutch Based Company³¹.

The Kampala Medical Stores acted as a gateway and through Shimare sent drugs to Ankole Diocesan Health Centres at subsidized costs. The donation also included training workers and

³¹ Ruharo General Clinic Records (2005). Mbarara, January 3rd 2005.

laboratory assistants. In collaboration with Dr. Nzaaro of Mulago Hospital, the diocese sent trainees to Mulago to acquire medical skills. Mr. Mpairwe the Medical Assistant was sent to Tanzania for training and this was Amos' plan and initiative.

3.6.5 Ruharo Eye Centre

Credit should be extended to Amos for the establishment of Ruharo Eye Centre. It is the only and most effective eye clinic in East and Central Africa today. It receives eye patients from Kenya, Tanzania, Sudan, Rwanda, Burundi and Congo. For his effective work, Amos received an Honorary Ophthalmic Assistant Certificate for appreciation of his efforts. The general health centre has reduced expenses on drugs and it is also acting as a money-generating project. The health centre is also helping Mbarara University of Science and Technology as students use it for carrying out their practical work. Mobile clinics at the Archdeaconry Centre and community evangelism have been set in motion in rural areas to assist those who cannot afford to reach the diocese centre. In an interview with Reverend Canon raboni, the officer in charge of rural health unit, he remarked that;

The health services were extended deep in villages to educate the masses on proper handling of water, latines, food and sick people.

Still to ensure the good health of his people, he had an upper hand in the establishment of Ibanda and Bujaga Gravitational Water Project in Rwampara and Ibanda counties in Mbarara district. This was through his friendship with the Canadian organization. The people in these areas have had a chance of getting clean water hence lessening chances of getting water borne diseases.

3.6.6 Other social contributions

Furthermore, Bishop Betungura was a vocal advocate for social justice and human rights. He spoke out against the apartheid regime in South Africa and supported efforts to end discrimination and inequality both locally and globally. His advocacy for social justice and human rights was rooted in his deep commitment to the values of the Christian faith, which emphasized the importance of treating all people with respect, dignity, and compassion.

In his retirement, Bishop Betungura continued to make important contributions to the community through his writing and media work. He authored several books on the Runyankore language and culture, which helped to preserve and celebrate the unique heritage of the Ankole people. He also started a radio program called "Yega kandi omanyere orurimi rwaawe" (Learn and get to know your language) on Radio West, which continues to promote language learning and cultural awareness in the region.

Overall, Bishop Amos Betungura made significant contributions to the social, economic, and spiritual wellbeing of the people of Ankole Diocese. Through his work in the church, education, healthcare, agriculture, and advocacy for social justice, he helped to improve the lives of countless people in the region and leave a lasting legacy that continues to inspire and empower others today. His leadership and dedication to the people of Ankole Diocese serve as an enduring example of the power of faith, compassion, and service to transform lives and communities for the better.

3.7 Bishop Amos Betungura's economic contributions

3.7.1 Quota system

Realizing the problem of the financial requirements of the church in his diocese, Amos focused on a new Christian giving system known as the "quota system". This is the system

where every Christian member of the Church of Uganda is requested to pay a certain amount of money. The money is meant for the smooth running of church work, like the payment of wages and other services. He is remembered as having been the first leader to introduce this system in the whole province of the Church of Uganda. When the quota system was talked about, other Christians were against it because it limited their ability to give freely to God. On the other side, some Christians are dedicated to giving tithes, which is recommended by God in the Bible³².

He encouraged and initiated the credit and savings society, locally known as "*Bika oguze*," at the diocese. This was later extended to the parishes and archdeaconries, where members contributed some funds, which made a pool out of which loans were advanced to members in need. Amos said that "this is our bank, for it provides services such as savings and lending like other banks." The credit and savings society was primarily established to assist the diocese's employees in getting loans. It is wonderful to see that the quota system is still used as a means of getting money in church today, and people appreciate this greatly.

3.7.2 Cattle ranging scheme

He initiated the establishment of a diocesan ranching scheme, ranch number forty-seven (47) and twelve miles on the Mbarara-Masaka road. The ranch had around one hundred cross-bred cattle, mainly for beef, and it covered three square miles. The money made from the sale of cattle was used to boost the wages of diocesan workers, erect new structures, and improve social services. However, this ranching scheme was mismanaged, and it became more of a liability than an asset; hence, the ranch was sold off. This indicated that there was a lack of seriousness among the Church Leaders and committee members who were put in charge of

³² Ssenyonga, C. (2005). *The role of the Retired Bishop Amos Betungura in the development of the Anglican Church in Ankole Diocese (1970-1992)*. Thesis submitted to Uganda Christian University.

that Church property; in this case, those who were supposed to monitor this ranching scheme never fulfilled their role.

3.7.3 Grain millers' project

With the aim of creating income-generating projects and easing some of the trouble of grinding grains, Amos encouraged the establishment of grain mills. Two of these are located at Ruharo Diocesan Headquarters and were sponsored by ECLOF. Other grain mills are located upcountry, including Bujaga Grain Mill in Rwampara district. This was sponsored by a Canadian-based agency. Kakinga Parish Grain Mill in Ibanda district, which was sold off by the pastor and a few Christians, raised dust in that parish. The findings show that there were disagreements and misunderstandings between the Parish Council and the workers at the mill in matters relating to financial accountability for the money received from this grain mill. Kamushoko Women Grain Milling Machine at Rwentanga Parish in Kashari County was both sponsored by the Planning Development and Rehabilitation Organization.³³

3.7.4 Ruharo Vocational Training School

Amos noted the problem of unemployment and endeavored to establish a vocational school that trains the youth, mainly school dropouts. They are trained in various trades like carpentry, bricklaying, tailoring, and typing. The officer in charge said that almost half of the trainees go out and establish their own workshops just to create jobs for others. This project started in 1983, and since that time, records show that 260 carpenters, 252 bricklayers, 104 women tailors, and 160 typists have been produced. Each student is expected to pay fees, and the money is used to pay instructors and the rest to run diocesan work. The vocational school has helped a good number of youths who had been wandering in rural areas with no work. The Christians therefore appreciated the efforts of the late Bishop Amos Betungura.

³³ Diocesan Council (1990). Reported by Development Officer, January 23rd, 1990, p.4.

Other church-based income-generating projects are Rutooma beekeeping and the paired youth farming project at Kashaka, both in Kashari County. Mention also goes to Kyahi Forest Reserve, which contributes as a source of income for the diocese. There is an agricultural scheme at Nyabuhikye Diversification Farming Scheme. This was also under the planning, development, and rehabilitation program in conjunction with Ankole Diocese. The aim of the scheme was to show the people that they needed to diversify their activities so as to get constant and reasonable incomes. The crops grown are mainly fruits like oranges, avocados, and pineapples. Other crops include matooke, onions, carrots, simsim, plus cotton and vanilla.

3.8 Political and Environmental Contributions

3.8.1 Political contribution

Right from the day of Amos' ascendancy to office in 1970 up to 1986, Amos was working in a rough political environment. From 1970 to January 25, 1971, Amos could give advice on a political level. However, the advice he was giving was within the church's limits. This meant that he could not foster extreme cases.

During Amin's rule (1971–1979), he could not do the work of counseling and advising politicians. The military regime brought a lot of suffering, especially after the gorilla attempt to overthrow the military government through Mbarara in 1972. He lamented that "The civil war of 1972, which overthrew Amin, made the people in Mbarara Town and district in general suffer greatly." It is, however, noted that many prominent Ankole Christians were killed by government soldiers. Knowing that following such principles would create more massacres, Amos only played the role of preaching the Gospel. It was only in 1986 that he

resumed his work of counseling and advising government officials. Amos earned great respect from the government³⁴.

At the consecration of Bishop Kyamugambi, Amos was honored by President Museveni, who gave him a vehicle on behalf of the government as a token of merit. On the same occasion, President Museveni gave remarkable information: "Bishop Betungura has not only been working as a church leader but also a sub-politician. He has been mobilizing Christians on behalf of the government, as they are part of it."

This kind of praise signifies that Amos Betungura was both playing the church leadership role and that of the government. On important political occasions, he used to attend and lead prayers. His presence was an indication that he was giving comfort to the Christians in attendance. This was so because the church community is part of the government.

Amos Betungura was also acting as a coordinator between the government and the Christians of his diocese. He could pass on political and administrative announcements to the people through the church. As a man of peace, he used to mobilize and tell his people what the state required of them. In other words, they were told to follow law and order, with the loard as the pillar of peace and unity.

Amos Betungura also taught about unity and working together. For example, he worked hand-in-hand with other religious leaders like the Roman Catholic Church Bishop of Mbarara, the Right Reverend John Baptist Kakubi, and the two churches in Ankole for the good of the people. More so, Amos, in his sermon delivered on Uganda's 10th independence anniversary celebration on October 9, 1972, in a joint service of Protestants and Roman Catholics, noted that the peace of God is the peace of action, the peace of conquest, and the peace of victory. It is not the kind of peace that can be acquired at the cost of avoiding the

³⁴ Ssenyonga, C. (2005). *The role of the Retired Bishop Amos Betungura in the development of the Anglican Church in Ankole Diocese (1970-1992)*. Thesis submitted to Uganda Christian University.

problems and issues of life and shutting our eyes to things that are crying out to be dealt with. In addition, during the week of prayer for Christian Unity, both the Anglican and Roman Catholic Churches had joint public services where they demonstrated unity. During this period, time was also set aside for questions from the congregation. It was a time of mutual understanding of the aims of the two churches and their differences, especially on the problem of a joint Eucharist and Celibacy.

Realizing the importance of government policies, Amos tried to implement them through his church work as he toured the whole diocese. He did this through his preaching. He always urged his people to write and love one another. This was in accordance with the government's policy of promoting national unity. He also launched campaigns against poverty, literacy, and hygiene. Politicians laid down all these policies, and he therefore did his best to implement them. Noting his political role on behalf of the government, President Museveni gave him a vehicle as a reward for his effort. The president remarked that "Bishop Betungura deserves this reward because he has been working not only as a church leader but also as an implementer of the state's political and economic policies." His work was therefore recognized by both the church and the state.

Through hard and easy political situations, he was able to pass through all regimes until his retirement in 1992. Unlike other church leaders like Kivengere, he was able to remain among his people during the period of political turmoil. This was because he knew how to handle such delicate situations better, especially during the military regime of Amin.

3.8.2 Environmental contributions

Due to poor standards of living, there was environmental degradation; hence, Amos encouraged tree planting and afforestation. He initiated the establishment of a forest reserve at Kyali, near Kakoba, eleven kilometers south-east of Mbarara City. The forest covers four

hectares and was established in 1981. Its original aim was to preserve the environment, but now it is also acting as an income-generating project. The money received from this project was used to supplement other new projects, like the church hostel. According to the diocesan development office records, the project fetched one million shillings (1,000,000/=) yearly on average.

It is noted from the same records that similar projects were established near the diocese by Mothers' Union through his efforts; he secured donations from Norway in 1988 to facilitate these projects³⁵. Realizing the need for vitamin C in the church body, he encouraged agroforestry throughout his tours in rural areas. Amos advised people to grow fruits like mangoes, papayas, and avocados, to mention but a few. These trees would act as a way of preserving the environment and, at the same time, be used as a source of food. Currently, many homes have these fruit trees.

Knowing the need for food hygiene, Amos encouraged and educated his flock on hygiene precautions such as drinking boiled water, proper handling of food utensils, and washing every item used in homes. As regards this, in villages, people no longer drink unboiled water. He, in other words, urged people to keep the environment clean³⁶.

Finally, he initiated the biogas project at the diocese, which helped in the conservation of the environment. It is a source of fuel, and many institutions in Mbarara City buy the gas for use in laboratories. This saved the depletion of vegetation, especially the trees. This prevented the depletion of vegetation, especially trees. However, this biogas project became dormant because of inflation. This is why it was closed down.

³⁵ Sserugo, J. (1986). *The role of projects in Church of Uganda*. Thesis for BD ATIEA.

³⁶ Ssenyonga, C. (2005). *The role of the Retired Bishop Amos Betungura in the development of the Anglican Church in Ankole Diocese (1970-1992)*. Thesis submitted to Uganda Christian University.

CHAPTER FOUR:

THEOLOGICAL REFLECTION

4.1 Introduction

This chapter gives a detailed theological reflection on the role and significance of Bishop Amos Betungura in the growth and development of Ankole Diocese from 1970 to 1992. It looks at various concepts, including Christ as Redeemer, the Healer, the Comforter, and the Mediator.

4.2 Theological foundations on Bishop Betungura's role (as a leader) in the growth and development of Ankole Diocese 1970-1992

Leadership plays a vital role in every organization. God uses church leaders to send messages to His people. The Bible is the only authoritative book given to humankind. The Scripture says, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."³⁷ The researcher believes that Gateway Church will experience church growth if it embarks on leadership development "since the sanctification of God's name involves preserving God's reputation and honor."³⁸ To achieve this goal, the reviewer conducted a literature review on leadership development and investigated how culture affects organizational structure. Greear asserts that "strategy without culture yields fatigue, frustration, and failure."³⁹ The researcher would also inquire with those who had experienced similar situations in the past because "sometimes God puts ministry

³⁷ 2 Timothy 3:16, KJV

³⁸ Chen (2005). *A New Covenant Commentary*, 160.

³⁹ Greear, J. D. (2015). *Gaining by Losing: Why the Future Belongs to Churches That Send*. Grand Rapids: Zondervan, 156, accessed June 7, 2023, ProQuest Ebook Central

opportunities right in front of our eyes; we tend to miss them, however, because we are thinking and praying about other things or are absorbed in our own ways of doing things.”⁴⁰

Stanley identifies a couple of themes directly related to church growth and leadership culture. He affirmed that “You should never begin a conversation about change by addressing where you are now. You should always begin with where you want to be.”⁴¹ In this context, Stanley views ‘change’ as a by-product of vision and as a movement. Change is possible, but the organization must be willing to do whatever it takes to make it work. The researcher will ensure that the leadership team embraces the church’s vision since a lack of ‘mission’ results in a lack of vision.’ The mission is the driving force behind the organization’s vision.

Moreover, Stanley asserts that the issue of evangelism emerged as a warning sign for church leaders across the board. He urges the leadership team to focus its attention on the unchurched rather than going after the saved because “there is more rejoicing in heaven over newly found people than people who haven’t been lost for a long time.”⁴² Stanley also encourages others not to discount those interested in ministry work because of their economic status or ethnic background, as they too can play a major role in the expansion of the church. Halter and Smay⁴³ state that “the gifting of the leader is crucial to assess because it will not only help the leadership team to understand the amount of time necessary for change to occur” but also permit the organization to measure the effectiveness of the policy in place.

Wilson, a writer and ministry consultant, shares his theological worldview on leadership culture. It was far different from how other theologians addressed leadership development, as he employed a missional model to explain his ideology on church growth. Wilson highlights

⁴⁰ Eric Swanson and Rick Rusaw, (2010). *The Externally Focused Quest: Becoming the Best Church for the Community*. Hoboken: John Wiley & Sons, Incorporated, 121, accessed June 7, 2023, ProQuest Ebook Central.

⁴¹ Stanley, *Deep & Wide*, 315.

⁴² Stanley, *Deep & Wide*, 271.

⁴³ Hugh Halter and Matt Smay, (2010). *And: The Gathered and Scattered Church*. Grand Rapids: Zondervan, 99, accessed June 17, 2023, ProQuest Ebook Central.

an important question: at what point do leaders realize they have made a mistake? It is one thing to make mistakes, but another to learn from them. Those who refuse to accept their mistakes can never make good leaders. Leaders are not those who never make mistakes but rather those who know how to identify their mistakes, learn from them, and transform them into their strengths. An essential part of a church's discipleship is when people learn how "to take responsibility for their faith and begin to live it out according to biblical wisdom in Christ."⁴⁴ Wilson also argues that leaders should always lead by example and always have the desire to share the good news about salvation with others. He addresses the issue of accountability and recommends periodic training to ensure those in leadership positions have access to resources, also regarding accountability as a means of controlling deviant behavior.

Halter and Smay affirm that "disciples are called out of their selfish ambitions with the understanding that the longer they follow Jesus, the more uncomfortable they will be and the more sacrifice and effort" will be required of them⁴⁵. According to Boyer, effective leadership helps others "understand the purpose of events by focusing on the unity of purpose, positivity and cohesiveness, trust and cooperation, collective identity, activity performance, organizational learning, support and resources, development and empowerment, and justice and morality."⁴⁶

Church leaders must take appropriate measures to help members achieve spiritual maturity by asking them to focus more on Jesus. They must also be intentional in their missionary work and embrace every race, irrespective of their economic status. The church must offer the unchurched the same opportunities and guidance as those offered to its own congregation so that they can experience the love of God. After all, everyone was once unsaved before

⁴⁴ Wilson, *The Prodigal Church*, 117.

⁴⁵ Halter and Smay, *And: The Gathered*, 64.

⁴⁶ Stuart W. Boyer, (2019). *Biblical Leadership Development: Principles for Developing Organizational Leaders at Every Level*. Cham: Palgrave Macmillan, 179.

receiving God's mercy. Church leaders must focus on spiritual empowerment and be eager to help those in need.

4.3 Leadership and the Church

The developer of theology of leadership has one important question: What impact will this theology have on ecclesiology, the theological study of the church? Alternatively, what effect does ecclesiology have on a theology of leadership? It is the perennial question of the chicken or egg. To answer these questions, Beeley and Britton⁴⁷ take a more traditional route, insisting that defining the characteristics of the church is a prerequisite to understanding the authority and practice of its leaders. Kim⁴⁸ essentially agrees with this stance and advances a hermeneutical-practice model of leadership theology development. Kim suggests that the desire is first to understand God's will through His revelation and then to practice what He has revealed. On the other end of the spectrum is Collins⁴⁹, who uses the development of the Quakers as an example of orthopraxy taking precedent over orthodoxy. Clark⁵⁰ also follows a doing-first approach, though he uses a cyclical model: practice informing theology informing practice. Similar to the approach of the Quakers in identifying practice as the starting point, both Clark and Collins suggest that as we act in faith, we will learn God's will.

Both of these approaches, viewed from a distance, probably seem like two ends of a spectrum. The outcome of Dunn's⁵¹ research on Cyprian of Carthage recommends a middle ground in the question of whether leadership drives ecclesiology or vice versa. "Heresy is to orthodoxy what schism is to orthopraxy. What one believes and how one acts are intricately

⁴⁷ Beeley, C. A., & Britton, J. H. (2009). Introduction: Toward a theology of leadership. *Anglican Theological Review*, 91(1), 3-10.

⁴⁸ Kim, H.-S. (2007). The hermeneutical-practice paradigm and practical theology. *Religious Education*, 102(4), 419-436.

⁴⁹ Collins, P. (2002). Discipline: The codification of Quakerism as orthopraxy, 1650-1738. *History and Anthropology*, 13(2), 79-92.

⁵⁰ Clark, C. (2008). Youth ministry as practical theology. *Journal of Youth Ministry*, 7(1), 9-38.

⁵¹ Dunn, G. D. (2004). Heresy and schism according to Cyprian of Carthage. *Journal of Theological Studies*, 55(2), 551-574.

interwoven". Perhaps an even more helpful approach is that taken by the German theologian Friedrich Schleiermacher. His approach to theology was such that, by its very definition, theology was practice-oriented. According to Gräß⁵², Schleiermacher taught that theology's content is to be shown in the practice of life, which Schleiermacher termed "religion." Thus, religion was a reflection of theology, but theology was incomplete without religion. In this sense, a non-traditional study relevant to the church, such as leadership, was not a subset of a subset of theology but was in fact its own set of theology. Thus, in a similar manner to Cyprian, Schleiermacher was able to bridge between the philosophy of theology and the practice of leadership.

What all this suggests is that in different contexts, different approaches to the integration of the practice of leadership and the theology of ecclesiology can all be used, but they can and should never be separated. An ecclesiology that causes devolution of leadership does not reflect Christ, but neither does a Christian leadership that morphs the church into anything other than the bride of Christ. For a practical example of this being pastorally applied in real circumstances, one can turn to Swart's⁵³ research.

4.4 Leadership from the Biblical Perspective

Bishop Amos Betungura's role and significance in the growth and development of Ankole Diocese from 1970 to 1992 can be reflected upon from a theological and biblical perspective. This perspective examines the ways in which his actions and leadership align with the principles and teachings of Christianity.

⁵² Gräß, W. (2005). Practical theology as theology of religion. Schleiermacher's understanding of practical theology as a discipline. *International Journal of Practical Theology*, 9(2), 181-196. doi: 10.1515/ijpt.2005.9.2.181

⁵³ Swart, I. (2008). Meeting the challenge of poverty and exclusion: The emerging field of development research in South African practical theology. *International Journal of Practical Theology*, 12(1), 104-149.

Firstly, Bishop Betungura exemplified the qualities of a faithful shepherd as described in the Bible. In John 10:11, Jesus refers to Himself as the good Shepherd who lays down His life for His sheep. Similarly, Bishop Betungura demonstrated sacrificial love and selflessness in his service to the diocese. He prioritized the spiritual well-being of the people entrusted to his care and was willing to make personal sacrifices for their growth and development. This mirrors the biblical understanding of pastoral leadership, which emphasizes the responsibility of shepherds to guide, protect, and nurture the flock.

Moreover, Bishop Betungura's emphasis on evangelism and discipleship aligns with the Great Commission given by Jesus in Matthew 28:19–20. He recognized the importance of spreading the gospel and making disciples of all nations. By prioritizing evangelism and nurturing the spiritual growth of the clergy and laity, Bishop Betungura fulfilled this biblical mandate. His commitment to equipping individuals with the knowledge and understanding of God's Word contributed to the spiritual transformation and maturity of the diocese.

Bishop Betungura's focus on education also reflects biblical principles. In Proverbs 22:6, it is written, "Train up a child in the way he should go; even when he is old, he will not depart from it." By investing in the establishment and improvement of educational institutions, Bishop Betungura recognized the importance of equipping young people with knowledge and values rooted in faith. He understood that education plays a crucial role in shaping individuals and society, and his efforts in this regard align with the biblical call to nurture and educate the next generation.

Additionally, Bishop Betungura's commitment to social and economic development initiatives resonates with the biblical mandate to care for the marginalized and needy. Throughout the Bible, there are numerous passages that emphasize the importance of justice, compassion, and care for the vulnerable. Bishop Betungura's community-based projects

aimed at poverty alleviation, healthcare improvement, and agricultural development demonstrate his understanding of the biblical call to pursue justice and show mercy to those in need (Micah 6:8).

Lastly, Bishop Betungura's advocacy for peace and reconciliation reflects biblical teachings on reconciliation and forgiveness. In Matthew 5:9, Jesus teaches, "Blessed are the peacemakers, for they shall be called sons of God." Bishop Betungura's efforts to promote dialogue, understanding, and forgiveness within Ankole Diocese align with the biblical call to pursue peace and reconciliation, both in personal relationships and in the broader community.

In conclusion, Bishop Amos Betungura's role and significance in the growth and development of Ankole Diocese from 1970 to 1992 can be viewed through a theological and biblical lens. His actions and leadership exemplified the qualities of a faithful shepherd, and his emphasis on evangelism, discipleship, education, social initiatives, peace, and reconciliation aligned with the principles and teachings of Christianity. His theological and biblical reflection serves as an inspiration for current and future generations to emulate and continue the work of ministry and service to others.

4.5 Biblical reflection on Betungura's early life and church ministry

The life and ministry of Bishop Amos Betungura also offer several points for theological and biblical reflection, and these are discussed below as follows:

God's Calling and Faithfulness: Bishop Betungura's journey from a peasant upbringing to becoming a bishop highlights the theme of God's calling and faithfulness. Throughout the Bible, we see God calling individuals from various backgrounds and equipping them for His service. Bishop Betungura's calling to ministry, his education, and his subsequent leadership

roles exemplify how God works through ordinary people to accomplish extraordinary things. This reflects the biblical principle that God chooses the weak and humble to confound the strong (1 Corinthians 1:27) and that He is faithful to fulfill His purposes in the lives of those who trust in Him (Philippians 1:6).

The Transforming Power of the Gospel: Bishop Betungura's conversion to Christianity and subsequent commitment to ministry demonstrate the transformative power of the gospel. As he embraced the teachings of Jesus Christ and dedicated his life to the service of God, he became an instrument of God's grace and love. This aligns with the biblical understanding that salvation brings about a new creation (2 Corinthians 5:17) and empowers individuals to live lives that reflect the character and values of Christ.

Leadership and Servanthood: Bishop Betungura's leadership qualities, evident from his early years through his ministry, highlight the biblical principles of servant leadership. Jesus taught that true leadership involves serving others rather than seeking personal power or status (Matthew 20:26–28). Bishop Betungura's involvement in various activities, his dedication to teaching and equipping others, and his commitment to community service exemplify the biblical model of leadership rooted in humility, service, and sacrificial love.

Faith in Challenging Times: Bishop Betungura's experiences during the turbulent political period under Idi Amin's regime demonstrate the importance of faith and resilience in the face of adversity. Despite the persecution and fear that surrounded him, Bishop Betungura urged believers to remain firm in their faith and continue to share the gospel. This reflects the biblical exhortations to persevere in faith during trials and to trust in God's sovereignty even in difficult circumstances (James 1:2–4; 1 Peter 4:1–13).

Partnership and Collaboration: Bishop Betungura's engagement with international organizations and his initiation of development projects highlight the importance of

partnership and collaboration in advancing the mission of the Church. The biblical principle of unity and working together as the body of Christ (1 Corinthians 12:12–27) is reflected in Bishop Betungura's efforts to build relationships, seek support, and engage in community development. It reminds us of the value of networking, cooperation, and leveraging resources for the greater good.

4.6 Biblical reflection on Betungura's contribution

Bishop Amos Betungura's social contributions in Ankole Diocese exemplify the biblical call to love and serve others. Throughout the Scriptures, we find numerous references to the importance of caring for the marginalized, promoting justice, and addressing the physical and spiritual needs of the community. Bishop Betungura's initiatives align with these principles, reflecting a deep understanding of the Christian call to be the hands and feet of Christ in the world.

In Matthew 25:35–36, Jesus states, "For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you invited me in; I needed clothes and you clothed me; I was sick and you looked after me; I was in prison and you came to visit me." Bishop Betungura's establishment of educational institutions, health centers, water and sanitation projects, and partnerships with external missions directly address these needs within the community.

The example of the Good Samaritan in Luke 10:25–37 also resonates with Bishop Betungura's work. Just as the Samaritan stopped to care for the wounded traveler, Bishop Betungura recognized the importance of showing compassion and extending practical help to those in need. His initiatives in healthcare, education, and community development demonstrate a commitment to serving the vulnerable and marginalized, irrespective of their backgrounds or circumstances.

Furthermore, Bishop Betungura's emphasis on youth development aligns with biblical teachings on nurturing the next generation. In Proverbs 22:6, it is written, "Train up a child in the way he should go; even when he is old, he will not depart from it." By establishing youth-focused programs and organizations, Bishop Betungura aimed to provide young people with spiritual guidance, leadership skills, and a strong foundation in faith. This approach reflects the biblical understanding of investing in the development and empowerment of young individuals, recognizing their potential as future leaders and contributors to society.

In the New Testament, James 1:27 states, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." Bishop Betungura's efforts in addressing the needs of the community align with this verse, as he sought to improve the lives of those who were vulnerable and in distress.

4.7 Biblical reflection on Betungura's vision for the church

Bishop Amos Betungura's vision for the Church in Ankole Diocese aligns with various theological and biblical principles. His emphasis on love, unity, and humility reflects Jesus' teachings in the Bible. In John 13:34–35, Jesus commands His disciples to love one another as He has loved them, and by doing so, all people will know that they are His disciples. The unity of believers is highlighted in Ephesians 4:3-6, where the Apostle Paul encourages the church to maintain the bond of peace, emphasizing that there is one body, one Spirit, one Lord, one faith, one baptism, and one God and Father of all.

Bishop Betungura's commitment to nurturing the spiritual health of the diocese aligns with biblical teachings on the importance of prayer, worship, and the study of God's Word. In Matthew 6:6, Jesus instructs His followers to pray in private, emphasizing the significance of personal communion with God. Hebrews 10:25 encourages believers to gather together for

worship and fellowship, recognizing the importance of a communal spiritual life. The Bible also emphasizes the study and meditation on God's Word in passages like Psalm 119:105, where the psalmist declares that God's Word is a lamp to their feet and a light to their path.

Furthermore, Bishop Betungura's focus on social and economic development reflects biblical principles of justice, compassion, and care for the marginalized. The Bible consistently highlights the call to alleviate poverty and pursue social justice. In Isaiah 58:6-7, God calls His people to share their bread with the hungry, bring the homeless into their homes, and clothe the naked. Proverbs 14:31 emphasizes that whoever oppresses the poor shows contempt for their Maker, while those who are kind to the needy honor God. Jesus' teachings in Matthew 25:31-46 emphasize the importance of caring for the least of these, equating acts of compassion with acts done unto Him.

Bishop Betungura's emphasis on education aligns with biblical teachings on the pursuit of knowledge and wisdom. Proverbs 1:7 declares that the fear of the Lord is the beginning of knowledge, emphasizing the importance of a solid spiritual foundation. Proverbs 4:13 encourages the pursuit of wisdom and understanding, highlighting their value. The Apostle Paul also stresses the importance of education and personal growth in passages like 2 Timothy 2:15, where he urges Timothy to do his best to present himself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.

Finally, Bishop Betungura's focus on evangelism and outreach resonates with the Great Commission given by Jesus in Matthew 28:19–20. Jesus commands His disciples to go and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, and teaching them to obey all that He has commanded. The Apostle Paul also underscores the importance of sharing the Gospel in Romans 10:14–15, stating that people can only call on

the Lord if they have heard about Him, and they can only hear if someone proclaims the message.

4.8 Conclusion

In conclusion, the theological and biblical reflection on Bishop Amos Betungura's social contributions in Ankole Diocese reveals his deep commitment to embodying the principles of compassion, justice, and service found within Christianity. By establishing educational institutions, healthcare centers, water and sanitation projects, and youth development programs, Bishop Betungura exemplified the biblical mandate to love and serve others. His initiatives aligned with biblical teachings that emphasize caring for the marginalized, addressing the needs of the community, and nurturing the next generation. Bishop Betungura's work serves as a powerful example of Christian social responsibility and provides inspiration for others to follow in his footsteps. Through his dedication and impact, he exemplifies the transformative power of faith in action and demonstrates the potential for individuals to make a positive difference in their communities by living out the teachings of the Bible.

CHAPTER FIVE:

REFLECTION ON BISHOP AMOS BETUNGURA'S CONTRIBUTIONS, VISION AND IMPLICATIONS FOR THE CHURCH

5.1 Reflection

This paper provides a reflection of the late Bishop Amos Betungura's contributions to Ankole Diocese, where he served for twenty-two years from 1970 to 1992. The Diocese developed socially, economically, religiously, and in terms of the environment. Socially, Amos established institutions like schools, health centers, church hostels, a family planning unit, and a mothers' union hall, to mention but a few. The church used these facilities to render services to her people and preach the gospel to them.

Among his other contributions, Amos put in place income-generating projects like health centers, houses for rent in Mbarara city, and a community center. In the area of religion and ministry, Amos covered his policies as a missionary, an evangelist, theologian, teacher, pastor, bishop, and as Dean of the Province of the Church of Uganda.

Amos started many schools, including theological colleges, where church workers at a low level could be trained for ministry in the church. Amos was concerned about the tribal differences between Bairu and Bahima; he fostered reconciliation through spiritual revival, under which many people from both ethnic groups received Jesus Christ as their personal savior. This was a sign of service above self, having healed the wounds of ethnic differences.

Reflecting on Amos' contributions, this study gives an account of how Amos was the one who affected the greater balance issue by training ladies and allowing them to enter ordained ministry in Ankole Diocese. Amos used to listen and respected fellow ministers; with the clergy, he could discuss the problems and come up with solutions.

Amos also encouraged politicians to be devoted and work for the Lord in the church all the time, not only when they are soliciting votes. Amos also urged Christians and church workers to benefit from government programs like getting money (loans) for poverty eradication funds (PEF) and poverty action funds (PAF) since they are citizens of Uganda. This means the church and her members need to cooperate with the government and utilize the facilities provided so that the church and her members can progress economically.

In many cases, the church has been failing to fulfill all the required obligations for many years, and when an individual worker is posted in a parish, he or she is expected to pay the diocesan quota from which he or she is paid the stipend or salary. Because of the background of the church, the church worker might fail to pay the quota, and this will lead to his or her failure to be given his or her salary or stipend. The pastor, being a committed worker and submissive to his bishop, will remain yawning and perform all necessary duties as it is his or her responsibility. This suggests that one in leadership has failed his responsibilities because in the canons of the Church of Uganda, 2:21 has it that before appointing a parish priest, the bishop shall secure evidence satisfactory to himself that such a parish is able and willing to provide a salary and other regular financial obligations.

As regards the service Bishop Amos Betungura rendered to the Anglican Church in Ankole, Amos's ministry stands to challenge the leadership of the church and her members who came into leadership after his retirement. Hence, this calls for the new church leaders concern to practice proper stewardship, to strengthen, and to continue to empower the church towards sustainable and holistic development, where the administrative structures and the existing infrastructures shall be used in a more integrated and coordinated way in order to achieve greater and more balanced services.

For successful implementation, the leadership of the church in Ankole Diocese has to see to it that there is a combined effort of both the ordained and the laity at all levels. Furthermore, the aspirations of the Christians of Ankole Diocese cannot be fulfilled without the involvement, support, and love of friends and well-wishers from the international community, especially the ecumenical partners. Obstacles are inevitable, but with full backing, the new leadership would overcome them.

5.2 Bishop Amos Betungura's vision

Bishop Amos Betungura's vision for the Church in Ankole Diocese was a comprehensive plan aimed at transforming the diocese into a vibrant, spiritually healthy, and self-sufficient community. This vision was based on the core values of love, unity, and humility, and it seeks to address the spiritual, social, economic, and physical needs of the people of Ankole.

At the heart of Bishop Betungura's vision was a commitment to strengthening the spiritual health of the diocese. He believed that the Church must be at the forefront of nurturing and shaping the spiritual lives of the people and that the spiritual health of the community is critical to the success of any other initiatives. He emphasized the need for the Church to provide strong and relevant spiritual leadership and to engage the community in meaningful and transformative spiritual practices. This included a renewed emphasis on prayer, worship, Sunday school for the young ones, and Bible study, as well as the promotion of Christian values such as honesty, integrity, and compassion.

In addition to spiritual development, Bishop Betungura's vision for the Church in Ankole Diocese included a strong focus on social and economic development. He recognized that poverty and inequality are significant challenges facing the community, and he prioritized initiatives aimed at addressing these issues. This included the promotion of education, health care, and agricultural development, as well as the provision of clean water and sanitation

services. These initiatives were designed to improve the quality of life for the people of Ankole and create a more equitable and just society. For example, he focused on a new Christian giving system known as the "quota system". He also encouraged and initiated the credit and savings society, locally known as "*Bika oguze*," at the diocese. He also initiated the establishment of a diocesan ranching scheme, the establishment of grain mills, and a vocational training institute to train the youth, especially the school dropouts.

Another area that Bishop Betungura focused on was education. He believed that education was crucial to empowering individuals and communities and therefore prioritized the expansion and improvement of schools within the diocese. Under his leadership, Ankole Diocese established several new schools (primary, secondary, and tertiary institutions) and expanded existing ones. The diocese also focused on improving the quality of education by providing training through a teachers' training institute like the one in Kakoba, providing support to teachers, and ensuring that schools have adequate resources.

Bishop Betungura has also placed a strong emphasis on evangelism and outreach. He believed that the church has a responsibility to reach out to all members of the community, regardless of their background or beliefs. He therefore encouraged the establishment of new parishes and archdeaconries in underserved areas and has supported programs that seek to bring the Gospel to people who have not yet heard it.

Finally, Bishop Betungura emphasized the importance of community development and social justice. He believed that the church has a role to play in addressing the social and economic challenges facing communities in the diocese. He therefore supported programs that promote sustainable agriculture, provide clean water and sanitation, and empower women and youth.

Overall, Bishop Betungura's vision for the church in Ankole Diocese was one of holistic ministry that seeks to meet the spiritual, social, and economic needs of the community. He

placed a strong emphasis on pastoral care, education, evangelism, and community development and worked to ensure that the church was relevant and responsive to the changing needs of the community, especially during turbulent times like the political turmoil from 1971–1979 during President Idi Amin Dada’s presidency. His leadership has been marked by a deep commitment to God and a passion for serving others, and he has inspired many within the diocese to follow his example.

CHAPTER SIX:

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter summarizes all findings reported in Chapter 4 according to the questions of the study, draws conclusions, suggests recommendations, and also proposes some areas for further study.

6.2 Conclusions

Amos Betungura, a man elevated from a poor home background in Rwampara district, contributed a lot to Ankole Diocese in particular and Uganda at large. His home background, early education training as a school and church teacher, and priestly formation acted as rich grounds for his achievements.

In his religious and academic circles, Amos served Ugandan society wholeheartedly for twenty-two years, from 1970 to 1992, as bishop of Ankole Diocese. Amos also served as the Dean of the province of the Church of Uganda, a post he held from 1988–1992. Throughout his life, Amos was steadily promoted to various leadership positions as a student teacher, pastor, and principal of Bishop Tucker Theological College, Mukono. As regards his church ministry, Amos strived to uplift religious work in the diocese; he established theological colleges and emphasized more training in other trades for a future and better church. He is well known for having trained clergy, crowned many canons, and increased the number of archdeaconries and parishes in the diocese. Economically, Amos established projects like the diocesan ranch, carpentry, health centers, hostels, afforestation, grain mills, a vocational institute, and a church community center that have contributed to the development of the diocese.

Amos was a man known to have maintained good relationships with partners in mission for consistent funding. He sponsored and hosted conventions and conferences. Amos was a lover of innovations and wisdom, and this was shown when he sponsored the training of his clergy from abroad in various fields. Bishop Amos Betungura was a man of joy and reconciliation. He wanted his people to live in harmony and be self-reliant. He was easy-going and approachable, and where possible, he could admit his faults and recognize the significance of every person.

However, like any other leader, Amos registered some failures and incomplete tasks. By the time of his retirement in 1992, the church hostel, solar energy program, and mothers' union hall were still under construction. Amos also encountered a number of challenges that he himself failed to tackle. He failed to find a solution to the water shortage in the dry areas of Kabingo, Kikagate, Kazo, and Rushere. There were still insufficient medical services, like clinics, as the established ones were near the diocese. The rural areas were not adequately catered for. The diocesan staff faced accommodation problems as the houses at and near the diocese were not enough for all the staff members. There were also funding constraints for development. These problems were a thorny issue for Bishop Amos Betungura, who could not find their solutions.

6.3 Recommendations

According to the analysis made from the achievements and failures, the recommendations focus on the so-called parishes that do not meet the requirements of the parish status to revert to sub-parishes and be helped to grow until they qualify for parish status to cater for all the needs of their pastors.

Continuity of Bishop Betungura's Legacy: Ankole Diocese should continue to build on the foundation that Bishop Betungura laid during his tenure. This can be done by implementing

his vision for the Diocese, including promoting education, healthcare, and sustainable development.

Collaboration: Bishop Betungura was successful in his leadership because of his ability to collaborate with others. Ankole Diocese should continue to foster this spirit of collaboration with various stakeholders, such as the government, NGOs, and other religious denominations, to ensure sustainable development.

Prioritization of education: Bishop Betungura placed a high value on education as a tool for social transformation. Therefore, Ankole Diocese should continue to prioritize education by providing scholarships, improving school infrastructure, and hiring qualified teachers.

Development of economic empowerment programs: Bishop Betungura recognized the importance of economic empowerment programs in fighting poverty. Ankole Diocese should continue to support programs that empower communities economically, such as microfinance, agriculture, and vocational training.

Encouraging youth participation: The youth played a critical role in the growth and development of Ankole Diocese during Bishop Betungura's tenure. Ankole Diocese should continue to encourage youth participation by providing opportunities for leadership and mentorship programs.

Focus on pastoral care: Ankole Diocese should prioritize pastoral care to promote spiritual growth among its members. This can be achieved through training programs for pastors, establishing support groups, and counseling services.

Strengthening interfaith relations: Bishop Betungura's leadership was characterized by his ability to work with people from different religious denominations. Ankole Diocese should

continue to strengthen interfaith relations by promoting dialogue, mutual respect, and understanding.

The Diocesan Treasury Department needs to be strengthened in terms of staff so that they can carry out a diocesan-wide stewardship campaign on how people can give. Those who are able to use the quota system to do so and who prefer tithing and other forms of giving should be allowed in order to increase the giving in the Diocese. Extra efforts should be paid to the promotion of education. Much emphasis should be placed on primary education. In doing this, the dangers of the human race, like poverty, diseases, and ignorance, can be overcome.

The Diocesan administration should emphasize the proper keeping of historical facts, and they should be displayed to whoever needs them. More projects should be put in place to generate income so that Christians are relieved of the burden of paying quotas.

There is a need to set up a library at the Diocesan headquarters for both the staff and the community to have access to the books and read them to have wide knowledge and be able to serve the Lord.

Celebrating Bishop Betungura's achievements: Ankole Diocese should celebrate Bishop Betungura's achievements to keep his legacy alive. This can be done by naming landmarks after him, publishing books on his life and work, and commemorating significant milestones in the Diocese's history.

6.4 recommendations for further research

The research report does not cover every area of Bishop Amos Betungura's life and achievements. Therefore, I recommend any effort towards more research into similar or related circles to enrich the biographical literature on church leaders.

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