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**THE CHURCH'S INVOLVEMENT IN THE INTEGRAL HUMAN DEVELOPMENT OF
THE PEOPLE OF KAGOMA PARISH IN LIGHT OF *CARITAS IN VERITATE***

BY

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DECLARATION

I, **KANUSU FRANCO** hereby declare that this research paper is my original work achieved through personal effort of reading and library research and has never been published or submitted to any higher institution of learning for any academic award. All other ideas and opinions of other people found in this work are duly acknowledged.

Signed.....

Kanusu Franco (Researcher)

Date.....24 NOV 2022

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APPROVAL I

This dissertation entitled “The Church’s involvement in the integral human development of the people of Kagoma Parish in Light of *Caritas in Veritate*” has been submitted and proved as a partial fulfillment for the award of Masters in Religious and Theological Studies of Makerere University-Kampala (MAK), department of Religion and Peace Studies, School of Liberal and Performing Arts, College of Humanities and Social Science.

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This is to certify that this work was defended on 13th June, 2022 and corrections were successfully made as advised by the main moderator.

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REV. FR. DR. DARIUS MAGUNDA

(Third Moderator)

DEDICATION

I dedicate this piece of work to my beloved parents, priests, friends and all those interested in the whole and balanced development of the human person and his surroundings.

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LIST OF ABBREVIATIONS

CV	<i>Caritas in Veritate</i>
PP	<i>Populorum Progressio</i>
HV	<i>Humanae Vitae</i>
EV	<i>Evangelii Nuntiandi</i>
CCC	Catechism of the Catholic Church
UCLG ASPAC	United Cities and Local Government- Asia-Pacific
I.V	Independent Variable
D.V	Dependent Variable
A.V	Alternative Variable
C.V	Constraining Variable
L.V	Latent Variable
IMP.V	Implementing Variable
O.T	Old Testament
N.T	New Testament
Gen.	Genesis
Ps	Psalms
Is.	Isaiah
Lk.	Luke
Mk.	Mark

Mt.	Matthew
Rom.	Romans
Gal.	Galatians
Ex.	Exodus
Rt.	Right
Rev.	Reverend
Bp.	Bishop
Fr.	Father (priest)
Sr.	Sister (religious nun)
Dr.	Doctor
Mrs.	Misses
n.	number
nn.	numbers
p.	page
pp.	pages
cf.	confer
ff.	following

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ABSTRACT

The major focus of this dissertation is an attempt to understand effectively the concept of integral human development and how it can be carried. It is based on the observation that humanity still experiences a lot of challenges that hinder holistic authentic human development. It focuses also on how the Church should get involved in guiding people towards the desired integral development intended to work for the common good. Chapter one clearly introduces the concept under study. Chapter two offers through the visited literature the comprehensive understanding of integral human development in light of *Caritas in Veritate*, Pope Benedict's 3rd encyclical of 2009, explained challenges to authentic development which are still greatly experience, and then how the Church should get involved in integral human development amidst the complexities in the modern world. As chapter three offers a methodology used for the study, chapter four presents the data from the field exposing how people of Kagoma parish handle challenges of development with chapter five giving analytical discussions of the concept referring to chapters two and four. In chapter six, there are conclusions and recommendations that will help humanity and the Church as will to attain integral human development intended to serve the good of all and ends with a general conclusion appealing to all stakeholders to play their part with proper implementation of the recommendations suggested.

CHAPTER ONE: GENERAL INTRODUCTION

1.1 INTRODUCTION

In this chapter, the researcher presents the overview of the study. The researcher presents the background of the study; the statement of the study; the objective of the study; the research questions; the significance of the study; the conceptual framework; the operational definitions and the scope of the study to assist the reader understand better what the study is about systematically.

1.2 BACKGROUND OF THE STUDY

Generally, human development is one of the essential goals every human person strives to achieve. Also upon time, we notice that the Church is of great value in attaining authentic human development. However, its involvement has also for long been limited to faith and morals which is never sufficient for integral development. In the same line, many people have kept the notion of development limited to mere economic growth and yet it should encompass all human dimensions.

According to Pope Paul VI's encyclical *Populorum Progressio*, (1967, n.14), authentic development cannot be limited to economic growth alone but rather must be well rounded; it should nurture development of each person and the whole man. He also continues that "We cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts for us is man, each individual man, each human group, and human as a whole."

Looking at Pope John Paul II's encyclical *Sollicitudo Rei Socialis*, (1987), on authentic human development he says that true development cannot consist in the simple accumulation of wealth and in the greater availability of good and services, if this is gained at the expense of the development of the masses and without due consideration for social, cultural and spiritual dimensions of the human being. He calls for a development which would respect and promote all the dimensions of the human person.

Regarding Church's involvement in development, the Church intends to give a contribution of truth to the question of man's place in the nature and human society, it proposes to all the humanism that is up to the standards of God's plan of love from the beginning, integral and solidary humanism capable of creating a new social, economic and political order founded on the dignity and freedom of every human person, to be realized in peace, justice and solidarity (Compendium of the Social Doctrine of the Church, 2006, n. 19).

Pope Francis identifies that the social dimensions of global change include effects of technological innovations on employment, inequitable distribution and consumption of good and services, social breakdown, increased violence and rise in new forms of social aggression, drug trafficking, increasing rate of drug use and addiction among young people, and loss of identity. As he said these demonstrate as some of the issues that have continually not led to integral development and improvement in the quality of life. Some are symptomatic of real social decline, are the silent rupture of the bonds of integration and social cohesion (*Laudato Si*, 2015, n. 46).

In Pope Benedict XVI's encyclical *Caritas in Veritate*, (2009), he calls, exhorts and encourages everyone and all economics sectors to act and participate in bringing about integral human development. He also discusses the following issues; hunger, the environment, migration, sexual tourism, bioethics, cultural relativism, social solidarity, energy, and then issues to do with population and how all these be handles in the spirit of true love/charity. In all these, the Pope exposes the ways in which their abuses by human person have so much been a hindrance to integral development.

On the international level, there are many inter-state fights/wars, especially the so called "super powers" in view of seeing who is indeed better and best; this is done by inventing weapons, which include missiles, guns, dangerous viruses of which some have turned out being the pandemics hitting the world over hence loss of many. The world over still faces the global inequality which has left many third world countries suffer indirect slavery from the first class counties through the conditions that come along with the aid given including the encouragement of immoral practices against the commandment of love especially to do with marriage like same

sex marriage, lesbianism and homosexuality being legalized in many states and countries, abortion and at times aspects of racial differences.

In Uganda, people still suffers greatly from issues of ignorance, political injustices where democracy remains a notion to talk about but never the practice of its system in many aspects, corruption has kept a daily source of bread for many, there are lots of abuses of human rights whereby brutal treatment is the pay to people who many times come out to speak the truth and the right way to go (especially in cases of opposition parties). Just as at the global level, the infiltration by technological advancements especially in the field of production and industrialization have caused a lot of unemployment and the anti-life medical practices have cost lives of many due to promotion of abortion, sterilization of embryos, euthanasia, cloning, and many bioethical issues have hit creation process. Also as a growing country, Uganda faces a lot of encroachment on nature, like; deforestation for settlement and farming, swamp drainage, and environmental exploitation from especially the poor population category yet is the majority.

The above issues brought up by the many aspects of practices done without true charity, with imbalances, cheats, anti-Christian or anti-Godly acts, scientific progresses that oppose religion, segregation based on race, tribe mixed with lack of solidarity and many other issues as reflected in *Caritas in Veritate* form a background for the study since Kagoma parish lies in the regions of Uganda and so integral human development in the area calls for attention.

1.3 STATEMENT OF THE PROBLEM

Through optical evidence obtained by keenly observing what goes on in the society and specially in the area of development, there is a lot to note that seems to take the name development of an individual or a community but yet it is not true in the proper sense integral human development. The rich get richer without considering the situation of those who are poor, accumulation of wealthy with no charitable concern for the less privileged, there is raise in abuse of humanity through acts of abortion, rape, defilement, war, abductions and man slaughter in the umbrella of sacrifice for wealthy attainment, moral and spiritual decay whereby many have neglected the spiritual aspect in the development cycle hence losing focus of the end times which comes as a result of the modernity caused by technological advancement and science. There are challenges of political instability, human rights degradation, mistreatment of workers and delay or less pay

hence exploitation of human labour, poor education system, corruption and bribery, a lot of injustices and then the unfriendly and destructive human attack on the ecosystem through deforestation for settlement and farming, production of poisonous items that lead to pollution and the uncharitable and anti-human life issues brought about by bioethics. These and many of the like are the challenges hindering integral human development and so do not foster charity in its true sense.

However, true integral human development is one that encompasses the whole sphere of a human person, that is, body, mind and soul including his surrounding; it takes man wholesomely hitting a balance between faith/religion and science/technologies, the rich helping the poor in the light of the Gospel, it is actually one that delights in the well-being of each person and the whole society as well ensuring that one works for the good of the whole and also the whole work for the benefit of each too. To talk about integral human development is to talk about considering each and every part and aspect of human life and person as being part of what contributes to the whole, that is, physically, mentally, spiritually, socio-economically, politically, technologically, mention them all; all these should be carried out in the spirit of charity in truth, observing a peacefully society with practical justice free from corruption, selfishness, racism, and segregation plus many others are to surely help man realize integral human development for one and all.

The Church should therefore vibrantly come out and get involved in integral human development. It should find proper means to address the challenges that hinder authentic development and as well suggest working measures advocating for authentic development that benefits the whole man and all humanity. Unless the Church in its teaching (sensitization) projects ensures integral preaching involving all human dimensions, advocates for charity, and strongly condemns the injustices and unfriendly attack on humanity and creation at large, integral human development will remain a desire never realized.

1.4 OBJECTIVE OF THE STUDY

The researcher laid out the general objective of the study, from which he drew out the specific objectives.

1.4.1 General objective

The main objective for which the study was made was to establish the Church's involvement in the Integral Human Development of the people of Kagoma Parish in light of *Caritas in Veritate*.

1.4.2 Specific objectives

- a) To explore the meaning of the concept "integral human development".
- b) To find out the challenges that hinder integral human development in Kagoma Parish.
- c) To find out the impact of the Church's involvement on integral human development in Kagoma Parish.

1.5 RESEARCH QUESTIONS

- a) What does integral human development mean?
- b) What are the challenges that hinder/retard integral human development?
- c) How has the Church been involved in integral human development?

1.6 SIGNIFICANCE OF THE STUDY

The importance of this study is found in the following reasons;

It will contribute to the sphere of academics especially concerning the development of the whole human person through the involvement of the Church by showing how authentic human development should not be limited to only economic but the whole human person in all dimensions and aspects of human life, that is, physical, mental and spiritual taking into account how man relates with God, self and neighbour and nature at large.

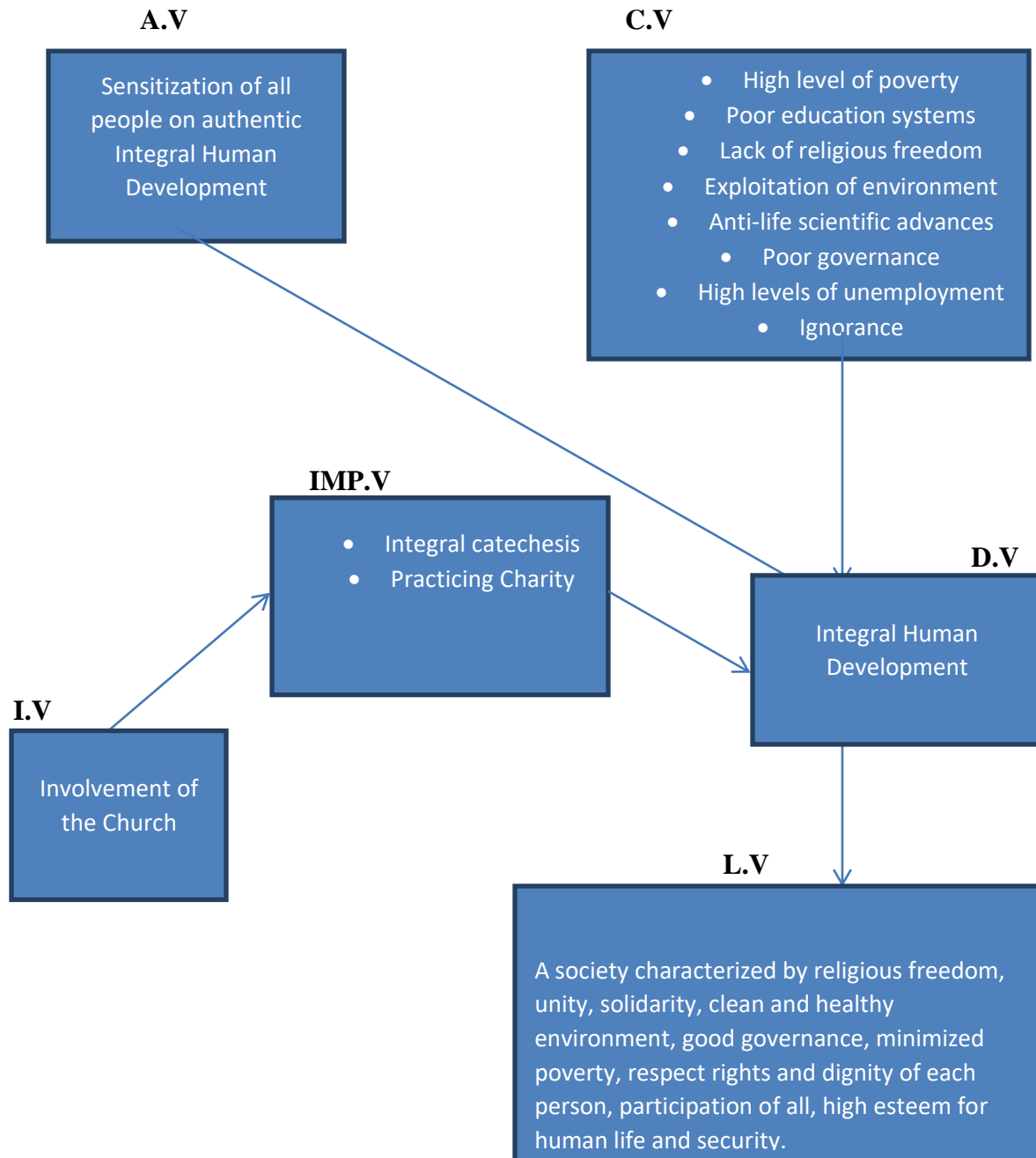
The study will also expose stakeholders to the various challenges that hinder authentic integral development and be sensitized on how best human persons can counteract these challenges using the solutions provided.

The study is also important in a way that it reminds and instils in the person the fact that authentic development is primarily from God who is the source of all things including humanity

at the centre of creation and so is sacred as well as transcendent in character that must be practiced in true charity.

The study enriches the reader with knowledge concerning issues of integral human development and practical skills for a positive change.

1.7 CONCEPTUAL FRAMEWORK



KEY: I.V: Independent Variable, D.V: Dependent Variable, A.V: Alternative Variable, C.V: Constraining Variable, L.C: Latent Variable, IMP.V: Implementing Variable.

Explanation

This Conceptual Framework shown above demonstrates how the involvement/role of the church can impact on integral human development. Integral teachings of the church are of greater importance to achieving authentic human development in addition to spiritual and moral doctrines.

However, the church can better be involved through the approach of encouraging practice of charity/love for humanity and the environment, preaching justice and peace, actually integral catechesis must be the focus that people are sensitized about the right meaning of development and better means to attain it.

As long as the church properly executes integral teaching and sensitization of members and create incites in people, then a just, peaceful, productive, charitable and caring society characterized by religious freedom and maturity, unity and solidarity, a clean and healthy environment and good governance will be established. It makes a community with minimized poverty and high respect for the rights of all in the light of the Gospel, where people are called to participate in working for the common good and enjoy together.

For yet people should be aware of the many constraints to Integral Human Development especially war, anti-life bioethical advancements, poor governance with its injustices, over exploitation of mother earth, ignorance, high poverty level and unemployment caused to technological advancement and the sorts.

There are various kinds of factors that if not worked on will keep integral human development a myth or a theory never realized and among these are; limited catechesis, poor rule of governance, damage of the environment, ignorance, lack of respect for humanity-their rights and dignity and above all putting God out of the game.

1.8 OPERATIONAL DEFINITION

Here the researcher deals with the working definition of the major terms used in the study.

1.8.1 Involvement

This is the act of taking part in an activity, event, or situation (Macmillan English Dictionary for Advanced Learners, 2007).

1.8.2 Integral

According to the Oxford Advanced Learner's Dictionary, 2017, the term integral refers to being an essential part of something or having all the parts that are necessary for something to be complete.

1.8.3 Human Development

Human means that of or connected with people rather than other things or beings. Development means progress in body, mind and soul of an individual, society and environment. Therefore human development refers to the progress of the human person as an individual and his surroundings.

1.9 SCOPE OF THE STUDY

This aims at specifying the parameters within which the study will be operating.

1.9.1 Geographical Scope

The researcher concentrated mainly on Kagoma Parish, one of the Catholic parishes that form the Diocese of Jinja in Eastern Uganda, found in Jinja District.

1.9.2 Thematic/content Scope

The study mainly focuses on how the Church through its activity can bring about integral human development. It looks at how the Church can get involved in bringing about authentic development.

1.9.3 Time Scope

The research was carried out in a period of one year running from 2021- 2022.

1.10 CONCLUSION

This chapter briefly presents clearly the various aspects of the study especially in the background and the statement of the problem. It is from these aspects that the rest of the research work will be built systematically in the following chapters.

CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

In this chapter, the researcher concentrated strictly on critically analysing the existing literature about the study in question, which is about integral human development which consists of all that encompasses man individually and as a society and creation as a whole.

2.2 THE MEANING OF INTEGRAL HUMAN DEVELOPMENT

Integral human development is concerned with the whole human person in each and every single aspect and dimension of life. It is the process of progress that encompasses the holistic person, that is, physical, spiritual, mental, socio-economic and others as well as the whole creation in which he is found. Man takes off with the aspect of development from the time he begins to exist and so it is an innate mentality. It is a vocation that calls for each and every person's involvement in a free assumption of responsibility. This participation can be either personal or societal towards the good of one and all (*Caritas in Veritate* (CV), n.11).

According to Kamal Malhotra, (2004), the main goal of development is to create and bring about an environment that is conducive for all people to enjoy long healthy and creative lives. He continues by saying that many times efforts of development have been much focused on creating financial wealth and improving and perhaps accumulating material wellbeing and stability hence causing a great imbalance in human development by neglecting the other aspects and essential elements and dimensions of authentic human development. People exist with endless choices that could be economic, social, political, cultural, and spiritual and many others, however, three are essential, that is, a long and healthy life for all people, the love to acquire knowledge and then having access to resources needed to lead a decent standard of living. Therefore, true development should have human promotion as a must inclusion on its daily agenda- should consider improving on the life of the people.

Any authentic integral human development should have its beginning in God, its continuity in God and also its completion/end in God. We must acknowledge God who is the sole author of our being as also the one in whom, through whom true development can be achieved. The other

essential aspects and elements of true development can find value only if there is God in them (CV, n.79).

2.3 BIBLICAL TEACHING ON HUMAN DEVELOPMENT

2.3.1 Human development in the Old Testament

The O.T presents the origin of human development as a command from God from the time he created man and woman. “God blessed them and God said to them: Be fertile and multiply; fill the earth and subdue it (Gen. 1:28a; 9:1).” This shows man’s procreative power not to be an indication of his divine likeness, but the result of a special divine blessing. Man by using this power does not enter into the mystical world of gods but fulfils a divine rule (Eugene H. Maly, 1970, p.11).

The book of Exodus presents a relationship between human development and salvation hence the exodus from Egypt is a salvation event of great importance in O.T. many Psalms disclose distress caused by social affliction, hostility, injustices and the faults blamed for leading to suffering and death with cries for liberation (Ps. 18).

The O.T also speaks about human rights and welfare that it is not man but only Yahweh who effects change; that even if the exodus moments in the desert seem long, they are only a time for spiritual liberation and purification of God’s people and He is the provider for them. It brings out moments of need inspired by revelation of God to improve the conditions of human living caused by scolding social order as spoken of by the prophets (Amos. 2:6ff; 3:10; 5:11). Hosea 4:1ff; 6:4; 10:12 censures absence of human solidarity. For fidelity and mercy are virtues proper to covenant relationship; their concrete working out is knowledge of God which is action according to God’s moral will (Dennis J. McCarthy, 1970, p.258).

“Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute,” (Ps. 82:3). Prophet Isaiah exhorts doing well, protection of the widow and orphans, correcting oppression, seeking justice. He warns about possession accumulation in the hands of a few and especially oppression of the poor by the rich (Is. 1:17; 5:8; 1:21; 3:14) but he does not encourage revolt against those who oppress (Roland E. Murphy, 1970, p.590).

The change desired should be preceded by way of action proper to inner conversion and justice acknowledging that God only can give people the power for greater attainment of justice in a social order; God only can efficaciously provide for human rights and welfare especially for the oppressed (Ps. 103:6; 72:12ff). Concerning human development, the Old Testament deals mostly with command to work and multiply, doing good and seeking justice, liberation, showing human's experienced weakness and God's omnipotence.

2.3.2 Human development in the New Testament

The New Testament reflects some elements of the Old Testament concerning development. However, in N.T Jesus stresses the command to love neighbour and enemy too. He exhorts the rich and oversupplied to have concern for the poor and weak and have the kindness to help others. Jesus warns against the temptation to exercise control over others especially the rich over the poor reminding us that we are brothers and sisters (Lk. 6:35ff; Mk. 10:21). "...Jesus looking at him, loved him." The commands of the law which had been cited were mostly negative; they forbade one from doing any harm to his neighbour, and in the matters of his goods they forbade stealing and defrauding. Like in the young man, what lacks in us is the positive side of contributing to our neighbours' good and for this purpose, to sacrifice our own, and to share with others from what we possess (Ezra P. Gould, 1896, p.191).

Authentic liberty is not possible minus the primary liberation from death and perishability from power of sin and law and worldly pleasures. Freedom from Christ is the one that set us free. It is liberation from these powers that can bring us true fresh freedom which Jesus is effective in love to serve our brothers and sisters (Rom. 5-7; Gal. 5:1, 6, 13). The Samaritan's mercy, risk, generosity, human concern and even practical attention to the needs of the afflicted reprove those who want to set limits, but they are also object lessons in human scale of God's reign of grace and mercy which Jesus deploys (David L. Tiede, 1988, p.210).

According to New Testament, no society can genuinely be changed or developed unless persons get reconciled with God and with each other. If people change and become anew by conversion and justice, the style of human living will adequately and steadily improve. Human rights and welfare and liberation are not merely in the category of "having" but originally in boundaries of "being" including that which results from shaping all situations of human life.

2.4 CARITAS IN VERITATE

Caritas in Veritate is the third and last encyclical letter of Pope Benedict XVI promulgated on October 29, 2009. The title can literally be translated in English as “Charity in Truth”. The encyclical majorly deals with integral human development done in charity and truth. It deals with the problems of development and progress of man towards attaining the common good highlighting love and truth as essentially needed elements for an effective response in development. The Pope addresses this piece of work to all categories of people around the world.

Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love_ *caritas* _ is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace... (CV, n.1).

The Pope stresses that charity has been and keeps on being misconstrued and emptied of meaning with the consequent risk of being misinterpreted, detached from ethical living, and in any event undervalued. For any authentic development and human progress, charity filled with truth must be understood in the abundance of its values where it can be shared and communicated with truth which enables men and women let go of their subjective opinions and impressions, allowing them to go beyond cultural and historical limitations and come together in the assessment of the value and substance of things (CV, n.4).

Charity is love received and given and so is a gift/grace from God and it is creative and redemptive giving raise to the social teaching of the Church. Charity goes beyond justice in that to love is to give/offer what belongs to me to the other but with justice in the act prompting us to give the other what is theirs by virtue of their being or acting. So if we love others, with charity then we ought to be just to them also. Also to love someone is to desire their good and make effort to secure it. That we love and also secure the good that belongs to the whole society, that is, the common good. The more we strive to secure the common good corresponding to the real needs of our neighbours, the more effective we love them and every Christian is called to practice charity in a way corresponding to his vocation and to a degree of influence he wields in the world (CV, nn.6-7).

The encyclical is of great challenge for the Church in a world that is progressively and pervasively becoming globalized with the risk of interdependence of people and nations not matched by ethical interaction of consciences and minds to give rise to true human development; for it is only in charity illumined by the light of reason and faith that it is possible to pursue development goals that possess a more humane and humanizing value, it calls for sharing of goods. The Church neither has technical solutions to offer nor does it claim to interfere in the politics of the states but rather hold the mission of truth to accomplish in all times and circumstances for a society attuned to man, to his dignity and vocation (CV. n.9).

2.4.1 The message of *Populorum Progressio*

Pope Benedict XVI evokes the importance of the Vatican II Council for *Populorum Progressio* (PP) of Pope Paul VI, (1967) and the whole social Magisterium of the popes. The Church in all she does when she proclaims, celebrates and performs works of charity, she engages in promoting integral human development which is a vocation with a free assumption of responsibility in solidarity of everyone with a transcendent vision of the person to God. He also reminds us of Pope Paul VI's message of the chief causes of enduring poverty not being material in nature but found in failures of the will and lack of brotherhood amongst individual peoples; working for the benefit of others (CV, nn.11-13).

From *Humanae Vitae* (HV) of Pope Paul VI, (1968), Pope Benedict XVI also encourages the connection between life ethics and social ethics whereby without the connection of the two, a society is doomed to suffer and crumble. Every life therefore must be valued, promoted and held with respect of dignity, justice and peace with special attention given to the poor, weak and marginalized. Benedict XVI highlights a relationship that exists between evangelization and human development from *Evangelii Nuntiandi* (EN) of Paul VI, (1975) where he teaches that integral human development is a vocation from God which demands responsible freedom, respect for the truth and charity bringing about authentic fraternity in the social order (CV, n.15).

2.4.2 Human development in our time

Pope Benedict begins by recalling the words of Pope Paul VI who perceives that authentic development must have the goal of rescuing people from hunger, deprivation endemic diseases

and illiteracy. Profits must meet usefulness in serving as a means towards an end that gives sense of how to produce and make good use of it and if it doesn't aim at the common good, it risks destroying wealth and creating poverty. Economic development should aim at producing growth that benefits all lifting them from all sorts of miseries (CV, n.21).

The desired integral development should be characterized by being pro-life, pro-people, democratic, taken by priorities, conscious and awareness education, based on justice and above all, it should be relevant to people's worldview. What makes development desirable is the ability to realize people's ideals, increasing their quality of life and making them more human (The Waliggo 2018, pp.26-28).

Development today has overlapping layers characterized by inequalities with new forms of poverty, corruption being so evident in both poor and rich countries hence greatly hindering progress as well as rights of workers and citizens. Corruption and irresponsible actions of man have diverted international and national aids from the intended goal. The human person in his integrity is the primary capital that should be safeguarded and much valued as the source, the focus and the aim of all economic and social life (CV, nn. 22, 25).

Pope Francis talks of the urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development knowing that things can change. Humanity still has the ability to work together in building our common home (*Laudato Si*, n.13). The perspective of human development incorporates the need to remove the hindrance that people face through efforts and initiatives of people themselves with the claim not of only that human lives can go very much better and be much richer in terms of wellbeing and freedom but also that human agency can deliberately bring about radical change through improving societal organization and commitment.

There is need to enforce the right of religious freedom as the pope also warns against the various forms of violence like terrorism and war. He stresses the need to interact with various kinds and levels of knowledge in order to bring about harmony through charity as for charity in truth requires knowing and understanding the specific competence of levels of knowledge in development. There should be steady employment for everyone and development models that promote the earth's state of ecological health. Without the guidance of charity and truth, the

global force could bring about unprecedented damage and create new divisions in the human family (CV, nn.29-33).

2.4.3 Fraternity, economic development and civil society

Under this theme the Pope calls for an economy of gratuitousness and fraternity showing how the act of receiving and giving gift reflects the nature of God and helps in building society. For the sake of mutual trust, markets are economic institutions that foster individual interaction and so they need this kind of trust to operate well. Minus internal forms of solidarity and mutual trust, these markets as an institution cannot fully fulfil properly its economic function (CV, nn.34-35).

According to Pope Francis, (2020), Fraternity is born not only of a climate of respect for individual liberties, or even of certain administratively guaranteed equality but rather calls for something greater, which in turn enhances freedom and equality. When fraternity is not consciously cultivated, when there is lack of political will to promote it through education in fraternity, through dialogue and through recognition of the values of reciprocity and mutual enrichment, liberty becomes nothing more than a condition for living as we will, completely free to choose to whom or what we will belong, or even simply to possess or exploit (*Fratelli tutti*, n. 103).

Markets should never be places that offer opportunity for subduing the weak by the rich but rather justice should be practiced to each and by everyone in every phase of economic activity since these activities concern man and his needs. Therefore every economic activity has moral consequences to which attention should be accorded and also must be directed towards the attainment of the common good (CV, nn.36-37).

2.4.4 The development of the people, rights and duties, the environment

People today are more concerned with their rights hence a difficulty in taking responsibility for their individual and communal integral development. There are claims of excess in affluent societies yet lack of water and food in certain underdeveloped regions. To detach individual rights from the framework of duties could likely cause escalation of demands which is effectively unlimited and indiscriminate as duties are meant to reinforce rights for the task of

serving for the common good. Rights and duties move together and must be viewed ethically for the benefit of all. The governments and international bodies should always remember the objectivity and inviolability of these rights (CV, n.43).

According to CCC, n. 1930, respect for human person involves respect for rights that flow from his dignity as a creature. These rights are prior to society that must be recognized by it. They are the basis of moral legitimacy of every authority and by violating them or refusing to recognize them in its positive legislation; a society undermines its own moral legitimacy. If society does not respect them, authority can rely only on force or violence to obtain obedience from its subjects and so the Church has the role to remind people of good will of these rights and also to distinguish them from unwarranted or false claims.

The Pope teaches that nature is a gift from God to humanity to which man should take good care because it is an expression of love and truth from God. The way man treats the environment influences the way it treats itself (CV, n.51). Neglecting monitoring the harm done to Mother Nature and the environmental impact of our decisions is the only most striking sign of a disregard for the message enclosed in the structures of nature itself and as well, failure to acknowledge the worth of the poor, human embryo and the disabled people makes it hard to hear the cry of nature (*Laudato Si*, n.17).

The Church's responsibility is to protect mankind from self-destruction and there should be respect for the right to life and a natural death; the Pope discourages artificial forms of conception, gestation and birth because they are a hindrance to humanity and the environment. In nature; environment, life, sexuality, marriage, the family, and social relations go together towards integral development (CV, n.51).

Social friendship and universal fraternity call for acknowledgement of the worth of every human person always and everywhere. Every human being has the right to live with dignity and to develop integrally; this fundamental right should not be denied by any country or individual. Each person has this right even if they are unproductive, or were born with or developed limitations. It is only with respect to this basic principle that we can have future for both fraternity and survival of humanity (*Fratelli tutti*, nn.106-107).

2.4.5 The cooperation of the human family

The Pope discourages isolation by an individual which he calls the worst and deepest form of poverty and the cause of other kinds of poverty and he calls individuals to live and work together in true communion as a single family of human race; solidarity is paramount in true development. Fruitful dialogue between faith and reason render the works and activities of charity more effective in society and constitute the most appropriate framework for promoting fraternal collaboration between believers and non-believers working for justice and peace of the human family at large. Cooperation should not be limited to economic dimension but should offer as well a wonderful opportunity for an encounter between culture and peoples. There should be genuine cooperation between the rich and the poor countries to foster wealth for all through aids from the rich (CV, nn.51-61).

Solidarity articulated in terms of friendship or social charity is a direct demand and requirement of human and Christian brotherhood which is manifested first in area of distribution of goods, services and remuneration of work. It presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more really settled by negotiation. The socio-economic problems can be resolved only with the help of all the forms of solidarity which is a requirement for moral order and on which world peace depends upon (CCC, nn.1939-1941).

There is need to find innovative ways of implementing the principle of responsibility to protect and give poorer countries an effective voice in shared decision making and these should be regulated by law in order to observe persistently the principles of subsidiarity and solidarity seeking to establish the common good and achieve an authentic development directed and inspired by values of charity in truth. Authority should therefore be vested with effective power to ensure security for all, with regard for justice and respect for the rights and dignity of all people (CV, n.67).

2.4.6 The development of peoples and technology

The human person is by nature actively involved in his own development. Though the Pope praises the benefits of technology to humanity, he also warns against a purely technocrat mind-

set where decisions are purely made on grounds of efficiency yet without authentic development; for decisions must be in consonant with ethics (CV, nn.68-70).

Man has the freedom required to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, and more integral. Liberation from dominant technocratic paradigm happens sometimes like in cases when cooperatives of small producers adopt less polluting means of production, opt for non-consumerist model of life, recreation and community and when technology is directed to resolving people's concrete problems, truly helping them live with more dignity and less suffering (*Laudato Si*, n.112).

The Pope also exhorts both material and spiritual growth leading to genuine authentic development because man is unity of body and soul born of God's creative love and destined for eternal life hence a holistic development and universal common good can only be attained if people's spiritual and moral welfare are taken care of. Love essentially for human development cannot merely be appreciated from a materialistic perspective only but with awareness of the spiritual dimension of humanity requiring a new look and heart able to see development beyond that which technology cannot give (CV, nn.76-77).

All people are called upon to participate in the charitable act of providing for those in need. Authentic development as a goal must include both the social progress and economic growth so as to enable men and women further their moral growth and develop their spiritual endowments. Basic education is necessary for economic development; literacy is the first and most basic tool for personal enrichment and social integration (*Propulorum Progressio*, n.35).

2.5 CHALLENGES FACING INTEGRAL HUMAN DEVELOPMENT

2.5.1 Limited understanding of human development

Human development today has overlapping layers and world's wealth is increasing in absolute terms yet the inequalities are at raise with new forms of poverty emanating. There is corruption evident in both the rich and poor countries and so much among the economic and political class hence a hindrance to development. Many people have often times considered development only in economic and political dimension, neglecting the wholeness of humanity in development.

Development today faces challenges of not respecting human life and dignity, absence and abuse of religious freedom, various forms of violence especially of terrorism encouraged by fundamentalism, abuse of rule of law and human rights and duties, discrimination and others (CV, nn.27-36)

The concept of integral human development promotes the good of every person and the whole person; it is cultural, economic, political, social and spiritual. It should point to both the goal we want to promote and the process for moving together in solidarity towards it. It also resonates with the Church partners and can provide a common ground for the development of agreed priorities and programs (Geoff Heinrich, David Legee and Carrie Miller, 2008).

2.5.2 Unemployment

This is a situation where by an individual actively searches for employment but unfortunately unable to find it. This as a result creates a social hindrance leading to frustration, at times goes as far as causing robbery, murder and theft (Kullabs, Causes and Solutions of Social Problems-pdf). There is a link between poverty and unemployment where Pope Benedict XVI comes out to encourage a decent employment for all people in which the authority pays attention to the social rights of workers so that they are not violated and that workers are paid a wage reasonable to cater for their family needs (CV, n.63).

Solomom Ayegba, (2015, p.96) says that unemployment has become a major challenge devilling the lives of the youths hence causing increased militancy, violent crimes, kidnapping, restiveness and socially delinquent behaviour. The youth's unemployment is devastating to both individual and the society both psychologically and economically hence causing frustrations and dependency on family members and friends with their challenges to attend to. This kind of situation of unemployment to the youth has caused high level of poverty and insecurity in the society.

2.5.3 Poverty and economic insecurity

Poverty is a stake where an individual or people lack certain amount of material possession or money to meet their desired end. Poverty encompasses social, economic and political elements

of which results into famine, lack of quality health services, poor education systems and illiteracy, low standards of living and others (Kullabs).

Economic insecurity is a state in which someone may not be living in poverty but the low wages prevent them from achieving the success desired in per society. In this case, even one may work full-time but never make money enough to acquire all the essential and basic needs like shelter, nutritious food, healthcare, education and others (<https://study.com/academy/topic/moral-issues-in-economic-equality-poverty.html>).

2.5.4 Urbanization

This is a situation whereby the population shifts from rural setting to town or urban areas. As a process, it creates enormous social, economic and environmental changes. With the mentality of availability of job opportunities, diversity in trade and so on, urbanization bears challenges of high cost of living and other social problems related to big mass in towns hence a hindrance to development (Kullabs).

2.5.5 Illiteracy and ignorance

Literacy generally is an essential skill for individuals and states to compete in the different life affairs like economic, social, medical, political, and spiritual. With the bigger number of adults illiterate, then insufficient personnel will be available with adequate required skills for a given work which lowers the Gross Domestic Product of a state (Lal, 2015).

Education is not only classroom teaching or vocational training both of which are important factors in development but to complete formation of the person. In order to educate, it is necessary to know the nature of human person, knowing who she or he is. The increasing prominence of a relative understanding of that kind presents serious problems for education, especially moral education, jeopardizing its universal extension which makes many poorer with negative impact on the effectiveness of aid to most needy populations who lack not merely economic and technical means but also educational methods and resources to assist people realize their full human potential (CV, n.61).

This can cause social problems for instance lack of education worsens mental health, unemployment due to lack of required skills, long manual working, lack of self-care due to lack little knowledge on topics like proper hygiene, family management and planning. Individuals with low levels of literacy are more likely to experience poorer employment opportunities and outcomes hence low income. They often face welfare dependency, low self-esteem, and higher levels of crime. With low level of literacy, they have limited ability to make important decisions in their everyday life as they struggle with tasks like understanding the government policies, reading medical instructions and others (Amanda Low and Nicola Miranda, 2021-pdf).

2.5.6 Negligence of guidance and counselling to the young people

Many young people especially the youths have fallen victims of bad habits and ant-social behaviours like drug abuse and alcoholism, stealing, witchcraft, murder, bullying, theft, poor attitude towards work due to absence of proper guidance and counselling to them by parents, teachers, and other informed sources of knowledge hence being taken up by the impression of false life of the celebrities and expensive commercial movies. Such negligence among the young has endangered the development process due to poor or no orientation to them (Jane Wachera W., 2018).

2.5.7 Caste and Gender Discrimination

Gender discrimination is any kind of unequal treatment including privilege and priority based on gender. This discrimination is prohibited under every human rights treaty which calls for providing equal gender rights between men and women and discrimination against women. Among the examples of gender inequality are, girls education not being valued, child marriage due to gender based violence to girls, child labour and sexual abuse of women and school girls (Save the Children, 2022-pdf). There is high influence based on gender discrimination where most of the decisions are concluded on by the males leaving women aside.

Caste discrimination is where many people are victimized basing on their class or status; members are divided as touchable and untouchables hence disregarding others as fellow humans. This kind of discrimination slows development as it does not foster solidarity and unity among all people of the community. This kind of discrimination involves massive violations of civil,

political, economic, religious, social and cultural rights (International Dalit Solidarity Network, 2020). These hinder authentic human development.

2.5.8 High levels of technology and antilife scientific discoveries

Today development faces the inescapable challenge of technological progress with its outstanding application in the field of biology and work and is linked to the autonomy and freedom of man. Technology enables us to practice dominion over matter, reduce risks, save labour, and improves our conditions of life. It touches the heart of vocation of human labour and so technology seen as the product of man's genius; he recognizes himself and forges his own humanity. Nevertheless, technology reveals man and his aspirations towards development and expresses the inner tension that impels him gradually to overcome material limitations. It should be in response to God's command to till and to keep the land (Gen. 2:15) that God himself has entrusted to humanity (CV, n.69).

Pope Francis says that humanity has entered a new era in which technical prowess has brought us to crossroads. There are enormous waves of change; the steam engines, railways, the telegram, electricity, automobiles, aeroplanes, chemical industries, modern medicine, information technology and, the digital revolution, robotics, biotechnologies and nanotechnologies. Technoscience if well directed can produce useful means of improving the quality of human life but sometimes it has been misdirected and employed to kill millions of people by use of the increasingly deadly collection of weapons available for modern warfare (*Laudato Si*, nn.102-104).

2.5.9 Environmental challenges

The environment has always faced problems which have made people work tirelessly to meet their solutions. Some of the problems include; global warming and climate change, overpopulation, natural resources depletion, waste disposal, loss of biodiversity, deforestation, ocean acidification, pollution, urban sprawl, public health issues (Amaechi Providence, 2021).

The Church has a responsibility towards creation and the challenges faced and must address this responsibility in the public sphere. The Church does not only defend the earth, water and air as gifts of creation that belong to everyone but protects mankind from self-destruction. The

challenges and deterioration of nature are connected to culture that shapes human coexistence: when human ecology is respected within society, environmental ecology also benefits (CV, n.51).

2.6 INVOLVEMENT OF THE CHURCH IN INTEGRAL HUMAN DEVELOPMENT

2.6.1 A call to religious freedom and maturity

Human development can be achieved if people have inner freedom and maturity to act as free subjects responsible for their destiny. Only free and responsible persons can bring about development. The Church should engage in forming Christians to grow in religious maturity and convinced to act out of love, truth and in life of conformity to Christ. Peoples' conscience must be formed so as to mature in ways of thinking and patterns of behaviour; to do something not because one fears but because one is free, responsible and loves what he does.

Religious freedom prevents the cultural majority from using the power of the state to impose their beliefs on others. This protects people of all categories from those in authority becoming so powerful to the point of telling people what to think and how to act but rather subject their actions to their free consent for which are responsible. Religious freedom means that all people should be immune from coercion on the part of individuals, social groups and every human power so that, within due limits, nobody is forced to act against his conviction in religious matters in private or in public, alone or in association with others and should be based on the very dignity of the human person known through the revealed word of God and by reason itself (*Dignitatis Humanae*, n.2).

2.6.2 Evangelizing and sensitizing people on integral development

The Church has a greater role of sensitizing the Christian faithful on what authentic human development means and how to work towards it; that it is a vocation from God which demands responsible freedom, respect for the truth and charity that brings authentic fraternity and social order. It should be a development that encompasses all dimensions of human life, that is, physical, economic, political, spiritual and intellectual. A development whose goal benefits everyone hence lifts humanity from misery to better living standards. This kind of development animated by charitable heart and truly rooted in God.

Pope Benedict XVI mentions that the Church in all her being and acting, when she proclaims, when she celebrates, when she performs works of charity, she is engaged in promoting integral human development; authentic human development concerns the whole human person in every single dimension (C V. n.11).

2.6.3 Respect and promotion of human life

Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to terminate/destroy an innocent human being (CCC, n.2258).

On the basis of Ex. 20: 13, “You shall not kill” and on Mt. 5:21-22, “You have heard that it was said to the ancients: You shall not kill, whoever will have killed shall be liable to judgment...” the Church addresses issues that destroy humanity and condemns them exposing their disservice to humanity and the creation at large.

2.6.4 Promotion of peace and justice

The Church has the duty to preach and evangelize its members on peace and justice as essential elements in development and peoples’ wellbeing. The root of social justice is love of neighbour as oneself which is reflection of love of God. We can arrive at true justice when we give what is due to others and looking at them with equal dignity. Issues like war, tribalism, pride, greed for power, love for wealth and honours, unemployment and poverty hinder people’s peace and justice and so negatively affect neighbourly love. People must live in a just community, inclusive community where all people matter, participate and contribute in building the city of God ; a community of belonging. The Church should promote justice which leads to intimate relationship between God and humanity; a peaceful community built on God’s love and neighbour (Denise Larder Carmody and John Carmody, 1983, pp. 128-130).

Charity is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace with its origin in God. Justice is found to be one of the two criteria through which principles *Caritas in Veritate* governs the moral action of

commitment to development. Justice and charity coexist. True charity demands justice and justice completes charity (CV, nn.1&6).

2.6.5 Advocating for the care of the environment

The Church has the duty to make people appreciate nature as a gift from God who created and sustains it; it should be used responsibly considering the generations to come. Great care should be accorded nature a gift which God gives his children as an expression of the love and truth of God to humanity. There is need to find friendly measures to regulate exploitation of non-renewable resources as a way of protection the environment. Societies should lessen consumption of domestic energy and use other forms of energy in order to spare nature (CV, nn.48-51).

According to Denise Lardner Carmody and John Carmody, (1983, p. 130), we should act as fellow creatures to nature in order to be friends with it acknowledging that nature is also a true product of God's expression of love for humanity with dignity necessary for friendship. We are called to a creative and developmental act to improve on the earth and promote creation always and not to destroy and pollute it.

Pope Francis encourages environmental education which aims at creating an ecological citizenship to provide information and instil good habits. Through cultivating sound virtues people are able to make a selfless ecological commitment. Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as, avoiding use of plastics, separating refuse, care for other living beings, afforestation and many which reflect a generous and worthy creativity which brings out the best in human beings (*Laudato Si*, 211).

2.6.6 A call to fraternal charity

True charity leads us to the gratuitousness of authentic development as for without charity carried out in truth, sin hinders development's gratuitousness. Charity in truth is the principle force which builds society in the sense of fraternity as it brings people together without imposing barriers or limits (CV, n.34).

Christian charity should be extended to all people with no distinction in race, social condition, religion; it should seek neither gain nor gratification to the giver. Just as God loves us with a gratuitous love, we too should gratuitously offer charity to those in need. To love and care for the poor and vulnerable signifies God's love. The Church should encourage courage the corporal works of charity which include; feeding the hungry, the thirsty, attending to the sick, clothing the naked, consoling the captives, the homeless and burying the dead (Thomas Pazhayampallil, 2009, pp. 766-767).

2.6.7 Encouraging solidarity and participation of all towards development

Authentic development of the people depends primarily on recognition that human race is a single family working together in true communion and so demands solidarity. Man by being also a spiritual being, he should promote interpersonal relations which brings mature identity of oneself. There is always need for cooperation among people not only in economic dimension but should offer a wonderful opportunity for an encounter between cultures and peoples. Pope Benedict XVI encourages cooperation which is genuine between the rich and poor countries to foster development for all (CV, nn.53-54&59).

According to United States Catholic Catechism for Adults, (2006, p.379), there is need for the family and society to work together to defend the good of each person. The society together with the state should encourage responsible initiatives for families and provide them with economic, educational, political and cultural assistance to exercise their responsibilities.

Authority, stability, solidarity, and a life of relationships in the family comprises of the foundations of freedom, security, and fraternity within the society; the family is the community in which from childhood we come to learn moral values, begin to honour God and respect parent as well as elders, and make responsible use of freedom. Members of a society are exhorted to work together for the good of all in state of peace and freedom from God (CCC, n.2207).

2.6.8 Practicing the principle of subsidiarity

The Catholic understanding of this principle states that all social bodies exist for the sake of the individual so that what individuals are able to do, the society should not take over or interfere and what small societies can accomplish, the larger one should not take over (www.dictionary

.com/browse/subsidiarity). The government should therefore not interfere in what the small private organizations can do, parents too should not over use authority over responsibility and raising of the children; those in higher authority however, they are encouraged to come in and offer assistance need to boost the work of those below without much interference.

Operations planned and managed in the principle of subsidiarity should aim at affirming rights and yet also providing for the assumption of corresponding responsibilities. “In development programs, the principle of the centrality of the human person, as the subject primarily responsible for development must be preserved. The aim should be to improve the actual living conditions of the people in a given region hence enabling them do those duties which their poverty does not allow them to fulfil (CV, n.47).

2.6.9 Advocating for respect and dignity of work and workers and their rights

Work is fulfilling and every person has the right to the opportunity for fruitful participation in productive work. There are many moral and social implications of work in large organizations that if work is to be fulfilling to people, it must be done in a setting respectful of human dignity and needs, and it should be of moral values considering its impact on humanity. Working under harsh conditions beyond efficiency and low wage are highly discouraged. The Catholic Church encourages the right to a just wage, right of labour to organize into unions to ensure that work is really fulfilling and of moral value. Respectful work is one that meets just distribution of goods and basic human needs (John A. Coleman, 1991, p.252).

2.6.10 Advocating for good governance

Good governance is the process and system by which an organization or society operates with the aim of ensuring the common good. It is a system, process and procedure put in place to steer the direction, management and accountability of an organization. Consist of decision making and the process by which these decisions are implemented. For any society to achieve its intended ends well, good governance must be established. Good governance is characterized by principles of; participatory, follows rule of law, effective and efficient, equitable and inclusive, responsive, transparent, accountable and consensus oriented (Abdu Rahim, 2019, p.137).

Good governance is good leadership that helps people work for the common good, guarantees human rights, justice, peace and development. It tries as much as possible to settle chaos, bad leadership and any sorts of destruction. The Church and the state both contribute to good governance. Proper forming of leaders both of the Church and the state is a must if we are to achieve authentic development. Good governance as well as leadership generates the culture of peace fundamental for any genuine progress in a society; it minimizes corruption, unites people and minimizes discrimination, promotes respect of the rule of law and protects the rights, dignity of the people, takes into account the opinions of the people, listens to the voices of the oppressed in decision making process and responds actively to the needs of the community (UCLG ASPAC, 2021).

The Church praises and esteems those who for the good of humanity devote themselves to the service of the state and take on the burdens of the office. All citizens are encouraged to cooperate to produce the good results expected in the normal course of political life; they must cultivate a generous and loyal spirit of patriotism but without being narrow minded. They should direct their attention always to the good of the whole human family, united by the different ties which bind together races, people and nations (*Gaudium et Spes*, 1965, n.75).

2.7 CONCLUSION

Integral human development is a vocation to which the Church should strongly come out and address seriously the issues that hinder it and where possible provide measures and solutions to the challenges. Man is at the centre of most of the limiting factors to authentic development and it is by provision of suitable formation on integral human development and implementing policies against any attack of elements of development that the human family can live in true peace with each other and the environment and work for the common good. The Church together with the state must offer on-going integral catechetical training to benefit people handle challenges of development with broader knowledge otherwise man continues to suffer in this vocation.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 INTRODUCTION

In this chapter the researcher deals with the methodology which he used for collecting the data necessary for the research topic he dealt with. He presents the research design, the procedure used in collecting data, description of the geographical area, the sampling procedures used, the data collection process, data quality control, the data analysis and interpretation and then the limitations of the study.

3.2 RESEARCH DESIGN

According to McNabb (2009, p. 96), this describes the plan or the strategy to follow while carrying out the research. The researcher used triangulation technique consisting of collecting data using both qualitative and quantitative methods and testing the consistency of findings using different instruments proved best. The two methods are used to minimize errors and limitations of using only one of them. For that matter, the researcher chose to use both qualitative and quantitative designs.

3.3 STUDY PROCEDURE

After the research proposal, the researcher went ahead to get a letter of introduction from the Dean of Studies St. Mary's National Seminary-Ggaba to the area of study. This was after the approval of the proposal, interview guide and then the questionnaire which enabled him to proceed on with collecting the data concerning his study topic.

3.4 STUDY OF POPULATION

According to the topic under study, the researcher considered all categories of people, that is, since we all need and desire integral human development, the researcher saw it wise to consider all. Some of these include; catechists, teachers, religious, business class of people, political leaders, priests, students and pupils, the people with disability who live within the Catholic Parish of Kagoma and those outside it but with relevant contribution towards the topic in question.

3.5 DESCRIPTION OF THE GEOGRAPHICAL AREA

Kagoma Parish is situated in Jinja District in the Catholic Diocese of Jinja which is one of those dioceses in the eastern province (Tororo Archdiocese) in Uganda. Kagoma Parish is also located 21 kilometres from Jinja City and has borders as follows; Jinja Rubaga Cathedral Parish in the North, Nawanyago Parish in the South, Butagaya Parish in the West, Kiyunga Parish in the South East and then Wansimba Parish in the East.

3.6 SAMPLING PROCEDURES

The sampling techniques and procedures were used in obtaining the required and suitable data and respondents from the people of Kagoma Parish.

3.6.1 Sampling strategies

Sampling strategy was used to hear from the people of Kagoma Parish on their take concerning the topic in question from the 17 sub-centres of Kagoma Parish where 3 centres have 4 sub-centres each with 1 centre having 5 sub-centres. The sampling was purposive because it helped the researcher reach out to people of different categories who contributed to the quality results of the study (Oso & Onen, 2011, p. 35). Their efforts made it possible for the researcher receive information from the different parts of the parish. Also other members of Kagoma parish but currently living outside it made their important input to the topic.

3.6.2 Sampling Techniques

Some of the techniques that were employed in data collection include: recording notes, analysis of content, statistical compilation, identifying social and economic background of respondents and of the small groups of respondents interviewed. The sample size and technique helped to systematically select a representative fraction of the study population (Oso & Onen, 2011).

3.7 DATA COLLECTION PROCEDURE

This is the plan to follow in gathering the required information from the respondents regarding the research in question. The researcher used the following techniques to gather the relevant data.

3.7.1 Data collection technique

The data concerning the study was collected from the primary and secondary sources. The primary source is where data was received directly from the respondents from Kagoma Parish whereas the secondary data was obtained from the already available literature in library and internet (Inuwa 2014; Oso & Onen 2011).

3.7.2 Data collection tools

The researcher employed use of observation, interview guide, focus group discussions, questionnaire, and telephone interview. He used analysis of records, documents and internet material to secure secondary data.

3.7.2.1 Observation

The researcher made participatory observation in collecting data. By virtue of being born and raised in Kagoma parish, he is a witness to the development stand of the area especially considering it in the past 15 years. With his critical eye, the researcher observed a lot of challenges that slow and affect the attainment of authentic development.

3.7.2.2 Interview guide

Some questions were set that were used to guide in the interview concerning the study topic to which different respondents were orally asked and gave their take. This tool help much in gathering information especially from illiterate and semi-illiterate respondents including those with limited time for the questionnaire.

3.7.2.3 Focused group discussion

This tool helped to get relevant information from some groups of the leaders of the parish and youths on the occasion of parish council sitting. They discussed about authentic development as requested by the researcher basing on predetermined questions and surely the tool yielded fruitfully to the study.

3.7.2.4 Questionnaire

This tool was a great instrument where respondents expressed freedom of expression in filling the questionnaire. The researcher intended receiving information from 120 respondents but for some unforeseen challenges, 99 were returned.

3.7.2.5 Library study

The researcher obtained some of the relevant information from reading books, journals, encyclicals and other material from the library including making use of internet sources paying attention to matter that concerns the area of research study.

3.7.2.6 Telephone interview

For respondents who were ready to give their input on the study but hard to reach out to through other ways, this tool was convenient. The researcher made phone call interviews to some known experienced people who provided elaborate message on the topic of research.

3.8 DATA QUALITY CONTROL

The instruments' validity and reliability dwells in the interview guide and the questionnaire being of relevance to the study especially in responding to the objectives of the study. The questionnaire was first examined before being supplied so as to obtain suitable grade of relevance in information gathered.

3.9 DATA ANALYSIS AND INTERPRETATION

Raw data from the field was collected, analysed and interpreted in a systematic way following themes created according to specific objectives of the study using both the qualitative and quantitative methods.

3.10 LIMITATIONS OF THE STUDY

The researcher encountered some limitations to the study and these include;

- Also was costly in terms of finance to acquire materials like paper for questionnaire and interview guide, transport cost due to distance and communication costs.
- The study also had a challenge of respondents who were not able to return the questionnaire which somehow affected the quality of the results.

3.11 CONCLUSION

The researcher presented the methodology used in the study in which he shows the research design used, that is, qualitative and quantitative, explains the tools used in collecting the data as well as the techniques. He described the way data is presented in the following chapter which deals with the presentation and analysis of the data from the field.

CHAPTER FOUR: PRESENTATION OF THE FINDINGS

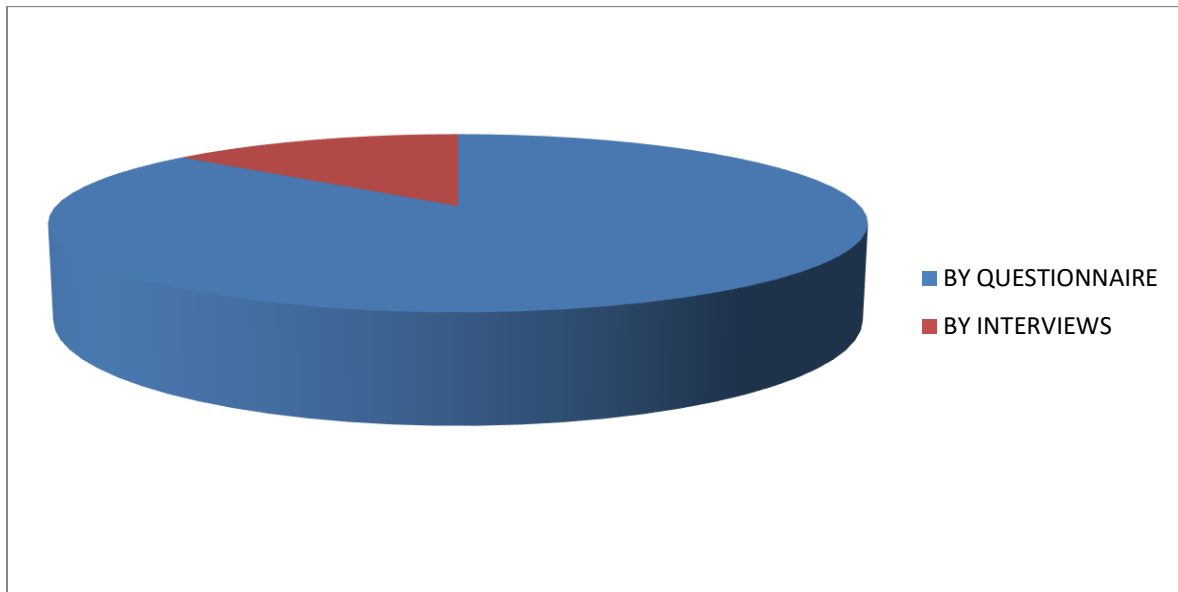
4.1 INTRODUCTION

In this chapter, the researcher presents the study findings acquired by questionnaire, interviews and observation in response to the research objectives. The researcher presented descriptively the data obtained from the field using categories, tabulated responses and statistical inferences, frequencies, computed percentages and various figurative presentations.

4.2 BACKGROUND INFORMATION FEATURES OF THE RESPONDENTS

Out of the sample of 130 respondents selected by the researcher, 115 respondents participated through questionnaire, interviews and below are the variations considered basing on the background information to classify the respondents.

Figure 1: Showing the total number of respondents used for the study



Source: Field data

Figure 1 is pie chart showing the total number of respondents who used both questionnaire and interviews. Out of 115 respondents, 99 (86%) used questionnaire and 16 (14%) were orally

interviewed. More questionnaires were used to give more time to respondents to analyse and reflect on their answers.

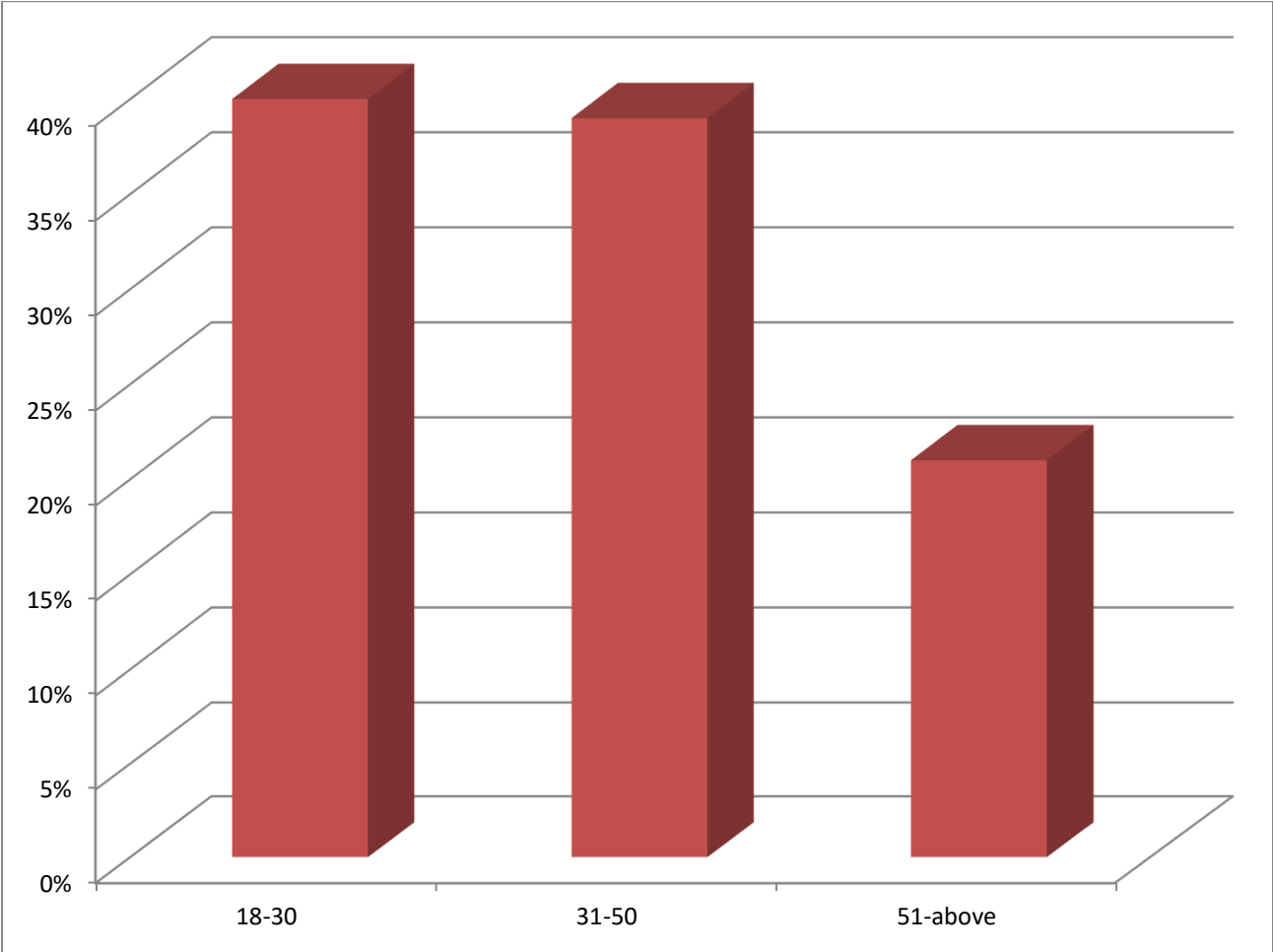
Table 1: Showing gender of respondents

Gender	Frequency	Percentage
Male	69	60%
Female	46	40%
Total	115	100%

Source: Field data

In table 1, the researcher presents the number of respondents by gender who participated in the study. Of the 115 respondents, 69 were male taking 60% and 46 were female with 40%. This shows that the male respondents participated more than the female in the study. The two gender categories beneficially contributed by providing the required knowledgeable data concerning integral human development in their parish.

Figure 2: Showing the age bracket of respondents



Source: Field data

Figure 2 of a bar graph indicates that out of 100% respondents, 40% were of 18-30 years, 39% of 31-50 years and only 21% were of 51 and above years hence evident that most of the respondents were of the first two age groups.

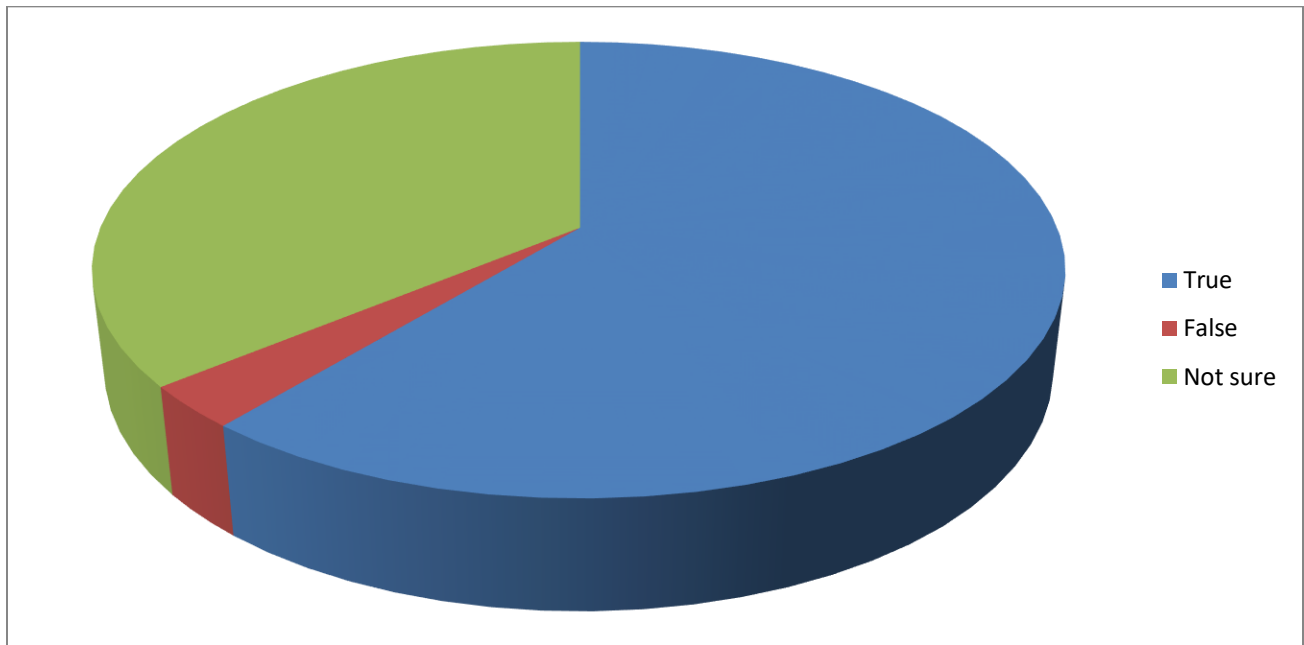
Table 2: Showing the level of education of respondents

Level of education	Frequency	Percentage
Secondary	04	03%
University	80	70%
Other tertiary institution levels	31	27%
Total	115	100%

Source: Field data

Table 2 shows that most of the respondents were at a level of university taking 70%, and next were those from other tertiary institutions being 27% and least were those at secondary level with 03%. This clearly means that those of university level were most contacted to participate in the study.

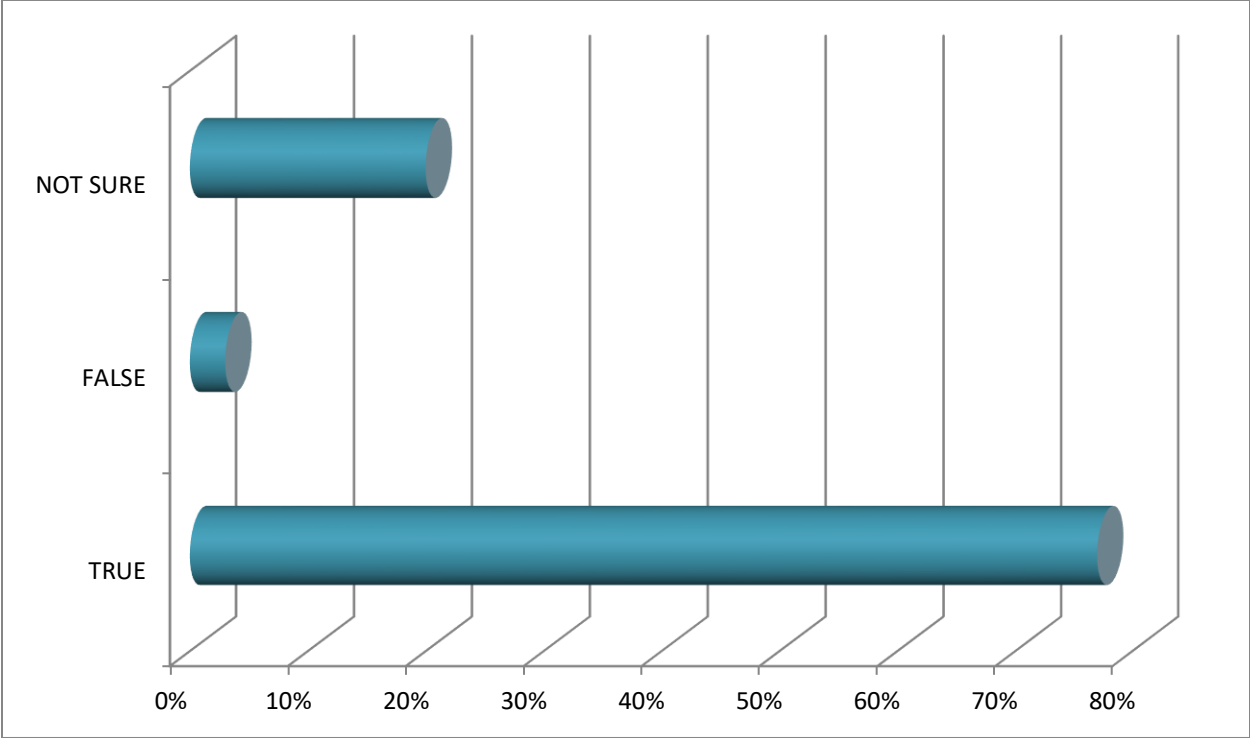
Figure 3: Whether integral human development should cover the whole human person



Source: Field data

Figure 3 above is of a pie chart showing 61% of the respondents supporting integral human development to be encompassing the whole human person where as 36% are just not sure of how much it covers. 03% of the respondents denied it and marked false.

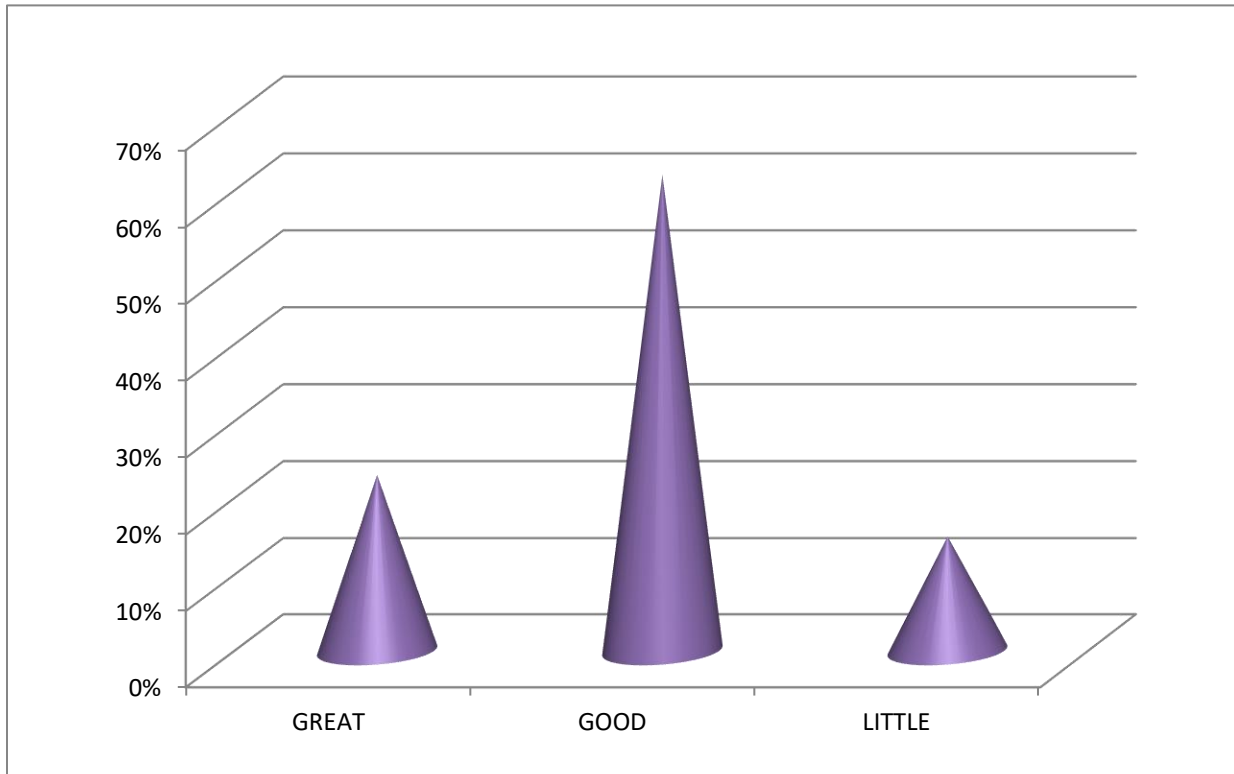
Figure 4: A bar graph showing whether humanity is the only creature able to mobilize itself for integral human development



Source: Field data

The figure 4 above is of a bar graph showing that 77% of the respondent concurred with the concept of humanity being the only creature able to mobilize itself for integral human development, 03% discarded the concept and 20% were not sure. The majority indeed hold the same view as the researcher.

Figure 5: A bar graph showing the extent to which the Church is involved in integral development



Source: Field data

The bar graph in figure 5 shows that most of the respondents see the Church's involvement as good (62%), 23% of the respondent said the Church is greatly involved in integral human development and only 15% have said to a little extent. those who said good could be correct according to the researcher because there are surely areas in which the Church has excelled in her performance like teaching of faith and morals, the spiritual and social fostering and yet still there are areas where her effort is also yet to be felt.

4.3 ON THE CONCEPT OF INTEGRAL HUMAN DEVELOPMENT

Orom Kenneth (29) understands it as the growth of the different dimensions of the human person in harmony with the entire person. He adds that it covers spiritual, physical, psychological, economic, social, political others hence growth is not limited to body but also virtue and beyond economic level.

Mukose Samuel (25) a seminarian defined it as one which deals with the good of human person in all spheres of life. He views integral human development in relation to working for the common good.

Sserubidde Martin a student viewed the concept as the necessary complete growth of the human person and identifies integrity, behaviour and relationship with various people as outstanding areas of attention.

Inziku Drago Ubaldo a Catholic brother and 10 others respondents defined it as the process of seeing through a person's intellectual, human, spiritual, pastoral and social wellbeing to ensure legit instrumentality towards achieving the common good.

Sr. Nassumbwe Maria Gorette, a Catholic nun said it is the process that undergirds the holistic assistance for human beings to live towards their potential abilities as human beings in a social setting. Mukwambo Godffrey and other 2 added that it is the development that makes every person more human and seeks to promote the good of the whole person and of every person.

Fr. Luyinda Mathias, a Catholic Priest defined it as a universal way of thinking about, interacting with, and understanding others in all dimensions of life, that is, spiritual, physical, intellectual, emotional, economic and social dimensions. It is about the formation of communities, with their different groups and emphases coming together to work towards the common good.

One respondent looked at it as the equality between every person and the common good of all people in the community.

Sr. Nakiyinji S. a Catholic nun and 17 others defined it as the total growth/development of man intellectually, socially, academically, spiritually, physically, economically and psychologically; human development that encompasses all human spheres of life.

4.4 CHALLENGES THAT HINDER OR SLOW INTEGRAL HUMAN DEVELOPMENT

The respondents pointed out the following as some of the challenges facing authentic development.

a. Poor governance

Musana Bright an employee and 91 others said poor governance and leadership characterized by dictatorship, political threats, violence, and the like is a great challenge to development. It could be true therefore that much of the development is dependent on the quality of governance; a peaceful government is likely to develop its people and community than a chaotic one.

b. Illiteracy, ignorance and poor education system

A group of youths interviewed mentioned illiteracy, ignorance and poor education system as being a challenge saying that when people lack required skills for a particular profession or cannot at all understand what to do can be a great disgrace to them and to the community at large with less contribution to development.

c. Laziness

Muzito Bosco, a primary teacher and 63 others said that laziness among most of the people especially the youths is much; some people are so lazy when it comes to work which may lead many to bad habits like theft, robbery, and drug abuse.

d. Limited resources and quality of produces

Mbamanyire Gabriel (29) and other 5 business persons looking at the economic stage identified limited supply of resources being a hindrance to the smooth running of production and hence retarding development. They said that limited supply of resources can be due to changes in season, political instability, and market conditions. They also added that poor quality products affect the development.

e. Corruption

Nabirye Eva (23) and a group of 5 youths noted that corruption is a great wound to development; a society or nation where most of the leaders are corrupt is likely to develop at a low pace due to misallocation of resources, swindling of property and other misuse of power.

f. Exploitation of the environment

Okello Denis a student and other four said that the dangers done to the environment like deforestation for settlement and other economic activities, use of acidic chemicals and fumes which end up in pollutions of various types that endanger human life and creatures are a great disservice to integral human development both in the short and long run.

g. Lack of mentorship

Kisakye Martha (26) highlighted that when there is no proper mentorship, work, businesses, industries or offices are likely to be left in the hands of terrible people who lack the technical knowhow concerning the running of such offices which may end their existence hence no development.

h. Low faith modes

Orom Kenneth (29) a student made a mention that when there is lack of religious freedom whereby people cannot at will express their faith, where there are threats among believers based on variations in religions without government concern to ensure peace, there is less development in such an atmosphere.

i. Culture

Musenze Brian, a businessman with other 13 members said that culture influences a lot how individuals perceive things from childhood and so a culture where values are neglected as a child grows up are likely to have issues in their development because through culture, improved learning and health, tolerance, opportunities to socialize with others, humanity finds quality life and improves on the wellbeing of individual and society as well.

j. Lack of innovative solutions

Some respondents pointed out that lack of suitable practical solutions to some problems like agricultural activities during dry seasons, poor health facilities especially in rural areas and lack of income generating projects remains a big challenge to development.

k. Disrespect of human rights and abuse of freedom

Mukwambo Geoffrey, a university student said that abuse of people's rights and freedom is a challenge to development whereby people cannot freely express themselves and human rights abused by those in authority.

l. Immorality and mass media misuse

A good number of respondents said that moral decay and drug abuse which are enhanced by mishandling of media, bad peer pressure, negligence of parental role in moral upbringing of their children is a big danger to integral human development.

m. Exclusion of other sectors of society

Kanusu Philip (26) identified that there is a challenge of under-looking some sectors in some parts of the country like healthy sector, environment, agriculture and education. He says that these sectors once excluded, there is likely to face a challenge in steady progress in development.

n. Favouritism, discrimination, racism, tribalism

Almost all the respondents voiced out the challenge of discrimination and favouritism based on tribe, family, race and others especially in areas of leadership, employment and the like. They said that such discrimination results into low quality output, development imbalance in regions and exploitations of others.

o. Poverty and unemployment

Majority noted poverty is too much as well as unemployment. They attribute these to lack of adequate skills, ignorance about some work, laziness and lack of jobs that require the available skills due to poor choices.

p. Lack of exposure to the other parts of the world for insights

Jjumba Dennis (25) said that poor interaction at local, national and international levels also hinders social cohesion, solidarity and human involvement in development. When there is no exposure beyond the self, then humanity has limited insights which likewise limit development.

4.5 POSSIBLE WAYS THE CHURCH CAN GET INVOLVED IN THE INTEGRAL HUMAN DEVELOPMENT

4.5.1 Sensitization through seminars

Muhumya Arnold (28) said that through seminars the Christians can be sensitized on integral human development so as to know about the meaning of authentic development, the different aspects to treat and offer possible solutions to the challenges of the time. Balikuddembe Christopher (30) noted that the Church can offer knowledge on different dimensions of development to the people so that a person's mind is not limited to just a few aspects of life but helped integrally.

4.5.2 Encouraging and advocating for good governance

Luyinda Francis (45) identified good governance as a key factor in authentic development; he calls upon the Church to stand out and condemn all the abusive actions done by the poor ruling systems and advocate for a just and peaceful leadership aimed at eradicating poverty, provision of required good and services to all people and characterized respect and promotion of the rights of people.

4.5.3 Promoting works of charity aimed at uplifting the poor

Nandhego Maria (35) said that the Church must continue with the works of helping the poor and the less privileged. She added that through such charitable acts, the gospel of Christ finds practical living even among those who minus the Church seem to be left out. Kanusu Oscar (27) added that there can never be authentic development without charity/love for the poor and neighbour.

4.5.4 Paying attention to environmental care

Kisakye Martha (26) and a good number of respondents identified the need for the Church to preach more on the care for the environment. They said that nature should be loved, protected and preserved put it in mind that man is dependent so much and entirely on nature and so must live in good communion with it. The Church should discourage any endangering practices done to nature like pollution and deforestation.

4.5.5 Encouraging involvement and participation

Fr. Luyinda Matthias, a priest said that the Church should encourage her members to get involved and participate in the work of development through their small groups, movements and families. The leaders have to shift their voices to that of calling people to participate actively in the development of the people and the Church as well as the state for the good of all. Authentic development calls for the participation of all peoples.

4.5.6 Establishing a good relationship between the Church and the state

Namugaya Angela (33) and other 15 respondents noted that the Church should work for a peaceful relationship with the state. When the Church and the state live in harmony with each other, development is easily achieved. A peaceful dialogue between the two benefits the citizens both in the Church and nation; there should be mutual support to growth.

4.5.7 Advocating for peace and justice

Some members said that the Church is a great channel of peace and justice and so should do more to promote it amongst all people. Musenze Brian said that the Church should fight for the rights of people, discourage acts of violence both at family and community level and also sensitize people through peace and justice talks because there can never be true development where there are injustices and violence.

4.5.8 Through establishing of income generating projects for self-sustenance

Wambuzi J. (24) made a mention that if the Church is to make good contribution to integral development, it should inculcate in her members the spirit of making use of any opportunity of income generating projects with a mind of being self-sustained economically. These projects could be agricultural and any use of technical skills acquired to eradicate poverty and manage the challenge of unemployment.

4.5.9 Encouraging solidarity and collaboration

Musana Bright (26) said that the Church should encourage people to work together towards the common good. Development can be meaningful if there is collaboration among the different

groups of people with their different contributions towards a common goal. Solidarity is a social factor that plays a bigger role in integral development of peoples because it draws them to working together.

4.5.10 Providing health care services

In the state where there are a number of people suffering from different diseases and illnesses, Katerega Emmanuel suggests that the Church should come up and engage in putting and advocating for health care facilities where it can provide services to the people. It is in promoting life through treating the sick and suffering that the Church's participation can truly be felt in development especially to the sick and providing fresh drinking water for all.

4.5.11 Advocating for quality education systems

Many respondents noted that the Church should engage in making education system relevant to the people starting from the lowest stage to the highest. Mutesi P. a primary teacher said that the Church can through technical schools equip the youths with relevant skills to enable them exploit their giftedness. Rev. Dn. Kisémbó A. a catholic priest said that since the Church is a mother of morals, she can form her members morally so as to have good people who love peace, who love and promote Christian values and as well train them in the area of work so as to love adding to the quality of their lives.

4.6 CONCLUSION

In this chapter, the researcher presented the findings from the field. He specifically presented the views of respondents on the understanding of the concept of integral human development, the main aspects of integral human development, the challenges that hinder or slow this development and how the Church can be involved in this kind of development. The researcher used the research questions for the research instruments in the presentation of the findings of the relevant information found from the respondents.

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.1 INTRODUCTION

In this chapter, the researcher presented the summary and discussion of the research findings. He did following the themes, that is; exploring the understanding of concept of integral human development, the challenges that hinder or slow this kind of development and then proposed ways through which the Church can get involved in integral human development.

5.2 SUMMARY OF THE STUDY FINDINGS

The summary of the findings was done following the meaning of integral human development concept, the possible challenges to integral development and how the Church can be involved in integral development of the people after which a discussion of the findings was made.

5.2.1 Concept of integral human development

From the field findings, the respondents generally defined integral human development as the development of human person in all dimensions of life in harmony with the entire person and all people; it covers the physical, intellectual, spiritual, social and economic aspects of every person for the good of the whole person and all people.

5.2.2 The possible challenges that hinder integral human development

From the field, the researcher received the following as the major challenges to integral human development:

- Poor governance and leadership
- Illiteracy, ignorance and poor education systems
- Laziness
- Limited resources and quality of produces
- Corruption
- Exploitation of the environment
- Lack of mentorship
- Low faith modes

- Culture
- Lack of innovative solutions
- Disrespect of human rights and abuse of freedom
- Immorality and mass media misuse
- Exclusion of other sectors of society
- Favouritism, discrimination, racism and tribalism
- Poverty and unemployment
- Lack of exposure to the other parts of the world for developmental insights

5.2.3 Possible ways through which the Church can be involved in integral human development

These are the highlighted ways through which the Church can contribute to the integral human development:

- Sensitization through seminars
- Encouraging and advocating for good governance
- Promoting works of charity aimed at uplifting the poor
- Paying attention to environmental care
- Encouraging involvement and participation
- Establishing a good relationship between the Church and the state
- Advocating for peace and justice
- Through establishing income generating projects for self-sustenance
- Encouraging solidarity and collaboration
- Providing health care services
- Advocating for quality education systems

5.3 DISCUSSION OF THE FINDINGS

The discussions were made following the study findings and literature gathered.

5.3.1 THE UNDERSTANDING OF INTEGRAL HUMAN DEVELOPMENT CONCEPT

Most of the respondents defined integral human development as the development of human person in all dimensions of life in harmony with the entire person and all people. According to Benedict XVI, (2009), integral human development is understood as development concerned with the whole human person in each and every single aspect and dimension of life; is the development that encompasses the holistic person, that is, physically, spiritually, mentally, socio-economic and the environment in which he lives (CV, n.11).

From the field data, Nassumbwe Maria Gorette, a nun defined it as the process that undergirds the holistic assistance for human persons to live towards their potential abilities in a social setting; it is development which makes every person and all people to seek to promote the good of the whole person and of every person. Luyinda Mathias said it is about the formation of communities with their different groups and emphases coming together to work towards the common good; it therefore calls for the spirit of unity, solidarity and participation of all.

According to *Caritas Internationalis* (2013), integral human development is transformative and works to ensure a holistic approach by addressing all aspects of poverty and justice across the whole community of people, rehabilitation and development work. Bruce Duncan (2014, p.192) on the issue of integral human development puts it as addressing economic inequalities and measuring our outcomes not in terms of aggregate figures but how they improve life opportunities, dignity and solidarity for everyone; it is the moral foundation across all our work as we strive to serve people who are vulnerable to extreme poverty and marginalized.

Generally, respondents gave the right understanding of the concept of integral human development as being the development that encompasses a holistic human person covering all dimensions of life; it requires the principles of solidarity and subsidiarity, a charitable persons and the participation and involvement of all people either singularly or in their different groups in working together for the common good that benefits each human person and the whole human family.

As mentioned in chapter two, the whole Church engages in integral human development in all her being and acting when she celebrates and performs works of charity and as well authentic human development concerns the whole of the human person in every single dimension (CV, n.11)

5.3.2 CHALLENGES THAT HINDER INTEGRAL HUMAN DEVELOPMENT

5.3.2.1 Poor governance and leadership

Musana Bright and 91 others spoke of the existence of a ruling atmosphere or government characterized by dictatorship, threats, violence, and mistreatment of people, abuse of rules and laws and injustices is never one that promotes authentic human development. It is through and only through a well conducted leadership set on well-established and friendly principles that can benefit the people and their development.

82% of the respondents advocate for a government that is democratically well organized and peaceful to promote and lead a conducive atmosphere for the development of each individual and of all; a government that is capable of mobilizing, protect and support its subjects for the good cause.

The Church praises those who devote themselves to the service of the state and carry the burden of office and as well encourages people of all classes to cooperate in bringing about good results in the normal course of political life through cultivating a generous and loyal spirit of patriotism without being narrow minded but direct their attention to the good of the whole human family united by different ties which unite races, people and nations. Good governance remains a desired goal leading to development (*Gaudium et Spes*, n.75).

5.3.2.2 Illiteracy, laziness, ignorance and poor education system

Many people continue to remain in retarded development mode because the lack knowledge about certain jobs, they do not possess the suitable skills to carry out some work and as well they do not have means to access the desired technical know-how due poor education systems and inaccessibility to education by some people cause by poverty.

Muzito, a teacher said that poor education systems and ignorance have kept many people suffering, dependent, poor and a disgrace to community with insignificant contribution to development. All these can possibly be worse when laziness comes in where people do not want to work.

A group of youths identifies illiteracy, ignorance and poor education are like factors to cause a social problem because they worsen the mental health in terms of thinking, poor judgment, long manual working due to lack of skills for technology, little knowledge on hygiene and poor family management and planning characterized with low incomes. Lack of knowledge lowers employment opportunities, low esteem and high crime rates (Amanda and Miranda -pdf).

5.3.2.3 Limited resources and quality of produces

With an economic eye, Mbamanyire Gabriel (29) and 5 others saw that there is poor supply of resources and poor quality production due to unreliable seasonal changes, price changes that affect market for some products. These worsen terms of trade, with low prices for our exports and relatively higher prices for imports.

There is promulgation of non-developmental ideologies which emphasize sharing of the diminishing national goods and services to a few instead of developing it hence a discouragement to those who desire to work and giving a cold comfort to unproductive elements (Henry Kajura, 1989, pp. 124-125).

Kajura adds that lack of proper economic planning for a systematic exploitation of the country's resources: through over centralization of the machinery of government and other agencies with no progress in most of the areas especially rural places where much of the production is done hinders authentic development.

5.3.2.4 Corruption, favouritism, discrimination, racism and tribalism

There are respondents that pointed out corruption by a disservice done by a other people at the expense of development that benefits all. There is a lot of swindling of people's property, projects' money and misallocation of resources especially of finance either collected as tax or acquired as aid from supporting countries.

95% of the respondents spoke of the challenge of discrimination, favouritism and tribalism in leadership and office work which affects the quality of development being limited to a given group of individuals according to tribe, region and class hence imbalances.

Militarism, squandering and embezzlement of national and individual's wealth by a few individual or some groups while so many other people remain without suitable shelter, clothing and adequate food is morally unjustifiable. There is need for political popular democracy so as to promote reconciliation, social justice, peace and integral development. Development has become the privilege of just a few which has prompted and increased greed for power and wealth (Vincent E. Okot Oburu, 1989, pp.104-105).

With no doubt, frequent upheavals in the social order, are in part, the results of economic, political and social tensions. At the deeper level, they come from selfishness and pride which are two issues that contaminate the atmosphere of society.

Excessive economic and social disparity between individuals and peoples of the one human race is a source of scandal and militates against social justice, equity, human dignity as well as social and international peace (*Gaudium et Spes*, nn. 25&29). A community characterized by discrimination and tribalism experiences slow development, does not foster the spirit of solidarity and unity of people and violates their rights.

5.3.2.5 Exploitation of the environment

Many respondents identified that the danger done to nature endanger human life. Deforestation for human activities like farming, shelter and industrialization are surely good but their end effects injure nature leading to pollution, drought and change in seasons.

Environmental education is dearly encouraged to create ecological awareness with good information and instil in people good habits. It is through instilling sound virtues that people can make selfless ecological commitment. Through friendly measures like avoiding use of plastics, separating refuse, care for other creatures, afforestation and other creative measures that man can be a great friend with other creatures (*Laudato Si*, n.211). The environment is a great treasure and so instrument in the task of development and so must be treated well and therefore man should be charitable in the way he uses it

5.3.2.6 Disrespect for human rights and abuse of freedom

An environment where people's rights and freedom are abused, authentic human development is hard to take place because there is no freedom for people to express themselves and put forward their decisions and suggestions to those in authority.

We come to know that work is fulfilling and so each person has the right to such an opportunity for fruitful participation in productive work. Work must be done in a setting respectful of human dignity and needs as well as being of moral values considering its impact on the human person (John A. Coleman, p.252). The Church therefore encourages the right to a just wage, right of labour to organize itself to ensure a fulfilling work of moral values because respectful work is one that meets just distribution of goods and services of individuals.

5.3.2.7 Poverty and unemployment

Mukwambo a student and 73 others noted that poverty related issues are many and so likewise unemployment; with poverty it is hard to meet some of the basic needs like shelter, good food, education and health services.

Kullabs as earlier defined poverty as a state where an individual or people lack certain amount of material possession to meet their desired end; it is a challenge that cuts across all elements of life causing suffering and unemployment remains much among people who lack jobs and yet some have the qualifications but there are no open opportunities creating a social hindrance ending in frustration.

Unemployment has increased militancy among people especially the youth, violence in families, crimes, restiveness and socially delinquent behaviour; it is a devastating element to both individual and society psychologically and economically keeping people in dependence due to financial insecurity (Ayegba, p.96).

5.3.3 WAYS THROUGH WHICH THE CHURCH CAN BE INVOLVED IN INTEGRAL HUMAN DEVELOPMENT

5.3.3.1 Integral sensitization

Muhumya (28) said that through integral education, the Church can sensitize people on the meaning of integral human development offering them knowledge on the different dimensions of life and development aspects. When people have a broader picture and knowledge about integral human development, they can possibly begin to work and improve holistically; that people do not only view development in the sense of economics but also socially, mentally, spiritually and others.

People should be guided to know that integral development deals with man holistically aiming at benefiting the whole person and all humanity liberating him from misery, from all suffering to improving his living standards. Integral human development is indeed pro-life and improves on it. It is a development that appeals for peace, justice, solidarity, participation, charity, and support of each other for the good of all.

5.3.3.2 Encouraging and advocating for good governance

Luyinda Francis (45) and most of the respondents suggested that good governance must be the desire of any community that wishes to develop integrally. Through the Church's preaching, her leaders must advocate for a government capable of promoting virtue among citizens because patriotism only subsists in a peaceful and just ruling system.

The Church must participate in forming and preparing members for better and desired leadership starting from the lower to the national level. Acts of corruption and violence should be discouraged and replaced with transparency and respect for dignity of each person.

Good governance helps people appreciate and work for the common good, it guarantees human rights, peace, justice and development; it does whatever it takes to fight and avoid chaos, bad leadership and any form of destruction. The Church together with the state must unite in the effort to lead a good government generating peace fundamental for true development

characterized by listening to the opinions of people and acting where necessary (UCLG ASPAC, 2021). Good leadership promotes peace and improves life of all people.

5.3.3.3 Promoting works of charity to uplift the poor

Charity is great virtue and practice and the Church can do without it. Nandhego Maria earlier said, charity must be continuously watered and promoted; this is so because the world over has never stopped having needy and poor people who live and survive on charity offered. Through charity, we truly live the gospel truth of caring for the poor and needy.

According to Pazhayampallil, (2009), Christian charity is not limited but cuts across borders, social conditions, religions seeking nothing like gain to one who offers it; just as God, we should gratuitously offer charity to needy people. Love and care for the poor and vulnerable signifies love of God and so the Church should exhort involvement in works of charity like feeding the hungry, attending to the thirsty, naked, captives, homeless and as well to those with disabilities.

5.3.3.4 Paying attention to the well-being of the environment

The talents God has given each person should be used to improve the quality of life, and the environment: for rendering service to God and to people. If all people follow justice and unity in charity, created goods should abound for the on reasonable bases (*Populorum Progressio*, n.27).

Around 20 respondents with Kisakye Martha (26) being clearer said that the Church must preach more on the care for the environment so that people are helped to grow in love for nature, to protect and preserve it ensuring friendly shared dependence on it by man and other creatures. The Church should sensitize people and equip them with good knowledge of how to care for the environment and discourage any damaging activities done to it. Afforestation and use of renewable resources must be preferred to non-renewable resources and deforestation.

According to Pope Francis, an admirable creativity and generosity is shown by persons and groups who respond to environmental limitations by alleviating the adverse effects of their surroundings and learning to orient their lives amid disorder and uncertainty in kindness and friendliness to others (*Laudato Si*, n.148).

5.3.3.5 Encouraging involvement and participation

Fr. Luyinda Mathias said that the Church can be very instrumental in exhorting personal and communal involvement and participation in integral development through working in groups, movements, clubs and other associations. A collective effort is desired so that all people contribute to the development of the whole society.

The Church has a duty to help people understand that authentic development requires people to recognize that human race is a single family that should work together in peaceful communion with solidarity and that man as a spiritual being should promote inter-personal relations. Cooperation therefore is needed beyond the economic dimension to offer a wonderful opportunity for an encounter between culture and peoples (CV, nn.53-54). Integral human development therefore is a task that calls for the participation of each person for the good of all.

5.3.3.6 Advocating for peace and justice

Peace and justice are needed for integral development to take place. Justice is a moral virtue that aims at giving each person his or her due right and so presupposes an attitude by virtue of which the rights of every person are recognized with strong and constant determination.

Justice may be commutative requiring equality between goods and services through agreements or contracts made; it may be distributive which demands that public goods of the country like resources are used to satisfy basic needs of all the people and social justice which calls for each to contribute as they are according to their ability (Abraham Kiapi, 1989, p.82).

76% of the respondents acknowledged that the Church is and should be a channel that promotes peace and justice always and everywhere through defending the rights of the people, discouraging violence at all levels and sensitizing members through talks and seminars on peace and justice because a chaotic community can never experience integral development.

5.3.3.7 Establishing income generating projects for self-sustenance

In ensuring integral human development, Wambuzi J. (24) mentioned that the Church should instil in people the love of working and make use of available opportunities of work. It should

encourage them to engage in any income generating projects to bring about the spirit of self-sustenance.

A self-reliant Church in Uganda requires establishing and building churches, clinics, and resource centres and equips the lay people/congregation with knowledge concerning their role in the ministry especially of supporting the development of their Church in the spirit of charity, love and faith. Bishop Kiwanunuka, who was a white father, insisted on self-reliance for all members communities of his diocese and all individuals and demanded parishes to be models for this cause; he encouraged plantations of coffee, bananas, farms, forests and other money generating projects (The Waliggo Journal, 2020 (2)).

5.3.3.8 Encouraging solidarity, subsidiarity and collaboration

Musana Bright (26) identifies that people should work together for the common good; that a meaningful development requires collaboration among the different groups of people in the society operating in a spirit of solidarity. Divisions based on cultural differences, race, tribe, and class injure development.

Love for each other and the nation at large should be cultivated so that individuals are moved to love and defend their freedom and rights. The Church should help members appreciate this love as a virtue constituting duty based on the great commandment to love one's neighbour. Exercising solidarity in society is when members recognize one another as persons.

Those who are influential and with better opportunities of greater share of goods and services should feel responsible for the weaker and share with them but the weaker also in the spirit of solidarity should not at with a purely passive attitude or which is destructive of the social fabric but while claiming their legislative rights should do what is in their reach for the good of all (Okot Oburu, 1988).

Operation on the principle of subsidiarity aims at affirming the rights and providing for the assumption of corresponding responsibility. The principle of the centrality of humanity as the subject primarily responsible for development is to be preserved with the aim of improving living conditions of all people in a given area (CV, n.47). The Church should encourage people to work together and collaborate meaningfully to contribute to the common good.

5.3.3.9 Providing quality health services to people

Katerega E. (20) a student and most of the respondents strongly suggested that the Church should come up and take part in putting up and providing good health services to people through which it promotes good life by treating the sick and offering counselling services to those who suffer psychologically and mentally as well as those who have lost track.

By the effort of the Church mission, health care systems should work to promote life and sound health, so that illness and disease may not overwhelm humanity. It becomes imperative that a Christian who is keen to use the image of the destruction of death and promotion of life, in the context of creating a perfect heavenly community should take very seriously that which he uses as a visual aid: namely, life, even though disease, sickness, illness, death and imperfect community remain real.

The Church should get involved in the temporal restoration of biological life through assisting in the establishment of hospitals, dispensaries, health care centres, distribution of drugs, training of health care personnel, promotion of basic health care programs and other life promoting activities like providing food, shelter, clothing and good water in a charity form (Gerald Kitatta Kalumba, 1989, p.203).

5.3.3.10 Advocating for quality and integral education system

The Church should come up and engage in education systems provide people with holistic knowledge about all spheres of life. 90% of the respondents concur on the point that the Church through her effort must form and teach her members by equipping them morally and skilfully so that they may live relevantly to themselves and the community at large promoting Christian values even at work.

The right to educate rests primarily with the parents but however, the state has the right to put down the standards although with no right to impose a particular form of education on the children against the wish of the parents and the Church to come up and get involved in the proper upbringing of the children (Whyte, J.H., 1984, p.16). The Church together with the state should collaborate to establish an integral education system which calls for correlation among all the disciplines of life

5.4 CONCLUSION

In this chapter the researcher examined critically and discussed the major findings presented in chapters four and two following the objectives of the study. Among the discussions is what integral human development truly means, the challenges humanity encounters to attain it and how the Church can participate in helping man develop integrally. Among the discussion still, the researcher found that the task of integral development demands a lot and also that it is a lifetime vocation with daily effort required.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

In this chapter, the researcher makes conclusions and recommendations which can be helpful to the individual persons, small groups, the Church and state as well as all people of different walks of life since all are stakeholders in integral human development.

6.2 CONCLUSIONS

From the gathered literature, findings and discussions, the following are the conclusions drawn by the researcher:

- Most of the people are found to know what the concept of integral human development is all about; they show a longing to integrally develop individually and to the society in which they stay.
- Integral human development is a big task and a human vocation defined to cater for a holistic person and all dimensions of life. It is a journey that takes a life-time and to which man must participate daily for the good of every person; it is transformative and improves the quality of human life and the environment for the good of the whole person and all humanity.
- Integral human development though has been treated by some researchers in the past, there are still great challenges that hinder and slow its progress. There still lie problems of poverty, hunger, unemployment, poor education, corruption, discrimination, favouritism, moral decay, disunity, violence and injustices in governance and others.
- There are many communities where people are ignorant about what to do arrive at integral development; people are not integrally catechized in the field of development which affects how they operate. Ignorance still plays a big deal in slowing development.
- Humanity is by nature an agent of development, all that hinders development are brought about by the very humanity, that is, unfriendly activities done to nature like deforestation, pollution by industries, bioethical anti-life issues are done by humans. Man therefore in such activities remains a danger to himself and others hence affecting authentic development.

- The Church is the “liberator” and her involvement in integral human development is highly desired to see that through her systematic way of handling things, peace, justice, democracy, friendly leadership, integral education, good health services and charity may be realized.
- Integral human development remains a challenge to humanity. It is very hard to hit the balance in all the dimensions of human life; man however should not give up but continue to mobilize himself to work for the common good. This kind of development can be reached when we all participate as members of one family driven by love.

6.3 RECOMMENDATIONS

6.3.1 To the Church

The involvement of the Church in integral human development should be characteristic of integral catechesis so that people are helped with general knowledge on aspects of development. The Church should not limit its teaching to issues of faith and morals but also engage people in knowledge and ethics of economics, leadership, healthy, education and social development so that they are able to live relevantly in this ever changing world.

It should help to encourage those who exercise authority to strengthen the values that inspire the confidence of the members of the group and encourage them to put themselves at the service of others (CCC, n.1917). Members should get involved more in charity works through the different movements of lay apostolate, clubs and other ministries. This is because there are still many people who are poor, needy and disabled that surely depend on the charity given.

The Church through establishing Church based projects like farms, health facilities, schools and charity centres may offer different services like treatment, education, guidance and counselling, charity and employment which highly contribute to integral human development.

6.3.2 To state agencies

State agencies are called upon to engage in promoting peaceful leadership aimed at liberating people from suffering offering them a harmonious environment in their community of operation. A peaceful and just government supports integral human development.

Pope Francis encourages it is imperative to promote an economy which favours productive diversity and business creativity in order to continue providing employment (*Laudato Si*, n.125). Government should devise means of offering suitable services to people through establishing projects that offer employment to the people; schools that offer quality and integral training to citizens and train personnel that is patriotic as well as transparent to put an end to misallocation of resources, corruption, swindlers of funds and the like which do not favour authentic development. A government that operates on the rule of law with justice is desired.

There should be strengthening of different types of businesses capable of viewing profit as a means for achieving the goal of a more humane market and society. In development programmes, the principle of the centrality of the human person, as the subject responsible for development must be preserved. There should be also international cooperation where people are part of the process of economic and human development through solidarity of their presence, supervision, training and respect (CV, n.47).

There is a call to strive for good international relationship especially one intended to benefit the development of all people through proper use of the aids given by rich countries; that resources given as aids be properly allocated for the common good. It is recommended that the government pays attention to the cries of the poor and struggling by offering subsidies to boost the capital and business of struggling members.

6.3.3 To education and training centres

Schools and training centres should be established and enhanced to offer integral education and training to children and students. Through integral education, children are equipped with knowledge in different walks of life and through integral training like technical schools the students acquire different skills which are relevant for survival.

The faithful should cooperate readily in the development of suitable methods of education and system of study and in the training of personnel competent to give good education to the pupils and also support the entire activity of the schools and in particular the moral education given to them (*Gravissimum Educationis*, 1965, n.6). Integral education demands that one is helped to appreciate the existence of others encouraging unity and solidarity shunning all manipulative

behaviours of segregation, discrimination, tribalism and favouritism based on race, class and so forth.

Pope Francis calls for educating for the covenant between humanity and the environment; environmental education should be made to facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning. It should be done with educators able to develop an ethics of ecology and helping people through effective pedagogy, to grow in solidarity, responsibility and compassionate care (*Laudato Si*, n.209).

Church schools should add to their curriculum catechesis aimed at helping children to grow with Christian morals and virtues like peace, love, faith, hope, transparency which should be every person's desire for integral development.

6.3.4 To the people of Kagoma parish

The lay faithful starting from the basic Christian communities should get involved in projects of small economic activities intended to bring about social development through solidarity, involvement and participation.

Seminars should be organized to offer training and knowledge on the different aspects of integral human development. These seminars may be organized especially for the youths at sub-centre, centre and parish level to boost the zeal of participation. Well informed and competent personnel should be facilitated to inculcate a spirit of work with love in the people.

Through the lay apostolic movements and clubs in the parish, Christians should be encouraged to involve themselves in charity works, offering quality services each in their special field according to how they are gifted. The laity should participate actively in the whole life of the Church; not only are they to animate the world with the spirit of Christianity, but they are to be witnesses to Christ in all circumstances and at the very heart of the community of mankind (*Gaudium et Spes*, n.43).

Parents are encouraged to offer proper parental care and training to their children equipping them with proper hygiene ethics, moral values and as well as a spirit of working for the good of the whole. When integral training is offered straight from childhood, there are fewer struggles to

handle at a mature stage. Let children grow integrally formed and integral human development will easily be worked for.

6.3.5 To all people

Each and every person is called upon to participate in working for and contribute towards integral human development. All people should take an active part in public life although the manner of participation may vary (CCC, n.1915). Since integral development is a life-time vocation, all people are recommended to involve themselves, to collaborate and participate in building a better place to live in.

6.4 CONCLUSION

In conclusion, the vocation of working for integral human development is a call to all humanity and we live everyday working towards it. The conclusions made and recommendations can offer great solutions if are practically implemented. Authentic development indeed calls for serious commitment of each person either as individual or as a group, family, community, associations and others.

GENERAL CONCLUSION

This research work was carried out to find out the Church's involvement in integral human development in Kagoma parish in light of *Caritas in Veritate*. According to findings, it was proven that integral human development demands a lot from humanity to achieve it. The study has fortunately achieved its intended objectives especially of exploring the understanding of integral human development to which generally the participants concluded on as a development that caters for man holistically (for the good of whole person and all humanity), the challenges that hinder it and as well ways through which the Church may be involved in integral human development.

In all the Church's involvement in integral human development, people should know that charity is paramount; this charity must be extended to all spheres of life. Charity is love received and given- it is creative and redemptive (CV, n.6). Charity must be encouraged because with it, we desire the good of others and we are concerned of their well-being. Development must be done in the eyes of attaining salvation and so we ought to be charitable, just and peaceful to all people.

Therefore, the study is an eye opener to all people as stakeholders in integral development when it lays bare the challenges of development to which Pope Benedict XVI's *Caritas in Veritate* remains a challenge to the Church in a place which is progressively and pervasively getting more globalized with the risk of interdependence of people and nations not matched by ethical interaction of consciences and minds to give rise to true human development.

This research offers practical recommendations and solutions to the challenges that hinder development. It shows how the Church, state agencies, schools and all stakeholders can engage in the work of authentic development. With proper implementation, we live in great hope for improvement in the standards of living of all people brought about by the suggestions given. It would always be good to remember that integral human development must be pro-life, pro-people and environment, democratic, with priorities, conscious and awareness of education based on justice, charity and above all should be relevant to people's worldview (The Waliggo, 2018, pp. 26).

APPENDICES

APPENDIX I: SELECTED BIBLIOGRAPHY

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APPENDIX II: RESEARCH QUESTIONNAIRE

Ggaba National Major Seminary

P.O Box 1871, Kampala,

Uganda.

Dear Respondent,

I am Franco Kanusu a student of St. Mary’s Ggaba National Major Seminary. I am carrying out a research on the topic: “**The Church Involvement in the Integral Human Development in light of *Caritas in Veritate***” (Study area: Kagoma Parish). This is a partial fulfillment of the requirements for the award of a Master’s Degree of Arts in Religious and Theological studies of Makerere University. I humbly request you to answer the following questions with honesty. I also assure you that all the information given will be treated with highest confidentiality and for purposes of this study only.

Thank you in advance for your kindness and cooperation.

.....

Franco Kanusu (Researcher)

Phone contact: 0787686595/0705083638

Email address: francokanusu@gmail.com

Personal information

Name.....

Level of education/occupation.....

Gender..... Age.....

Section A

Instruction: tick the correct answer

- 1. Integral human development should cover the whole human person.
A. True B. False C. Not sure
- 2. To which extent do you assess the Church’s involvement in integral human development of your parish?
A. Great B. Good C. Little
- 3. Without the Church’s involvement, there may not be authentic human development in the parish.
A. True B. False C. Not sure
- 4. Humanity is the only creature that can mobilize itself to bring about integral human development.
A. True B. False C. Not sure

Section B

Write your answer in the space provided

5. What do you understand by integral human development?

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6. What are the possible challenges that slow or hinder integral human development?

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7. How best can the Church get involved in integral human development?

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8. Suggest some other measures to solve the challenges to integral human development?

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APPENDIX III: INTERVIEW GUIDE

- 1) What is integral human development?
- 2) According to you, how are the Christians involved in integral human development?
- 3) What are the challenges that affect integral human development?
- 4) Suggest some solutions that can be offered to manage the challenges that hinder integral human development.
- 5) How should the Church be involved in integral human development?

APPENDIX IV: LIST OF RESPONDENTS

NAME	GENDER	OCCUPATION/Level of education
Babirye Victoria	Female	Secondary teacher/degree
Bakubye Matthias	Male	Degree
Balikuddembe Christopher	Male	Degree
Baluka Margaret	Female	University
Biina Anthony	Male	Priest
Bwire Brian	Male	Secondary
Demba Gerald	Male	Secondary teacher/degree
Erugudo Abraham	Male	Priest
Frederick Ochwo	Male	Priest
Inziku Ubaldo Drago	Male	Priest
Jjumba Dennis	Male	Degree
Kabuye Abraham	Male	University
Kadondo Maria Thereza	Female	Nurse
Kanusu Oscar	Male	Plumber
Kanusu Philip	Male	University
Katerega Emmanuel	Male	University
Kaudha Veronica	Female	Nurse

Kisakye Lillian	Female	Nurse
Kisakye Martha	Female	University/degree
Kisembo Anthony	Male	Priest
Kyomuhendo Patricia	Female	Secretary
Luyinda Francis Xavier	Male	Degree
Luyinda Mathias	Male	Priest
Maganda Anthony	Male	Engineer
Maganda Daudi	Male	Teacher/diploma
Mawerere Andrew	Male	Businessman/degree
Mbamanyire Gabriel	Male	Marketer/diploma
Mbuuliro Justine	Female	Student of nursing
Menya Cyprian	Male	Primary teacher/certificate
Mondo Anthony	Male	Clinician/degree
Mubugumya Sharon	Female	Student
Muhumya Arnold	Male	Student/degree
Mukose Samuel	Male	Student/degree
Mukwambo Godfrey	Male	Student
Musana Bright	Male	Certificate
Musenze Brian	Male	ICT/Masters

Mutesi Patience	Female	Certificate
Mutinda Jonathan	Male	Businessman
Muwanguzi Taddeo J.	Male	Priest
Muyomba Joseph	Male	Degree
Muzito Bosco	Male	Primary teacher/certificate
Mwamini Isa	Female	Certificate
Nabirye Eve	Female	Certificate
Nabwire Joan Rebecca	Female	Degree
Nabwire Petronella L.	Female	Retired academician
Nakiyinji Sarah	Female	Nun
Namirimu Immaculate	Female	Nun
Nampiina Stephanie	Female	Accountant
Namugaya Angela	Female	Housewife
Nandhego Maria	Female	Student
Nanditta Maria	Female	Certificate
Nanzala Mary Justine	Female	Nun
Nassumbwe Maria Gorette	Female	Nun
Ochieng Thomas	Male	Certificate
Okello Denis O.	Male	Degree

Oribudhogu Stephen	Male	Degree
Orom Kenneth	Male	Degree
Otanga Joseph	Male	Student/degree
Ovoya Derrick	Male	Accountant
Sserubidde Martin	Male	Student/degree
Tumusiime Richard	Male	Priest
Umteshi Agnes	Female	Student
Waiswa Jackson	Male	Secondary teacher/degree
Wambuzi Joseph	Male	Student/degree
Wandiba James	Male	Priest
Wanzala Herbert	Male	Artist and designer/degree
Wasswa Julius	Male	Secondary teacher/degree

APPENDIX V: INTRODUCTORY LETTER

ST. MARY'S NATIONAL MAJOR SEMINARY GGABA

P.O Box 1871
KAMPALA
Uganda



Emails: deannationalsemggaba@yahoo.com
academicnsg2@gmail.com
secpriscadeansofficeggaba@ymail.com
Date: 11th December 2020

OFFICE OF THE DEAN OF STUDIES

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD RESEARCH

This is to certify KANUSU Franco is carrying out academic research on the topic: "*The Church's Involvement in the Integral Human Development of the People of Kagoma Parish in light of Caritas in Veritate.*", in partial fulfilment for the award of a Master of Arts in Religious and Theological Studies of Makerere University to which we are affiliated.

This work is purely academic and will be held with utmost professional confidentiality it deserves unless otherwise indicated.

Please do accord him the necessary assistance and any queries in this regard can be addressed to our office provided above.

Thank you for your assistance,

Sincerely yours in services

Fr. Godfrey Etolu
Ass. Dean of Studies

