

**THE ROLE OF RELIGION ON THE STABILITY AND DEVELOPMENT OF
UGANDA: A CASE STUDY OF LUTHERAN WORLD
FEDERATION**

BY

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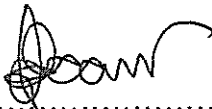
**A DISSERTATION PRESENTED TO THE COLLEGE OF OPEN AND
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AWARD OF BACHELOR OF CONFLICT RESOLUTION
AND PEACE BUILDING OF KAMPALA
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DECLARATION

I, **CHERR RICCI DECANO** declare that this dissertation is my original work and has never been presented to any other university for award of any academic certificate or anything similar to such. I solemnly bear and stand to correct any inconsistency.

Signature



.....

CHERR RICCI DECANO

DATE:

..... 20th September 2011.

APPROVAL

This dissertation is resulting from the researcher's effort in the area of the role of religion in the stability and development of Uganda and was conducted under my supervision. It is now ready for submission to the academic board for the award of a Bachelor of conflict resolution and peace building of Kampala International University with my approval.

Signed



.....
Mr. RWABUHIHI EMMANUEL FESTUS

Supervisor

Date.....

20.09.2011

DEDICATION

This work is affectionately dedicated to my parents for their support patience and understanding during this period of study, not forgetting all those who constantly wished me success.

EDMERALDO M. DECANO the best Father in the world. He raised me well and made me strong as I am today, gave me all I needed in life both material things and most of all His unconditional Love for me and for my family. Thank you Dad for your support I promise you I will aim higher and give you all the best that a daughter can ever give his Father.

MYRLA DECANO, the best, sweetest, caring, understanding, smart and great mother I have ever known. Thank you Mom for all the support and love that you gave me during the Bachelor years of my study.

SIBLINGS:

REMDEMIER DECANO CUETO

JEAN BEVERLY DECANO

OZZY JEFF PATRICK DECANO

LINSEY MAE DECANO.

A VERY WARM THANK YOU TO ALL MY FAMILY MEMBERS

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LIST OF ACRONYMS

LWF	Lutheran World Federation
SMEs	Small and Medium-sized Enterprises
NGO	Non Governmental Organization
USAID	United States Agency for International Development

Equation Methods

V=Validity, RQ=Relevant Question, and TQ= Total number of Questions

Appendix D:

“N” is population size

“S” is sample size

ABSTRACT

The resilience of religion in developing countries is now plain to see. In Africa and Uganda in particular, religion shows no sign of disappearing or diminishing in public importance, as development theorists have generally supposed.

The objective of the study was to investigate the role of religion in the stability and development of Uganda. The main research instrument was a questionnaire with the employees of Lutheran World Federation (LWF). The results from the questionnaire were triangulated with secondary data sources.

It is concluded from the findings of the study that Individuals and faith-based organisations from a variety of religious traditions are increasingly active in attempts to end conflicts and to foster post-conflict reconciliation between warring parties in various parts of the world. It was revealed from the findings of the study that religion through its organisations has been the one responsible for providing spiritual and to a great extent social welfare for its followers. It was recommended that the educational policy makers should formulate policies that will ensure that development and stability is achieved through encouraging more religious institutions joining the crusade for poverty alleviation and peace building.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

The chapter provides background information to the study. It outlines the study statement of the problem, purpose of the study, objectives of the study, research questions scope of the study, significance of the study and the conceptual framework.

1.1 Background

A major obstacle to investigating the role of religion in development is a widespread misunderstanding about what religion actually is (Ellis and Ter Haar, 2004: ch. 1). For most people in the world, including in Africa, 'religion' refers to a belief in the existence of an invisible world, distinct but not separate from the visible one, which is home to spiritual beings that are deemed to have effective powers over the material world (Ellis and Ter Haar, 2004: 14). For people who hold this point of view, the invisible world is an integral part of the world, which can not be reduced to its visible or material form only. For them, the material world is linked to the spirit world, through the human spirit that is believed to be inherent in every person; hence, a regular traffic is believed to take place between the human and the spirit worlds. In such a holistic perception of the world, it follows that people's social relations extend into the invisible sphere. In the same way as they try and maintain good relations with their relatives, neighbors and friends for their own benefit, individuals and communities invest in their relations with spiritual entities so as to enhance the quality of their lives. Thus, people all over the world enter into various forms of active communication with a spirit world in such a way as to derive information or other resources from it with a view to furthering their material welfare or interests.

The above definition of religion fits Africa and Uganda in particular, particularly well. Nevertheless, other definitions of religion exist, derived from different contexts. In modern Western societies, including in the European Union, religion is generally conceived rather differently. Religion is often equated exclusively with its institutional

expression, which arises from the history of the Christian churches in Europe. Presumably for this reason, standard works on Africa's modern history generally consider religion if at all – in the form of organized religion, focusing for example on the role of the church in state politics. Moreover, definitions of religion in the West tend to frame religion in terms of the ultimate meaning that it is deemed to provide to human existence. (This is a definition particularly associated with the German-American theologian Paul Tillich, 1959). Definitions couched in such terms do not necessarily require a belief in invisible beings, such as gods, deities or spirits.

It is ironic in this regard that religion can be considered to be the historical point of departure for the modern concept of development. The Indian economist Deepak Lal considers all social science models to be 'actually part of a culture-specific, proselytizing ethic of what remains at heart western Christendom' (Lal, 2001: 3; Lal, 1998). Development, too, may be placed in this category inasmuch as it has incorporated a vision that is specifically Christian in origin, and that still bears the traces of its genealogy. Briefly, Christians traditionally believe in the prospect of a new and perfect world that will come into existence with the return of Christ to Earth. Over several centuries, politics and states in Europe assimilated these originally Christian ideas of perfection (Burleigh, 2005). The cooptation of religious ideals by states and by political movements led in the twentieth century to a variety of political projects that have been helpfully described as 'coercive utopias', secular ideologies that aspire to create a model society (Brzezinski, 1993). With hindsight, we may consider 'development' to have been one of the many coercive utopias of the twentieth century imposed by modern states that have adopted some of the character and techniques of religion

Historically speaking, people in all parts of the world have assimilated and adapted notions of development that were originally conceived in Europe and that were exported largely through colonial rule. Various societies have brought, and still bring, their own ideas to notions of development and progress. These ideas are often articulated in a religious idiom, not least because the notions of development and religion have so much in common. They both contain a vision of an ideal world and of the place of humans

therein. It is not difficult to find examples of the ways in which people's religious understanding of the world may have a bearing on development. The traditional Hindu idea of humankind, for example, emphasizes harmony with the living environment. This easily translates into a view that economic growth should be integral to the well-being of the environment as a whole. Similarly, Muslims believe that the ultimate aim of life is to return humanity to its creator in its original state of purity. In African traditional religions, the pursuit of balance and harmony in relations with the spirit world is paramount. Charismatic Christians (of which there are large numbers in Africa and in developing countries more generally) believe that personal transformation – inner change – is the key to the transformation of society. All of these ideas help to shape people's views of development. They stem from intellectual traditions associated with particular religions that have been formed by local histories.

In Uganda, local histories include recent experiences of colonialism and nationalism and often of authoritarianism and single-party rule as well. These were the historic vehicles for policies of development that, in the case of Uganda, have almost invariably been conceived by their architects in a secular mode. In other words, actual development practices have generally not conformed to ideas that are central to the continent's various religious traditions.

The Lutheran World Federation (LWF) is a global communion of Christian churches in the Lutheran tradition. Founded in 1947 in Lund, Sweden, the LWF now has 140 member churches in 79 countries all over the world representing over 70 million Christians. The LWF acts on behalf of its member churches in areas of common interest such as ecumenical and interfaith relations, theology, humanitarian assistance, international affairs and human rights, communication, and mission and development. It furthers worldwide among the member churches diaconic action, alleviation of human need, promotion of peace and human rights, social and economic justice, care for God's creation and sharing of resources; Development activities undertaken by member churches are supported through the LWF Department for Mission and Development. The LWF Department for World Service as the internationally recognized humanitarian and

development arm of the Lutheran World Federation (LWF) provides humanitarian aid and assists in rehabilitation and development in almost 40 countries. World Service works with marginalized and disadvantaged communities in the areas of greatest vulnerability and endemic need.

The Lutheran World Federation (LWF), Department for World Service, has operated in Uganda since 1979, working against poverty, promoting justice and defending human rights. Encouraging community empowerment and self-reliance, LWF Uganda is committed to building people's capacity and competence to positively change their lives

1.2 Statement of the Problem

Many people have a view that religion is an obstacle to development. In Uganda it is believed that it is due to misguided religious principles that Joseph Kony waged a war against the government of Uganda. One of the reasons why many people regard religion as an obstacle to development is that religious attitudes are commonly thought to be socially conservative, for example, the views of the Catholic church about contraception, Islamic views about the role of women and their access to education, or the centrality of caste to Hinduism.. However, it would be wrong to generalize: some religious traditions, such as Catholic liberation theology, Gandhian Hindu thought about the nature of development, or the Buddhist Sarvodaya Shramadana Movement, are based on a central concern with social justice and have articulated radical alternative visions. The preparation, monitoring and revision of Poverty Reduction Strategies are supposed to be consultative, bringing the voices and views of civil society organisations into government policy making. Faith communities are sometimes said to be particularly strongly placed to represent the views of ordinary people in these consultative and monitoring processes, because of their local presence and strong organisations. The research will, therefore, examine whether faith communities have been involved, and diagnose the opportunities for and constraints on their involvement.

1.3 Purpose of the study

The purpose of the study was to investigate the role of religion in the stability and development of Uganda.

1.4 Objectives of the study

- i) Establish the role of religion in conflict prevention and peace building in Uganda
- ii) Explain the role of religion in promoting good governance in Uganda
- iii) Examine role of religion in education and health of the people in Uganda

1.5 Research Questions

- i) What is the role of religion in conflict prevention and peace building in Uganda?
- ii) What is the role of religion in promoting good governance in Uganda?
- iii) What is the role of religion in education and health of the people in Uganda?

1.6 Scope of the study

1.6.1 Geographical scope

The study was carried out at the Lutheran World Federation (LWF) in the department of world service in Kampala on Ggaba road at Kabalagala.

1.6.2 Time scope

The study was carried out in a period of four months, between May 2011 and September 2011.

1.6.3 Content scope

The study investigated the role of religion in the stability and development of Uganda. The study specifically concentrated on the role of religion in conflict prevention, promoting good governance, and education and health

1.7 Significance of the study

The study will be beneficial in the following ways;

Government: The study will be beneficial to the government in that it will realize the importance of religious organisations as its partners in the development of the country.

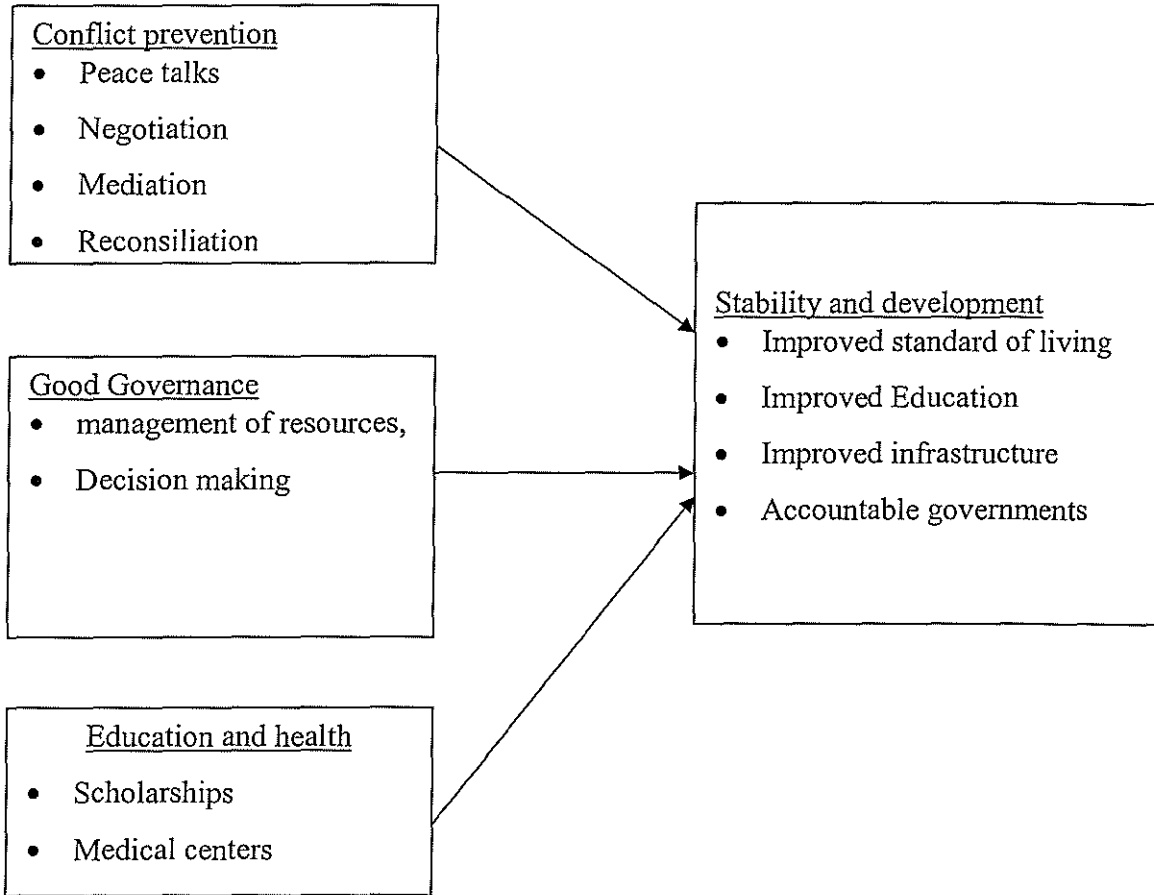
Religious institutions: The study will further help religious institutions to realize the need to help in the fight against underdevelopment by prioritizing some of the resources they have on development activities in the country.

Researcher: The study will also be used by future researchers in the same field to help them advance their knowledge and resource in the role of religion in the development and stability of nations.

LWF: The study will help the Lutheran World Federation (LWF) to get priority areas where help is mostly needed in terms of relief.

1.8 Conceptual Framework

Role of religion



Source: PRIMARY DATA

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews literature as an account of the knowledge and ideas that have been established by accredited scholars and experts in the field of the study. It is guided by the objectives of the study outlined in chapter one.

2.1 Religion, Conflict Resolution and Peace-Building

Individuals and faith-based organisations from a variety of religious traditions are increasingly active in attempts to end conflicts and to foster post-conflict reconciliation between warring parties in various parts of the world (Bouta et al., 2005; Smock, 2006).

This is a phenomenon gaining increased attention, although it is not a new one. Religious individuals, often as representatives of faith-based organisations, have for decades carried out mediation, striving to help resolve conflicts. Examples include: mediation undertaken by the Quakers and financed by the Ford foundation in the Nigerian Civil War, 1967 – 70; the work of the World Council of Churches and the All Africa Conference of Churches in mediating a cessation to the Sudan conflict in 1972; efforts made by John Paul Lederach (Professor of International Peace-building at the University of Notre Dame) in Nicaragua in the 1980s; and the recent work of the Imam of Timbuktu in mediating various West African conflicts (Haynes, 2005).

This suggests that to focus single-mindedly on conflicts within and between religions not only oversimplifies causal interconnections between religion and conflict, in particular by disregarding important alternative variables, but also leads to an underestimation of attempts emerging from various religious traditions to help resolve conflicts and build peace. The point is that, when successful, religion's role in helping to resolve conflicts and build peace is a crucial component in helping to achieve human development more generally.

'Religious peacemakers' are religious individuals or representatives of faith-based organisations that attempt to help resolve inter-group conflicts and build peace (Appleby, 2000, 2006; Gopin, 2000, 2005; Ellis & ter Haar, 2005). They are most likely to be successful when they: (1) have an international or transnational reach; (2) consistently emphasize peace and avoidance of the use of force in resolving conflict; and (3) have good relations between different religions in a conflict situation, as this will be the key to a positive input from them (Appleby, 2006). The world religions share a broadly similar set of theological and spiritual values and views and this potentially underpins their ability to provide positive contributions to conflict resolution and peace-building. Practical effects in this regard have increased in recent years, with growing numbers and types of religious peacemakers working to try to build peaceful coexistence in multi-faith societies, while advocating reconciliation and fairness in a world that often seems characterized by social and political strife and economic disparity (Bartoli, 2005).

Religious peacemakers' conflict resolution salience is said to be increasing and in some cases becoming more effective, as before demonstrated in the following areas:

- . Faith-based organisations are increasingly active and increasingly effective in attempts at peace-building.
- . Faith-based organisations have a special role to play in zones of religious conflict, but their peace-building programmes do not need to be confined to addressing religious conflict only.
- . Although in some cases peace-building projects of faith-based organisations resemble very closely peace-building by secular non-governmental organisations, the various religious orientations of these faith-based organisations typically shape the peace-building they undertake.
- . These organisations' peace-building agendas are diverse, ranging from high-level mediation to training and peace-building-through-development at the grassroots.
- . Peace can be often promoted most efficiently by introducing peace-building components into more traditional relief and development activities (Smock, 2001; also see Smock, 2006).

Overall, in recent years faith-based organisations of various kinds have engaged in peacemaking activities. Since many recent and contemporary conflicts are located in the developing world it is unsurprising that such peace-making efforts are commonly found in these regions. These faith-based peace-building initiatives have been credited with contributing positively to peace-building in four main ways. Specifically, they have been identified as providing: (1) 'emotional and spiritual support to war-affected communities'; (2) effective mobilization for 'their communities and others for peace'; (3) mediation 'between conflicting parties'; and (4) a conduit in pursuit of 'reconciliation, dialogue, and disarmament, demobilization and reintegration' (Bouta et al., 2005). Characteristically, these activities tend to be rather narrowly focused on specific conflicts, inevitably constraining prospects for wider and more comprehensive impacts. In particular, two problems that limit the impact of these efforts have been noted: (1) 'there is often a failure of religious leaders to understand and/or enact their potential peace-building roles within the local community'; and (2) many religious leaders lack the ability to 'exploit their strategic capacity as transnational actors' (Appleby, 2006). Unsurprisingly, as demonstrated by the three case studies below, impacts tend to be limited and effects mixed.

Religious peacemakers seek to help rebuild good community relations and encourage development of peaceful and constructive relations between previously warring communities. In this section, we examine examples of religious peacemakers in action in three developing countries: Mozambique, Nigeria and Cambodia. First, we look at the work of the Catholic lay organization Sant'Egidio in Mozambique, instrumental in bringing that country's civil war to an end in 1992. Second, we examine the individual efforts of two religious individuals – one Muslim, one Christian – in Nigeria. Finally, we switch focus to Cambodia, highlighting a Buddhist leader, Maha Ghosananda, whose efforts to help resolve the country's deep-seated societal conflict and build peace has been notable.

Overall, these examples indicate that religious peacemakers can make a difference: left to their own devices, it is very likely that conflicting groups would have failed to reach

a modus vivendi and perhaps lapse back into conflict – with potentially destabilising effects on regional and international stability and peace. As Mozambique’s president Joaquim Chissano reminds us: ‘Conflicts, particularly violent conflicts between and within states in other parts of Africa, and in the world in general, are also a danger to our peace and tranquility. Helping other peoples keep and maintain peace is also a way of defending our own peace’ (Harsch, 2003).

Increased interest and activity in faith-based peacemaking is connected to the increasing role of non-governmental organisations, civil society actors and religious groups that have recently and collectively increased their peace-making efforts. For example, a peace deal in North Uganda between the Lords Resistance Army and Government of Uganda in 2006 was mediated over the preceding years by a Christian non-governmental organisation, Pax Christi (Simonse, 1998). More generally, large-scale violence in many African countries is often associated with social conflicts, with religion and/or ethnicity characteristics. Numerous regional countries – including, Liberia, Sierra Leone, the Democratic Republic of Congo, Côte d’Ivoire, Liberia, Nigeria, Sierra Leone, Burundi, Rwanda, Angola, Sudan and Mozambique – have been beset by serious political violence, with a proliferation of armed conflicts and numerous deaths of local people, most of whom were civilian non-combatants. In addition, as Harsch (2003) notes, millions more ‘succumbed to war-related epidemics and starvation’. In all such cases, conflicts were informed by a variety of issues, including religious and/or ethnicity factors.

Many conflict resolution and peace-building missions are established to monitor peace agreements between established armies holding separate territories. But they often discover success hard to find, not least because they are not necessarily well suited to deal with such conflicts. In particular, many recent conflicts in Africa have been civil wars or insurgencies, with multiple armed factions and with grievances often fuelled by poverty, inequality and other development issues. Moreover, even when peace accords are successfully negotiated, it is not always the case that all political and military leaders are able or willing fully to control their followers. In some countries,

such as Sierra Leone and Liberia, local fighters, who profited from the chaos of war, saw more advantage for a time in continuing to fight than in laying down their arms (Harsch, 2003).

Do faith-based organisations have more success than non-religious entities in helping to resolve conflicts and put peace back on the agenda? While the evidence is mixed in this regard (Appleby, 2006), it is the case that in some African conflicts faith-based organisations have met with success. Perhaps the most illustrative case of this type of peacemaking was the mediation by the Catholic organization Sant'Egidio, credited with playing a key role in ending the civil war in Mozambique in 1992.

2.2 Role of religion in promoting good governance

Governance is seen as involvement of a wide range of institutions and actors in production of policy outcomes, including non-governmental organisations, private companies, pressure groups and social movements apart from the traditional and formal state institutions (Johnston *et al*, 2000).

Traditional focus of research in participatory governance seems to revolve around inclusion and interaction of prominent stakeholders such as private sector, industry, NGOs, and Voluntary and Non-Profit Organizations. Religious institutions, though an important part of society have received little attention, if any, in such discussions. Religious institutions are organisations of religion that are responsible for the spiritual welfare of persons belonging to that system (Shah, 1982). The apparent exclusion of such an important stakeholder in participatory governance may be attributed to the secular nature of decision making in public realm and the religious activities of religious institutions limited to a particular group or community. Recent discussions have attempted to explore interactions of religion and its institutions in contemporary civil society issues (Herbert, 2003), but from a political perspective and their power as an agent of positive change remains under explored.

Historically, religion through its organisations has been the one responsible for providing spiritual and to a great extent social welfare for its followers. Though advent of democratic governance has undermined the role of religion and many of such activities have been taken over by secular welfare system, in developing countries, the religious charities carry out substantial support functions that are beyond the capacity of the state (Mitchell & Tanner, 2002). Some religious institutions in India like the *Tirumala Tirupati Devasthanamsi* (refer Shinde, 2002), *Shree Kshetra Dharamsthala* (Rao, 1994), *Sathya Saibaba Trust* (<http://www.srisathyasai.org.in>, 2003) and many others have demonstrated the importance of religious institutions in the socio-economic development of people through their secular activities ranging from agriculture, health, education and social welfare viz. orphanages, homes for old aged and destitute.

This study looks at a particular dimension of governance: management of resources, decision making and actions by stakeholders based on their ideological and functional roles. The importance of non-state organisations and recognition of governance being broader than government (Johnston *et al.*, 2000) is significant in the environmental context where roles of such stakeholders are much more visible, clearer and interdependent. Within such a premise and emphasis on new form of participations for formulation of sound environmental policies (Fernandes, 1999), this study attempts to explore the potential of religious institution as resourceful stakeholder in environmental management.

Consideration of religion and its institutions in environmental sustainability is based ideologically on the moral, ethical and ecological values embedded in religion regarding environment that put nature above economic gains and oppose excessive consumption. Strengths of religious institutions include moral authority; capacity to shape worldviews; a large base of adherents; significant material resources; and community building capacity (Gardner, 2002). Religious institutions are usually prominent in places of religious importance that wield a strong image to their followers as 'sacred' places of worship and are visited by millions of people as pilgrims on pilgrimage (subscribed as a major religious activity in many religions) with religious motives.

2.3 Role of religion education

Mercer and Roebben (2007) explore various studies which depict and examine religious education provision across Europe. In Ziebertz and Kay (2006), Mercer and Roebben (2007) find that, the concept, much applauded by education professionals of inter-religious learning (or perhaps multifaith learning in the Anglo-Saxon world) is seen to lead to a 'non-committed multi-religious learning perspective' among young people (Mercer and Roebben 2007). Young people consider that RE should take an objective view on world religions, and, ranging from most to least important, should also 'help in solving societal problems, help in the personal search for meaning and introduction to a particular faith or church' (Mercer and Roebben, 2007).

It is notable that the European perspective comes from a situation where 'religious education in state-supported schools is normative' (Mercer and Roebben, 2007). This is in comparison to the situation in the US, or the wider north-American setting, as described, for example, by Smith and Lundquist Denton (2005).

Jackson, Miedema, Weisse, and Willaime (2007) report on the findings of the REDCo-project (Religion in Education. A contribution to dialogue or a factor of conflict in transforming societies of European countries, an FP6-Programme), comparing the conceptual, historical and legislative aspects of the role of religion in schools in nine European countries. These authors offer a variety of perspectives on this issue, from different national points of view. For example, Willaime (2007) describes how in France the traditional concept of abstinence from every religion at school (*laïcité*) is being strengthened by the idea that 'this neutrality could be helpful as a regulating principle for the pluralism of non-religious and religious convictions at school' (Mercer and Roebben, 2007). In contrast, in Spain, a predominantly Catholic country, Dietz (2007) describes the movement of religious education out of religiously-affiliated schools, as part of the modern reconsideration of traditional church-state relations. Furthermore, Kozyrev and Fedorov (2007) describe how in the Russian Federation, 'the issues of RE have strong political connotations and divide society'. Thus, while the role of RE in schools in Russia is increasing, it also has increasing potential to become either a factor in conflict or a

positive contribution to dialogue. Nevertheless, there appears to be increasing conviction, even among opponents, that there is a role for RE in schools, fuelled not least by ‘the present insufficient level of religious literacy, tolerance and skills for intercultural communication’.

Valk (2007), describes how in the secularised context of Estonia, while there is considerable high-level agreement about the importance of RE, it is still taught in only a few schools. This agreement about the importance of RE is compounded by the observation that in society generally there is little religious literacy to facilitate engagement in the contemporary and multi-religious world, due to the residue of the ‘totalitarian Soviet system and atheistic ideology’. RE at present is an optional, marginal subject in Estonian schools, and one of the challenges obstructing its further adoption is ‘the insufficiency of legal documents and the possibility of interpreting them in different ways’.

Jackson and O’Grady (2007) describe how ‘the approach to religious education in state community schools in England and Wales is open and liberal, intending neither to promote or to erode faith’ and is potentially becoming an arena for discussion between pupils from different faith and cultural groups. They emphasize the importance of this religious education in promoting a forum for ‘reasoned and informed discussion’ to counteract some of the sensationalist tabloid media representation of Muslim groups and in playing an informed role in the government-initiated debate around multiculturalism and Islam.

A further interpretation is provided by Cunnane (2005), who argues that religious education is emerging as one of the most important issues facing today’s world. As cited by Beza (2008), Cunnane states that ‘the religious education learned in school frequently clashes with the lived experience of the young person outside of the school setting’. One of Cunnane’s main themes is that religious education should not be limited to one setting. Indeed, it is clear from the content of the book that religious education in its widest understanding is not actually limited to one setting.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter deals with research design, study population, sample size and procedure, research instruments, data analysis, validity and reliability of instruments and limitations of the study. The study shall take a quantitative approach in that it will be based on variables measured with numbers and analyzed using statistical procedure.

3.1 Research design

This study used a descriptive cross sectional survey. The research drew from both the qualitative and quantitative analysis approaches in order to get a bigger picture both in number and data. The research design was a descriptive cross sectional survey as it helped in getting a bigger picture in both numerical data.

3.2 Study population

The study population of 85 people (employees) of The Lutheran World Federation (LWF), Department for World Service at the headquarters in Kampala was used. The study targeted both volunteers and administrative staffs of the organization as the support staff and those in the accounts section were not part of this study since they are not so familiar with what the organization is up to in the field.

3.3 Sample and Sampling procedure

From the total population of 85 staff/employees of LWF, sample size was 70 respondents. The sample was determined using a formula suggested by Krejcie and Morgan (1970). (See appendix D).

The sampling procedure was purposive sampling which was used to obtain the sample employees. Simple random sampling was used to select respondents from those employees to avoid biased information. This ensured that all top employees and lower level employees are represented. The questionnaires were distributed to the Lutheran

World Federation (LWF), Department for World Service employees because they are the ones who can give in-depth information concerning the topic of study.

3.4 Research instruments

Questionnaires

The questionnaires will be preferred for this study because it enables the researcher reach a larger number of respondents within a short time, thus will make it easier to collect relevant information. The questionnaires will be developed basing on the objectives of the study and the personal profile of the respondents. The researcher will explain and clarify to the respondents in areas they don't understand well. The questions will be both closed and open ended.

Observation Guide

The researcher also employed the formal observation technique to collect data. In fact Sechrest (1966) as cited by Musazi (2006) suggest that "social behaviors and attitudes for examination are best studied in the environments in which they are likely to occur rather than relying on individuals to give self reports about their own behaviour and attitudes." The observation was used to know how things were happening in the Lutheran World Federation (LWF), Department for World Service through their activities.

3.5 Validity and reliability of instrument

The researcher consulted statistical specialists who ensured the relevance and suitability of the content in the questionnaire would provide coverage of the objectives of the study. The validity of the questions was checked by the responses acquired and the content validity index. The validity of the questionnaire was ensured by employing the formula suggested by Handy (2007)

$$V = \frac{RQ}{TQ} \quad V = \frac{15}{20} = 0.75$$

Where V=Validity, RQ=Relevant Question, and TQ= Total number of Questions

The number of relevant questions divided by the total number of questions was 0.75 which is above 0.5 hence valid.

To establish the reliability of the questionnaire, the researcher used the methods of expert judgment and pre-test in order to test and improve the reliability of the questionnaire.

3.6 Data gathering procedures

A letter of introduction from the institute of open and distance learning was obtained to facilitate in the data collection exercise. The letter was handed to the organizational heads before Questionnaires are distributed to respondents who were part of this study. The data collected was sorted and categorized after which it was analyzed. The conclusions and recommendations were made.

3.7 Data analysis

During data analysis, quantitative and qualitative methods of research were used to analyze the data. The data mainly was analyzed using descriptive statistics such as frequency tables, percentages, bar charts and histograms. This enabled the researcher to meaningfully describe distribution of scores or measures on the influence of job satisfaction on the performance of employees. Data will be presented in word as well as frequency tables.

Also data from each questionnaire was categorized and edited for accuracy and completeness of information. The information obtained was further triangulated with information from secondary sources for meaningful interpretation and discussion.

3.8 Ethical Consideration

After pre-testing of the questionnaire the researcher sought permission from the relevant authorities to conduct the study. The researcher justified herself when approaching the organizational heads in order for them to believe that the study is to be carried out was purely for academic purposes.

Also the researcher promised the respondents that their identity was not disclosed as there are no writing of names on the questionnaires and that everything was confidential. The researcher gave the respondents the true facts about the research in order to make informed decisions about participating or not.

3.9 Limitations of the Study

The study encountered the following problems:-

The bureaucracy within some organizations since the study at certain point requires the review of organizational documents. To minimize this problem, the researchers sought permission from the authority of the organizations and also explain to the relevant officers the purpose of the research.

Since top management staff, with busy schedules were part of the respondents, the researcher did not get much time from them as anticipated. This challenge was solved by seeking appointments with them at their convenient places and time

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND DISCUSSION OF THE FINDINGS

4.0 Introduction

This chapter is a presentation, interpretation and discussion of the field results. The objectives of the study were to establish the role of religion in conflict prevention and peace building, to establish the role of religion in promoting good governance and to investigate the role of religion in education and health of the people in Uganda. The results are presented in tables and in form of frequency counts and percentages.

4.1 Demographic Characteristics of Respondents

4.1 profile of the respondents

This includes the sex or gender of the respondents, age of the respondents and the academic level.

Sixty (85) questionnaires were distributed to respondents and 70 were filled and returned this therefore represents 82.3 % of the total number of questionnaires that were distributed.

The study covered 70 randomly selected respondents of whom 42(60%) were male and 28(40%) were female

Table 1: Response on sex of the respondents

Respondents	Frequency (female)	Percentage (%)
Sex		
Male	42	60
Female	28	40
Total	70	100

The age category of the respondents were divided into three groups that are 30 yrs and below were 18 (26%), 31-40 yrs were 31 (44%) and 41yrs and above were 21 representing (30%) of the total number of the respondents.

Table 2: Response on age of the respondents

Age	Frequency (female)	Percentage (%)
30yrs and below	18	26
31-40yrs	31	44
41 and above	21	30
Total	70	100

The numbers of years respondents had spent on their job was divided into three categories that are three years and below, between 4 and five years and above five years. 21 (30%) of the respondents had worked for below three years, 21 [30%] had worked for more than three years but less than six years and 21 (40%) of the respondents had worked for more than five years.

Table 3: Response on years at work of the respondents

Years at work		
1 – 2 Years	21	30
3 - 5 years	21	30
6 – 7 years	14	20
8 – 10 years	14	20
Total	70	100

4.2 The role of religion in conflict prevention and peace building

The first objective of the study was to investigate the role of religion in conflict prevention and peace building. To achieve this, respondents were asked to respond to some statements agreeing with them or disagreeing as the case may be. The results are presented in the table 4 illustrated below;

Table 4: Role of religion in conflict prevention and peace building

Religion and peace building	Frequency	Percentage
Altering behaviour, attitudes and negative stereotypes, and rehumanizing the 'other'	9	12
Contributing to more effective dissemination of ideas such as human rights, justice, development and peace-building:	8	11
Ability to draft committed people from a wide pool because of their wide presence in society and broad community base:	10	14
Mediating between conflicting parties	15	22
Challenging traditional structures such as the perceived role of women in society	9	12
Intra-Faith and Inter-Faith Dialogue	7	10
Healing of trauma and injuries as well as rehumanizing the 'other';	8	11
Reaching out to governments, effecting policy changes, and reaching out to youth;	4	6
Encouraging reconciliation, inter-faith dialogue, disarmament, demilitarization and reintegration;	1	2
Total	70	100

Table 4 explained the role played by religious organisations in conflict prevention and peace building. The major role played by religious organisations in preventing conflict is mediating between conflicting parties (22%), Altering behaviour, attitudes and negative stereotypes, and rehumanizing the 'other' (12%), Challenging traditional structures (12%), Contributing to more effective dissemination of ideas such as human rights, justice, development and peace-building (11%), and Healing of trauma and injuries as well as rehumanizing the 'other' (11%).

Other reasons brought forward as role played by religious organisations in conflict prevention and peace building were; Intra-Faith and Inter-Faith Dialogue (10%), Reaching out to governments, effecting policy changes, and reaching out to youth (6%) and Encouraging reconciliation, inter-faith dialogue, disarmament, demilitarization and reintegration (2%).

The findings of the study are in line with the findings of Harsch (2003) who discovered that religious peacemakers seek to help rebuild good community relations and encourage development of peaceful and constructive relations between previously warring communities. In this section, we examine examples of religious peacemakers in action in three developing countries: Mozambique, Nigeria and Cambodia. First, we look at the work of the Catholic lay organisation Sant'Egidio in Mozambique, instrumental in bringing that country's civil war to an end in 1992. Second, we examine the individual efforts of two religious individuals – one

Muslim, one Christian – in Nigeria. Finally, we switch focus to Cambodia, highlighting a Buddhist leader, Maha Ghosananda, whose efforts to help resolve the country's deep-seated societal conflict and build peace has been notable.

4.3 The role of religion in promoting good governance

The second objective of the study was to investigate the role of religion in promoting good governance. To achieve this, respondents were asked to answer questions in relation to the set objective. The following were their responses;

Table 5: Role of religious organisations in good governance

Religion and good governance	Frequency	Percentage
Religious organizations should be in the forefront in denouncing all forms of corruption	13	18
Religious organizations should provide civic education as foundation to informed choice,	8	11
Religious organizations are essential in	10	14

determining the qualities of good leadership		
Religious organizations should be in the forefront in the fight against political graft (bribery)	8	11
Religious organizations had the responsibility of educating their followers in all political; socio-economic and cultural aspects of development	4	6
Religious organizations ought to denounce all wrong-doings and advocate for protection of all Human Rights as embodied in the country's Constitution	7	10
Religious organizations advocacy work include supporting vulnerable groups, sharing of power, political and religious tolerance	15	22
Religious organizations build economic capacity of their followers geared towards poverty alleviation	4	6
Religious organizations develop a common Election Guide for the General Elections	1	2
Total	70	100

Table 5 investigated the role played by religious organisations in good governance. The major role played by religious organisations in good governance is advocacy work including supporting vulnerable groups, sharing of power, political and religious tolerance (22%), forefront in denouncing all forms of corruption (18%), determining the qualities of good leadership (14%), provide civic education as foundation to informed choice (11%), and in the forefront in the fight against political graft (bribery) (11%).

Other reasons brought forward as role played by religious organisations in good governance were; denouncing all wrong-doings and advocating for protection of all Human Rights as embodied in the country's Constitution (10%), educating their followers in all political; socio-economic and cultural aspects of development (6%) and developing a common Election Guide for the General Elections (2%).

According to information from the project coordinator of Lutheran World Federation (LWF) other roles played by faith based organisations include; *Ability to connect faith-based communities and others worldwide, and convene large meetings among them:* Being part of a global network of like-minded faith-based actors is both advantageous for local actors as well as for international actors. For instance, local Muslim peace-building actors who are part of an international Muslim network can connect to/with this network for support. Being part of such as network gives them also the capacity to mobilize the community, as well as national and international support for the peace process. Through their networking potential, they can also help spread peace work to wider communities, and, as it is the case with Inter-faith Action for Africa, Islamic community of Bosnia Herzegovina, Inter-religious Council of Sierra Leone, for example, they can organize large meetings, conferences, and initiate inter-faith dialogue and reconciliation at a larger scale. For international faith-based actors being part of an international network may provide them quick access to conflicts on the ground. For instance, as the World Conference of Religions for Peace had some Iraqi religious leaders on its board, it managed to quickly enter Iraq after the war was over to prepare for an inter-faith meeting among key religious leaders inside and outside Iraq.

The results are in agreement with the findings of King who contends that a growing lease of literature suggest that there is a strong spiritual reality to people's lives (King, 2000: 103-104). Some may, however, argue that a connection between morality and God is unnecessary to make sense of life. Others contend that religious faiths and spirituality are the foundations of ethical decision making (King, 2000). Despite the philosophical differences of different religions, the central message of every religious doctrine is to create the feeling among people that the existence and happenings of the universe are the

result of the desire of a conscious and creative universal force. Another related realization is that man has got spiritual relationship with this divine force. Owing to this realization, man has been asked to differentiate between right and wrong or good and bad.

According to Waldo (2005) Religion creates among the administrators the feeling that, as the vice-regents of God, the power and responsibility entrusted on them is derived from the Almighty. The use of power and performance of responsibility with utmost honesty and sincerity and for public interest is not only obligatory for organizational interest, but also a religious virtue. Besides institutional obligation, the public administrators will have to account for their deeds to the Almighty Lord on the Day of Judgment. This sort of feeling and awareness among public officials works as a mental check against corruption and maladministration. For this reason, it has been emphasized in academic discourses to include religious teachings in the study of public administration (Anisuzzaman, Ahmed and Jinnah, 2002). Ferrel Heady in his study of comparative public administration has identified some positive benefits of religious education in the civil service training. According to Heady, the Swiss bureaucrats are more conscious about honesty and responsible behaviour because of their Protestant orientation (Heady, 1984). The Chinese bureaucrats are found more courteous in their dealings with the public because of their Confucius teaching. The above findings of Heady support the views of Waldo and Friedrich that besides certain common characteristics, bureaucratic behaviour in a particular culture is influenced by its own environment, belief and values (Waldo, 1965; Friedrich, 1968). To change one is to change the other.

4.4 The role of religion in education

Respondents were asked if Religious Education can help the learner understand how her or his beliefs are different from those of other learners. Their responses are summarized in Table 6;

Table 4.6: The role of religion in education

contribute to creating an integrated community that affirms unity in diversity	13	18
contribute to the advancement of inter-religious toleration and interpersonal respect among adherents of different religious or secular worldviews in a shared civil society	8	11
responsible for cultural formation and transmission	10	14
religions cultivate moral values and ethical commitments that can be recognised as resources for learning and as vital contributions to nation building	8	11
Religious based organisations can help to build a school community of respect and understanding.	4	6
Religious based organisations can help the learner understand how her or his beliefs are different from those of other learners.	7	10
Religious based organisations contribute to creating an integrated community that affirms unity in diversity	15	22
Religious based organisations contribute to the advancement of inter-religious toleration	4	6
promote a spirit of openness in which there no attempt to indoctrinate learners into any particular belief or religion	1	2
Total	70	100

Table 6 investigated the role played by religious organisations in good governance. The major role played by religious organisations in education is that Religious based organisations contribute to creating an integrated community that affirms unity in diversity (22%), contribute to creating an integrated community that affirms unity in diversity (18%), responsible for cultural formation and transmission (14%), religions cultivate moral values and ethical commitments that can be recognised as resources for learning and as vital contributions to nation building (11%), and contribute to the advancement of inter-religious toleration and interpersonal respect among adherents of different religious or secular worldviews in a shared civil society (11%).

Other reasons brought forward as role played by religious organisations in education were; Religious based organisations can help the learner understand how her or his beliefs are different from those of other learners (10%), Religious based organisations can help to build a school community of respect and understanding (6%) and promoting a spirit of openness in which there no attempt to indoctrinate learners into any particular belief or religion (2%).

The study findings also complement those of Cunnane (2005), who argued that religious education is emerging as one of the most important issues facing today's world. As cited by Beza (2008), Cunnane states that 'the religious education learned in school frequently clashes with the lived experience of the young person outside of the school setting'. One of Cunnane's main themes is that religious education should not be limited to one setting. Indeed, it is clear from the content of the book that religious education in its widest understanding is not actually limited to one setting.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATION

5.0 Introduction

In this chapter, the conclusions from the study and the recommendations made are presented. The study used both qualitative and quantitative methods of analysis.

5.1. Findings

5.1.1 Summary of findings on the role of religion in conflict prevention and peace building

The findings of the study discovered that the following was the role of religion in conflict prevention and peace building: Contributing to more effective dissemination of ideas such as human rights, justice; Ability to draft committed people from a wide pool because of their wide presence in society and broad community base; Challenging traditional structures such as the perceived role of women in society; Healing of trauma and injuries as well as rehumanizing the 'other'; Reaching out to governments, effecting policy changes, and reaching out to youth; Encouraging reconciliation, inter-faith dialogue, disarmament, demilitarization and reintegration; among other functions.

5.1.2 Summary of findings on the role of religion in promoting good governance

It was revealed from the findings of the study that religion through its organisations has been the one responsible for providing spiritual and to a great extent social welfare for its followers. The respondents of the study were of the view that religious organisations should be doing the following Religious organizations should provide civic education as foundation to informed choice; Religious organizations should be in the forefront in the fight against political graft (bribery); Religious organizations had the responsibility of educating their followers in all political; socio-economic and cultural aspects of development; Religious organizations ought to denounce all wrong-doings and advocate for protection of all Human Rights as embodied in the country's Constitution; Religious

organizations advocacy work include supporting vulnerable groups, sharing of power, political and religious tolerance; among other roles.

5.1.3 Summary of findings on the role of religion in education

The findings of the study concluded that health and education constitute an area in which the role of religious institutions has already been widely noted by development experts, notably in the field of service delivery. Religion has been appreciated to do the following in relation to education: contribute to creating an integrated community that affirms unity in diversity; contribute to the advancement of inter-religious toleration and interpersonal respect among adherents of different religious or secular worldviews in a shared civil society; religions cultivate moral values and ethical commitments that can be recognised as resources for learning and as vital contributions to nation building; Religious based organisations can help to build a school community of respect and understanding. They can also help the learner understand how her or his beliefs are different from those of other learners

5.2. Conclusion

The purpose of the study was to investigate the role of religion in the stability and development of Uganda. The researcher has argued in this research that religion, widely acknowledged as an emerging force in world affairs, has the potential to play a positive role in the development process, as some policymakers are beginning to perceive. The researcher has briefly described the role that religion could play in regard to three sectors acknowledged to be of importance in development in Uganda. As with civil society more generally, religious networks or institutions do not constitute a 'magic bullet', the missing element that can make policy successful in the absence of an efficient state or other bureaucracy. If religious networks are to make a positive contribution, it can only be in the context of a different strategy on the part of development organisations themselves. This also applies to the European Union, whose Economic Partnership Agreements are based on conventional strategies that take little account of Africans' world-views. The key to using the human resources vested in social networks for purposes of development is the establishment of long-term partnerships between external development agents and

social networks in Africa. Given the importance of religion in Africa and especially in Uganda, this must include religious networks. Any sustained attention to the role of religion in development is bound to change the nature of donor institutions in time.

5.3. Recommendations

It is recommended that the educational policy makers should formulate policies that will ensure that development and stability is achieved through encouraging more religious institutions joining the crusade for poverty alleviation and peace building.

5.4. Suggestions for Further Research

More research should be done on the role of religion in development by emphasizing what each religion in Uganda plays to ensure development and stability.

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APPENDIX A: TIME FRAME

This table below will point out the activity plan of my study:

Proposal Writing	May, 2011
Data Collection and Data Analysis	June, 2011
Report Writing	July, 2011
Submission of Final Report	August, 2011

The dates scheduled in this activity plan may be held earlier or postponed due to the availability of the respondents.

APPENDIX B: BUDGET

S/N	Description	Amount of Dollar	
1	Travel/transportation	50	\$
2	Subsistence	300	\$
3	Stationeries/Materials	50	\$
4	Hiring Personal and Clerical assistant	100	\$
5	Photocopy	100	\$
6	Printing and binding	50	\$
	TOTAL	650	\$

APPENDIX C: TOOLS

QUESTIONNAIRES FOR THE RESPONDENTS

Dear respondent,

You have been chosen to participate in this study by giving your best answer to each question and your information will be kept in full confidentiality by the researcher. The researcher is investigating whether religion can have an influence on the stability and development of Uganda under the topic: “the role of religion in the stability and development of Uganda”.

You are kindly requested to cooperate and answer the following:

SECTION ONE: BACKGROUND INFORMATION

Please tick on your best answer

Age

18-30 31-40 41-50 50 and above

Gender

Male Female

Department.....

Experience

0-2 3-5 6-8 9 and above

Educational level

Certificate College
University Other Specify

Evaluate the following statements using the following;

strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
5	4	3	2	1

Section two: role of religion in conflict prevention and peace building

	Response	1	2	3	4	5
1	Altering behaviour, attitudes and negative stereotypes, and rehumanizing the 'other'	1	2	3	4	5
2	Contributing to more effective dissemination of ideas such as human rights, justice, development and peace-building:	1	2	3	4	5
3	Ability to draft committed people from a wide pool because of their wide presence in society and broad community base:	1	2	3	4	5
4	Mediating between conflicting parties	1	2	3	4	5
5	Challenging traditional structures such as the perceived role of women in society	1	2	3	4	5
6	Intra-Faith and Inter-Faith Dialogue	1	2	3	4	5
7	Healing of trauma and injuries as well as rehumanizing the 'other';	1	2	3	4	5
8	Reaching out to governments, effecting policy changes, and reaching out to youth;	1	2	3	4	5
9	Encouraging reconciliation, inter-faith dialogue, disarmament, demilitarization and reintegration;	1	2	3	4	5
10	Altering behaviour, attitudes and negative stereotypes, and rehumanizing the 'other'	1	2	3	4	5

Section three: role of religion in promoting good governance

	Response	1	2	3	4	5
1	Religious organizations should be in the forefront in denouncing all forms of corruption	1	2	3	4	5
2	Religious organizations should provide civic education as foundation to informed choice,	1	2	3	4	5
3	Religious organizations are essential in determining the qualities of good leadership	1	2	3	4	5
4	Religious organizations should be in the forefront in the fight against political graft (bribery)	1	2	3	4	5
5	Religious organizations had the responsibility of educating their followers in all political; socio-economic and cultural aspects of development	1	2	3	4	5
	Religious organizations ought to denounce all wrong-doings and advocate for protection of all Human Rights as embodied in the country's Constitution	1	2	3	4	5
	Religious organizations advocacy work include supporting vulnerable groups, sharing of power, political and religious tolerance	1	2	3	4	5
	Religious organizations build economic capacity of their followers geared towards poverty alleviation	1	2	3	4	5
	Religious organizations develop a common Election Guide for the General Elections	1	2	3	4	5
	Religious organizations should be in the forefront in denouncing all forms of corruption	1	2	3	4	5

Section four: role of religion in education.

	Response	1	2	3	4	5
1	Religion Education should contribute to creating an integrated community that affirms unity in diversity	1	2	3	4	5
2	Religion in education must contribute to the advancement of inter-religious toleration and interpersonal respect among adherents of different religious or secular worldviews in a shared civil society	1	2	3	4	5
3	Schools, together with the broader society, are responsible for cultural formation and transmission, and educational institutions must promote a spirit of openness in which there shall be no overt or covert attempt to indoctrinate learners into any particular belief or religion	1	2	3	4	5
4	As systems of human accountability, religions cultivate moral values and ethical commitments that can be recognised as resources for learning and as vital contributions to nation building	1	2	3	4	5
5	Religion Education can help to build a school community of respect and understanding.	1	2	3	4	5
6	Religious Education can help the learner understand how her or his beliefs are different from those of other learners.	1	2	3	4	5

Your cooperation is highly appreciated!!!

APPENDIX D: TABLE FOR DETERMINING SAMPLE SIZE FROM A GIVEN POPULATION

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	246
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

Note: "N" is population size
 "S" is sample size.

Krejcie, Robert V., Morgan, Daryle W., "Determining Sample Size for Research Activities", Educational and Psychological Measurement, 1970.