

**THE CHALLENGE OF CLERGY WELFARE AMONG ANGLICAN  
PRIESTS IN REFERENCE TO KAKO DEANERY WEST BUGANDA  
DIOCESE**

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**UGANDA CHRISTIAN  
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**DECLARATION**

I, **Katamba John Anthony**, declare that this dissertation entitled, "**The Challenge of Clergy Welfare among Anglican priests in reference to Kako Deanery West Buganda Diocese.**" is my original work and has never been submitted to any Institution before for any academic award.

Signed.....*Katamba*.....

Date.....*14/04/2024*.....

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### APPROVAL

I certify that **Katamba John Anthony** carried out this research entitled, "**The Challenge of Clergy Welfare among Anglican priests in reference to Kako Deanery West Buganda Diocese.**" under my supervision. The report is hereby submitted for examination with my approval as the University supervisor.

Signed.....

Date.....19<sup>th</sup> April, 2024

**Rev. Canon Turyahabwe Tindyebwa Amos**

## **DEDICATION**

I dedicate this work to my beloved parents, Mr. Mukiibi Vincent (RIP) and Mrs. Mukiibi Eresi Mbabaziplus Aunt Hannah Musiitwa in recognition for their contribution to my academic life. I am highly indebted to them.

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## **ABSTRACT**

The study investigated the Challenge of Clergy Welfare among Anglican priests in reference to Kako Deanery West Buganda Diocese. The study considered Kako Deanery as the geographical area of study basing on the easy accessibility and being a deanery with some challenges regarding clergy welfare. The objectives of the study were; to analyse the general clergy welfare, to investigate the causes of poor clergy welfare, to establish how the problem of poor clergy welfare can be reduced. The study investigated the gaps in the clergy welfare among Anglican priests. Specifically, the study focused on four aspects of welfare; salary, accommodation, transport and medical care.

The study was conducted through a qualitative case study research design on the basis that it sought to define how and or why an experience (miserable clergy) took place. The study was based on a sample size of 38 ministers including clergy and lay readers from Kako deanery. The researcher conducted interviews with the respondents. Data was also collected using a structured well-designed questionnaire pretested before, which was self-administered to the respondents. Observation was done to collect data from some of the observable Deanery operations and structures.

The findings revealed that, First, clergy welfare in Kako deanery is wanting. Secondly, the major cause of poor clergy welfare in the deanery is inadequate remuneration (low pay/stipend). Thirdly, all solutions aimed at improving clergy welfare in Kako deanery should focus on increasing the incomes of the parishes. The study concludes that the general clergy welfare in Kako deanery leaves a lot to be desired and therefore worth improving before it gets worse.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

This research studied the challenge of clergy welfare among Anglican priests in Kako Deanery, West Buganda Diocese. In the broadest sense, welfare refers to the wellbeing of individuals, families and the community. The terms welfare and wellbeing are often used interchangeably. Positive wellbeing is associated with being comfortable, happy or healthy (Oxford University Press 2020).

The study sought to establish the state of clergy welfare, justification for its state and to offer corrective measures. The corrective measures may include creating awareness of clergy welfare amongst the priests and the hierarchy of the Church of the Church of Uganda in West Buganda Diocese, suggestions of healthy living, strengthening of support structures to prevent priests exiting the ministry, and reinforcing matrimonial and family ties and stable financial well-being. Any aspect of a priest's life that may cause poor welfare must be identified and remedied, failing which it may be devastating, not only to the priest and his family, but also to the congregation. This section presents the background to the study, statement of the problem, purpose and objectives of the study, research questions, and scope of the study, justification and significance of the study.

## **1.1 Background to the Study**

Kako Deanery is found at the headquarters of West-Buganda Diocese which is located in South-west of Uganda covering the Districts of Masaka, Rakai, Lyantonde, Kyotera, Kalungu, Lwengo and Bukomansimbi commonly known as the Greater Masaka region. The cathedral of this diocese is called St. Paul's Kako COU. West-Buganda diocese started in 1960 as one of the five dioceses erected in 1960 from the Uganda diocese, with Lutaya (an assistant bishop) as its first Bishop, the current bishop is Rt. Rev Henry Katumba Tamale.

Kako Deanery is made up of six parishes each with a priest; Cathedral parish, All Saints Nyendo, Mpugwe, Ssuunga, Kiwoomya and Kajuna Parish. Each parish has an average of three village churches (Sub-Parishes). All along a good number of the clergy, both the retired and those still serving under the Anglican Church in West-Buganda Diocese are sincerely, living a life which is wanting in terms of welfare. Some clergy live under situations which are so alarming and one wonders and gets discouraged to believe in what the man or woman of God is preaching. Most young men today, have a mix up in believing if at all what these clergy people say, can be fulfilled or have a hope of getting what you wish to have through prayers and believing (Mbabazize, 2014).

Kako Deanery is in Masaka city, as Masaka becomes a city, there would be a need for the clergy to have a better welfare so as to catch up with the changing world in making the gospel and the church relevant to the urban people they minister to. Whenever the laymen in other fields are asked to consider training for ministry, they do not take it seriously because they look at those that have been in the ministry as ordained, they do not consider it worth because their welfare is appalling.

## **1.2 Problem Statement**

Ideally, a Church minister ought to be exemplary in all spheres of life; socially, politically, economically and spiritually, hence the saying, “the pulpit is higher than the pews”. Clergy men and women should be admired by the Christians that they lead. The clergy men and women are expected to be models in the community and they are supposed to attract young people to join the vocation and hence spread the word of God through practical theology when God is seen in their own lives in all spheres of life including their general wellbeing.

However, many Anglican clergy in West Buganda Diocese have a rather poor standard of living. For many years, there has always been a seemingly unsustainable livelihood among the Anglican clergy both the serving and retired clergy in Uganda (Mbabazize, 2014).

It is against this background that this study was carried out, with the aim of assessing the gaps in clergy welfare among Anglican Priests (both retired and serving) with reference to Kako Deanery, West Buganda Diocese so as to examine the possible strategies or policy guidelines the church can put in place to arrest the situation.

## **1.3 The purpose of the study.**

To investigate the challenge of clergy welfare among the Anglican priests in Kako Deanery, West Buganda Diocese.

### **1.3.1 Specific study objectives**

This study was guided by the following specific objectives:

- (i) To analyze the general clergy welfare in Kako Deanery, West Buganda Diocese.
- (ii) To investigate the causes of poor clergy welfare in Kako Deanery, West Buganda Diocese.

(iii) To establish how the problem of poor clergy welfare in Kako Deanery, West Buganda Diocese can be reduced.

### **1.3.2 Research Questions**

The researcher sought to answer the following research questions:

(i) What is the general clergy welfare like in Kako Deanery, West Buganda Diocese? (ii)

What are the causes of poor clergy welfare in Kako Deanery, West Buganda Diocese?

(iii) How can the problem of poor clergy welfare in Kako Deanery, West Buganda Diocese be reduced?

### **1.4 Justification and Significance of the Study**

Dioceses and individual churches may adopt recommendations of the study in order to develop appropriate clergy welfare policy. The study may also provide secondary data for future researchers on clergy welfare. The researcher hopes that the West Buganda Diocese and the Anglican community as a whole may find conclusions and recommendations of this study useful in understanding the rationale for effective clergy welfare management and how best it can be handled so as to improve the image of the Anglican priests.

The study is also to fulfil the requirement for this academic award of a Master of Divinity degree of Uganda Christian University.

### **1.5 Scope of the study:**

Below are the boundaries of the proposed study, with regard to geographical, content, time and theoretical considerations:

### **1.5.1 Geographical scope**

The study was carried out in Kako Deanery, West Buganda Diocese, located in the South West of Kampala.

### **1.5.2 Content scope**

The study investigated the challenge of clergy welfare among Anglican priests. Specifically, the study focused on four aspects of welfare; salary, accommodation, transport and medical care.

### **1.5.3 Time scope**

The study focused on the period 2010 to 2019 because the researcher believed that this period would provide the most recent trends in the area of clergy welfare among Anglican priests. The years after 2019 were spared because the researcher's fear to include them was that the data collected in those years (2020 and 2021) may be unreliable because churches were under lockdown due to COVID-19.

## **1.6 Limitations of the Study**

This study faced among other limitations, inadequate time and finances hence blocking it from collecting all the necessary information. The researcher addressed this limitation by carrying out cross-sectional research where there was no need to go back to the field.

Another limitation was inadequate information since some respondents were not readily willing to disclose some information as this is common with research studies where information is deemed sensitive (Amin, 2005). The respondents were assured of maximum confidentiality to reduce the effect of this limitation.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

In this section, the researcher examined the views of other scholars about the study at hand.

Literature review was done objective by objective.

#### 2.1 General clergy welfare.

Biblically, the priests' welfare is supposed to be taken care of by the believers, The Levitical priests, all the tribe of Levi, shall have no portion or inheritance with Israel. They shall eat the Lord's food offerings as their inheritance. They shall have no inheritance among their brothers; the Lord is their inheritance, as he promised them. (Deuteronomy 18:1&2). However, this trend has been changing over centuries and today many clergy men and women globally struggle to survive.

In Africa things are worse, as an experienced pastor in the Church of the Nazarene, South Africa, Prinsloo, (2016) observed that, firstly, it appears that many members of the clergy were unhealthy and had developed chronic health conditions. Secondly, many pastors were at the time supported in many forms: these include spouses and immediate families and close friends. This support was totally inadequate for the local pastor to operate optimally and put strain on all parties.

Furthermore, in East Africa, there is a growing concern by Church leaders over low enrolment of priests in the Anglican Church.

Huge salary arrears and the inability of clergy working in the diocese to meet their monthly remittance which is a condition for their salary payment continue to be a challenge. Some

Clergy have opted to leave the ministry in search of better-paying jobs (Njue, 2022). Such a scenario has been experienced in Kako Deanery where some clergy men have abandoned full time ministry to other fields especially teaching in schools. This has happened whenever the diocese gets a Bishop who is not comfortable with priests serving two masters at ago; church work and their other professions, so when they are given chance to choose between the two, many have always opted to leave full time ministry, most probably due to uncertain and unreliable stipend compared to their other areas where they have skills especially teachers and other areas.

Caring for the clergy does not begin with just the salary, or, in church language, the stipend. There are several other means that the church uses to care for her clergy, such as covering the costs of housing, travelling, medical care and pensions. All these costs are derived from the minister's station and are dependent on a particular station's affordability (Khuzwayo, 2022).

The clergy in the Anglican Church in West Buganda Diocese face a problem of low salaries thus, many cannot afford a comfortable lifestyle. Even today, young Reverends who are degree holders, get salaries that are not commensurate with their education and peer expectation. For instance, Reverend Deacons or Priests in most part of West Buganda Diocese get between 200,000/= Uganda Shillings and 350,000/= Uganda shillings monthly salary. Even then, it (Salary) comes if his parish has been able to hit its financial targets set by the diocese. If a particular Reverend fails to remit the money required by the bishop, the salary will fluctuate or may not come at all and that particular Reverend will face a transfer (Mbabazize, 2014).

The identified gap in the reviewed literature under this section of general clergy welfare is that most of the available literature, puts emphasis on stipend (the financial part) as an aspect of welfare for example Njue (2022) dwells more on clergy remuneration under welfare. This research intends to fill this gap by studying clergy welfare in different spheres; economically, socially and emotionally.

## **2.2 Causes of poor clergy welfare.**

John Baur (1994, pp.126) as cited by Mbabazize (2014) says, “lack of sufficient funds prevented the self-reliant churches from offering salaries that would have attracted school graduates, hence “ironically” the church that was so keen to promote education was not served by well-educated men and women”. According to Mbabazize (2014), This has made most clergy men to always live unsustainable livelihood and some living under poverty. This implies that they do not have the capacity to: 1. Sustain the basic activities for a means of living 2. They have no ability to cope with stresses and shock and 3. Cannot maintain the natural assets without undermining the natural resource base. Mbabazize (2014) recommends that stipends should be with regular incremental bonuses. A system of additional payments for length of service and retirement benefits should be introduced in each diocese. This creates a gap for the current study to find out whether anything has been done in line with remuneration of the clergy.

Joining Priesthood as a job not as a calling: More related to that is that the Anglican clergy especially the Reverends have always joined the church ladders to serve God but back in their minds, they see it as a professional job. Many Reverends take clergy hood as a job to which one must realize that clergy hood should be taken as vocation but not a profession (Njue, 2022). So

as a result, many are frustrated when they do not get the money they thought they would get from the church, this worsens their general welfare. This view is supported by Oden (1993, p32) when he says that today being a Pastor is seen as a job. Men wear cassocks and the collar not because they want to lead others to heaven but as a way of finding their family's fees and other necessities.

Voydanoff explored the possibility that economic factors can also cause burnout. Voydanoff (1987:38) touches on various aspects that are related to the earner, supporter of their family and their relationship with their spouse and children. This includes the pastoral couple and their families. Voydanoff (1987:38) discusses the economic well-being of families, which includes the pastor's family. She says that families are economic units who have the responsibility of sustaining themselves. Family members such as the pastor's family usually do this by entering a worker-earner role through which they use their skills in production of goods and services in return for earnings for their families. She discusses the pastor and their finances. He raises an important issue that could also lead to one of the reasons why pastors suffer burnout.

Education: According to Mbabazize, 2014, many clergy in church of Uganda unfortunately are school dropouts who just joined the ministry without a well-based education foundation. Many of the Deacons/Reverends in the Anglican Church never reached senior two. The available literature shows that the Church Missionary Society (CMS) missionaries established the Church of Uganda. When these CMS missionaries saw that the church was now established, they embarked on education and administration and left the Pastoral field to the Ugandans but many had not studied to higher levels, this trend has remained up to today in many dioceses in

the Province of the Church of Uganda though some dioceses have tried hard to improve the education standards of their clergy.

Education is one of the most ancient social institutions. Mbiti (1981, pp 10) views education as a deliberation attempt to acquire and to transmit the accumulated, worthwhile skills, attitudes, knowledge and understanding from one human generation to another. Actually, the process of education involves learners, instructions and learning materials aiming at transforming individuals for the better. Relatedly, Marcions (2001, pp 20) describes education as the social institutions through which society provides members with important knowledge, including basic facts, job skills as well as cultural norms and values. This being so, the returns of education investment are reflected highly in an individual's capacity to have a hopeful sustainable livelihood. Most clergy in the Province of the Church of Uganda are not well educated, like in Catholic Church where the Reverend Fathers, their counterparts are. In fact, in the Catholic Church Priests are highly qualified as far as Theology is concerned.

They also get educated in different fields, which makes them attain a better sustainable livelihood, as they can be able to work in the church as well as in other sectors for example, their hospitals, schools, universities and many other Church-founded organizations. This does not mean that they cease being priests. This actually saves them from mismanagement of their organizations especially in form of mismanagement of funds. By so doing, the Catholic Church ensures a steady flow of income into their treasury from which they use to improve the welfare of their clergy (Mbabazize, 2014). Tuma (1993, pp.17) notes that as recently as 1992, most Priest (Reverends) in the church of Uganda could not read or write English , Majority were

primary school graduates who had been trained at their local diocesan headquarters in vernacular and ordained into the ministry.

Misinterpretation of some Scriptures by the clergy themselves for example Matthew 5:3 “Blessed are the poor in spirit, for they will see the kingdom of God”: According to Mbabazize, 2014, this has left many clergy men and women in bad shape in terms of welfare, yet this is not what the scripture says, the scripture talks about the poor in spirit not financially. Many sit back and look on as people establish income generating projects, for them they think that God is against getting money and hence better one’s welfare. Such teachings have made Many Priests in the Anglican Church of Uganda fail to plan for their future because they overstretch this mentality and fail to plan. This coupled with the current global crisis especially after covid-19, the Priests welfare has remained wanting. As it is usually the case, when one fails to plan, then one has already planned to fail. In modern times, if an individual does not plan any skills, then the individual is not likely to get a comfortable or sustainable welfare.

Low monthly salary (stipend): The clergy in the Anglican Church face a problem of low salaries thus, many cannot afford a comfortable lifestyle. Even today, young Reverends who are degree holders, get salaries that are not commensurate with their education and peer expectation. For instance, Reverend Deacons or Priests in most part of Uganda in 2014 were getting between 200,000 Uganda shillings and 320,000 Uganda shillings monthly salary, which is very low compared to the cost of living of that time and nothing much has been done almost after a full decade, this has left the welfare of the clergy in the Anglican Church of Uganda wanting. Even then, the stipend comes if the Priest’s parish has been able to hit its financial targets set by the diocese. If a particular Reverend fails to remit the money required by the

bishop, the salary will fluctuate or may not come at all and that particular Reverend will face a transfer (Mbabazize, 2014).

A stipend should be adequate for a clergyman/woman to do his/her job, without unnecessary anxiety about paying the bills, and to be able with his family to enjoy modest comforts. This means as compared with other working groups of people, the clergy in general and those in the church of Uganda in particular, live an unsustainable livelihood. In these cases Church of Uganda clergy are likely to suffer distress as individuals and will be distracted from doing their job properly and later the clergy live a life with financial worries (Njue, 2022). However, there are some clergy within the same Province who get some good stipend and they can afford to sustain their families without straining much. This has forced some people to mock the Church of Uganda nicknaming it, “Churches of Uganda” because each diocese almost has its own policy on every issue, clergy welfare inclusive.

Large families: The clergy especially the men have large families. Firstly, they produce many children on grounds that some of the church leaders are not comfortable using scientific birth control measures. Secondly, they have adopted children from their poor folks in the church. Some are orphans and this means looking after all these members of the family notwithstanding the extended family system in Uganda, is a big problem. There is a clergyman in Kako Deanery who had a house-helper, when she escaped, she left behind two big biological girls of hers in the family of this Priest, and he is now taking care of them including paying their school fees in a secondary school. The only source of funds is from the church, to which the salary (stipend) is very little to pay school fees, buy food and other essentials in a home (Lambeth conference, 1988) as cited by Mbabazize (2014).

Unfaithfulness and poor stewardship; Luyimbaazi Edward in his article posted in Wordpress.com site on 31<sup>st</sup> October, 2012 while analyzing the challenges that Archbishop Ntagali had inherited from Archbishop Orombi had this to say, “Offertory theft, some Christians are complaining that most of the money which is collected from Christians is misappropriated, this has demoralized the flock. It is said that many church leaders at lower levels are very poor, they burdened the Christians by taking or consuming these offertories, and the out-going Archbishop tried to fight but in vain. So the newly elected Archbishop has to wipe out this problem.

Overreliance on traditional methods of mobilizing resources such as offering tithes, pledges, thanksgiving, sales of services (lack of income generating projects). These methods are becoming outdated and they bring in less revenue to the church (Njue, 2022). People are tired of collection baskets every Sunday, many are over-heard saying it in Luganda, “*Twakoowa akabbo ka buli Sunday*”. With such a scenario, it is highly probable that the welfare of the clergy is in a wanting state.

### **2.3 Strategies to improve clergy welfare.**

According to Kiiru (2010), one cannot talk about clergy welfare without talking about resource mobilization in the church because the welfare greatly depends on the available resources from which the welfare of the clergy can be taken care of. In that line, Kiiru (2010) outlines four strategies of resource mobilization in the church and these include; getting the most from the church members in terms of offering and donations, identifying some close friends who have

ties with the church or ministry locally and abroad, encouraging sales of services which meets the needs of the congregation and establishing income-generating activities and viable projects.

To Njue (2022), a diocese that is endowed with resources like land, investments and even human resources can mobilize and manage them well, this would lead to more income to pay the clergy for the betterment of their welfare. This would curb the problem of accumulating arrears on clergy payments which is the current scenario.

According to Gugushe (2014), on remuneration and general welfare of clergy, the minister must not be distracted from his/her spiritual responsibilities by having to worry about where the next plate of food will be coming from. The minister should be relieved of financial worry as much as possible, so that he/she is able to focus on the needs of the congregation. The minister should receive a stipend to cover day-to-day living expenses such as food and clothing, with all other reasonable expenses like accommodation, transport, telephone, water and electricity. This is supported by Kiiru (2010) that the congregation has to devise all means to see to it that their minister is happy in terms of welfare because it does not add up when the minister who is expected to lift their spirit, his own spirit is down.

According to Selby (2015), it is important to understand that the pastor's spouse may also work to support the family financially in order to reach long-term goals, such as sending children to college, retirement and the like and thus improve the welfare of the whole family. This is an important issue in this research because West Buganda Diocese has a policy where all clergy wives are expected to stay with their husbands at the parish where they were posted. This is a tricky situation because the wife can find a job in a different district and can only be with the

husband at the parish over the weekend. Whereas the ideal situation should be that they stay together, but sometimes conditions may not allow, hence this research to find out how all this can be done for the betterment of clergy welfare.

In brief, the literature reviewed in this chapter indicates mixed observations about clergy welfare. According to Nyaundi (2004), there are mixed views on clergy welfare. On the one hand, one group of researchers supports the idea that poor clergy welfare has negatively affected enrolment of Anglican priest (Njoroge, 2020) on the other hand, another group is completely opposed to such a link, emphasizing that the major goal of a priest is to spread the Gospel and leave other things to God (Selby, 2015:10). Therefore, investigating the gaps in clergy welfare among Anglican priests in Kako Deanery, West Buganda diocese was very vital as it may add on the information base for clergy welfare related studies. There is limited literature on clergy welfare in the Province of the Church of Uganda. This motivated the current researcher to provide an additional source of information to the few researches that have been conducted in this field. This research could prompt further study on the clergy welfare in the whole province and hence broaden the information base.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.0 Introduction

This chapter presents details regarding the procedure and techniques that were used to conduct the study. It entails the research design, area of the study, study population, sampling techniques and sample size. It also contains the description of application of research instruments, data analysis techniques, data management as well as ethical considerations. This process enabled the researcher to collect data that facilitated data analysis.

#### 3.1 Research Design

This research used qualitative case study design because as regards the research questions, the *how* and *why* questions are most suitable to this study. Moore (2000) supports the researcher's decision to use qualitative case study design in that it stems from the fact that the study is interested in insight, discovery, and interpretation rather than hypothesis testing.

Additionally, qualitative case study design was most appropriate because the researcher had little control over events and the issue at hand, in this case clergy welfare of Anglican priests, are contemporary phenomena within a real-life context (Yin, 2014). The study was an exploratory case study, on the basis that it sought to define how and or why an experience took place.

#### 3.2 Area of the Study

This study was conducted in the six parishes (including their daughter churches) that make up Kako Deanery in West Buganda diocese; (Nyendo, Mpugwe, Ssuunga, Kiwoomya, Kajuna and Kako/Cathedral Parish). The selection was based on the easy accessibility.

### **3.3.1 Study Population**

Amin (2005) defines population as the complete collection of all the elements that are of interest in a particular investigation. The study's target population was the church ministers (ordained clergy and lay readers) in Kako Deanery West Buganda diocese. The population that was sampled is 38 ministers. The respondents were categorised into serving ordained clergy and lay readers within the Deanery. The researcher believed that these categories of people are knowledgeable enough about the area of study and would avail the researcher with the necessary and reliable data.

### **3.3.2 Sample Size and Choice**

A sample is part of the target population that has been selected to represent it (Oso et al., 2008). According to (Kumar, 2005) sample size is important because it gives a good result for the purpose of research. Since the target population is relatively small and manageable, the researcher studied the whole population size without narrowing it down to a sample (all the 6 ordained clergy and the 32 lay readers). This kind of sampling is known as total population sampling (Yin, 2014). The researcher chose to study the entire population because the size of the population that has the particular set of characteristics that the researcher was interested in is typically small.

**Table 1: Categories of Respondents (Ministers) in Kako Deanery**

<b>Category</b>	<b>Number of respondents</b>
Ordained Clergy	06
Lay Readers	32
<b>Total</b>	<b>38</b>

*Source: Kako Deanery Report (2022), as modified by the researcher.*

### **3.3.3 Sampling Techniques**

The researcher used non-probability type of sampling and the technique to be used is the total population purposive sampling because of the nature of the study, which requires getting particular information from respondents who are well versed with information about the area of study and also the total population size is relatively small and manageable.

### **3.4 Data collection methods and instruments**

In qualitative research, data collection and analysis activities are intricately woven together throughout this phase of the study (Creswell, 2003). But for the sake of clarity, the researcher described the two separately. This study used a broad range of data collection methods that are appropriate to participants and the issue of interest. The primary methods for this study were interviews, observation, questionnaires and field notes.

**Interviews:** Qualitative interviews were the primary method of data collection for the following reasons. This method involved a one-on-one, qualitative and in-depth discussion where the researcher adopted the role of an investigator. This implies that the researcher asked questions, controlled the dynamics of the discussion, and engaged in dialogue with a specific participant at a time (Creswell, 2003). Qualitative interviewing was appropriately used when studying people's

understanding of the meaning in their lived world. Interview is the best technique to use to find out those things that cannot be directly observed such as feelings, thoughts, and intentions (Moore, 2000). See appendix II for the sample of interview guide.

**Questionnaires** drawn as per the study objectives were presented to the research supervisor for further scrutiny and guidance. Refer to **appendix I** for the questionnaire which was used.

**Observations:** This is a systematic data collection approach by which the researcher used all the senses to examine participants in their natural settings and naturally occurring situations (Creswell, 2003). Moore (2000) suggests that observation is an essential tool that allows researchers to understand how things are organized, prioritized, what the rules of etiquette are, and how individuals relate to one another. So, the researcher used this tool to observe ongoing behavior that involves the direct observation of clergy welfare processes in their natural setting (Devos, 2002) since he had to visit all the six parishes in Kako Deanery.

### **Document analysis**

The use of documentation is vital to case studies and should be used to support and or enhance data from other sources (Yin, 2014). The information obtained from the files of the six selected churches was used as a source of support or the need for further research and understanding, information in these files included, salaries (stipend) given to the clergy as well as other fringe benefits.

### **3.5 Data management and Analysis**

Data was analyzed in three phases. First, the researcher reviewed interview and questionnaire transcripts several times, searching for recurring regularities (Oso, 2008). The researcher highlighted quotes and phrases from interviews and questionnaires that were significant to the

study. The researcher would go back and forth among transcripts until categories emerged that were consistent, yet distinct (Amin, 2005). The researcher named the categories and placed sections in labeled folders representing each category. Tables, pie charts, and percentages were also used in data analysis and interpretation.

### **3.6 Ethical Considerations**

To maintain ethical principles in this research, a research authorization letter was obtained from Uganda Christian University (**appendix III**) which subsequently enabled the researcher to obtain a research permission from the Diocesan Secretary, West Buganda diocese, thereafter; the Kako Deanery Archdeacon (The Provost of the Cathedral) was notified of the research before the study was undertaken. Parish priests were then served with a copy of the permission letter and consequently, the researcher sought their consent to collect data in their respective Churches as well as from the parish priests themselves.

Before collecting data, an introductory letter seeking respondents' consent to be part of the study was given to potential participants. Participants were given chance to reserve the right to withdraw from the research at any time in case they suspected any problems (Oso, 2008). The participants were informed to feel free to discontinue their participation at any time whenever they felt stressed, without fear of being penalized (Kumar, 2005).

Confidentiality was maintained at all times and anonymity was observed that is why the names of the churches studied do not appear anywhere in the responses. The researcher guaranteed anonymity by not collecting any personally identifying information—for example, names, phone numbers, email addresses, photos, and videos. Some of the questions about clergy welfare may bring up negative emotions, so the researcher would inform participants about the sensitive

nature of the survey and assure them that their responses were confidential to avoid harming their emotions.

In the context of this study, harm means emotional or psychological distress (Oso, 2008) as participants engage in the process of the study. In this study, the researcher communicated the potential harm that might occur during the interviews both written and oral as well as observation. The researcher informed participants that he would endeavour to prevent them from any harm in terms of selecting interview questions, which would not cause them discomfort or unpleasantness (Selby, 2015).

The researcher took steps to actively avoid plagiarism and research misconduct wherever possible the study tried to properly cite other people's work (Cresswell, 2003). Lastly, participants were assured that the research was only for academic purposes and that their participation in it is absolutely voluntary.

## CHAPTER FOUR

### DATA PRESENTATION ANALYSIS AND INTERPRETATION 4.0

#### Introduction

This chapter focuses on the presentation, analysis and interpretation of the findings obtained. It presents the findings of the study based on the data collected from the respondents. The researcher received data, presented, analyzed and discussed it according to the stated research questions, and organized them accordingly. Basically, qualitative data was collected from 38 respondents who comprised of the clergy and lay readers using both the questionnaires and personal interviews including some observation. The data was presented, analyzed and interpreted in order to find answers to the research questions set.

#### 4.1 Summary of respondents' Biodata

The research was conducted on a sample of 38 respondents which was the whole population. All the 38 respondents were clergy and lay readers to whom questionnaires and interviews were administered. Therefore data analysis was based on 38 respondents. The parishes studied including their churches are;

**Kako Parish** (Kako, Bulayi, Kiyumba, Kamutuuza),

**Mpugwe Parish** (Mpugwe, Kinyerere, Butale, Katwadde),

**Kajjuna Parish** (Kajjuna, Kyante, Katoogo, Kalinga, Mazinga, Kitoma, Kassewaza),

**Kiwoomya Parish** (Kiwoomya, Mukoko, Kabaale-Bugonzi, Kasasa, Kyambala, Bugonzi, Bajja), **Nyendo Parish** (Nyendo, Kigo, Mulema),

**Ssunga Parish** (Ssuunga, Lambu, Nabugabo, Makonzi, Bukakata).

Characterization of respondents' communities was very important as it enabled the researcher to understand whether the respondents were homogeneous or heterogeneous (Amanyire, 2020). The findings revealed that the respondents' communities diverse in terms of age, sex (gender) and period served at the current station.

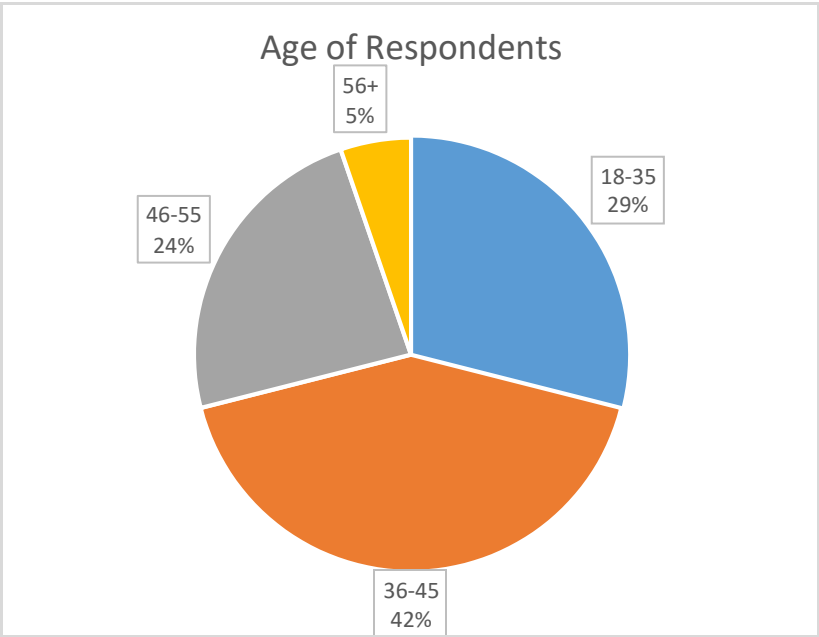
**Table 4.1: Age of the respondents**

<b>Age</b>	<b>Number</b>	<b>Percentage</b>
18-35	11	28.9
36-45	16	42.2
46-55	09	23.6
56+	02	5.3
<b>TOTAL</b>	<b>38</b>	<b>100</b>

**Source: Primary Data 2023**

The table above indicates that the respondents were of different age groups as a base to determine the involvement of different people in working together to identify the gaps in clergy welfare among Anglican priests in reference to Kako Deanery, West Buganda Diocese. Therefore, the table shows that there were 11 respondents of age 18-35 which made 28.9%, 16 respondents were of age 36-45 making a percentage of 42.2%, 9 respondents fell in the age group of 46-55 translating into 23.6% and 2 respondents were of age 56+ which made 5.3% of the total number of respondents.

Age of Respondents

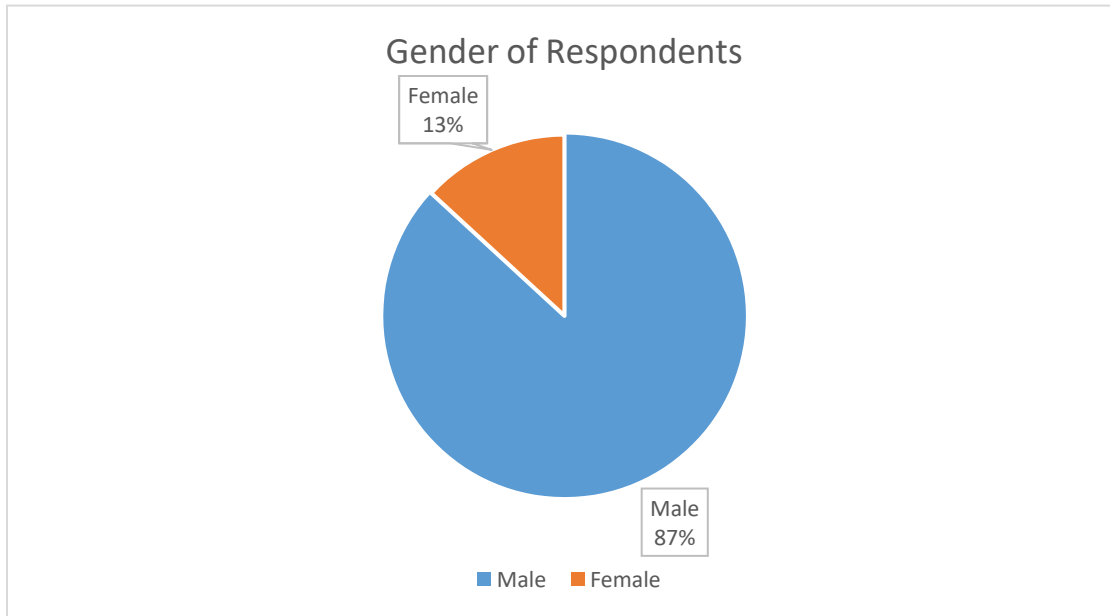


**Table 4.2: Gender of the respondents**

Gender	Number	Percentage
Male	33	86.8
Female	05	13.2
<b>Total</b>	<b>38</b>	<b>100</b>

**Source: Primary Data 2023**

The above table reveals that out of the 38 respondents, 86.8% of the respondents were male and 13.2% were female this means that the researcher was not biased and therefore the data collected is not biased since both sexes were considered which increases its reliability.

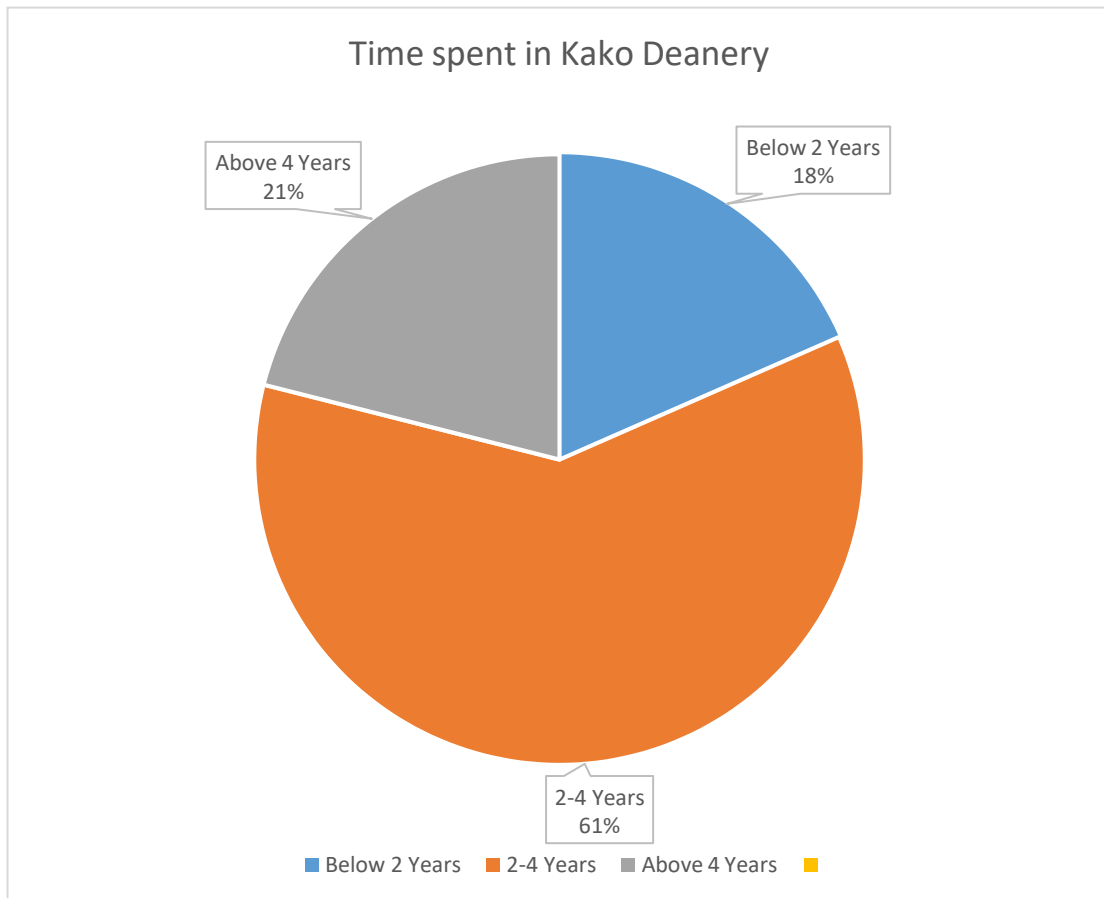


**Table 4.3: Time spent as a minister in Kako Deanery**

Period	Number	Percentage
Less than 2 Years	07	18.4
2-4 Years	23	60.5
More than 4 Years	08	21.1
<b>TOTAL</b>	<b>38</b>	<b>100</b>

**Source: Primary Data 2023**

The table above shows that a bigger percentage of the respondents (60.5%) had served in Kako Deanery for at least two years meaning that they had relevant and sufficient knowledge about clergy welfare in the deanery. This gave the researcher confidence that the data given about clergy welfare could be relied upon.



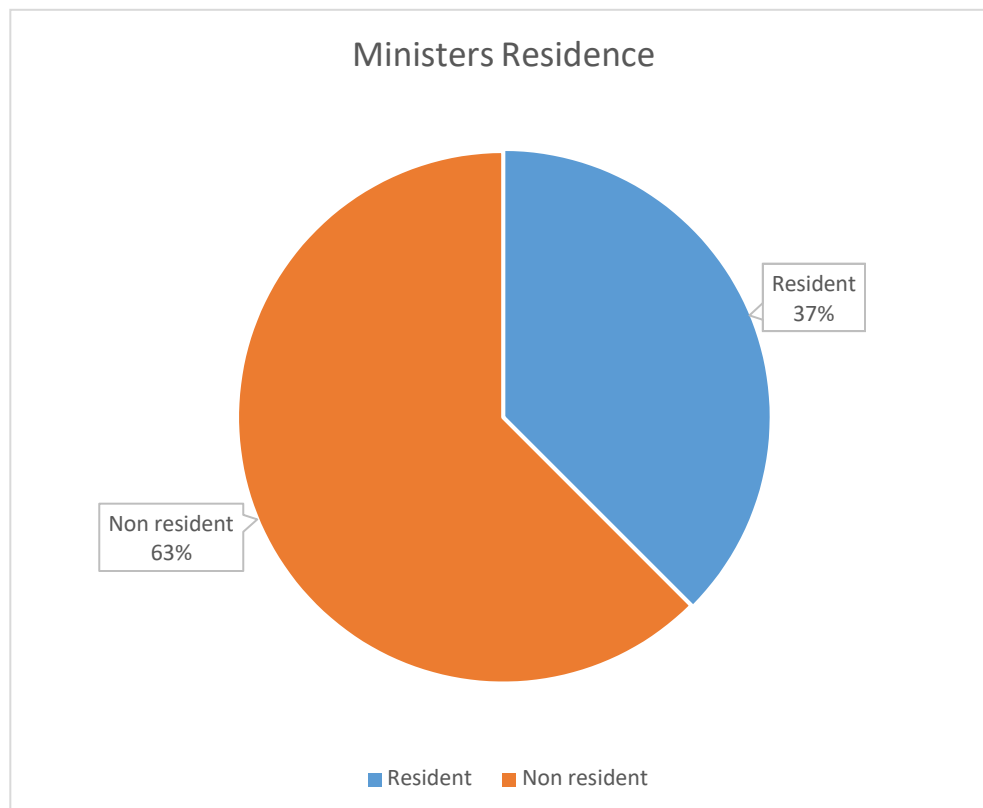
**4.2 The General Clergy welfare in Kako Deanery, West Buganda Diocese**

Clergy welfare was studied in terms of the condition of accommodation, remuneration of the clergy, receiving of professional support services, financial support for clergy wives, provision of medical care, transport facilitation, feeding, child subsidy for school fees and amount of workload.

In terms of accommodation, all the six (6) parishes in Kako Deanery which was the area of study have a vicarage, this was according to the respondents. All the priests in these parishes have electricity in their houses but the bills are on their shoulders, they get no allowance from the parish. Whereas all parishes have houses for the Vicar, the general condition of housing is not that good as one of the Vicars put it in the questionnaire,

*“There is a vicarage though not in the best condition, the water to use at the station is fetched three kilometres from the church building. The clergy is meant to cater for all the expenses at the parish, water bills, electricity and any other. The general condition of housing is not that good.”*

For the thirty two (32) lay readers who were given questionnaires, it was found out that only twelve (12) of them had houses at the sub-parishes where they served, these houses belonging to the sub-parishes. The remaining twenty (20) lay readers (62.5% of all the lay readers in the Deanery) did not reside at the church, some were given some little money to rent houses nearby, and others accommodated themselves with no housing allowances completely.



Such statistics are worrying because it means that majority of the lay readers in Kako deanery are not accommodated by the churches they serve. One wonders how these men of God who are not well remunerated are expected to survive.

There is a lay reader the researcher visited to collect data, he resided in a nearby trading centre, for anonymity as the researcher promised all the respondents, the trading centre will not be mentioned. This man of God was in a rented house but the neighbourhood was not befitting a church minister, the house itself was very small compared to the size of the family he had. It was unfortunate that it is the one he could afford since he did not get any housing allowance from the church where he served.

In terms of remuneration, only one priest gets all his monthly stipend throughout the year as agreed upon with the church council. Actually this priest even during covid-19, he received all the stipend due to him. However he also said that what he gets is little but at least he gets it. The rest of the Vicars said that on top of the stipend being little, it also depends on what has been collected in the months. One of the Vicars in his own words wrote that,

*“Remuneration here depends on what has been collected in the month. Sometimes I receive my full pay and other times it fails to add up and I am in that case given what is there and work gets to continue. No demanding for the past.”*

There is a parish the researcher visited to pick the questionnaires and also interview the Vicar and the Lay reader, because of time, the two were interviewed at ago. When the lay reader was asked about his remuneration, he said in Luganda that,

*“Olaba embwa egoba owekiwempe, ggwe oweddiba toyinza kuyitawo” translated as, “if a dog can run after a person carrying a mat, then one carrying an animal skin should not bother using that route”.*

He explained what he meant, that if his boss the vicar was not remunerated well, then time should not be wasted asking him what he earned, because he almost earned nothing according to him.

When it comes to medical care of the minister, all respondents said that they do not get anything from the churches they serve. Some respondents said that this leaves them in a tricky situation because they find it hard to take care of themselves as well as the members of their families. According to some respondents, a medical insurance was launched in this year 2023 but nothing has been implemented to this effect. One of the respondents when asked about a medical care policy wrote that,

*“Not at all except the medical insurance which was launched this year but the year is almost closing when that programme has not benefited any yet money from our pockets was paid.”*

Medical care is becoming so expensive globally day by day, this leaves the clergy in Kako Deanery in a tricky situation since given the meagre stipend received, and many of them cannot afford to take care of their families’ medical needs.

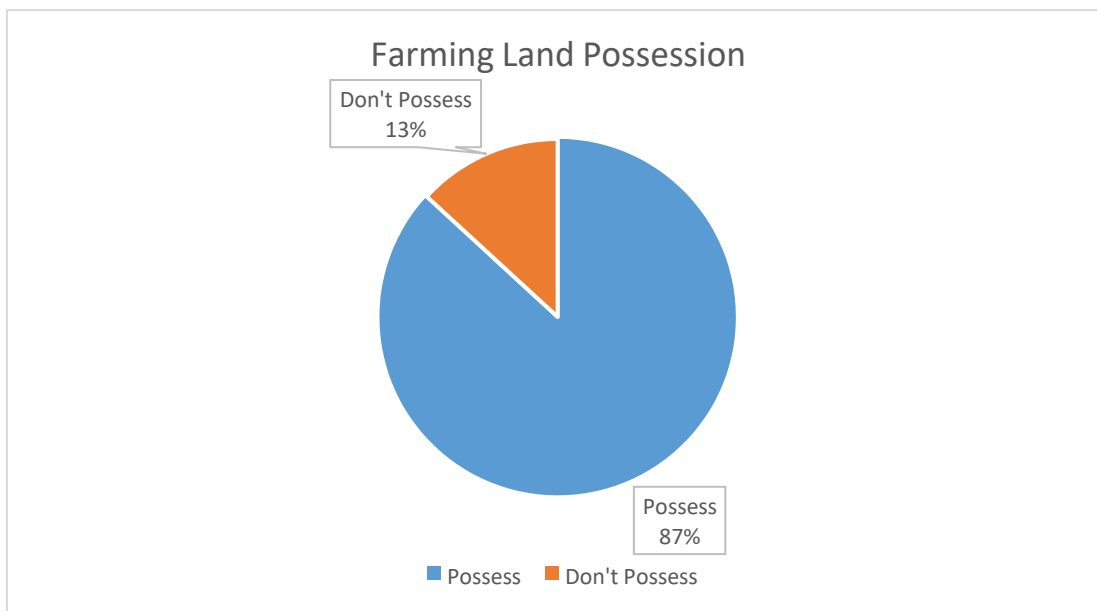
For the means of transport, only 2 parishes out of 6 have parish cars, there are 2 parishes where the Vicar owns a personal car, for the remaining 2, there are motorcycles owned by the parish. In the whole deanery there is only one parish with fuel of 100’000/= set aside weekly for the Vicar, the rest of the Vicars have to fuel their transport means. There are only 2 lay readers riding motorbikes owned by their respective churches, for the rest of the churches, a lay reader has to

find his own transport. 5 out of the 32 lay readers use bicycles to do ministry work. One of the lay readers revealed that,

*“Am tired of riding a bicycle doing ministry work, it is worse during rainy season and very dry days, by the time you arrive where you are going, say burial you are wet and unfit to stand in public and do ministry.”*

This is an indication that the welfare of the clergy in Kako Deanery is in a situation that does not befit a church minister whom the rest of the people are supposed to admire and respect.

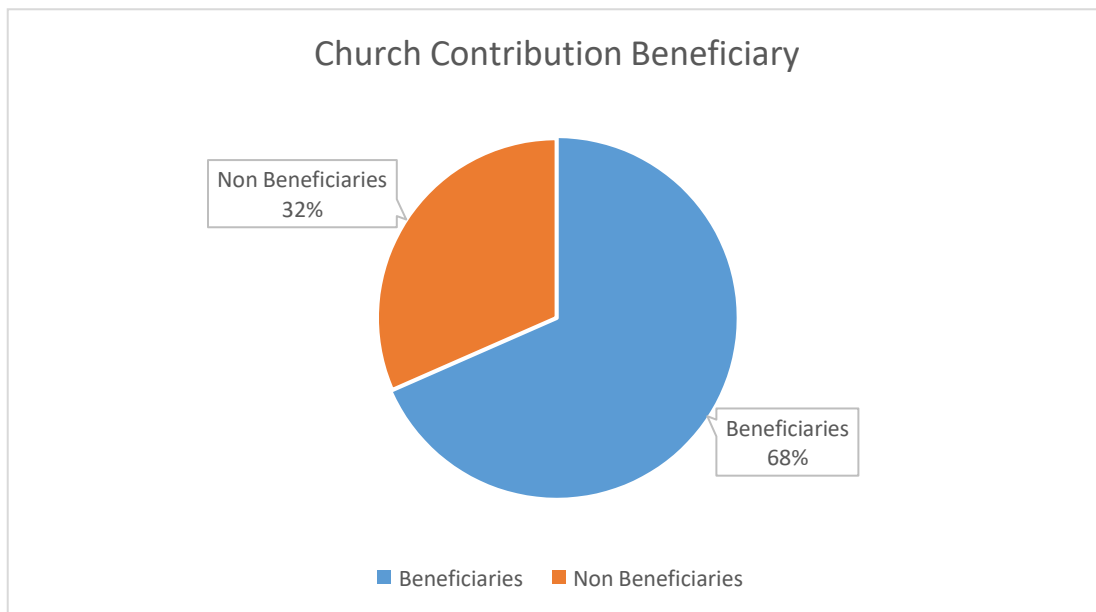
Feeding is another challenging aspect among the clergy of Kako deanery. They are not given food allowance. 5 out of 38 respondents (13%) are purely urban dwellers and where they stay there is land to plant anything. The remaining 87% of the respondents have some land at their places of work where they can grow some food.



only challenging issue is time, this is because they do not have money to use hired labour, so they have to do it themselves hence affecting the time for doing ministry. One clergy wrote that,

*“I do plant my own food on the church land which we feed on as a family and when the season is good, we sell the surplus and get some little income.”*

26 out of 38 respondents (68%) revealed that once in a while they receive some food items from their respective parishioners. This is an indicator that church land contributes greatly to clergy welfare when it comes to feeding since they grow food on this land.



This means that the clergy in parishes or churches where there is no church land find it hard to sustain their families in terms of feeding.

For the education of the children of the clergy, there is no parish or church with any special arrangement in Kako Deanery. All the respondents showed that they find it hard to pay school fees for their children since the churches where they serve have subsidy to this effect yet the stipend given to the ministers is very little. This has resulted into failure to attain good quality education by the children of the clergy which has a long life impact on the whole family of many clergy men and women.

Despite all the above, the clergy in Kako Deanery are overwhelmed with workload, the area of jurisdiction for them is big, one priest and one lay reader at a parish headquarters are not enough

compared to the needs of the ministry. This leaves them with little or no time to rest hence burnouts and ineffective service delivery coupled with meagre stipend. This worsens clergy welfare in Kako deanery. One of the respondents who is a Vicar wrote that,

*“I am alone at the parish headquarters without an assistant Vicar, with only one lay reader and in the daughter churches there are seven lay readers. Work is too much and as a clergy it is not possible to rest or to take a leave unless you choose to let some work go undone which is so painful.”*

Basing on the above findings from the respondents, it is clearly seen with evidence that the general clergy welfare in Kako Deanery, West Buganda Diocese is wanting and a lot needs to be done if the trend is to improve.

#### **4.3: Causes of poor clergy welfare in Kako Deanery, West Buganda Diocese**

From the interviews, questionnaires and observation, it was discovered that a number of factors are responsible for unsustainable welfare among the clergy in West Buganda Diocese. The respondents explained the following factors;

The point of general poor economic conditions in Uganda was given by 26 out of 38 respondents which is 68% of the respondents. This implies that truly this point contributes greatly to poor clergy welfare in Kako Deanery.

Inadequate commitment by the Christians, a good number of respondents testified that the Christians of today are different from those of the last century. They said that people used to have reverent attitude toward God and His ministers but today things are changing day-by-day, the respect given to the clergy is reducing, people’s commitment toward issues of the church is reducing. This has affected the way some people offer to God and this has negatively affected

the amount of total collections in the deanery and other parts in the whole diocese if not the whole province of the church of Uganda. One respondent said,

*“We are in a tricky situation because the Christian of today need to first be convinced to offer, in this church, it is very hard to collect beyond 80,000= (Eighty thousand shillings) from a Sunday service even when you see many people in the service. I have failed to explain the cause of this but the fact is, people’s commitment is low not as it used to be.”*

Land grabbing according to some respondents has also contributed to poor clergy welfare. They explained that many parishes have lost land to individual persons, some of the land has been lost due to carelessness and much of it has been lost due to grabbing by some people. Some clergy men emphasized that because Church land has been lost, parishes are remaining with very little land on which income generating projects can be done and hence supplement the little stipend given to the men and women of God. One lay reader was quoted saying,

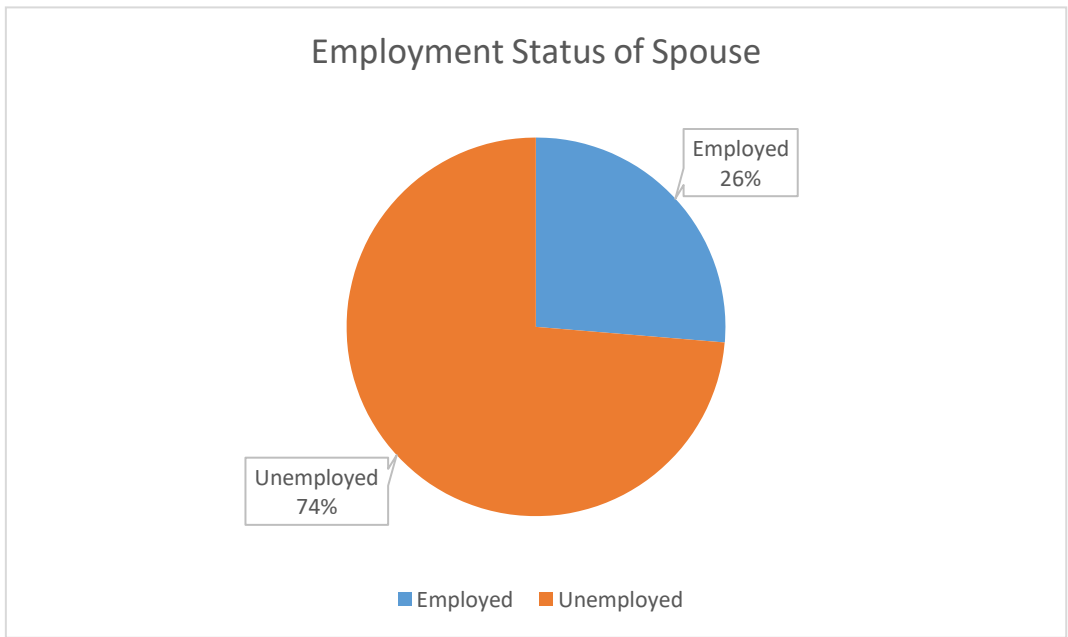
*We used to earn some income by growing crops on the parish land but these days much of it has been lost to squatters, this has left us in a tricky situation of not being very sure of supplementing the meager incomes earned, yet our demands are unlimited.*

This according to 29 out of 38 respondents contributes to poor clergy welfare since it reduces the available land on which the clergy and lay readers can establish various income generating projects and hence improve their living standards. Mbabazize, (2014) in a related study conducted in Bunyoro Kitara Diocese also discovered that land grabbing contributed much to unsustainable livelihood of the clergy.

The clergy in Kako Deanery have big families, some of the members are extended families and others are just adopted by the church ministers in a bid to help the needy. Unfortunately, due to

limited stipend to these men and women of God, they find themselves challenged to fend for these families which worsens their living standards. One of the respondents a lay reader takes care of nine people including the wife, only four children are biological, the other four; two are his late brother's children and the two are adopted. This implies that the size of some clergy families does not allow them to have a sustainable livelihood because their expenditure far exceeds their earnings.

Most of the clergy wives in Kako Deanery are fulltime housewives. This may be a serious contributor to poor clergy welfare in the deanery. This is because the whole family waits for the clergy man to provide for the home as a sole breadwinner. Only 10 out 38 respondents have spouses who have some employment where they can earn something and supplement on what the church minister gets. This is a very small percentage (26% only), meaning that majority remain at home and survive on subsistence production.



Such a family can only have a sustainable welfare where the breadwinner earns something big, but with the little stipend given to the clergy and Lay readers in Kako deanery by all standards it

is crystal clear that their welfare leaves a lot to be desired. One of the respondents, a Lay reader had this to say,

*“..... all responsibilities are on my shoulders, my wife does not work, she has a certificate in Secretarial studies but ever since she got it five years ago, she has never found employment. As if that is not enough, paying her tuition for that course did not leave us the same financially, we struggled a lot, we even sold all our goats to raise the money for tuition. We are praying without ceasing, we have faith that one day one time the good Lord we serve will give her employment.”*

Very little and inconsistent stipend. From the interviews conducted, both verbal and written, it was discovered that the clergy in Kako deanery get very little stipend, as if this is not enough, the stipend given is inconsistent. It depends on the total monthly collection, on many occasions, what is collected in the whole month is very little and it is worse for daughter churches (sub- parishes). Some parishes collect as low as 300,000= (Three hundred thousand shillings) a full month (West Buganda Diocese Percentage Remittance Performance Report, 2018). Even if a Lay reader was given 40% of this total collection, still it would be very low. One of the respondents was quoted saying,

*“Remuneration here depends on what has been collected in the month. Sometimes I receive my full pay and other times it fails to add, in that case am given the little that is available and work/ministry must continue. There is no demanding for the past (arrears).”*

Lack of income generating projects by the churches. Only 2 parishes out of 7 have some rental houses where they raise some little money from rent. None of the daughter churches has any

established income generating project. This is a serious challenge because Sunday collections can no longer sustain a church minister and work on other projects at church. This explains why the clergy welfare in the Deanery is not good. This clearly explains why the clergy welfare in the deanery is not good. The two parishes with rental houses are relatively better because they get some little income and supplement on the Sunday collections.

Many clergy men and women lack other sources of income apart from the little stipend given to them by their respective churches. One of the respondents described this as laziness, according to him, many church ministers have negative attitude towards work, and they only depend on Sunday collections and handouts from some Christians. This kind of life is unsustainable because the Sunday collections and handouts from the Christians are inadequate and unreliable.

This shows that, to a certain extent, the unsustainable livelihood of the clergy in Kako deanery is of their own making because their mindset is still locked to Sunday collections and handouts from the Christians.

Another very important factor that should not be under looked is, misinterpretation of the scriptures about poverty for example, Luke 6:20 which says that, “Looking at his disciples, he said: ‘Blessed are you who are poor, for yours is the kingdom of God.’” Some respondents believe that remaining economically poor pleases God, that after all they are blessed. One of them said,

*“According to me, a big reward awaits the poor in heaven, because the eternal reward far outweighs their present pain and poverty. With this hope, I do not mind being poor because I expect a big eternal reward.”*

With this kind of mentality, some clergy men and women have polluted their mindset, thinking that the poverty talked about in this scripture is the financial poverty, forgetting that Christ meant the spiritual poverty not the financial poverty.

Many other factors that lead to poor clergy welfare in Kako Deanery were cited by the respondents, including, poor planning by the clergy and poor utilization of resources (extravagancy of some clergy). They also cited low level of education, actually one of them had this to say,

*“Low level of education among the clergy which limits their creativity and also lowers the quality of service they give to the church hence affecting church growth and development.”*

This implies that the poor clergy welfare in Kako deanery is brought about by factors which are both beyond the clergy’s own making but also some factors are brought about by the clergy themselves.

#### **4.4 How the problem of poor clergy welfare in Kako Deanery, West Buganda Diocese can be reduced;**

From the findings, 33 out 38 respondents which translates into 87% proposed that the Clergy need to do tent making by engaging in other income generating activities. Paul in Acts 18:3 earned his living by making tents, even Jesus Christ our Lord worked with His father Joseph in their carpentry workshop yet the duo did the ministry of preaching the word perfectly well.

Many respondents proposed that it is crucial for the clergy to be trained; supporting them to go back to school to raise their level of education. One respondent explained that this would help

them look at things differently and even enable them to plan well for their future having enhanced their creativity, mindset and worldview.

With better education it is believed that an individual clergy is in position to think for the parish or any office held and hence propel it to another level, although this has not been tested and proved but a number of authors have written about it. A case in point is Mosaka, (2018) in his book, *Why we need educated Pastorate*, writes that, believers can follow balanced biblical teaching and can grow in Christ and truth rather than in their own thinking or traditions which helps the church grow and develop.

Clergy wives should be supported by an allowance since they offer many unpaid services to the church. This study found out that the wives of the clergy spend a lot on the activities of the church, for example providing tea and food to the visitors who come to see the church minister. 21 out of the 38 respondents proposed that clergy wives be given some monthly allowance from which such expenses can be covered. However, some respondents opposed it saying that the problem is bigger than this, to them, what is important is to improve the general welfare and the clergy stipend that the rest will be automatic. West Buganda should also equip and skill clergy wives so that they can be in position to establish income generating activities and hence improve the welfare of clergy families.

A parish priest can have a day off in order to reduce on his work and hence have time to concentrate on some other things that can bring in more income for example writing motivational books. The priests in Kako Deanery are overwhelmed by parish work because 5 out of 6 parishes have one priest yet the parishes are big in terms of geographical area.

Basic stipend/salary for the clergy, this study found out that there is a need for a basic pay for all the church ministers in Kako Deanery. 35 out of 38 respondents which is over 92% believe that when such a system is adopted clergy welfare will improve a bit because at least everyone will be assured of a starting point, which is lacking today where clergy's stipend depends on what has been collected on Sundays. For months where collections are low, then the clergy men and women get almost nothing. One clergy respondent said,

*“We need to have a collective basket and get to earn our pay from the diocesan treasury may be this will make a difference since we shall be assured of something every end of month”*

Every parish should have a business department run by technical people for example buying shares in companies like commercial banks and telecommunication companies. Other businesses include construction of schools, commercial buildings in towns and trading centers. These businesses should be given autonomy for example a school, the church should only play a supervisory role without interfering so much with the issues of the school. When this is done, a parish will be in position to raise some revenue to supplement on Sunday collection and as the revenue collected increases, then clergy stipend is also expected to be enhanced hence improving the livelihood of the clergy in Kako Deanery. One respondent said,

*“Many parishes especially in Ankole Diocese are doing well and their clergy are motivated better since they established such projects and they do not rely much on Sunday collections, they own buildings in Mbarara City and its suburbs. Our parishes in Kako Deanery need to benchmark from Ankole and see how things are done, they can also do the same; put up buildings or simple rental houses in Masaka City and its suburbs like Nyendo, Kasaana and others, those with big pieces of land can venture into coffee growing since it is a projects that the diocese is trying to promote to ensure sustainable development in the diocese.”*

From the findings of this study, it is crystal clear that a parish that supplements Sunday collections with other income generating projects perform better in terms of clergy motivation and welfare compared to one that purely relies on Sunday collection.

The clergy should be encouraged to have small-sized families. They should first of all try not to produce many children but also they need to regulate the number of adopted children in their homes. Whereas it is a Christian virtue to live by faith, it is very important for a person to plan for the future of his or her family regarding the size of the family in relation to the ability of the family head to fend for it.

Making it a prerequisite for all sub parishes to first establish a sustainable income generating project before they apply for parish status. A parish has more financial demands compared to a daughter church. Therefore there is need to come up with better ways sustaining a parish before granting it a parish status. One respondent, a Lay reader had this to say,

*“We should be careful when asking to be given parish status, it requires a strong financial muscle to sustain a parish priest and all the requirements of a parish. It needs thorough preparation in terms of projects but not to rely on Sunday collection only.”*

This study found out that one of the ways of improving clergy welfare bringing people back in church. This is true because the size of the congregation greatly determines the revenue of the church which ultimately has an impact on clergy’s stipend and welfare as well. Respondents emphasized that there has been a decline in the size of the congregation in Kako deanery.

Relatedly, Amanyire (2020) noted that pastoral visits have a very big impact in mission and evangelism and indeed they help to bring people back in church and even fish more new people.

Protecting church land, ownership of church land should be well streamlined, for the daughter churches without land titles, they need to be assisted by the office of Estates manager at the diocese to process the titles and when they are gotten, they should be kept at the diocese by the Estates office to avoid land grabbing. This study found out that, thirteen daughter churches had lost a lot of land to tenants. One of the Lay readers said,

*“This land was eighteen (18) acres but one of the members of the church executive in early 2000s grabbed 16 acres and the church is remaining with only two acres. People tried to regain it before I came here but am told they lacked proper documentation. Therefore, for all church land in Kako deanery to be safe, it is important that proper documents are got lest we lose even the little that is remaining.”*

Sensitizing the clergy to work hard, save and invest, this can be done through organizing motivational talks. One of the respondents when asked how the problem of poor clergy welfare in Kako deanery can be solved had this to say,

*“Organizing different workshops for clergy on the need for hard work, sensitizing all of them on the advantages of saving and how to do investment for their benefit.”*

This study found out that West Buganda Diocese launched a medical insurance at the beginning of the year 2023. Some respondents believe that when this insurance scheme is implemented then clergy welfare will improve. One of the respondents had this to say,

*“The medical insurance which was launched early this year 2023 when implemented properly would help us as clergy to improve our welfare and hence stop surviving on very cheap and unreliable medical care.”*

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This section presents the summary, conclusion and recommendations of the study, “The Challenge of Clergy Welfare among Anglican priests in reference to Kako Deanery West Buganda Diocese.”

#### 5.1 Summary

The study sought to investigate the Challenge of Clergy Welfare among Anglican priests in reference to Kako Deanery West Buganda Diocese. The study addressed the following specific objectives: to analyze the general clergy welfare in Kako Deanery, West Buganda Diocese, to investigate the causes of poor clergy welfare in Kako Deanery, West Buganda Diocese and to establish how the problem of poor clergy welfare in Kako Deanery, West Buganda Diocese can be reduced.

The study used a qualitative case study design and qualitative method of data analysis. The study was an exploratory case study, on the basis that it sought to define how and or why an experience (miserable retired clergy) took place. This allowed the researcher to explain the phenomena as it exists on ground. 38 respondents were used in the study from the six parishes that make up Kako Deanery in West Buganda diocese. The questionnaire was the main tool for data collection supplemented with interviews, observation and secondary records.

Clergy welfare was studied in terms of the condition of accommodation, remuneration of the clergy, receiving of professional support services, financial support for clergy wives, provision of medical care, transport facilitation, feeding, and child subsidy for school fees and amount of workload. The state of accommodation was found to be moderate and improving, however, there were indicators of poor clergy welfare cited across Kako Deanery such as inadequate remuneration, inadequate transport facilitation, non-existing medical care, child subsidy for school fees and financial support for clergy wives coupled with much workload.

Regarding causes of poor clergy welfare in Kako Deanery, this study found out that they include but not limited to the following; general poor economic conditions in Uganda, decreasing size of the congregation, inadequate commitment by the Christians, land grabbing according to some respondents has also contributed to poor clergy welfare in Kako Deanery, big families which strain them to fend for, most of the clergy wives in Kako Deanery are fulltime housewives and they do not contribute much to family revenue. Other causes of poor clergy welfare in Kako Deanery discovered by this study include, very little and inconsistent stipend, lack of income generating projects by the churches among others.

The third objective of the study revealed that, 33 out 38 respondents which translates into 87% proposed that the Clergy need to do tent making by engaging in other income generating activities. Many respondents proposed that it is crucial for the clergy to be trained, It was also suggested that a priest be given a day off. This study also found out that, 35 out 38 respondents which is over 92% believe that there is a need for a basic pay for all the church ministers in Kako Deanery if their welfare is to improve. Many respondents believe that, when church land is protected from grabbers and then it is used to establish income generating projects by the clergy, then somehow their welfare can be sustained steadily.

## **5.2 Conclusion**

The findings of the study on the general clergy welfare in Kako Deanery in terms of accommodation, transport facilitation, child subsidy on school fees, feeding clergy remuneration, medical care and financial support to clergy wives reveal that, generally the clergy welfare in Kako Deanery is wanting. It was found out that many clergy men and women find it hard to sustain their families, to the extent that even taking their children to schools that provide quality education is a tug of war. From the responses of the clergy themselves, it was found out that the means of transport used by the clergy in Kako Deanery also demotivate them especially when they compare themselves with their counterparts of other faiths for example the catholic priests of Masaka Diocese.

The findings on the causes of poor clergy welfare in Kako Deanery showed that the major cause is poor remuneration of the clergy (low stipend) which is brought about by; decreasing size of the congregation, lack of income generating projects by the churches to supplement church collections, grabbing of church land by people which leaves the churches with limited or no land to establish income generating projects. It was also discovered that the general poor economic conditions in the country greatly contribute to poor clergy welfare in Kako deanery since the parishioners are also struggling financially, they therefore do not offer as expected. It is also true that the commitment of the Christians in the deanery has been reducing and therefore many have abandoned the good practice of taking care of their priests for example by giving them food items. This implies that the poor clergy welfare in Kako deanery is brought about by factors which are both beyond the clergy's own making but also some factors are brought about by the clergy themselves.

### **5.3 Recommendations**

Based on the findings of the study, the summary and conclusion, the following recommendations are made.

Kako deanery should always plan for some leave for the clergy and it should be compulsory as it is worth to note that where clergy do not take adequate time off, there is clergy burnout. This study therefore recommends that if possible more human resource is recruited and hence allow the clergy time to take some leave to rest and refresh the mind.

This study recommends that a basic pay at diocesan level be established, however little this amount may be but at least every clergy will be expecting something at the end of the month.

This may help improve on their welfare because according to the current trend, some ministers end the month with no coin received since many daughter churches struggle a lot to raise Sunday collections from which their stipend is deducted accordingly.

This study recommends that a business arm be established in Kako deanery to assist and advise individual parishes on how to start up business projects from which they can raise some money and stop relying purely on Sunday collections. Such businesses include; buying shares in companies like Equity bank, establishing gardens which can host parties, building nursery and primary schools just to mention but a few. Such projects if well managed should be able to generate some incomes which the parish can use to finance its expenditures including the clergy's allowances.

It was found out that, the clergy spend a lot of money on medical care which money they do not even have. It is therefore very crucial that a medical insurance is established such that resources are pooled together to help treat the clergy and their families. This will help them access quality

and reliable medical services at an affordable cost. This may help them increase their savings, invest it and ultimately increase family revenue in the long run hence better and sustainable living standards.

This study found out that there has been a decline in the size of the congregation in Kako deanery. The study therefore recommends that a deliberate method be designed to attract people back in church of Uganda at deanery level, this may include organizing crusades and visiting the known Christians that left the church door to door. This is true because the size of the congregation greatly determines the revenue of the church which ultimately has an impact on clergy's stipend and welfare as well.

This study recommends that Kako deanery adopts a policy of encouraging professionals to join ministry for example teachers, this makes them tent makers just like St. Paul in Acts 18:3 earned his living by making tents, even Jesus Christ our Lord worked with His father Joseph in their carpentry workshop yet the duo did the ministry of preaching the word perfectly well. It is important for the clergy to stop looking at Sunday collection alone for a living but rather have "side hustle" without suffocating the ministry.

#### **5.4 Recommended areas for further research**

This study recommends that further research be made on impact of clergy welfare on clergy enrollment in West Buganda Diocese. Secondly, there is need to study causes and cures of clergy burnout within the Anglican Church of Uganda in West Buganda Diocese. Thirdly, studies be made on clergy welfare in the whole diocese of West Buganda. Fourthly, there is need to study clergy welfare among catholic priests in Masaka catholic diocese as a way of benchmarking.

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**APPENDICES**

**Appendix I: Questionnaire**

**Dear respondent,**

I am, **Katamba John Anthony**, a student of Uganda Christian University pursuing a course that will lead to the award of the degree of Master of Divinity. This questionnaire is part of the research which is a requirement for the award of the above mentioned course. I kindly request you to provide me with information on **“The Challenge of Clergy Welfare among Anglican priests in reference to Kako Deanery West Buganda Diocese.”** Any assistance rendered in answering this questionnaire will be highly appreciated and information shall be kept confidential and for academic purposes only.

**SECTION A: Respondent’s Bio-Data.**

1. Gender A. Male B. Female

2. Position at the parish.....

3. For how long have you served in this position in Kako Deanery?

<b>Period</b>	Less than 2 years	2-4 years	More than 4 years
<b>Please Tick</b>			

**4. Age of respondents**

- a) 18-35..... b) 36-45..... c) 46-55..... d) 56+.....

**SECTION B:**

**The General clergy welfare in Kako Deanery, West Buganda Diocese.**

5. Describe the nature of accommodation given to you at the parish where you serve, in terms of space, electricity, water and the general condition of housing.

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

6. How are you remunerated (stipend given to you at the end of the months by your parish)?

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

7. Do you receive professional support services for example counselling by your peers or seniors?

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

8. Is there any support for clergy wives at your parish? Say in form of an allowance?

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

9. Does the parish have a clear policy on the medical care of the church ministers and their families?

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

10. Does the parish have any form of transport means for the ministers?

..... If Yes, what kind of means (Bicycle, Motorcycle, Car)?

.....

If No, How is the ministers' transport managed at the parish?

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

If the parish has a motorcycle or a car, how much fuel in monetary terms is set aside per week to cater for the minister's transport?

.....  
.....

11. Is there any food allowance set aside for the ministers? ..... If yes, how much per week? .....

Do you get any food items from the parishioners?  
.....

If you do not get weekly food allowance and parishioners do not give you food items, kindly elaborate on how you manage feeding your family?  
.....  
.....  
.....  
.....

12. Does the parish have any arrangement for the education of the children of ministers, some school fees allowance?.....If Yes, please explain how it is done .....

.....

.....

13. How many ministers are you at the parish (both clergy and Lay readers)?  
.....

Do you have any free time to rest and enjoy leisure? Aren't you overwhelmed by parish work? Please explain  
.....  
.....

**SECTION C: Causes of poor Clergy Welfare in Kako Deanery, West Buganda**

**Diocese.** 14. On average, what is your parish’s total revenue collection per week?

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

15. Does your parish have any income generating project to supplement on the Sunday collections? ..... If Yes, please explain

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

16. How many people are under your care? (What is the size of your family?)

..... Of these, how many are still in school?

.....17. What is your spouse’s occupation? .....

18. Do you have any other source of income?..... If yes, please explain

.....  
.....

19. “Looking at his disciples, he said: 'Blessed are you who are poor, for yours is the kingdom of God” (Luke 6:20), Kindly give your personal interpretation of this scripture in relation to owning property as a church minister

.....  
.....

20. Many Anglican Churches in the Province of the Church of Uganda are facing a challenge of declining congregations. How is the situation like at your parish?

.....  
.....

21. Please give any other causes of poor clergy welfare at your parish .

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

**SECTION D: How the problem of poor clergy welfare in Kako Deanery, West Buganda Diocese can be solved.**

22. In your opinion as a Church minister, what do you think can be done to improve the welfare of the clergy in Kako Deanery? (Explain about five)

- a.....
- b.....
- c.....

**Thank you for your time and cooperation, your information shall be kept with ultimate confidentiality.**

## Appendix II: Interview Guide

### Interview guide for Clergy and Lay readers in Kako Deanery

1. What position do you hold at this parish?
2. For how long have you held this position in Kako Deanery?
3. How is your accommodation like? Does the parish have houses for ministers or you stay in rented houses? Please describe the state of those houses
4. Is your spouse given any allowance by the parish?
5. Do you receive any professional support services like counselling by your peers or seniors?

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6. Are you entitled to medical care provided by either the parish or the diocese, you and your family?
7. How is your monetary motivation (stipend) like?
8. Which means of transport are available for you at parish? Do you receive any transport allowance?
9. How often do you receive food allowance by the parish?
10. Given the number of ministers at your parish, aren't you overwhelmed by the workload, do you spare some time for leisure?
11. How big is your congregation?
12. What is the average weekly total collection by your church?
13. Does the parish own any income generating project to supplement the Sunday collections?
14. How many dependants are under your care? Do you stay with them at the parish? 15. Do you have any other source of income apart from what you get from Church? 16. What strategies can be adopted to improve clergy welfare in Kako Deanery? **Thank you for your time and cooperation, your information shall be kept with ultimate confidentiality.**



10<sup>th</sup> January 2023

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam

**INTRODUCTION LETTER FOR DATA COLLECTION**

This letter serves to introduce to you KATIAMBA SONT MUKHATI a student of Bishop Tucker School of Divinity pursuing a

- ✓ Master of Divinity
- Master of Arts in Theology
- Master of Arts in Theology and Development
- Master of Arts in Theology and Health care Management
- Bachelor of Divinity.

The Candidate is carrying out a research as a partial requirement for the award of the degree mentioned above. So kindly avail required information to the bearer of this letter.

Counting on your cooperation and thank you in advance.

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana  
Research coordinator, Bishop Tucker School of Divinity and Theology.  
[emukeshimana@ucu.ac.ug](mailto:emukeshimana@ucu.ac.ug), 0772505474

