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**AN APPRAISAL OF THE ROLE OF THE CHURCH IN CONFLICTS IN UGANDA  
WITH REFERENCE TO THE BUGANDA REGION (1879-1986)**

**BY**

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**C82/10820/2006**

**A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENTS FOR THE  
AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE SCHOOL OF  
HUMANITIES AND SOCIAL SCIENCES, KENYATTA UNIVERSITY**

**NOVEMBER, 2011**

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*An appraisal of the  
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## DECLARATION

This thesis is my original work and has not been presented for a degree in any other University.

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This thesis has been submitted for examination with our approval as University Supervisors.

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## DEDICATION

This work is dedicated to all the victims of conflicts all over the World.

## ACKNOWLEDGEMENT

The completion of this study has been achieved through the assistance and cooperation of many people to whom I am greatly indebted.

I am particularly grateful to Prof. (Bishop) Zablon Nthamburi, a renowned scholar, whose skillful approach to supervision contributed greatly to the shape of this study. His simplicity and expertise were a source of inspiration and challenge to aim at producing an excellent piece of work.

I am equally grateful to Prof. (Rev.) Gerishon M. Kirika who tirelessly directed this study as one of the supervisors. His positive criticism, intellectual guidance and encouragement gave me a lot of hope and courage.

I wish to extend my appreciation and gratitude to Dr. Margaret M. Gecaga and Dr. Edwin Gimode of Kenyatta University for their useful comments and guidance. I also appreciate my study group for their intellectual and moral support.

I am particularly grateful to Kyambogo-Kenyatta Ph.D Students Association, who generously offered their valuable time to meet from time to time to discuss some issues related to our study at Kenyatta University.

The field research assistants and discussion groups both at Kyambogo and Buyoga-Masaka, and all my respondents deserve special thanks for their cooperation. Their individual and collective efforts went a long way in enriching the content of this study.

I am grateful for the funds received from the Kyambogo Staff Development Committee and Research and Publications Committee, without which this study could not have been possible. Final and special acknowledgements go to all the members of staff of both Kyambogo University Religious Studies Department and Kenyatta University Philosophy and Religious Studies Department. Their positive criticism and encouragement has contributed greatly to the completion of this study.

I am also grateful to Mrs. Hab'Iyalemye Connie from the Department of Literature of Kyambogo University for proof-reading the work and for the useful comments she offered.

While all the above mentioned people and institutions contributed significantly to this study, I am personally responsible for any weakness that may be found in this thesis.

## TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT.....	iv
TABLE OF CONTENTS.....	vi
ABBREVIATIONS AND ACRONYMS.....	xvii
DEFINITION OF TERMS.....	xiii
ABSTRACT.....	ix
CHAPTER ONE.....	1
INTRODUCTION.....	1
1.1 Background to the study.....	1
1.2 Statement of the problem.....	9
1.3 Objectives of the study.....	9
1.4 Research premises.....	10
1.5 Research questions.....	10
1.6 Justification and Significance of the Study.....	10
1.7 Scope of the study.....	11
1.8 Literature Review.....	12
1.9 Conceptual Framework.....	29
1.10 Research Methodology.....	33
1.10.1 Research Design.....	34
1.10.2 Area of the Study.....	34
1.10.3 Target population.....	35
1.10.4 Sampling Techniques and sample size.....	36
1.10.5 Research Instruments.....	38

1.10.6	Pilot Survey.....	38
1.10.7	Data Collection Techniques.....	39
1.10.8	Data Processing and analysis procedures .....	39
1.10.9	Data Management and Ethical Consideration.....	39
1.11	Problems Experienced during the Research.....	40
CHAPTER TWO.....		42
HISTORICAL AND CONTEXTUAL ANALYSIS OF CONFLICTS IN BUGANDA REGION.		42
2.1	Introduction.....	42
2.2	Origin and Expansion of Buganda Kingdom.....	42
2.3	Kiganda religious heritage.....	45
2.4	Pre-colonial administration and conflicts in Buganda region and Uganda.....	47
2.5	Denominational Rivalry and Conflicts in the Church Worldwide.....	50
2.6	Anglicans and Roman Catholics encounter in Buganda.....	53
2.7	Church and Conflicts in Buganda 1885 to 1966.....	56
2.7.1	The Uganda Martyrs .....	56
2.7.2	Conflicts between Religions .....	58
2.7.3	Religious conflicts and Colonial Administration.....	59
2.7.4	The Church and Political Parties in Uganda 1962-1966.....	64
2.7.4.1	Uganda Peoples' Congress (UPC).....	64
2.7.4.2	Democratic Party (DP).....	65
2.7.4.3	Kabaka Yekka (KY) .....	66
2.7.4.4	UPC-KY alliance .....	67
2.8	Causes of Obote-Kabaka fallout.....	68
2.9	The Idi Amin Dada Regime 1971-1979.....	71
2.10	Transitional Governments in Uganda 1979-1980.....	74

2.11	Obote II Regime 1981-1985 .....	75
2.12	Museveni's Regime from 1986 to the Present.....	77
2.13	Conclusion .....	78
CHAPTER THREE.....		81
KIGANDA METHODS OF CONFLICT RESOLUTION AND BIBLICAL TEACHINGS OF VALUES.....		81
3.1	Introduction.....	81
3.2	Kiganda methods of imparting values .....	82
3.3	Kiganda Conflict Resolution system .....	86
3.4	The Bible and Conflicts .....	88
3.5	The Practice of Love of Neighbour .....	89
3.5.1	Love of Neighbour in the Old Testament.....	89
3.5.2	Love of Neighbour in the New Testament.....	92
3.6	Practice of Love of Neighbour and Conflicts in Buganda Region .....	92
3.7	The Teaching on Reconciliation and Forgiveness.....	99
3.7.1	Reconciliation in the Old Testament.....	99
3.7.2	Reconciliation in the New Testament.....	104
3.7.3	Christian practice of Reconciliation as a Sacrament.....	106
3.8	The Practice of Justice .....	108
3.8.1	Justice in the Old Testament.....	108
3.8.2	Justice in the Intertestamental Period .....	110
3.8.3	Justice in the New Testament .....	111
3.9	Types of Justice.....	113
3.10	Teaching on Peace .....	114
3.10.1	Peace in the Old Testament.....	115

3.10.2	Peace in the New Testament.....	116
3.11	Church Leaders' Reactions to Conflicts in Buganda Region .....	118
3.12	Other Churches in Buganda Region .....	122
3.13	Conclusion .....	124
CHAPTER FOUR .....		126
CONTRIBUTION OF THE CHURCH IN SEARCH FOR PEACE IN UGANDA AND THE CHALLENGES FACED.....		126
4.1	Introduction.....	126
4.2	Disruption of Peace in Uganda .....	126
4.3	The Search for Peace in Uganda.....	128
4.4	The Uganda Joint Christian Council (UJCC) .....	135
4.5	UJCC's Achievements .....	136
4.6	The Challenges facing the UJCC.....	139
4.7	Difficulties Christians encounter in dealing with others.....	140
4.7.1	The Roman Catholics.....	140
4.7.2	The Church of Uganda (Anglican) .....	142
4.7.3	The Pentecostal Churches and Related Movements (Born Again).....	142
4.8	Conclusion .....	143
CHAPTER FIVE .....		145
SUMMARY AND CONCLUSION .....		145
5.1	Introduction.....	145
5.2	Summary of the study .....	145
5.3	Recommendations.....	150
5.4	Areas for Further Research .....	152
BIBLIOGRAPHY .....		153

APPENDICES.....	165
Appendix I: Glossary of Kiganda Term.....	165
Appendix II: List of informants.....	167
Appendix III: Introductory letter to the Interview guide.....	170
Appendix IV: Sample Questions for the Clergy.....	171
Appendix V: Sample Questions for the Pastors, and Lay Preachers.....	173
Appendix VI: Sample Questions for the Religious.....	175
Appendix VII: Sample Questions for Ordinary Church Members.....	176
Appendix VIII: Sample Interview guide.....	177
Appendix IX: The Map of Uganda showing Buganda region.....	178
Appendix X: The Map of Buganda region showing counties.....	179

**ABBREVIATIONS AND ACRONYMS**

ATR	African Traditional Religions
CMS	Church Missionary Society
COU	Church of Uganda
DP	Democratic Party
FGD	Focus Group Discussion
HSM	Holy Spirit Movement
INTERPRO	Inter-religious Program
LRA	Lord's Resistance Army
MRTC	Movement for Restoration of the Ten Commandments of God
MSGR	Monsignor
NRA	National Resistance Army
OC	Ordinary Christian
OI	Oral Interview
RC	Roman Catholic
RCC	Roman Catholic Church
UEC	Uganda Episcopal Conference
UJCC	Uganda Joint Christian Council
UMSC	Uganda Muslim Supreme Council
UPC	Uganda Peoples Congress
WF	White Fathers

## DEFINITION OF TERMS

- Christian Values:** Standards that make Christianity useful and desirable in a Community.
- Christianity:** The teachings of and beliefs in the teachings of Jesus Christ as stipulated in the Holy Bible.
- Church:** a group of Christian Churches with its own particular beliefs and structure.
- Conflicts:** refers to fighting involving the use of weapons such as spears, arrows, guns, swords and sticks. It also refers to disagreements between two or more people, groups or communities.
- Consubstantiation:** doctrinal teaching that the Eucharistic celebrations were a historical memorial or commemoration the Lord's Supper. The bread and wine represent the body and blood of Jesus Christ. Jesus becomes one with the bread and wine because of the words of consecration spoken by the Presiding Minister.
- Denomination:** a section of the Christian religion with its own beliefs and practices.
- Kabaka:** Title of the king in the Kingdom of Buganda.
- Monsignor:** Honorary title given to a priest for distinguished pastoral service and leadership.
- Tradition:** refer to people's ways of living and transmitting their cultures throughout the centuries. This encompasses the teachings, forms of worship, customs, practices and moral rules.
- Transubstantiation:** Roman Catholic doctrinal belief that the bread and wine turn into the actual body and blood of Jesus Christ after consecration by the priest.

## ABSTRACT

The purpose of the study was to appraise the Role of the Church in Conflicts in Uganda with reference to the Buganda Region (1879-1986). The study objectives were the following: the first objective was to identify and analyse the causes of church denominational instigated conflicts in Uganda using Buganda as reference case. The second was to establish and evaluate the methods of conflict resolution with reference to Biblical teachings and Kiganda tradition. The third was to identify and examine the contribution and challenges faced by the church in search for peace in Buganda. The fourth was to propose ways and means of imparting Christian values of love for the neighbour, reconciliation and justice that can bring sustainable peace. The study adopted a descriptive cross-sectional survey design. Seventy five (75) respondents constituted the sample of the study. These included the Clergy, Lay Leaders and Ordinary Church Members. The researcher used research instruments namely: questionnaires and interview guides. Focused group discussions and documentary analysis were used as data collection methods. The study findings revealed that there was a significant relationship between church denominational (divisions) rivalry and conflicts in Buganda which have manifested themselves in the political arena through overt conflicts. The study demonstrates that the plurality of the Christian denominations brings competition, which overshadows the implementation of the biblical values resulting into inability to manage conflicts together as a Christian community. Meanwhile, the church has contributed to the search for peace in Uganda, but has also faced challenges. The study further revealed that the church could use means such as dialogue to impart Christian values of love for neighbour, reconciliation, and justice so as to bring about sustainable peace. The study concludes that an integrated procedure of conflict resolution and imparting Christian values should be adopted to address the apparent contradictions between the Christian teaching of these values and actual lifestyle of the Christians. Finally, there is need to promote sustainable peace in Buganda and Uganda as a whole. This will entail national reconciliation and integrating Christian values with the Kiganda conflict resolution mechanisms.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the study

Before the arrival of the Christian missionaries in Uganda in 1877, people lived in their ethnic communities. In the Central and Southern parts of Uganda people were organised into kingdoms namely Bunyoro, Toro, Ankole and Buganda. These kingdoms had centralized systems of governments. Meanwhile, in the Northern and Eastern parts of Uganda people were basically organised along clan lines, chiefdoms and were non-hierarchical. These include Alur, Langi, Iteso, Japadhola and Bagisu. Uganda culture was not homogenous. Each community had its own culture inclusive of a social, political and religious system.

The indigenous people of central region (Buganda) were the *Baganda*. These people were organised into a kingdom (Buganda kingdom) headed by the Kabaka. They had unified systems of beliefs and practices about the Supreme Being “*Katonda*” meaning Creator. He is the source of all truth and all human beings have their origin in Him. Under *Katonda*, there were divinities or gods (*Balubaale*), the nature spirits (*Misambwa*) and the ancestors or ordinary spirits of the dead (*Mizimu*). The King (*Kabaka*) was the chief priest of the Baganda’s traditional religion (*Ediini y’ABaganda*). The King made sure that there was harmony in society through peoples’ observance of the *Kiganda* cultural norms and values which were considered sacred and binding to all the members of the *Kiganda* community (Byaruhanga-Akiiki, 1995; Tusingire, 2003:12).

The introduction of foreign religions in Uganda, namely Christianity and Islam brought religious competition, religious wars and political struggles. Islam was introduced in the Kingdom of Buganda by the Zanzibar based Omani Arabs and their Swahili agents in the early 1840s. Kabaka Suna II welcomed Sheikh Ahamed bin Ibrahim and Sinay bin Amir who were the first Muslims to arrive in Buganda. The Kabaka allowed the propagation of Islam in

his palace because he was eager to learn Arabic and Kiswahili. Kabaka Mutesa I, the successor of Kabaka Suna II (1860-1884) permitted more Arabs to Buganda but Islam remained confined within the palace (Byaruhanga-Akiiki, 1995:4).

Christianity was introduced in Uganda and Buganda region in particular by Christian missionaries at the invitation of Kabaka Mutesa I. In 1875, through Henry Morton Stanley<sup>1</sup>, the Kabaka requested the Queen of England to send Christian Missionaries to evangelize in the kingdom of Buganda. Consequently, the Anglican Missionaries from the Church Missionary Society (CMS), led by Lt. Shergold Smith and Rev. C.T. Wilson from England arrived in Buganda Kingdom in 1877. The White Fathers (WF) from the Roman Catholic Missionaries of the Africa led by Father Lourdel and Brother Amans from France followed in 1879. Conflicts arose between these two groups of missionaries because each group claimed to have a brand of Christianity that was more authentic than that of the other. The protagonist of this conflict was Alexander Mackay who did not want the Roman Catholic missionaries to come to Buganda (Baur, 1994:235; Karugire, 1996:9; Mbyemeire, 1997:104 and Kamugunda, 2003:158). Mackay was born at Rhyne in Scotland to a local Free Kirk Minister and studied at Edinburgh Free Church Teacher Training College. Later, he did mechanical engineering at Edinburgh University and worked as a draughtsman in Berlin in 1873 before joining the Church Missionary Society (CMS) in 1876. Mackay came to Uganda in the service of CMS in 1878 to join Lt. Shergold- Smith and Rev. C.T. Wilson who had preceded him in 1877(Faupel, 2007:22 and Mbyemeire, 1997:103).

In Uganda and Buganda region in Particular, there has been religious conflicts along side political turmoil since the arrival of the Christian missionaries. On many occasions the missionaries engaged in confrontations. For instance, during prayers organized by Kabaka Mutesa at his palace on 29<sup>th</sup> June 1879, the White Fathers did not kneel while Mackay led the prayers and, read the scripture. The Kabaka interrupted the prayers and through an interpreter

asked the White Fathers whether they did not kneel because they did not believe in Jesus Christ. The White Fathers told the King that; they were Roman Catholics and that they could not kneel because they did not believe what Mackay was reading and that the religion Mackay professed was false. In protest, Mackay said that Roman Catholics were not conversant with the Bible, that they regard their leader, the Pope, as infallible and equal to God and that they worshiped a woman called the Blessed Mary. However, Lourdel's assertion and insistence that the protestant (Anglican) Church was a separatist church seemed to appeal to the Kabaka and his subjects whose authority and structure was hierarchical, and a king in Buganda Kingdom cannot kneel before his subjects (Waliggo,1986).

The Church in Buganda was introduced by two competing and antagonistic Christian groups (the Anglican missionaries of the CMS and the Roman Catholic Church Missionaries of the White Fathers Society). For example, out of fear of assassination and further escalation of the conflict, the Roman Catholic Missionaries left Buganda Kingdom for Tanganyika on 8<sup>th</sup> November 1882 for a period of three years, until 12<sup>th</sup> July 1885. The Roman Catholic converts (the first Small Christian Community) took up the task of preaching the gospel during the absence of the Roman Catholic Missionaries. Whereas Kabaka Mutesa tolerated both Roman Catholics and Anglican Missionaries till his death in 1884, his son, Mwanga, who succeeded him, lacked experience and administrative skills (Nsobya, 2006:24, 54-55).

Consequently, tension increased in the Kingdom, with the added fear of European invasion from the Eastern route (Busoga). This resulted in the murder of the Anglican Bishop, James Hannington on 29th October, 1885 and persecution of Christian converts (the Uganda Martyrs) who blamed Kabaka Mwanga for the murder between 1885 and 1886 (Mbyemeire, 1997:103-106).

The persecution of the Uganda Martyrs was followed by the 1888-1894 religious wars which were sparked off by Kabaka Mwanga's plan to expel foreigners from Buganda Kingdom. The

plan leaked, and all the religious groups (Muslims, Roman Catholics and Anglicans) came together and instead expelled the Kabaka from his Rubaga palace. He took refuge in Buddu, Masaka still in Buganda kingdom. They replaced him with his eldest brother Kiwewa. However, Kiwewa's reign lasted for only one month. This was because the Muslims, who had acquired guns from the Arabs unexpectedly, opened fire on the Christian chiefs who had assembled for a meeting. The frightened chiefs dispersed and fled to Ankole kingdom. Muslims replaced Kiwewa with his brother Kalema because the former refused to be circumcised. Likewise, Muslim rule lasted for only two years. This is because the Christians joined together with exiled Mwanga to fight the Muslims and when they succeeded they reinstated Kabaka Mwanga on 4<sup>th</sup> October 1889. However, Roman Catholics and Anglicans continued to undermine each other competing for influence and favours from the Kabaka (McDonald, 1892:12).

On 26<sup>th</sup> December 1890, Captain Lugard<sup>2</sup> arrived in Buganda Kingdom with some hundred men to ensure peace among the fighting groups. He came in the name of the Imperial British East African Company (I.B.E.A.Co)<sup>3</sup>, which had its headquarters in Mombasa, Kenya. The Anglicans, however, regarded Lugard as an envoy of the Queen of Britain. In January 1892, when the tension was very high between the Anglicans and Roman Catholics, the Anglicans asked Lugard for guns for protection, the Roman Catholics understood this as a declaration of war (Tiberondwa, 1998:29). On Sunday 25 January 1892 an open fight begun. This fight is known as the "Battle of Mengo" (Mengo is a place between Rubaga, the seat of the Roman Catholics and Namirembe the seat of the Protestants). In this battle, Lugard shot and killed many Roman Catholics who were on their way to attack the Protestants. With this action, Lugard secured a victory for the Protestants. After the Mengo war, Lugard was requested by the Kabaka and Father Ashe of the CMS, to divide Buganda into counties to be given to

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different religious groups. By now, it had become impossible for Roman Catholics and Anglicans to live together. On 30 March 1892, Buganda was divided. Roman Catholics were given the county of Buddu. The Muslims were given three small counties and the rest of Buganda went to the Anglicans. On 15<sup>th</sup> April 1892, a treaty was signed by the missionaries and it confined the Roman Catholics to Buddu. It forbade them from preaching the gospel freely outside the areas (McDonald, 1892). However, conflicts continued even after the division of Buganda. This prompted the Anglicans to request Britain to take over Buganda. A treaty of taking over was signed and ratified in 1894, thus making Buganda Kingdom and consequently the whole of Uganda a British protectorate.

Conflicts between Christians continued in Buganda Kingdom. As a consequence, in 1895 the Roman Catholic Church sent for the English Mill Hill missionaries from Britain to evangelize in the Anglican occupied areas. This was also a means for fostering ecumenism, and correcting the impression, which had been created by the conflict that, it was the French fighting the British (Mbyemeire, 1997:107). Despite all these efforts, the conflicts did not end. In 1900 an agreement was signed by the British colonial government and the conflicting parties. This agreement sub-divided Buganda further into smaller counties, which were allocated to chiefs of different religious groups. Ten counties were to be administered by protestant chiefs, eight by Roman Catholics and three by Muslims. The office of the Prime Minister (*Katikiro*) was given to a Protestants, while the Roman Catholics got that of Chief Justice. However, the Muslims and Traditionalists got none. This arrangement was operational up to Uganda's independence on October 9, 1962.

The consequences of the 1900 agreement were the creation of social classes; chiefs became landlords. The CMS, White Fathers and Mill Hill missionaries got enormous tracts of land, which they keep up to today. For example, by 1965 the Anglican Church in Uganda had more than sixty square miles of land and the Roman Catholic missions together owned more than fifty square miles (Wild, 1950 and Kasozi, 1999:64). The division of land and the conflicts

between religions has perpetuated the predominance of the Anglicans over the other religious groups in Buganda region up to this day, (Baur, 1994:235-240 and Mbyemeire, 1997:106-107).

Confrontation between Roman Catholic and Anglican missionaries was a foretaste of the antagonism that still characterises the relations between the two denominations. Anglicanism was the politically favoured denomination, since it had aligned itself to the colonial power. The conflict between Christians (Anglicans and Roman Catholics) was transferred to the political arena. Consequently, Uganda as a whole disintegrated into antagonistic blocks of Roman Catholics versus Anglicans on the one hand, and Christians versus Muslims on the other, (Mbyemeire (1997:107-108).

There were other conflicts in Buganda region, such as the Baganda riots of 1949, which were linked to African farmers' unions, a peoples' movement. These riots were supported by the African Clergy. This was because the farmers were protesting against the Asian businessmen who were identified with the colonizers. Meanwhile the white missionaries were considered agents of the colonizers who were using religion and commerce to oppress Africans (Hastings, 1979:33).

Consequently, conflicts in Buganda region identified religion with politics, whereby Christian denominations were linked to a particular political party. For instance, the founding of the Democratic Party (DP) in 1955 was due to the refusal of Kabaka Mutesa II to appoint Matayo Mugwanya, a Roman Catholic, to the position of the prime minister of Buganda Kingdom in favor of Kintu, an Anglican. Mugwanya had won this position in the polls. The Uganda Peoples Congress (UPC) was affiliated to the Anglicans (Kabwegyere, 1974:91).

In 1961, the Kabaka tried to arrest the Roman Catholic Archbishop, Joseph Kiwanuka, for writing a pastoral letter articulating the political views of the Roman Catholics. But when the Archbishop could not be found because he was in Rome (Italy), his vicar general, Monsignor Sebayigga was arrested and imprisoned. Although, the monsignor was released shortly

afterwards, the action made the Roman Catholics believe that the Kabaka was against them. Because of these discriminatory actions by the Kabaka, who was an Anglican, the Roman Catholics formed and strengthened their own political party, the Democratic Party (Musiime, 1992:29 and Welbourn, 1965:17).

The Uganda Peoples Congress (UPC) political party was affiliated to the Anglican Church while *Kabaka Yekka* (KY) (meaning the King alone party) affiliated to Baganda and Kabaka's royalists (Hastings, 1979:89). UPC was formed in 1960 through the merger of a section of the Uganda National Congress (UNC) led by Milton Obote a langi by tribe and the All Uganda People's Union. It was an anti-Baganda party, whose aim was to address the challenges of Buganda sub-nationalism and Baganda dominance in independent Uganda. The majority of UPC members were Anglicans who studied in Anglican denominational schools.

On 9<sup>th</sup> October 1962, Uganda attained her independence with a scenario of Religio-political parties and tribal coalitions. The UPC party produced Milton Obote as prime minister while Kabaka Mutesa II, King of Buganda, became president. Both the president and the prime minister were however Anglicans. The Roman Catholics (DP) felt left out since they had lost in the elections of February 1962, which elected a prime minister.

These conflicts continue to surface in the political history of Uganda which is divided into the following periods: First, is the pre-colonial years, which is before the coming of the imperialists, this period is characterised by traditional rule through kingdoms, chiefdoms and tribal elders. It was a period of strong culture and social coherence. The Second period is the colonial years, which is between the arrival of Christian missionaries and the establishment of the British rule up to October 8, 1962. During this period, political agreements were signed between colonialists and heads of kingdoms, meanwhile religions such as Christianity were vigorously propagated by the missionaries. Finally, the post-colonial period, these are the years after political independence, 9th October 1962 to date. This period is characterised by multiplication of church denominations, insecurity, conflicts and wars.

The propagation of Christianity in the Kingdom of Buganda resulted into conversions of many people from Kiganda traditional religion to Christianity. There were some 200 Christian denominations in Uganda by the year 2000 (Musana, 2000:73). Despite the presence of these Christian denominations, conflicts which started with the advent of Christianity in Buganda region continue to devastate it.

Elsewhere on the African continent, religion continues to play a controversial role. Religious pluralism in Africa has been the source of division, rivalry and conflicts. Africa has suffered numerous conflicts, and wars have been waged in the name of God. Nations have been torn apart because of pseudo-religious fundamentalism (Nthamburi, 1999:142-143). Religion can also make people militant. For instance, Judaism, Christianity and Islam showed militancy in the Middle East and Europe during the eleventh century crusades (Healey, September 2005:12). Terrorist groups, such as the Loyalist Volunteer Force (LVF) and the Red Hand Defenders (RHD), composed largely of Protestant hardliners sought to prevent political settlement with the Irish nationalists by attacking the Catholic civilian interests in Northern Ireland (U.S. State Department, 2000).

In Uganda, particularly with the Buganda region where majority of the population are Christians, conflicts have continued to destroy peoples' lives spiritually, mentally, psychologically, socially, physically and in various other ways. The political divisions along religious divides have hindered development. The tensions dividing Ugandans between North from South and Catholics from Protestants could be traceable to historical conflicts between the Roman Catholic Church and Protestant or Anglican denominations. Therefore, there is a need to appraise the role of the Church in conflicts in Uganda with reference to the Buganda region.

## **1.2 Statement of the problem**

The prophets of the Old Testament and Jesus Christ, the founder of Christianity underscore the values of love and peace among all people. Jesus emphasized the need for love of neighbour, non-violence, justice, forgiveness and reconciliation (Is. 32:17; Mt. 5: 1-12; 5:23-25, Lk. 6:27-36. Jn. 13:34-35). He underscored the need to refrain from all forms of reprisal, thus making Christianity a religion of peace (Mt. 5:44-48). The Church's mission is to transmit these Christian values. The Church in Uganda, particularly Buganda whose followers attend church services regularly does not seem to successfully resolve conflicts and influence society to bring about sustainable peace.

In view of the above, this study appraises the role of the Church in Conflicts in Uganda between 1879 and 1986 by examining the place of the Church divisions (denominational rivalry) in conflicts. It seeks to use the case of Buganda to demonstrate that. It also seeks to address the contradiction between the Christian teachings and the actual living of the Christians by showing the possible meeting point between Kiganda traditional and Christian conflict resolution mechanisms. The study hopes to develop an integrated procedure of imparting biblical message and conflict resolution mechanisms that can help Christians so that they put their faith to praxis.

## **1.3 Objectives of the study**

1. To identify and analyse the causes of Church denominational instigated conflicts in Uganda, using Buganda as reference case.
2. To establish and evaluate the methods of conflict resolution and transmission of values, with reference to Biblical teachings and Kiganda tradition.
3. To identify and examine the contribution and challenges faced by the Church in search for peace in Buganda.

#### **1.4 Research premises**

1. There is a significant relationship between church denominational rivalry and conflicts in Uganda and Buganda region in particular.
2. Christian values of love for the neighbour, reconciliation and justice integrated and inculcated with the Kiganda conflict resolution mechanism can bring sustainable peace.
3. Church groups have contributed to the search for peace in Buganda despite facing some challenges.

#### **1.5 Research questions**

1. What is the relationship between church denominational rivalry and conflicts in Uganda and Buganda region in particular?
2. What is the Kiganda Conflict resolution mechanisms that can be integrated and inculcated with Christian values to bring sustainable peace in Uganda?
3. What are the contribution and challenges faced by Church in search for peace in Buganda?

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

This study, to a large extent is significant for the Christians in Buganda region, Uganda as a whole and the African continent in general and specifically for individual Christians to manage conflicts, to make peace with their fellow Christians and members of other religions.

Conflicts have created divisions, hatred, revenge, displacement of people and refugees in Buganda region, Uganda and in the entire African continent (Nthamburi, 1999:143; Batulekedeki, 2005). Consequently, the findings of this study are useful not only to the Christian Church, but also to other religions and the policy makers in Uganda and beyond.

Sociologists of religion will find useful guidelines in this study by applying alternative means of conflict resolution. The study will also be useful in the interpretation of the biblical message and its application for managing conflicts. Finally, the respondents will also benefit from the study when they access it in a published form because it will provide alternative conflict resolution mechanisms.

### **1.7 Scope of the study**

This study appraises the role of the Church in Conflicts in Uganda with reference to Buganda region covering the period from 1879 to 1986. The year 1879 marks the time the Roman Catholic Missionaries of the White Fathers (WF) from France led by Father Lourdel and Brother Amans arrived in Uganda. Meanwhile the Anglican Missionaries of the Church Missionary Society from England had arrived earlier in 1877. Conflicts arose between these two groups of missionaries because each claimed to have a brand of Christianity that was more authentic than that of the other. While 1986 is the time when the rebel group, the National Resistance Army (NRA) led by Yoweri Kaguta Museveni took over power in Uganda ending conflict that lasted for years.

This study's focus is the Church which propagates Christian values of love for the neighbour, reconciliation and justice. The immediate effects of these values are peaceful coexistence which is not witnessed in some daily aspects of peoples' lives as evidenced by overt conflicts in Uganda (Kasibante, 1985:69). These conflicts are many but this study will concentrate more on the religious instigated ones. The conflicts in Uganda and Buganda region in particular involved the three religions, where at times, Christians (Roman Catholics and Anglicans) fought each other, and at other times, united to fight Islam and Kiganda traditional religion.

## 1.8 Literature Review

This literature review was done under three major themes: first is the origin and causes of Conflicts and how these conflicts manifested in the political arena, the second is Kiganda Tradition and Church Evangelization Methods as means of transmitting values and mechanism of conflict resolution. The third is the quest for peace through reconciliation and justice.

### 1.8.1 Origin and Causes of Conflicts

Religion refers to a felt practical relationship with what is believed in as a super-human power. Sociologists find a strong link between religion and human relations which in themselves are non-religious. Kasenene (1993:2-4), Nkurunziza (2002: 137) and Lubbe (1995:160) agree that religion can play an integrative role as well as a divisive role, especially when there are more than one religion in society competing for followers and status. It can be used to justify violence, wars and repression for the sake of sharing power and resources.

Amalodoss (2001) points out that many Christians do not practice Christian values, for instance, they believe in Christ the prince of peace but they do not uphold peace. For example, Prunier (1995:250-252) reiterates the participation of the Church in the Genocide in Rwanda. He asserts that the Christian Church hierarchies were accomplices in the genocide. Priests who supported and defended human rights as a Christian value were betrayed and killed. Only two Bishops out of the nine (those of Kibungo and Kabwayi) spoke out clearly against the genocide. Others like the Bishop of Rwankeri asked the Christians to support the interim government that was committing the genocide. If Bishops had spoken out, the massacres might have been stopped. The Protestant Church unlike the Roman Catholic Church admitted guilt for being too closely aligned to the Habyarimana government. The Anglican Archbishops spoke openly in support of the president and his party. All the Anglican diocesan bishops were Hutus. The Muslims gave each other support and protection during the

genocide. This solidarity was due to their religious beliefs. This study aimed at identifying whether the denominational differences divided the religious leaders in Rwanda and hindered them from their prophetic role of denouncing conflicts. A similar situation could also happen in Uganda and Buganda region in particular.

Kanyandago (1999) and Getara (2002) point out that the Rwanda tragedy and the Burundi conflicts are logical consequences of the way the Church was linked to political regimes. The Churches in Rwanda and Burundi cooperated with government in promoting racism and other forms of injustices. It colluded with the people who carried out the genocide and massacres. The above review is important to this study because it indicates that what happened in Rwanda and Burundi before and during the genocide in 1994 could happen in Buganda region. Therefore, there is urgent need to address the problem of religious denominationalism, ethnicity and conflicts in Uganda and Buganda region in particular through dialogue and reconciliation.

As mentioned earlier, the Church was established in Uganda by two rival groups namely the Anglican missionaries of the CMS in 1877 and the Roman Catholic Church missionaries from the White Fathers Society in 1879. Waliggo (1986) points out that on many occasions the missionaries engaged in confrontations.

Consequently, Welbourn (1965) observes that in the early days of Christianity in Buganda Kingdom, one would see a real sense of two nations within one tribe. Likewise, Baur (1994) observes that Roman Catholics and Anglicans behaved like two parties struggling for political power instead of being religious groups. When Captain Lugard arrived in Uganda On 26<sup>th</sup> December 1890, he supported the Anglicans "*Bangereza*" (British). He supplied Anglicans with guns which they used to attack the Roman Catholic Missions (Baur, 1994:54-55). For instance, Tiberondwa (1998:29); Baur (1994:235-240) and Mbyemeire (1997:106-107) point out that in the Battle of Mengo (an open fight) on Sunday 25 January 1892(between the Roman Catholics and Anglicans), Lugard and his soldiers shot and killed many Roman

Catholics who were on their way to attack the Protestants. With this action, Lugard secured a victory for the Protestants. Consequently, it became impossible for Roman Catholics and Anglicans to live together. The solution was to divide Buganda into denominational territories and for the Roman Catholic missionaries to sign a treaty on 14<sup>th</sup> April 1892, which forbade them to preach the gospel freely outside that area (Lugard, 1892). Meanwhile, the Anglicans requested Britain to take over Buganda and consequently the whole of Uganda a British protectorate in 1894. The conflict between religious groups was transferred to the political arena. Uganda as a whole disintegrated into antagonistic blocks of Roman Catholics versus Anglicans on the one hand and Christians versus Muslims on the other. The observation is relevant to the study as it indicates that the conflicting parties (religious groups) and Captain Lugard did not put into consideration peaceful means of conflict resolution. Instead they resorted to violence and division of land as a means to resolve the conflict. The study therefore sought to propose alternative conflict resolution that brings about sustainable peace.

The McDonald (1892) points out that the causes of the conflict were differences of creed among the missionaries, division of the Christians into political parties based on their religious difference of creeds. Others were the system of dividing estates, chieftainships and posts of honour. The system worked on a principle that every holder of a post or owner of an estate was to be under a superior of the opposite party, for instance, a Roman Catholic who owns an estate was under a Protestant sub-chief and vice versa. The system was aimed at safeguarding against injustice and preventing the parties concentrating and becoming dangerous to each others. The post of Prime Minister (*Katikiro*) was given to the Protestant while the post of principal officer (*Kimbugwe*) in charge of Kabaka's household and chief advisor to the Kabaka was given to a Roman Catholic.

McDonald further points out that the system of evicting men from their estates when they changed their religious beliefs complicated the relationship between the members of the

different religious groups. Likewise, the injudicious zeal in both missions (Roman Catholic and Anglican) to propagate their creeds caused conflicts.

Meanwhile, Churchill (1907), then Parliamentary Under-Secretary for the Colonies, reiterates,

...the line of cleavage between Catholics and Protestant converts, imparted a religious complexion to what was in reality a fierce political dispute.

The study concurs with the above scholars that the causes of conflicts were confrontations between the religious groups due to their denominational differences. Other causes were injustice and unfair distribution of the land resource and struggle for political power. Meanwhile, the researcher did not identify any statements that suggested that the conflicting parties sought dialogue as means of bringing the antagonistic blocks together to ensure sustainable peace. Therefore this study aimed at suggesting peaceful conflict resolution mechanisms.

Baur (1994) and Kabwegyere (1974) observe that although there was no established state religion in Uganda, the Anglican Church tried to establish its supremacy over other church denominations. In fact, it established itself into a quasi-establishment whereby the Anglican Bishop ranked third after the Governor and the Kabaka during official functions. This made many people to believe that Anglican bishops were too close to the colonial government. The Roman Catholic Church complained often about discrimination, but the position did not change. The Anglican Church felt that their position was special because they are the ones who invited the British to come and take over Uganda.

Hastings (1979:33) notes that Africans including the clergy and the laity considered white missionaries and Asians as agents of the colonizers who were using religion and commerce to oppress Africans. These were the causes of other conflicts in Buganda region, such as the Baganda riots of 1949, which were linked to African farmers' unions, a peoples' movement. These riots were supported by the African Christian Clergy, since the farmers were protesting

against the Asians businessmen who were identified with the colonizers and the white missionaries.

Division of Buganda into denominational territories was a method the missionaries used to make sure that their converts were not influenced by other denominations. It was scandalous that Christians who profess the same Jesus Christ; share the same word of God failed to live and evangelize together as brothers and sisters.

However, on the eve of Uganda's independence on 8<sup>th</sup> October, 1962, the Archbishops of the Anglican Church in Uganda and the Roman Catholic Church acknowledged their past conflicts and made the following joint statement saying:

We pray and hope that all Christian communities show more charity, respect and understanding towards one another than in the past. It is time we think that the rivalry of the past should be forgotten. We should concentrate on the future in which, we turn to the truth, which all Christians hold in common (Baur, 1994:173).

The above statement shows a situation of people that were at conflicts. Religion created hatred, suspicion, discrimination, prejudice and disharmony. For example, Tumushabe (2004:143) observes that,

In Kabale some Church leaders instead of condemning unjust tendencies in politics have participated in clandestine meetings in which decisions to destroy property of Christians belonging to other Religio-political parties were passed.

What happened in Kabale (Western Uganda) also happened in Buganda region and the situation was no better in the Ankole Kingdom. The division and conflicts created by the arrival of the Anglicans and Roman Catholics in the area were tense. Each group accused the other of being liars. The Roman Catholics referred to the Anglicans as Protestants, "*Abahakani*" (those who protest for the sake of protesting). Meanwhile, the Anglicans referred to the Roman Catholic Church as "*Ekyabarofa*", (the Church of dirty people because of the White Fathers' long beards). They further accused the Roman Catholics of being slaves of a tyrant leader called pope and of worshipping idols (Kasenene, 1993: 87). The above observations are relevant to this study. The researcher agrees that religion divided Ugandans

along religious lines which continue to manifest in the political arena through overt conflicts. Kateregga (1993:66) argues that the attitudes and methods used by foreigners (missionaries), whom he refers to as “Soul Seekers” were the source of dispute and conflict. The Missionaries confronted each other with open hostility; they neither discussed theological and social issues of common concern in a friendly manner among themselves nor with the Baganda and their Kabaka. This study sought to suggest dialogue as a means of resolving conflicts.

Cultural, religious and political leaders found it difficult to cooperate to bring about reconciliation among their followers who were divided by religious denominations and conflicts. For instance, Archbishop Kiwanuka (1961) wrote stating the grievances from the Roman Catholic community and also advising the Kabaka not to directly involve himself in politics. Consequently, the Kabaka Mutesa II arrested the Vicar General Msgr. J. K. Ssebayingga, because of the letter the Archbishop Joseph Kiwanuka wrote. The Archbishop was in Rome at the time of the Vicar General’s arrest. On his return, the Archbishop demanded a public apology from the Kabaka for the arrest. The apology was not made by the Kabaka or his successors up to date. However, it is unfortunate that the Archbishop died on February, 22<sup>nd</sup> 1966 and the Kabaka died in exile in Britain in 1968 after the invasion of his palace, before they could reconcile (Kimbowa, 2005). The study therefore sought to propose ways through which the leaders could solve conflict before they become overt to bring about sustainable peace.

### **1.8.2 Kiganda Traditional Religion and Church Methods of Transmitting Values**

Kwame (1997:4) and Tusingire (2003:12) point out that traditional religion in Buganda, like else where in Africa is not evangelical. It is not preached from one person to another and it has no holy books. A person is born and nurtured into it through rituals, myths, beliefs and customs, music, dance and drama. The Baganda had their unified systems of beliefs and

practices about the Supreme Being '*Katonda*' (The Creator). The King was the chief priest of the Kiganda traditional religion.

Likewise, some scholars of African societies and religion such as Mbiti (1983:30; 1985:150), Tusingire (2003) and Mpagi (2002:223-224), agree that common people look at their Kings, Chiefs and other traditional religious leaders as persons, who are the embodiment of what is best in a religion. The people loved their kings and their power was uncontested. The people had deep sense of submission and loyalty to them. On the contrary, the missionaries and propagators of Christianity did not look at the Kabaka of Buganda Kingdom as a religious leader whom they could consult and discuss religious matters. They only seemed to concentrate on converting the Kabaka and his chiefs. The researcher agrees with this view and further argues that this later led to the decline of the Kabaka's authority and power among his people since the missionaries set the ground for undermining him.

The missionaries introduced Western Education to replace African Indigenous Education as a method of transmitting values. Clive (1987) points out that missionaries used "indoctrination method of education" to propagate Christianity in Buganda region. This method assumed that it was only the missionaries who knew the truth while the Baganda knew nothing about God. Clive further points out that indoctrination involves the deliberate mobilization of all socialization agencies, including schools, to transmit a single ideology as the truth. It is an intentional inculcation of values and beliefs as the truths. The process may involve deliberate falsifying or ignoring evidence as well as presenting it in a biased way in order to achieve the desired end. Missionaries chose to falsify African Traditional Religion (ATR) to lay the ground for their own interests and desired end, namely spreading Christianity and Western culture.

Kasenene (1993) observes that children in Ankole were admitted into missionary schools with the aim of converting them and their parents to Christianity. They were forced to attend catechetical lessons regardless of their beliefs. Likewise, Bukyanagandi (2007) asserts that

Christian missionaries used the education system and health care institutions to propagate Christianity in Busoga region. Christianity was propagated by church denominations namely, the Roman Catholic Church or the Anglican Church. The researcher agrees that missionaries used denominational schools and health institutions to convert people without their consent and further agrees that this generated conflicts.

Ssekamwa (2000:2) defines education “as a conscious process designed to change or bring about behavior patterns of individuals in each society towards desirable or worthwhile ends as perceived by the society or by the leadership of that society”. According to this definition, education becomes a useful weapon or instrument to bring about corrective and necessary development in society. Before the introduction of western education in Uganda and Buganda in particular, there was indigenous education. The general purpose of this indigenous education was to enable each member of the society to be helpful to the family as well as to the members of the whole society.

The youths for instance, were taught customs, desirable social behavior and laws of their community so that they would be good citizens. They were also taught skills such as building houses, making spears, bows, arrows and shields, which would help them to defend themselves and their families. They were also taught how to raise and look after animals like cattle, goats, sheep and birds such as chickens. Girls were taught how to produce food crops, cook food, nurse children and look after the home. The teaching and learning was done in the homesteads, and at the king’s palace, normally around a fire place and at night.

The methods used in teaching by Africans combined theory and practice. This method helped the child to repeat what she or he had been taught. To make learning interesting, learners were taught through plays, games, songs, story telling, idioms, proverbs and riddles. These were the theoretical methods of teaching. The practical methods were handled by parents or any other adult member of society who had technical skills. The learners were given chances to practice the skills (Ssekamwa (2000:18).

Ssekamwa further insists that western education was weak on teaching African culture, language and good behavior. It concerned itself more with writing, reading, passing English and mathematics. It created and encouraged elite groups among Christians. Missionaries were seen as the owners of Christianity which came to educate the people who were *tabula rasa* (did not know anything) and so people had to accommodate it. Missionaries were convinced in their minds that ignorance loomed high in Africa. They did not endeavour to find out whether there was something of value in the African way of life before they introduced their brand of religion and western education. Therefore, the researcher does not agree with the opinion that ignorance loomed high in Africa. Africans for instance, the Baganda taught their youth through story telling, proverbs and myths.

Tiberondwa (1998:14) remarks that missionaries introduced a new type of education which had been tailored to suit people of a different cultural background and to solve different kinds of problems. Since European education could not match with the culture of all the colonized communities of Africa, and Baganda in particular, it became necessary to create what they perceived to be an African culture that would be able to accommodate European education. In that way, education became a form of cultural imperialism and Christian missionary teachers who were spreading this education acted as agents of that cultural imperialism. The researcher concurs with this view and further argues that the missionaries used deliberate undermining of indigenous education to achieve their goal. This generated conflicts to an extent that African clergy support the riots of 1949. As mentioned earlier, Farmers were protested against the Asian businessmen who had monopolized the marketing of all agricultural produce (Hastings, 1979).

Tiberondwa (1998:15) insists that European missionaries in Uganda and in other African countries did much more than mere spreading of Christianity. Through western education, the missionaries assisted their home governments in carrying out their colonial policies. However, there are positive developments done by Churches in Uganda. For instance, the churches have

spearheaded the building of schools and other institutions of higher learning and training of teachers and healthy workers. For example, The Church Missionary Society (CMS) missionaries started High schools such as Mengo in 1903, King's college Buddo in 1905 and Gayaza High School in 1905. The Roman Catholics started Namilyango College in 1901, Lubaga High School in 1908, St. Mary's College Kisubi in 1926 and St. Henry's College-Kitovu. What however, remains worrying to the researcher is that these schools have largely remained denominational and discriminatory which is against the biblical value of love of neighbour.

The above mentioned schools, if they were started in order to fulfill the gospel command of Jesus Christ to his disciple of going to teach all nations (Matthew 28:19-20), then Missionary education could have been seen as a process of liberating the person from ignorance. This study therefore goes a long way to address the issue of education by proposing suitable means of transmitting gospel values such as peace education.

Jesus in the Gospel of John preaches that, He is the truth and the light that dispels falsehood and darkness (John 12:46). In the same context, Jesus commissioned his disciple to teach 'all ages even to the consummation of the world (Matthew 28:20). Christ in his teaching targeted the whole person emphasizing that each individual is created by God and is destined for eternal life (Genesis 1:26-27). The missionaries and their collaborators in Uganda and Buganda region in particular took education as a means of converting people to Christianity and making them disciples. They also took education as a profession, a means of survival and earning a livelihood.

Kajubi (1987) and Ezewu (1996) point out that the social function of education is to equip the members of society with relevant knowledge, skills and values for effective living in society. An individual therefore, is expected to live in society and play his or her role effectively. Unfortunately, education in Uganda and Buganda region in particular was geared towards converting people to a particular Christian denomination in order to have support and

numbers to dominate the others. Consequently, Missionary education and Schools in Buganda region perpetuated sectarianism and hatred which generated conflicts. Likewise, Karugire (1996:13) points out that, this is because the Christian missionaries controlled school education up to independence and for sometime afterwards. Meanwhile, Mafabi, et. al., (1992:127) laments that:

Before 1927 there was no law regulating the provision and conduct of education in Uganda. The path to development in education was not clearly chartered. This often led to conflicting purposes and objectives. It was after the promulgation of the Education Ordinance of 1927 that the provision, running and development of education begun to be guided and streamlined. From then onwards, legislation begun to be used along the lines desired and dictated by missionary and colonial interests.

Tiberondwa (1998:23) insists that Non-believers were excluded from schooling unless they were willing to convert to Christianity. For instance, in 1960 cases were reported of non-catholic children being denied places in Catholic schools unless they were ready to become Catholics. It is therefore, clear that Western Education encouraged denominationalism in Buganda region. This according to the researcher then underscored the purpose of education which should have been used to promote unity.

Missionary education had various aims. Apart from converting the Baganda, there were the aims of teaching literacy skills such as reading and writing. This was to enable the converts to read the Bible and other Christian literature. Other aims were to train human resource to enable the missions become self-reliant. They also wanted to undermine the traditional beliefs, norms and practices which they had branded satanic. Further, it aimed at uplifting the social and economic welfare of their followers by training them as teachers and clerks to teach in missionary schools and work in the colonial or civil offices (ibid: 23).

Welbourn (1965) and Ssekamwa (2000:36) explain that the Anglicans for instance, obtained administrative influence in Buganda not merely because Captain Frederick Lugard had given them political power by defeating Roman Catholics militarily but the main reason is that the whole tendency of the Anglican education was to train their members for leadership. They

established and administered the schools on the pattern of the English public schools. Karugire (1980:136) notes that the protectorate administration, aided by their Anglican missionaries, encouraged the Baganda to believe that Anglicanism and its education were superior to Roman Catholicism. Consequently, western education brought an imbalance in the distribution of jobs in public offices. Jobs were given to Anglicans and few Catholics who studied in the denominational schools. This was an instinctive reaction to prove that those who were unwilling to convert to Christianity especially Anglicanism had no place in the civil service. The Anglicans through the British system of education and Lugard's military campaign earlier on proved superior. This is why the British government was not willing to hand over administration to the Catholics in independent Uganda even when Benedicto Kiwanuka (a DP and Roman Catholic) had won the position of prime minister. The British made sure that the independent state was handed over to an Anglican.

Magembe (1985:65-70) notes that the primary schools in Buganda were the first places of Christianization. The missionaries saw primary schools as the nursery for Christianity. Therefore, missionaries could not have succeeded in having influence on the Baganda if they worked parallel to the school system. This is why the missionaries and their successors have put their time, money and energy into building and maintaining their denominational schools. It was in the school that one became a real Catholic or Anglican.

The Church Missionary Society (CMS) and the Roman Catholics started High schools mentioned earlier which offered secondary education after junior school. The central schools provided teachers for the village schools. The higher schools provided teachers for both central and village schools. High schools of the Roman Catholics were manned by white priests, brothers and sisters while those of Anglicans were managed by Anglican priests and their wives. In addition to the missionary teachers, there were also volunteers from Europe who taught in these missionary schools (Tiberondwa, 1998:34 and Ssekamwa, 2000).

Ssekamwa (2000:50) observes that the missionaries were using the Christian chiefs in their areas to force all the people in those areas to build schools and churches regardless of their denomination. However, when it came to recruitment of pupils and the provision of other services, the Roman Catholics and the Anglicans each cared for their denominational members only. These sectarian practices resulted into conflicts such as burning of schools, churches and physically wounding members of other churches. The people felt that they were being exploited and used as free laborers by churches to build schools where they did not get services.

Kasenene (1993:75) and Rutiba (1986:23) emphasise that education in Uganda and Buganda in particular promoted sectarian tendencies and hatred among Roman Catholics and Anglicans. Since schools were used to convert people to either denomination. Even in pre-independent Uganda, schools and their curricula were, for example, developed along religious lines. There was little or no interaction among Anglicans, Roman Catholics and Muslims in schools. The study sought to suggest activities such as sports, music, dance and drama as means and ways that will bring the youth together to enhance co-existence.

Pulford (1999:200) confirms that children walked about 19 Kilometers everyday to attend their denominational Schools. Since different denominations had to erect their own schools, Magembe (1985:65-70) emphasizes that the whole atmosphere, for instance, in a Roman Catholic school had to be that of Catholic. This means that the school had to follow the Roman Catholic tradition. The Head teacher had to be a Roman Catholic in order to ensure the teaching of the catholic faith. He agrees with the missionaries that Christianity must be presented in such a way that children can identify themselves as Catholics or Protestants and take pride in their identity. On the contrary, the researcher considers this way of looking at Christianity far from what Christianity entails. Hence, the researcher's view is that Christian identity is not that of Roman Catholics being different from the Protestants but rather identifying with Jesus Christ. This is so because the methods used to make followers identify

themselves with the denomination rather than Christ nurtured competition not only for the followers but also for more land on which to build schools especially on the hilltops from which they could easily be seen from a distance.

Karugire (1996) and Kasenene (1993) point out that teachers in the schools used to tell their pupils not to behave like the ones on the opposite hill, since they were of a different denomination. The Roman Catholic pupils used to wear rosaries and medals, which the Anglicans often attacked and abused as worshipping of idols. The Roman Catholics always responded by calling Anglicans, Protestors and heretics. This is why children from different denominational schools always fought each other whenever they met in sports' events.

The products of denominational schools are the leaders of Uganda today. Such leaders brought up in these schools, which were characterized by quarrels, abuses and physical confrontations may not be able to address problems together. That is why there are still complaints of segregation and marginalization based on religion and regions whenever a new cabinet is appointed. Schools sowed seeds of hatred and divided the Baganda thus perpetuating antagonism and conflicts which are not easy to eliminate from the Ugandan society.

Munoko and Kiriswa (2001) observe that the churches in Africa instead of engaging in developing education which is liberating are busy planning solutions to peoples' problems such as getting and supplying relief food, medicines and building shelter to alleviate the suffering of the poor. The type of education that is needed in Africa and Uganda in particular is Development Education, which is a process of liberating a person from all constraints and pressures. This type of education aims at freeing a person from ignorance, sin, excessive attachment to wealth and also from discriminating against others. The researcher goes ahead to argue that integrating Christian values in the education system are the best means of achieving development education and sustainable peace.

Kasenene (1993:75) and Ssekamwa (2000:41) note that next to church buildings, which catered for the souls at mission stations and parishes were school and a hospital or dispensary to look after the health of the faithful. Sometimes there were also small workshops to train the youth in carpentry. This practice, however, was not in contradiction with the world view of the Baganda.

Ssekamwa (2000:13) observes that among the Baganda, religion was tied to the practice of medicine. The African priests and priestesses knew the different medicines and how to treat sick people. However, there were other people like the herbalists, who were not priests but who knew different medicines and how to treat the sick.

Bujo (1992:43) notes that European missionaries regarded African medicine as inferior; and if one was an African Christian, he/she was expected to seek help from the doctor at the mission hospital, rather than from the African herbalists, who had been demonized as witchdoctors. Yet these were the same herbalists who throughout the ages had cured peoples' fevers and other diseases, and also helped women to deliver babies. According to the researcher, the disregard for local cultures was later to account for the double life style of the African Christian that is, practicing Christianity during the day and visiting medicine people at night.

The Kiganda medicines and herbalists though condemned by Christianity, still have tremendous influence on Christians. The researcher encountered some Christians who still visit herbalists. The use of hospitals to treat the sick and sometimes giving people food was a way of converting them to Christianity.

Tiberondwa (1998:23) points out that some Hospitals run by some Christian denominations were selective in serving people of other denominations. For instance,

In 1911, for example, Muslim patients complained to the Kabaka that they were denied medical treatment at Rubaga Catholic clinic on the grounds that they were not Catholics.

The provision of medical care and other charitable services is still needed especially to the poor like the widows and orphans and other disadvantaged people. The researcher however argues that if they are based on denominational grounds they result into conflicts.

### 1.8.3 Quest for Peace through Reconciliation and Justice

Mugambi (1999:89) describes the role of religion in some countries in times of conflict as that of mediation. For example, the Inter-religious Commission, which included Christians and Muslim leaders, facilitated a peace settlement in Liberia. While in South Africa, religious leaders from a wide cross-section of religions and denominations mediated reconciliation and peace after apartheid. This element of mediation is lacking in Uganda. This study aimed at establishing ways in which the church should play an active role in mediation in conflict situations and avoid being partisan along denominational lines.

One of the ways to address conflicts is the call for all Christians to work for reconciliation, justice and peace (2Cor.5: 11-21). This call is not passivity, but a process of peace (Moloney 1995). Pacifism rules out any physical and psychological violence and its primary goal is to prevent conflicts. Nonviolent conflict resolution employs the principles of pacifism in creating a climate of peace. It roots out the causes of conflicts, which requires examining ones attitudes towards those with whom one finds oneself in conflict (Stoutzenberger, 1986:231). These attitudes seem to have been lacking in some Christian missionaries who came to Buganda Kingdom to propagate Christianity. They viewed each other as opponents to be feared and fought.

Another way to address conflicts is to empower people to foster good and peaceful relationships at all levels and to form peace groups to make peace. For example, civil groups such as Witness for Peace (WFP), which is an ecumenical religious organization formed in 1980 worked to change the United States of America's policy on terrorism and to provide a nonviolent presence in Nicaragua, Guatemala and Haiti (Schirch, 2006:20). Another group known as Christian Peace Team (CPT), a religious organization based in Mennonite, Brethren

and Quaker Church traditions in Britain, which began in 1986 provided trained full time corps of people to work towards the objectives of violence reduction in crises situations (ibid:21). Meanwhile, Central American Churches boosted peace in their countries and among themselves by promoting dialogue with neither vested interest nor ideologies between conflicting parties (Chavez, 2001:55). In the view of the researcher, such groups are needed in Uganda. Therefore, the study sought to propose the formation of Peace groups or committees to promote dialogue and mediation between conflicting parties in Uganda.

The above literature review is important to this study because empowering civilians for peace keeping and dialogue in conflict areas is lacking in Uganda. Individual religious leaders and clerical groups instead mobilize the masses for nationalist struggles, internal revolts, election campaigns or even riots aimed at other religious communities (Smith, 1971; Kuncheria and Veliath (2003:111). On the contrary, Christianity as taught by Jesus still has a place in resolving armed conflicts. Pope John Paul II (January 1, 2004), quoting the Encyclical of Pope John XXIII "*Pacem in Terris*", insists that peace is a duty, which must be built on four pillars, namely, truth, justice, love, and freedom. It remains to be seen whether those who propagate Christianity in Buganda region condemn injustice and abuse of peoples' human rights by terror groups. According to the researcher, it is at this point that the presence of the church is much needed. This is the time the church should come out and mediate.

The Christian church in Buganda region lacked the courage to face the conflicting parties to make peace because it was partisan. This could be the reason why the guns in that country still terrorize and kill innocent people. Assefa (1996:42-47) suggests reconciliation to be the remedy, because people who have been separated from one another by a conflict begin to stroll or march together again. He suggests four dimensions of reconciliation for peace to prevail. First, one needs to seek reconciliation with God (Mt.5:23-25). Second, one needs to seek reconciliation with the self. Third, one needs to seek reconciliation with others, which makes one sensitive to justice and respect for others (Mt.6:12). Fourth, one needs to seek

reconciliation with nature (God's creation). The researcher agrees that reconciliation is necessary for sustainable peace and further argues that this reconciliation should be based on sincerity of heart with all parties willing to speak the truth and take responsibility for past mistakes.

The literature reviewed above is important to this study. The conflicts in Uganda and Buganda region in particular demonstrate that the Church has not successfully transmitted the Christian values, hence, the need for this study.

### **1.9 Conceptual Framework**

This study is interdisciplinary in nature. Therefore it is difficult to use one theory to effectively cover its component. Consequently, many theoretical components were integrated to come up with a conceptual framework. This study that addresses the contradicting elements of Christians who engage in overt conflicts and the Christian values viewed the just war theory. According to Stoutzenberger (1986:228-231) and Nkurunziza (2002:138), St. Augustine of Hippo (354-430) and St. Thomas Aquinas (1225-1274) developed the just war theory to defend Christians who engaged in wars. Augustine and Thomas argued that a war is justified, if the one who declares it is the legitimate authority, has the right intention and a just cause. In addition, there are four basic principles regulating how the just war theory is used. The first principle is the proportionality, which means that the good to be served by war must outweigh the damage to be caused by it. Second, is the reasonable hope of success. Third, is the non-combatant immunity, which means that those not involved in the manufacture, direction or use of weapons must not be targeted. Fourth, is the last resort principle, that is, that having tried all the peaceful means in vain, one may use violence (Fagothey, 1976:400-411, Stoutzenberger, 1986:228-231). For centuries, Christians have used the just war theory to justify conflicts (Nkurunziza, 2002:138). The researcher argues that, some conflicts in Uganda

were called 'liberation wars' and mediation in these conflicts was nonexistent as they were justified.

On the contrary, Mahatma Gandhi (1869-1949) used the pacifist theory to resolve conflicts. He asserted that pacifism is not passivity, but involves struggling with conflict and not avoiding it and resorting to arms. Gandhi introduced the concept of right makes might, meaning that, it is truthfulness and justice which can help to bring about reconciliation and peace. However, Christians in Buganda region seem not to use such a theory and this might be the reason why the Christians who profess Jesus the prince of peace contradict His teaching by engaging in conflicts.

Emile Durkheim's structural functionalism theory (1858-1917) states that human society is like an organism, which is made up of structures called social institutions. These social institutions are also known as problems solving mechanisms. Society continues in an orderly way when the social institutions function well (Kombo & Tromp, 2006:56-57) and according to Ritzer (1983:196) the people in those institutions are organized and socialized into roles and behaviors, which are structural.

The rules and regulations in society help members to live in harmony, and values in society provide the general guidelines for behaviour in terms of roles. The roles are inter-connected; for instance, the interconnected roles in the institution of the family are of wife, mother, husband, father, son and daughter while in the Church, they are of clergy, religious and of lay faithful. Different parts of society such as the Church have to be seen in terms of the contributions that they make to the well functioning of the whole society (Blackledge and Barry 1985). In the above context, Paul in his letter to Corinthians points out that in society, there is an interdependence of the members of society using their different gifts for the whole society to function well (1Cor.12: 12-30). Following the above analysis it is evident that the source conflicts in Uganda and the failure to resolve them are due to denominational divide in the Christian Church hence the need for another theory to serve this purpose.

Karl Marx (1818-1883) and Max Weber (1864-1920) conflict theories offered an alternative to the functionalism theory. Marx viewed human society as a collection of competing interest groups and individuals, each with their own motives, values and interests varying according to ones position, privileges, ability, class and wealth. This encourages unequal distribution of resources and opportunities resulting into conflicts and hostilities. Competition puts society off-balance until dominant groups gain control and stability through power. According to Marx society has two classes namely, the bourgeoisies (those who own the means of production) and the proletariat (the workers). For him class differences have to do with possession of personal property (Ritzer, 1983:196).

Weber (1864-1920) agreed with Marx that economics played a central role in power distinction. He believed in two other factors, first was social prestige (status), for instance, one could be poor and still hold a lot of power because of prestige. Second, was political influence, for instance, a politician who has great power but does not earn a big salary. According to Weber those in power have the ability to impose their will on others even when they object. Therefore, the distribution of power and authority is the basis of social conflict. The people with power want to keep it while those without it want to gain it through rational-legal, traditional or charismatic ways.

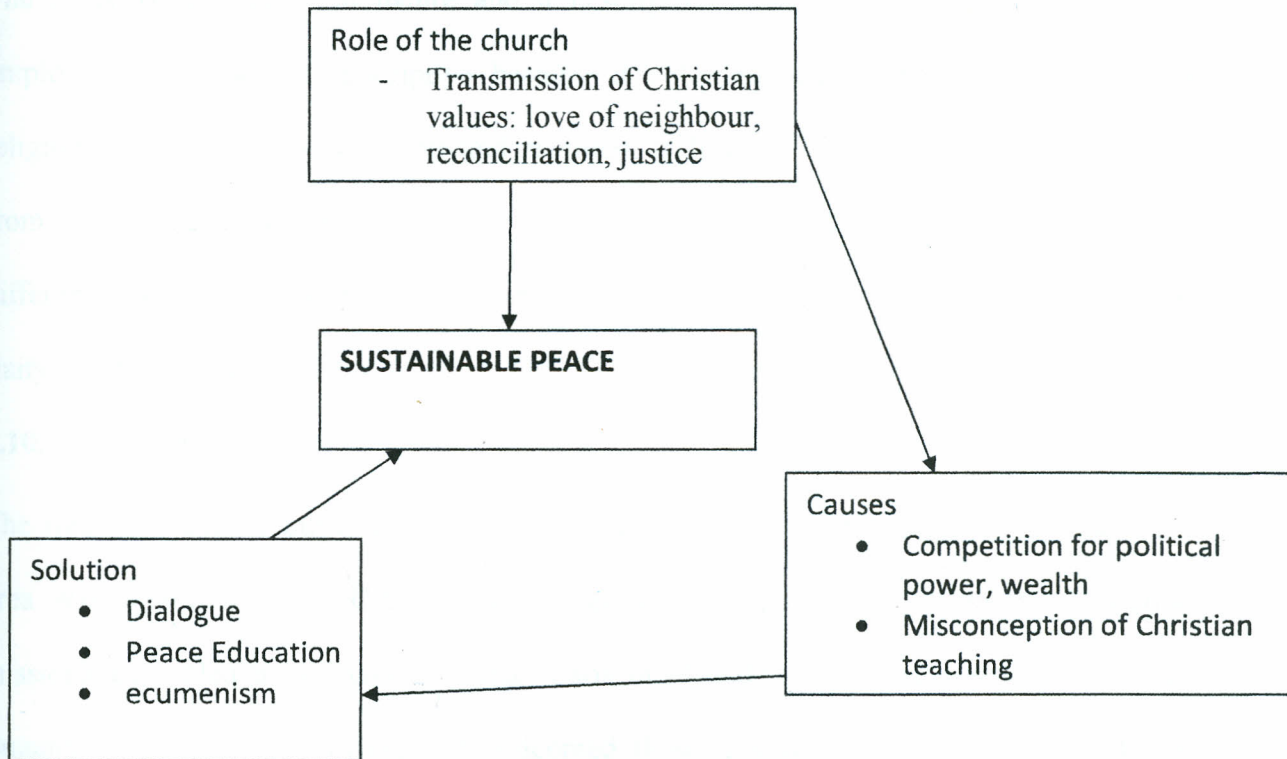
Marx and Weber's ideas resurfaced in Lewis Coser's, modern conflict theory (1913). Coser defined conflict as a struggle over values, status, power and resources in which the aims of the opponents are to neutralize, or eliminate their rivals. Coser argues that conflicts have positive functions because they allow expression of hostility and the mending of strained relationships. They also lead to the elimination of specific sources of conflicts between parties and enable redress of grievances through the establishment of new norms or affirmation of the old ones. They generate new conditions and alliances which help reduce isolation. They unite individuals and groups otherwise unrelated or antagonistic to each other Coser further

observes that conflicts are resolved through accommodation or tolerance (Gecaga, 2004:52-53).

The above may explain why at times the Muslims aligned with Christians to chase away Kabaka Mwanga after which Christian denominations (Anglicans and Roman Catholics) fought each other. Likewise, the Uganda Peoples' Congress (UPC) party dominated by Anglicans aligned with the Kabaka Yekka (KY) traditionalist party to defeat the Democratic Party (DP) party dominated by the Roman Catholics before Uganda's political independence in 1962.

The above Marx, Weber and Coser's theories are appropriate for this study in the sense that, the first propagators of Christianity in Buganda region, the Anglicans (CMS) and the Roman Catholics (WF) competed for converts, power, influence and wealth. Thus, instead of the Church playing its role as an agent of socialization and being a mechanism for transferring the accepted norms and Christian values to the individual members of society, it brought conflicts (Ritzer, 1983:196).

Therefore, the study uses Marx, Weber and Coser's social conflict theories to demonstrate that Church denominations competed for followers, had interests in political power and wealth. These hindered the effective transmission of Christian values resulting in the failure to mitigate, mediate and confront conflicts as a united Christian community. The study proposes ways and means of resolving conflicts to bring sustainable peace in Uganda. This could be done through accommodation or toleration and institutionalization of the conflict. The institutionalisation of the conflict may involve the information of 'peace groups or committees which provide substitute objects upon which to displace hostility sentiments to promote dialogue, ecumenism and peace education (Gecaga, 2004:312). The following conceptual framework drawn from the above theories further demonstrates the study.



**Explanation of the above conceptual framework:** the expected role of the Church is to transmit Christian values. However, in Uganda and Buganda region in particular, there seemed to be barriers that affected the role of the Church. These include competition for converts, political power, influence, wealth, and misconception of Christian teachings among denominations that established Christianity in that region. The study suggests dialogue, ecumenism, reconciliation, justice through peace education as means of establishing sustainable peace in Uganda and Buganda region in particular.

### 1.10 Research Methodology

This section describes the methodology used in the study. It looks at the research design, Area of the study, target population, sampling techniques and sample size, research instruments, data collection technique, data analysis procedures and data management and ethical considerations.

### 1.10.1 Research Design

The study is qualitative in nature and a descriptive cross-sectional survey design was employed. The study is descriptive because it collected and analyzed data concerning religious teachings, peoples' beliefs and practices. It describes armed conflicts, which result from peoples' beliefs in their historical context. It is also cross-sectional because it deals with different categories of people, for instance, priests, lay preachers and ordinary Christians (laity), at the same time.

### 1.10.2 Area of the Study

The study was carried out in Buganda region also known as central region of Uganda. This area was chosen because of the following reasons: First, it is where the first Christian missionaries settled before going to other parts of Uganda. Second, it was the Kabaka of Buganda Kingdom who invited and welcomed these missionaries to Uganda. Third, the Capital City of Uganda, Kampala is located in that area. Fourth, the Religio-political conflicts involving religions, namely, Christianity, Islam and Kiganda traditional religion have taken place there.

Buganda region comprises of twelve (12) districts (Rwabwoogo, 2002). It covers an area of approximately at 54,645 square kilometers. It is situated on the shores of Lake Victoria. It stretches between two major rivers, namely, River Nile to the East and River Kagera to the South-East and Bukoba district of Tanzania in the South. The Northern boundary is the Kafu River, which flows into Lake Albert and Lake Kyoga, and in the West it borders the districts of Kibaale, Kyenjojo, Kiruhura and Isingiro on the Western region. Uganda is divided into eighty (80) districts across four (4) administrative regions, namely, Central (Buganda), Eastern, Northern and Western Region (see map. Appendix IX). Ugandans are classified into 56 legally recognized ethnic groups. The population of the whole of Uganda is 26 million

people as of 2002 population census (Uganda Bureau of Statistics, 2002, Rwabwoogo, 2002 and New Vision, 8 August, 2005).

Uganda has several different Religions. According to the 2002 Population and Housing Census, there were 10,242,594 Catholics (41.9 percent), 8,782,821 Anglicans (35.9 percent), 1,129,647 Pentecostals (4.6 percent), 367,972 Seventh day Adventists (1.5 percent), 286,581 Born-again (*Balokole*) and Jehovah Witnesses (1.5 percent), Orthodox were 35,505 (0.1 percent). Muslims were 2,956,121 (12.1 percent) while followers of indigenous religions were 241, 630 (1.0 percent). Other non Christians were 159,259 (0.7 percent), Bahai were 18,614 (0.1 percent) and non believers were 212,388. Christians make 85 percent of the total population as of 2002 population census (Uganda Bureau of Statistics, 2002, Uganda Partners, 2008 and New Vision 24 March 2005).

### **1.10.3 Target population**

According to the Uganda Bureau of Statistics (2002:5), the total population of Buganda region is about 7.7 million. The indigenous population in the region is Baganda who make 63 percent followed by the Banyankole with 7 percent and the Banyarwanda with 4 percent while other communities make 26 percent. The Baganda are the largest ethnic group in the whole of Uganda making up 17.3 percent of the total population since 1948 up to date. Their language is Luganda (Uganda Bureau of Statistics, 2002).

Furthermore, majority of the people in Buganda region are Christians: Catholics (41.2 percent), Anglican (31.0 percent), Pentecostals (5.9 percent), Seventh Day Adventist (1.9 percent), Orthodox (0.2 percent), Born-Again (*Balokole*) and Jehovah Witnesses were 0.8 percent. Other religions are Islam with (18.4 percent), traditional religionists (0.1 percent), and those whose beliefs do not fall in any specified groups mentioned above were 0.6 percent. Majority of the people are engaged in agricultural production. The crops produced include bananas and sweet potatoes. Other economic activities include fishing, cattle keeping and

poultry farming. Kampala City is mainly industrial dominated by small scale industries (Rwabwoogo, 2002). This study sampled only Christians in Buganda region.

#### 1.10.4 Sampling Techniques and sample size

The study used the purposive sampling technique. The choice for this technique is that the informants were picked because of their experience in working in their churches. For instance, priests of 40 years and above, with 10 years and above of experience gave insights regarding the appropriate ways of imparting values with out confusing the listener.

A total number of 100 questionnaires were distributed to Christians in Buganda region targeting selected categories of people of which seventy five (75) respondents were considered for data analysis. This is because some respondents did not respond in time. The respondents included the following: fourteen (14) clergy (Roman Catholics, Anglicans and Orthodox), four (4) Pastors, three (3) Religious (1 Nuns, 2 Brothers) and ten (10) Lay Leaders. And forty-five (45) Ordinary Church Members from the Roman Catholic Church, Anglican Church, Orthodox Church, Pentecostals and the Born- Again Churches(*Balokole*). The figures mentioned above are justified below as follows:

##### 1. The Sample of Clergy (Priests)

In this category there were fourteen (14) respondents: eight (8) from the Roman Catholic Church, and all were males because clerics in the Roman Catholic Church are only males. The choice of the eight was based on the number of Catholics who are the majority in the area, 41.2 percent. Then, five (5) clerics were from the Anglican Church of Uganda who make-up 31.0 percent of the Christians in Buganda. The sample comprised of four (4) males and one (1) female cleric. The Anglican clergy included one female because the women clerics are few. Finally there was one (1) respondent from the Orthodox Church who make-up 0.2 percent of the Christians in Buganda.

The clergy and religious are the major players in the transmission of Christian values; they are the ones who use the methods of imparting these values. This category gave information on the problems that they face in dealing with their fellow clerics and Christians of different denominations.

## 2. The Sample of Pastors and Lay leaders

In this category there were eleven (11) respondents: four (4) lay leaders (Catechists) from the Roman Catholic Church, two (2) pastors from Pentecostal Churches make-up 5.9 percent, and two (2) from the Born- Again Churches (*Balokole*) who make-up 0.8 percent of the Christians in Buganda.

The Pentecostals and Born-Again were included in the study because their teachings and doctrines are not regulated and they operate as Non-Governmental Organisations (NGOs). The Lay leaders (Catechists) implement the church programs at the grassroots. They assist the priests in the administration of the parish and teaching of Christian values. These provided information on the causes of conflicts and the possible ways of resolving denominational conflicts.

## 3. The sample of the Religious

In this category there were three (3) respondents. All the three were from the Roman Catholic Church; one (1) Nun and two (2) Brothers. The Religious were included because they are involved in evangelization work by teaching in mission schools and working in mission hospitals as doctors and nurses. These provided vital information on how some missionary hospitals schools discriminate against Christians of other denominations which generates into conflicts.

#### 4. The Ordinary Church members (Laity)

In this category there were fifty (50) respondents: thirty-eight (38) male and twelve (12) females, for gender representation. There were twenty-nine (29) respondents from the Roman Catholic Church. There were fifteen (15) from the Anglican Church of Uganda. There were three (3) from the Pentecostal church and three (3) from the Born-Again faith. Twenty (20) respondents were youth between thirty (30) and twenty (20) years of age. The study included some youths because many of them tend to move from one Christian denomination to the other. The ordinary Christians and the youths are the ones 'used' in conflicts by the leaders. Therefore, their views were important for the study to appraise, identify and examine the place of Church denominations in conflicts in Uganda.

##### **1.10.5 Research Instruments**

Questionnaire and Interview guides were used as research instruments. There were separate questions for the clergy, pastors, lay preachers, the religious (Nuns and Brothers) and ordinary church members. This is because the different groups play different roles in the Church and Society. The researcher and his assistants interviewed the interviewees. Interviews were used for flexibility and for a complete and detailed understanding of the role of Church in conflicts. Focus Group Discussions (FGDs) were used to obtain data from the clergy and pastors. The research questions formed the topics for discussions. Documentary analysis was done as the study covers a long period of time (1879-1986).

##### **1.10.6 Pilot Survey**

During the pilot survey, it was established that a number of Christians in Buganda region have engaged in armed conflicts with their neighbours. This contradicts what Christianity advocates, namely, love for the neighbour, reconciliation, justice and peace. This finding confirmed the reality of the problem that was being investigated. The pilot survey also

revealed that a number of informants, for example, the non-Roman Catholics were reluctant to reveal some information to the researcher when they recognised him to be a Roman Catholic priest. It was therefore found to be necessary to use two research assistants. Sample questions were also tested; those which were found to be vague were rephrased.

#### **1.10.7 Data Collection Techniques**

The data required for the study was obtained from both primary sources (field research) and secondary sources (library research). The use of libraries at Kenyatta University, Kyambogo University, Makerere University and Ggaba National Seminary provided vital information for the study. The Researcher also used the Archdiocesan Archives at Rubaga. The field research was done by using questionnaire and interview guides for the focused group discussions. Interviews were conducted in Luganda and English, with the accompaniment of a tape recorder. The researcher used two research assistants to help in the collection of data.

#### **1.10.8 Data Processing and analysis procedures**

The data collected was processed and analyzed. First, the data recorded on tapes was transcribed. The data obtained in Luganda language was translated into English. To ensure accuracy of the translation, a second opinion was sought and where necessary amendments were made. Second, the data from the primary and secondary sources was synthesized and categorized in accordance to the objectives of the study. This categorization formed the basis for the research chapters. Third, the data was subjected to an analysis consisting of classification, description, comparison and interpretation. Fourth, the data was analyzed and examined vis-à-vis the objectives of the study from which conclusions were drawn and recommendations made.

#### **1.10.9 Data Management and Ethical Consideration**

Prior to field activities, the researcher obtained an introductory letter from Kenyatta University Graduate School. Permission was obtained from relevant authorities, such as

church leaders to carry out the research in their Churches. The research assistants were trained and the purpose of the study was explained to them. The respondents' consent was sought and confidentiality was observed. After every field trip, the reports were edited and kept for data analysis.

### **1.11 Problems Experienced During Research**

The subject of the study was sensitive and making appointments with informants caused some delays. Some informants were not willing to release some vital information to the researcher because of the current conflict between Buganda Kingdom and the Central Government over the Land legislation. However, the fact that the researcher is a Church leader helped him to approach both the clergy and the Christians laity, who provided the required information.

The study was historical, that is to say from 1879 to 1986, so to find respondents who had ready data to cover the period under study was not easy and yet the researcher had to find the data to make the study relevant. Therefore, the research had to depend more on documentary analysis, for instance, letters of Bishops and historical books.

**End Notes:**

- 1) Sir Henry Morton Stanly: an Anglo-American journalist and explorer. He was born on 28<sup>th</sup> January 1841 in Wales. Abandoned by his mother as a child, he was brought up by a woman in Wales. He left Wales in his earl teen and worked as a servant in New Orleans, USA, he to the name of his employer Henry Morton Stanly, He joined the army and fought for the South-States army in American civil war in 1862. in 1870, he was send to Africa by the New York Herald Newspaper to search for Dr. David Livingstone, who was believed to have been killed I Tanganyika. Stanly found Dr. Livingston in Ujiji in 1872. Stanly returned to Europe and come back in 1873 to explore deeper into Africa the journey that brought him to Buganda.
- 2) Lugard Frederick (Captain): British soldier, explorer and diplomat (1858-1945) who played an important role in Britain's colonial development in Africa. He was instrumental in setting up the British policy on indirect rule in which the colonial government ruled through indigenouse Institutions. He arrived in Uganda in 1890 sent by the Imperial British East Africa Company (I.B.E.A.Co). As a company's representative, he made an agreement with Kabaka Mwangwa and imposed his authority impartially upon the rival religious parties in Buganda (Ingham, 1963:151-154; Kiwanuka, 1969:314-316).
- 3) I.B.E.A.Co: Imperial British East Africa Company. The British Government was reluctant to take over responsibility for the administration of any part of the British sphere of influence. The task of opening up Eastern Africa on behalf of the British interest fell on individual who formed the British East African Association in 1887. The Association was chartered on September 3, 1888 as the Imperial British East Africa Company. The charter empowered the company to trade and administers those parts of the British sphere of influence. It was also to make treaties of protection approved by the Secretary of State (Ingham, 1963:1391-141; Kiwanuka, 1969:314-316).

## CHAPTER TWO

### HISTORICAL AND CONTEXTUAL ANALYSIS OF CONFLICTS IN BUGANDA REGION

#### 2.1 Introduction

This chapter discusses the origins of Buganda Kingdom, its people and their cultural beliefs and practices before the introduction of Christianity. It analyses the history of Christianity: its spread around the world and its interaction with Kiganda culture. It also analyses the interplay between Christianity and politics in the Buganda Kingdom.

#### 2.2 Origin and Expansion of Buganda Kingdom

Faupel (2007:9) notes that Buganda Kingdom, which is also known as Buganda region or central region today and one of the four regions, make-up the country of Uganda, was an independent African kingdom in the nineteenth century. The indigenous people of this region are the Baganda. They are one of the Bantu communities which have been living within their present homeland since 1000 AD. This community is composed of fifty-two (52) clans. Ssekamwa (1995:9-12) observes that Buganda Kingdom originally had six clans (*Ebika mukaaga*) across three counties of *Mawokota*, *Busiro* and *Kyaddondo*, with very few inhabitants. Each clan was ruled by a clan head (*Omukulu W'Ekika*), but the six clans came together and formed a council of clans chaired by one of them. This is the situation under which Kabaka Kato Kintu found Buganda kingdom in 1314.

Kato Kintu came to Buganda region from the Eastern direction probably from Mount Elgon area. When he reached Buganda region, he divided the people he came with into thirteen clans. The second King of Buganda Kingdom, Chwa Nabakka succeeded his father, Kato Kintu. He created five more clans. Other clans claim to have come to Buganda region with Kimera, who according to Bunyoro-Kitara tradition, was a brother to Isingoma Rukidi Mpuga

(*Omukama*) of Bunyoro-Kitara. But some Baganda historians, such as Ssekamwa (1995:10) disagree that Kimera was a Munyoro from Bunyoro-Kitara. Ssekamwa (1995) asserts that Kimera was a son of a Muganda prince, Kalemeera, who went to Bunyoro Kingdom for a visit but did not return to Buganda. Kalemeera was the only son of Kabaka Chwa Nabakka who got married in Bunyoro and got a son, Kimera.

When Kabaka Chwa Nabakka died, there was no heir to the throne. That is when the Baganda sent for Kimera to come and succeed his grandfather. However, Okello (2002:50) observes that Kimera might have come to Buganda region from the north when the Luo invaded Buganda. Nevertheless, Kimera came with many people who accompanied him and never returned to Bunyoro. Kimera divided these people into twenty-eight clans. These clans plus those mentioned earlier altogether make fifty-two clans, which still exist in Buganda to this day.

Buganda Kingdom expanded in the 14<sup>th</sup> and 15<sup>th</sup> centuries to include *Busuju* and from the 18<sup>th</sup> century, Buganda Kingdom gained more territory from Bunyoro. For instance, during the reign of Kabaka Jjunju, the counties of Buddu and Bwera (Sembabule) were annexed. In the 19<sup>th</sup> century, the counties of *Buwekula*, *Ssingo*, *Bulemezi*, *Buruli* and *Bugerere* were conquered and added to Buganda (Okello, 2002:50-51).

Buganda's territorial expansion was made possible because of the following reasons. First, the Kingdom's centralized political system. In a centralized society such as Buganda, power was distributed vertically in a hierarchical manner with the Kabaka at the top. He had the power that gave him the right to send any of his subjects to war. This made it easy for him to command his subjects to do whatever he wanted. Second, Buganda is situated in a strategic position near Lake Victoria which provided security from external attacks on its southern boundaries. Third, Buganda land was well watered by regular and reliable rainfalls, for instance, there are two rainy seasons between February and June and September to December. This made the soil good and fertile, suitable for agriculture. As a result, agriculture was

practiced, which provided plenty of food. Fourth, the Baganda had permanent settlements. This made centralized administration easy especially in mobilizing the people for various activities, such as farming, forming a powerful army, going to war and conquering neighbouring states like Bunyoro (ibid:51). The practice in Buganda kingdom was that all able-bodied men would participate in military activities in order to defend their territory. This was because neighbouring Kingdoms such as Bunyoro, Ankole and Busoga used to raid Buganda kingdom and vice versa.

Before the establishment of British rule, Buganda kingdom was headed by a king (*Kabaka*) under him, were officials appointed by the Kabaka himself. These included the Prime minister (*Katikkiro*), Chief justice (*Omulamuzi*) and the Treasurer (*Omuwanika*). Each village had a chief (*omwami w'ekyalo*), several villages (10) formed a sub-zone administered by a chief (*omutongole*). Several sub-zones formed a zone (*ggombolola*) and several zones formed a sub-county (*muluka*). Meanwhile, several sub-counties formed a county (*ssaza*). The Baganda were divided into social classes of royal family (*abalangila*), chiefs (*abakungu or abami*) and the common men (*bakopi*). The Baganda are divided into fifty-two clans and Kabaka belongs to the royal clan. However, he is free to marry from all the other clans. The Kabaka is also referred to as the “*Ssabasajja*” meaning that he is the first among men (Ssekamanya, 1979:32-35).

The Baganda practiced agriculture. Crops such as bananas provided food and coffee was the main cash crop. Goats and cattle were kept by the Kabaka and his chiefs for meat. Fishing was also practiced by those along Lake Victoria and River Nile. The Baganda made bark-clothes, which they used as dresses, bedclothes and burial shrouds. Hunting for meat was a common practice. There were many animals known as cobs or “*Mpala*” in Luganda, on the Old Kampala hill which was known as, “*Akasozi k'ampala*”, the hill of cobs, hence the origin of the name Kampala, the capital city of Uganda today. Buganda dominated the history of Uganda before and after independence because of its famous Buganda kingdom and its

external links with Arabs and European explorers. For instance, the coming of Arabs in 1844 saw Baganda getting involved in outside trade Zanzibar, which brought a lot of prosperity to the region.

Likewise, Mayanja (2005:45) observes that, Buganda kingdom was found by external traders, such as the Arabs and Europeans when it was already a nation by itself, with its own organizational structures of administration, wealth and civilization. European Explorers such as John Speke and James Grant were struck by Buganda's hierarchical organization. Hence, the missionaries and colonizers used the Baganda to spread Christianity and colonial rule to other parts of Uganda (Okello, 2002:50-54 and Reid, 2002:1-5). That is why Uganda was not treated like a colony rather a protectorate. As a sovereign state, Buganda asked only for protection from Her Majesty the Queen of England. Consequently, the whole of Uganda was spared from becoming a British colony. Further, up to today, all Uganda government's administrative structures such as counties (*Ssaza*), sub-counties (*maggombolola*) and village councils (*abukulu b'ebyalo*) were adapted from the "Kiganda system" of governance.

### **2.3 Kiganda religious heritage**

Lukwata (2003:22) points out that like in many African languages, the term "religion" does not exist as a phenomenon divorced from culture, which is the totality of peoples' beliefs, values, customs, rituals and symbols. The Swahili term "*dini*" translated in Luganda, *Ddiini*, is used by the Baganda, as well as many East African peoples, to mean religion. This term "*dini*" is borrowed and indigenized from an Arabic term "*el Din*" meaning a way of life. Religion, therefore, concerns itself with existence and peoples' relationship with their God, the Master Creator (Byaruhanga-Akiiki, 2000:59, Lukwata, 2003).

Sociologists of religion such as Durkheim developed concepts in religion, such as, the sacred and the profane. They asserted that every religion created a category of objects, values or rituals which could not be questioned because they were sacred. Sacred things were special whether they were stones, cows or human beings. The sacred were considered to be beyond

ordinary reach. They had a special function whereby, they made society united as they symbolized the presence of the one God. Meanwhile the profane were just ordinary things which could be argued about and used without expression (Brown, 1979:30-31). Likewise the Baganda believed in the following:

#### **a) Hierarchy of Beings**

The Baganda believed in the hierarchy of sacred beings and in the connectedness of the visible and the invisible world, that is, the Supra-spiritual world, the Spiritual world and the physical world. The Supra-spiritual world consisted of Master Creator (*Katonda*) or the One who fixed Himself solidly (*Kyetondeka*) or the Lord of Heaven (*Seggulu*) who was sacred. He was the Supreme Being over deities, spirits and humans. The spiritual world consisted of spirits through which the Supreme Being was approached and these shared the sacredness of God. These covered the deities or gods (*Balubaale*) or non-human spirits, the nature spirits (*Misambwa*), the ancestors or ordinary spirits of the dead (*Mizimu*). The physical world consisted of human beings and things such as animals, insects and plants. In the hierarchy of the sacred, the king was on the top of the pyramid. Under him, were the intermediaries and mediums (*Abalubale*), the custodians of the temples (*Bakabona*) and the cultic instruments. There was harmony between the spiritual and physical world and a person's life depended on how he or she respected this harmony. For example, sickness, misfortunes, conflicts and death were caused by the disrespect of this harmony. The Baganda also believed in the immortality of the soul (Lukwata, 2003:5, Mutaawe, 2000:59-66 and Faupel, 2007:12).

#### **b) Worship of the Supreme Being**

The worship of the Creator (*Katonda*) was the basis of public and private morality. The Baganda approached the Supreme Being through the divinities for blessings, favors and for restoration of disrupted harmony. Prayers were verbalized in words and songs. Since the Baganda were agriculturalists, the rain, fertility of the soil, good harvest and health of the members of one's family were of primary concern. Prayers, invocations and salutations were

made for maintaining harmony. Every morning, blessings were invoked by the master of the house on all the members of his family, particularly on those who were absent from home. Divinities such as “*Musoke*” and “*Dungu*” were consulted, the former for rain and the latter for hunting (Mbiti, 1969:58-74; Lukwata, 2003:5 and Faupel, 2007:12).

### c) Kiganda Sacrificial system

The Baganda had their sacrificial system (*Okutambira*). Sacrifices and offerings were done for purposes of protecting, saving and healing of a person, a family, a clan or the whole tribe. Sacrifices were also offered to appease the spirits and the living dead, and above all the Supreme Being. The Baganda believed that the blood of the sacrificed birds or animals returned to the Supreme Being for propitiation and reconciliation (Lukwata, 2003:5). Personal sacrifices and offerings were made at or near the home, the fire place, the graveyard or at a shrine. However, communal sacrifices and offerings were made at common shrines and groves or at sacred sites such as below the hills, under large trees, at river sides, lakes, cross-roads, on rocks and in caves. The human intermediaries such as priests, priestesses, mediums, diviners and medicine persons carried out different cultic roles of sacrificing, receiving the offering, divining and healing. Among all these, the medium (*Mulubale*) was the official intermediary between the spirits and the humans. He or she was a priest, priestess and prophet or prophetess. There were also those who took charge of the temple and they were also the custodians (*Kabona*) of the cultic instruments (Lukwata, 2003:7-8). However, Church rejected all these practices and associated them with ‘Satan’. But these practices still exist in Kiganda society and many Christians involve themselves in them secretly for fear of being demonized.

## 2.4 Pre-colonial administration and conflicts in Buganda region and Uganda

Although there were dehumanizing conflicts in pre-colonial Uganda, conflicts involving religion started with the advent of Christianity in Buganda kingdom (Ssekamwa, 2001; Okello, 2002). The worst historically recorded conflicts occurred after the granting of political

independence by the British in 1962. Since then, all Ugandans have experienced conflicts as a result of religious, cultural, political and structural differences and intolerance.

The nature and extent of the conflicts in pre-colonial period, however, depended on the organizational structure of society and the level of development, especially the sophistication of the arms a society possessed. Ugandan societies were divided into two categories, namely, centralized and non-centralized. The centralized societies were hierarchical, with a king as the head. Among the non-centralized societies, power was spread horizontally through the social units or clan (.Ssekamwa, 2001:9).

Before the British colonial rule, most of the people in Northern and Eastern regions of Uganda, and the Bakiga, Bakonjo and Bamba of the Western region lived in a non-centralized social system under clan leaders. These clan leaders were elected by the clan elders. Disputes which could lead to conflicts were resolved by consensus among elders. In some cases, for instance, among the Langi of Northern Uganda, the clan leader led his people in war or peace negotiations, but could not engage in this without the consensus of the elders. The clan leader was the chairperson of the elders. During inter-clan wars, some clans united to fight others. The reasons for inter-clan conflicts were quest for land, cattle, women and material resources. Some ethnic groups, which lived under a centralized system, included the Baganda of Central region, the Banyankore and the Batoro in Southern region, the Banyoro in Western region and the Basoga in the Eastern region.

The process of centralizing power into Kabaka in Buganda was gradual. The need to defend their fertile land and grazing areas forced clans to cooperate. They elected one of their clan leaders as a war leader and because of the responsibility given to him and the prevalence of conflicts, the war leader gradually usurped power from other clan leaders. Ssekamwa (1995:9-12) notes that Kato Kintu, the first Kabaka of Buganda, who ruled in the first quarter of the fourteenth century, usurped power from Kasolo by inflicting wounds on him. Kasolo fled the kingdom never to return (Kagwa, 1901).

Kabaka Kato Kintu introduced the use of traditional arms such as spears and arrows, and the deployment of armies for internal security of the Buganda kingdom. He also introduced the division of labour, but without dividing the society into classes. He exercised his powers in consultation with clan leaders (*abakulu b'ebika*). Unfortunately, by the reign of Tembo the fourth Kabaka between 1374 and 1404, the Kabaka had usurped power from the clan leaders to kill his subjects. The Kabaka was called Ant-queen (*Namunswa*) who had the right to eat of the white ants as much as he wished. Kabaka Tembo, for instance, was advised by his witchdoctor to kill all prisoners to cure his madness. Although, he killed them, he was not cured.

Other Kabakas, who killed their subjects, include Namugala, who lived between 1734 and 1764. Namugala killed "*abatamanyanngamba*" (disobedient subjects) and buried two hundred of them in a mass grave. Kabaka Suuna II, who lived between 1824 and 1852, executed three hundred of his subjects of the "*Bawambya*" because one of them stole his firewood. Walugembe Mutesa I, who lived between 1854 and 1884, was nicknamed "*Mukabya*" (the one who makes people cry) and Kabaka Mwanga ordered the killing of the Uganda martyrs because they disobeyed his orders (Tourigny, 1979; Faupel, 2007). In Buganda Kingdom, the Kabaka had power to subdue his subjects and to force them to go to war with their neighbours. For instance, Kabaka Suuna fought more than sixteen external wars, his son Mutesa I, fought sixty-six external wars and raids (Kasirye, 1955). Kabaka had absolute power. He was a ruler, a judge and a religious leader. This is the situation in which the first Europeans, such as John Speke and James Grant in 1862, and later on Stanley in 1874 found Buganda kingdom. Stanley is the one who carried the message of the Kabaka to request for missionaries to come to Buganda kingdom (Okello, 2002:50-54). The coming of the missionaries introduced many changes in Buganda. These changes had both their strong and weak points. For example, divisions and conflicts along religious lines emerged and

denominational rivalry which had a background in the missionaries' countries of origins manifested it self in overt conflicts in Buganda.

## **2.5 Denominational Rivalry and Conflicts in the Church Worldwide**

Christianity is the teaching of and belief in Jesus Christ which begun in the Roman Empire in the province of Judea. Conflicts in the Church manifested themselves in the first century of Christianity. In about AD 62, James the Younger, head of the Church of Jerusalem was murdered. In AD 64, Peter and Paul were murdered. Persecutions of the Christians ended in AD 311 by the conversion of Emperor Constantine. Henceforth, Christianity moved from a persecuted religion to a state religion, meaning that Christianity ceased to be the religion of the ordinary and simple people. The Church assimilated the Roman organizational genius. Bishops became a privileged class. The bishops of Jerusalem, Antioch, Alexandria, Constantinople and Rome became patriarchs. State war victories were Church victories regardless of the means that were used to win the wars (Brockman and Pescantini, 1991:19-31).

The Church started as one, but as time went by, denominational divisions became apparent. The major ones are: the East-West schism (AD 1054) and the Protestant Reformation (AD 1514). The major causes of this schism were the claims of supremacy over other bishops by the Bishop of Rome known as the Pope. Meanwhile, the Bishop of Constantinople claimed similar supremacy. There were Christological controversies namely, the natures of Christ. The Greek Orthodox maintained that Christ had only the divine nature while the Roman Catholics in the West insisted that Christ had a divine and a human nature. The understanding of the Eucharist was also problematic. The Eastern Church used leavened bread while the West used unleavened bread. The consequences of these were divisions and conflicts in the church which had an impact on the later centuries.

Brockman and Pescantini (1991:68) observe that after the Muslim victories in the crusades<sup>4</sup>, the face of Christianity was changed. The Pope and the Latin Church of the Roman rite became the theological and cultural focus of Christendom. The two powers, namely, Latin and Greek Churches which had formed the twin form of Christianity came to an end when the Muslims conquered Turkey and Greece. The missionary movements which later introduced the Christian faith to new lands always introduced western Christianity accompanied by western colonial expansionism (ibid: 69).

Another unfortunate phenomenon in the crusades is the use of children as combatants. For instance, the fifth crusade (AD 1212) also called Children's Crusade was made up and organized by children. The crusaders imagined that God would give favours to children that He denied the Adult crusaders because children were innocent. Over seventy thousand French and German children perished in this crusade. Involving children in conflict has become a common practice, for example, children combatants (*Kadogos*) were a force to reckon with in the National Resistance Movement in Uganda (Batulekeddeki, 2005:51).

Reformation broke out in the Western Church in 1517. This resulted in two brands of Christianity, Roman Catholicism and Protestantism. Martin Luther wrote 95 theses concerning matters in the Church and nailed them on the door of the Church at Wittenberg in the German State of Saxony. Luther attacked the dominating and oppressive practices of Italians including the Pope. In economic circles, the Church exploited the people through church dues and Indulgences, being collected for church projects. Installing Bishops by the Emperor, for example, Emperor Henry III, for example, installed Pope Leo IX in 1049. This led to the compromising of the prophetic mission of the church because the Bishop or Pope could not speak against the Emperor who installed him. Luther also opposed the devotion to the Virgin Mary. Luther propagated the doctrine of doctrine of consubstantiation and opposed the Roman Catholic doctrine of transubstantiation. For him, the bread and wine represent the

body and blood of Jesus Christ. Luther translated the Bible from Latin into German. Luther also established the Bible as the supreme authority in the Church. Martin Luther ended up being excommunicated from the Catholic Church. The consequences of the reformation were the birth of denominations and Churches namely the Lutheran, Calvinist and Anglican (Brockman and Pescantini (1991).

When Luther died in 1546, the leadership of the Lutheran Church passed on to Philip Melancthon (Stupperich, 1977:376). In 1547, the Schmalkald war broke out between Roman Catholics and Protestants in Germany. Consequently, reconciliation between Roman Catholics and Protestants in Germany had become impossible. Other Reformers such as Ulrich Zwingli (1484-1531) a Swiss priest educated at Basel, with a masters degree in Art (1506) preached in Switzerland that the Eucharist was a symbolic commemoration, a revival of the memory of Christ on earth, simply remembering what Jesus did at he last supper. Meanwhile, Calvin (1509-1564) a French national, a graduate of art, law and theology in 1533 taught that our knowledge of God comes from Scripture, but only what God chooses to make known and that Salvation is possible through God's free will. He propagated the theory of predestination; God knew those to be saved and those to be damned even before creation. The teaching of Calvin divided Switzerland into Calvinists and Catholic provinces. Calvinism became the Presbyterian Church in Scotland through the work of John Knox and the Reformed Church in Holland (Brockman and Pescantini, 1991:106-108). In the whole of Europe, the reformation generated conflicts. For instance, the Reformation spread, bringing quarrels between Catholics and Protestants.

In France, the Huguenots became influential among the middle classes and begun public attacks on Catholic churches which resulted into a civil war. In response, King Charles IX reacted with violence. In Denmark, King Christian III arrested the Catholic bishops and

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deposed them in 1536 (ibid: 109-111). In England, King Henry VIII ascended to the throne after the sudden death of his brother Arthur. He married Catherine of Aragon, Arthur's widow and produced a daughter, Mary. Henry was also in love with Anne Boleyn, who gave birth to Princess Elizabeth. King Henry wanted his marriage with Catherine annulled but the Pope rejected the divorce request (Brockman and Pescantini, 1991:116 and Sunday Pepper, May 03, 2009:23). King Henry, therefore, appointed Thomas Cranmer Archbishop of Canterbury who accepted to approve the divorce because he (Cranmer) was secretly married against the law of celibacy. The Pope immediately excommunicated Henry because of the divorce. Later Anne was executed because of adultery. Henry married other six wives and one of them gave birth to Edward VI who succeeded his father at an early age. After Edward VI's reign of six years, Mary (nicknamed bloody Mary) tried to restore the Catholic faith but this brought conflicts and two hundred people were murdered including Cranmer. When Mary died, Catholicism was weakened. Elizabeth I became queen of England and during her reign of forty years the Renaissance<sup>5</sup> to shape. Meanwhile, the Anglicans continued the faith of the real presence of Christ in the Eucharist, but rejected the catholic theology of transubstantiation. Priests went underground and consequently underground churches sprung up in defiance of the law. Many Christians were arrested, executed or mutilated. The conflicts of the Reformation divided the church further into denominations (Brockman and Pescantini, 1991; Nyaundi, 2002; Ochwo-Oburu, 2003).

## **2.6 Anglicans and Roman Catholics encounter in Buganda**

Christianity was introduced in Buganda and the rest of Uganda by the Anglican Christian missionaries of the Church Missionary Society (CMS) who introduced Anglicanism while the Roman Catholic Missionaries of the White Fathers (WF) introduced Roman Catholicism in

1877 and 1879 respectively. The arrival of both groups was the result of Henry Morton Stanley's visit to Kabaka Mutesa I in 1874 (Touringny, 1979:16 and Gifford, 1999:57).

Gifford (1999:57) notes that Mutesa I displayed an interest in Christianity. Through a letter carried by Stanley and published in the London "Daily Telegraph" on 15<sup>th</sup> November 1875, Kabaka appealed for Christian missionaries to be sent to Uganda. Reid (2002:6) points out that Mutesa I saw the Europeans and more so the missionaries as ambassadors of a powerful technological culture whose presence in Buganda could only lead to the kingdom's advancement. He considered the Muslims, the Anglicans and the Roman Catholics representatives of Arab, British and French powers. He also expected political and military help from both the French (Catholics) and the British (Anglicans) to safeguard his Kingdom from the threats coming from the Arabs from Egypt and Zanzibar. However, when he later on approached the Roman Catholic missionaries to request the French government for protection his request was turned down. Therefore, he quickly turned to the Anglican missionaries. The Anglicans requested their British government to offer protection to Buganda and accepted (Touringny, 1979:27).

The differences between Anglicans and Roman Catholics increased when the news of the arrival of the latter reached the Anglican missions. Anglicans such as Alexander Mackay had intense hatred of Roman Catholicism. When Alexander Mackay heard of the coming of the Roman Catholics in Buganda, he was displeased (Faupe, 2007:23-24, 30 and Waliggo, 1986). Faupe (2007) asserts that, the hatred was evidently shown by what Mackay wrote after a visit to a Roman Catholic Church in Malta, on his way to Africa.

We go to plant Churches of the Living God in Central Africa. But we go sowing the good seed, knowing only too well that thy hand will soon come and sow tares among the wheat. The good meal will soon be leavened by thy stealthy hand, till the whole be one vile mass, corrupted by thy Mary worship and thy Mass worship (ibid: 23).

When Mackay received the news of the arrival of the White Fathers, he went to convince the Kabaka Mutesa I not to allow them to stay in Buganda Kingdom. He accused them of

following the Anglicans to the Buganda mission. He further discredited Roman Catholics to the Kabaka as teachers of heresies (Waliggo (1986) and Faupel (2007:30). However, Kabaka did not listen to Mackay. He wanted to have the French missionaries in his kingdom and when Mackay threatened to leave Buganda because of the coming of the Roman Catholics, the Kabaka retorted. "Go if you want, but the white men who have been announced shall come" (Faupel: 2007:28)".

When the Roman Catholic missionaries, Father Simeon Lourdel and Brother Amans Delmas, landed at Kigungu-Kyettale in Entebbe on 17<sup>th</sup> February 1879, they spent two days at Entebbe before traveling by boat to Mutungo, a port near Kabaka's palace of Rubaga. At Rubaga, they met the Kabaka and requested him for canoes to fetch their colleagues, Father Leon Livinhac, Ludovic Girault and Leon Barbot, whom they had left at Victoria-Nyanza (South of Lake Victoria). Kabaka agreed and offered the canoes. Kabaka Mutesa I and his officials received the Roman Catholic missionaries well after fifteen days of confinement at Kitebi (a village three miles from the Kabaka's palace of Rubaga) where one of the King's ministers (*Ssekikubo*) in charge of roads' maintenance lived. Soon afterward, Kabaka asked Fr. Lourdel to teach him Catechism and how to recite the Rosary. He was pleased with the teaching especially about Heaven (Tourigny, 1979: 21 and Faupel, 2007).

Gifford (1999:57) observes that both missionary groups stayed near the palace, where there was considerable interest in Christianity on the part of young courtiers, who were later known as readers (because of the reading skills that the missionaries introduced). Ntege (O.I., 15/09.08) observed that being near the court, the missionaries struggled to win converts especially those who were in positions of authority. This divided the Baganda leaders into competing camps of Anglicans and Roman Catholics.

After nine months and four days, on 21<sup>st</sup> November 1879, the Roman Catholic missionaries got their first convert whose name was Nalubandwa. He was baptized Paul on 21<sup>st</sup> March 1880. This first Christian however, died of dysentery while crossing Mganda-Makali desert

on his return from the consecration of Bishop Leon Livinhac in Europe in 1884. Bishop Livinhac had been appointed the first bishop of Nyanza Vicariate, which included Uganda. On 16<sup>th</sup> May 1880, the first confirmation took place. Those confirmed included Matthew Kirevu and Takirambudde. On 28<sup>th</sup> May 1882, the future Uganda martyrs, namely, Luke Baanabakintu and Matthias Kalemba Mulumba were baptized. On 8<sup>th</sup> November 1882, the Roman Catholic missionaries fled to Tangnyika for fear of assassination because of the antagonism between the Anglicans and Roman Catholics. In the absence of the White Fathers, the Catholic converts held their first general meeting. This meeting was the first synod (Council) that made the Roman Catholic Church in Buganda region to survive up to today because it elected leaders who kept the Roman Catholic converts together.

On 19<sup>th</sup> October 1884, Kabaka Mutesa I was baptized at his deathbed by Roman Catholic converts namely, Joseph Mukasa Balikuddembe and Jean Mary Muzeeyi inside his palace (Nsobya, 2006). There is no doubt that the Anglicans and Roman Catholics brought development in Buganda. It is also true that their denominational rivalry continued to manifest itself in overt conflicts in the Buganda mission.

## **2.7 Church and Conflicts in Buganda 1885 to 1966**

### **2.7.1 The Uganda Martyrs**

Kabaka Mwanga succeeded his father Kabaka Mutesa I in 1884. Gifford (1999:57) observes that Kabaka Mwanga was baffled by the rivalry between Roman Catholic and Anglican missionaries. Since the missionaries stayed near the palace, the first converts to the Christian faith were Kabaka's servants (pages) especially the youths. When tension intensified, Kabaka Mwanga turned against the Christian pages and killed nearly 200 converts who had become rebellious between 1885 and 1886 (Mbyemeire 1997:103-106). In January 1885 Kabaka Mwanga ordered the burning of three youths for attending Christian religious instructions. These were Yusuf Lugalama, Mark Kakumba and Noah Sserwanga. They were killed at Busega in Mayanja in the Kabaka's Mpiimerebera slaughter house. On 30<sup>th</sup> January to May

1885 a number of Anglican converts were killed. On 30<sup>th</sup> October 1885 Kabaka Mwanga II ordered the killing of an Anglican Bishop, James Hannington who was coming to Buganda from the Eastern route (Busoga) which was suspected to be used by the enemies who could invade Buganda.

On 1<sup>st</sup> November 1885 Jean Marie Muzeeyi was baptized and confirmed by Fr. Lourdel. On 15<sup>th</sup> November, 1885 Joseph Mukasa Balikuddembe was martyred at Nakivubo (a place now called Saint Balikuddembe market). On 16<sup>th</sup> November, 1885, James Ssebayigga, Adolf Mukasa, Ambroze Kibuuka and Andrew Kagga's entire family were baptized. On 17<sup>th</sup> November, 1885, Pontian Ngondwe was baptized by Fr. Peter Girault. On 15<sup>th</sup> May, 1886, persecutions of Christians intensified. Kabaka Mwanga ordered the killing of Moses Mukasa, a protestant at Bulungu port. On 25<sup>th</sup> May, 1886, Honorate Nnyonyintono was killed and on the same day, Charles Lwanga collected all the pages at the Kabaka's palace, prepared them for persecution and baptized those who were not yet baptized. On 26<sup>th</sup> May, 1886, Denis Ssebuggwawo, Andrew Kagga and Pontian Ngondwe were killed while Appolo Kagga and Timothy Muwafu were jailed. At the same time Kabaka and his ministers passed a resolution to kill all the Christians by burning them at Namugongo. It was a practice to burn rebellious people (at Namugongo) to teach others a lesson not to rebel against the Kabaka. Consequently, on 27<sup>th</sup> May, 1886 Bazzekuketta, Mulumba, Gonzaga Gonza and Elias Mbwa were killed, and on 31<sup>st</sup> May, 1886 Noa Mawaggali was killed at Kiwanga in Busuubizi. Meanwhile, Noa Mawaggali's mother, his sister Munaku and brother Takuba were imprisoned. Takuba died in prison because of torture.

Further, on 3<sup>rd</sup> June 1886, thirteen Catholics and Nine Protestants were burnt in a furnace at Namugongo and on 27<sup>th</sup> January 1887, Jean Marie Muzeeyi was murdered in the Katikkiro's banana plantation and his body was thrown in Jjugula spring near Rubaga road. From 1887, the Roman Catholic priests started to collect information about the twenty two Uganda martyrs who were declared venerable on 14<sup>th</sup> August 1912 by Pope Pio X. Thereafter, on 6<sup>th</sup>

June 1920, the twenty two Catholic Uganda Martyrs were declared Blessed by Pope Benedict XV in Rome and on 18<sup>th</sup> October 1964, the twenty two Roman Catholic Martyrs were canonized in Saint Peters Basilica in Rome by Pope Paul VI (Faupel, 2007). In 2002, Pope John Paul II beatified two more Uganda Martyrs, Daudi Okello and Jildo Irwa killed in Northern Uganda (Nsambu, 2008:55-57).

### **2.7.2 Conflicts between Religions**

As already pointed out in Chapter One, religious wars in Buganda region were mainly between foreign religions, namely, Christianity and Islam, and among Christians themselves (Roman Catholics versus Anglicans). Kasujja (O.I., 04/10/08) observed that each religion sought to win the Kabaka's favour and so they spoke evil against each other. However, the Kabaka did not want to be influenced by the foreigners.

Gifford (1999:57) argues that Kabaka Mwanga had no power to deport the missionaries because they had undermined his authority. Even when he attempted to deport them, all foreign Christians and Muslims joined forces and overthrew him in 1888 after which they installed his elder brother Kiwewa whose reign lasted for only one month. The Muslims who had acquired guns from the Arabs overthrew Kiwewa because he refused to circumcise and installed his brother Kalema who accepted circumcision. Meanwhile, the Christians who did not want to be ruled by Muslims overthrew the Kalema and restored Mwanga to the throne in 1889. From then on, Mwanga's power was circumscribed and real power was with the Christian chiefs.

When the Roman Catholics and Anglicans fought each other at the "Battle of Mengo", in 1892, the Anglicans gained an upper hand because of Captain Lugard and his superior weapons. The cause of this conflict was political power, supremacy and all the foreigners (the Christians and Muslims) harboured a grudge against each other. For instance, the Christians had fought the Muslims during the crusades and the Muslims declared a jihad on the Christians all over the world. The Christians had also fought among themselves in Europe

during the Reformation. Therefore, the researcher further argues that the conflicts in Uganda between different religious groups had a background in those previous wars fought in Europe and the Middle East. The conceptual framework that guides this study, Coser defines conflict as a struggle over resources, status and power, which the aims of the opponents are to eliminate their rivals (Gecaga: 53). Therefore, the religious groups in Buganda fought to eliminate each other so that the winner could be in control. Ntege (O.I., 15/09/2008) observed that it was difficult for one to distinguish a missionary, an explorer and a governor because all of them were under the protection of the gun. The solutions which they offered to resolve the conflicts were to shoot and kill the opponents or to divide Buganda into counties to be given to different religious groups. Gifford (1999:58) observes that the British government was unwilling to take over Uganda because it was to burden their taxpayers. It was the CMS and their supporters in Britain, who led a campaign to persuade a reluctant British government to step in and assume control in 1894. When the Imperial British East African Company was commissioned to control Uganda, it experienced financial difficulties and threatened to withdraw from Uganda. Unfortunately, the British policy to divide and rule and these unfortunate incidents have perpetuated the predominance of the Protestants over other religious groups up to today (Kabwegyere, 1974 and Mbyemeire, 1997).

### **2.7.3 Religious conflicts and Colonial Administration**

Religion played a controversial role, especially in African States such as Uganda, which suffered colonialism (Nthamburi, 1999). Political instability in Uganda and Buganda region in particular, was a result of injustice from the colonial administrators. For instance, the ruler's religious denomination, the Anglican Church, attached itself to the British (colonial power) and later to post independent governments thus transferring religious conflicts to the political arena. That was why the distribution of government positions, wealth and education had to follow a particular political arrangement in the following order; the Anglicans came first, followed by Roman Catholics, then Muslims and Traditionalists came last (Mbyemeire

1997:108). This arrangement has caused tension and resentment among members of various religions who were not in high political positions. This has resulted into conflicts. Rodriguez (2007:30-33) observes that violence in Africa is not a mere question of irrational and primitive “tribal wars”, as they have been presented in a most simplistic way by the Western media. On the contrary, most of the armed conflicts can only be understood as very complex processes with many different agents involved. These include ethnic and religious groups, governments, warlords, foreign countries, international investors, mining and oil companies among others. In Buganda region ethnic and religious groups have played a major role.

Scholars such as Mbiti (1969), Idowu (1973) and Evans-Pritchard (1965) argue that were pyramidal pictures of religion appear, for instance, in African Traditional Religion, the social and political structures would be shaped in a similar way. For example, Kiganda traditional religion is in the same pyramidal order. God (*Katonda*) is on top and under Him there are super beings or divinities (*balubaale*) and nature spirits (*misambwa*) and ancestors. The government in the Kiganda society also consisted of a hierarchy of chiefs in a descending order of seniority and importance starting with the Kabaka at the top. When the British took over Uganda, they maintained the same structures. For example, the 1949 Ordinance, which aimed at democratizing the institutions of local governments, adopted the Kiganda hierarchal system. The Governor one top, under him was the district officer (*Ow'esaza*), under him was the county chief (*Ow'omuluka*), then the sub-county chief (*Ow'eggombolola or mutongole*) and lowest was the village chief (*Omwami w'ekyalo*). They applied this system to the whole of Uganda using Baganda chiefs. However, the system was put on halt on religious grounds. Politicians also interfered with the system due to political and religious divisions. They aligned themselves to religious denominations (Karugire, 1996:21-29). In the researchers view the system could not work because the Baganda and other ethnic communities in Uganda were divided by religion. While in Buganda kingdom the Kabaka appointed chiefs and disobedience to them meant disobeying the Kabaka himself which was punishable by

cutting of the victim's ears or even by death. Hence, the saying "*agatawulira mukama wago gabika entembo*" meaning that, the ears which do not listen to the authority mulch the banana plantation.

Given the above discussion on the adoption of Kiganda administrative system and applying it on other ethnic communities, conflicts were bound to take place in Uganda in general and in Buganda region in particular. The reason is that the Buganda kingdom was a centralized monarchy, whereas the rest of Uganda apart from Ankore, Toro and Bunyoro Kingdoms were loosely connected clans. Therefore, British did not realize that the hierarchal system of governance can only work among people of the same ideological beliefs and religious denomination. It cannot work in a situation where people are divided on religious, ethnic and political grounds as is the case in Uganda. From the coming of the missionaries of different denominations to Buganda (e.g., Anglicans and Roman Catholics), the harmony was destroyed. For instance, Ntege (O.I., 15/09/08) and Kasore (O.I., 05/10/08) note that Roman Catholics were associated with France while Anglicans were associated with Britain. The colonial administration tended to favour its own denomination (Anglicanism). Mamdani (1983:9) notes that, it was a practice of the colonial government to incite one religious group against another.

Another cause of conflicts in colonial administration was the signing of the Buganda Agreement of 1900. This was a pre-independence constitution defining the basis of British colonialism in Uganda. It reduced the Kabaka's powers and increased that of the Kabaka's parliament (*Lukiiko*) (Aporo, 2000:124). As mentioned earlier in the introduction, the same agreement changed the land tenure system creating social classes of landlords and tenants (*Bibanja* holders). The Churches owned land and their laity (ordinary Christians), who occupied Church land, became squatters or tenants. Bukenya (O.I., 30/09/08) observed that there are dissatisfactions and conflicts even today regarding land issues and these could cause conflicts as they did in the past.

Another cause of conflicts was the Uganda Order in the Council of 1902. This formalized the legality of the British administration in the Protectorate. It put Buganda under the British rule, but left most of the administrative structures under the native government of the Kabaka. Policies were made by the British and implemented by the government of the Kabaka. Baganda chiefs who were acquired land as a result of the 1900 agreement became the collaborating land-owning elite (Wild, 1950; Kasozi, 1999:22). The British used Baganda agents to pacify other regions of Uganda especially where British personnel were lacking. This action was resented by the non-Baganda leading to conflicts. The British administration thought that the Baganda knew more about organized administration than their neighbours that is why they used the as agents.

The British administration also put many demands on the people by imposing heavy taxes on the population using the Baganda as tax collectors. These taxes and hard labour imposed on the people made them to migrate to other areas as far as Kisumu in Kenya and Bukoba in Tanganyika. Kasozi (1999:25-32) notes that, there were at least seventeen revolts in Eastern Uganda during the period between 1903 and 1911 against taxation. Many ordinary people lost their lives as a result.

In 1923, a group of Bataka (Elders, the custodians of Buganda communal land) formed the Bataka Association to oppose the 1900 agreement especially the distribution of land and the individualization of the land tenure system. They were also opposed to the British alienation of Land on which Mulago hospital and Makerere College were constructed (Aporo, 2000:124 and Waliggo, 1978:414). This land has been utilized for the construction of Mulago National referral hospital and Makerere University. The elders may have been short-sighted at that time, but there was also the disregard of people's culture. For instance, Nsibirwa, an Anglican follower and *Katikiro* (prime minister) of Buganda was forced to resign in 1941 because he supported Namasole's (Kabaka's widow) bid to remarry. This was against Kiganda culture. Even Wamala Samwiri, who replaced Nsibirwa, was also accused of being a tool of

imperialist oppression and he was forced to resign on 22<sup>nd</sup> February, 1945. Nsibirwa was reinstated but he was later murdered (Karugire, 1996 and Aporo, 2000:124).

The British also forced people to grow cash crops such as cotton and coffee, but the Baganda were restricted from marketing their produce. In 1945, Musazi formed the Uganda federation of farmers to help market farmers' produce and in 1946 he formed another organization, the Uganda Farmers' Union. These organizations aimed at fighting the colonial government and breaking the Asian monopoly on the trade.

In 1949, there were more riots against the Kabaka, who was seen as a collaborator with the colonialists, and had denied the Africans the opportunity to participate in marketing their commodities. This was however not true about Kabaka Mutesa II. He supported his people but did not have power to do anything. Power was exercised by the governor. The first part of the conflict was under the rule of Kabaka Chwa (died in 1939), who was an Anglican and established cooperation with the colonialists. His son Mutesa II was enthroned to replace his father when he turned eighteen in 1942. (This is because the Kabaka in Buganda does not rule directly when he is below 18 years of age. If the Kabaka dies without leaving a son of 18 years and above the kingdom is administered by the Prime Minister (*Katikkiro*) until the Kabaka turns eighteen). Unlike his father (Kabaka Chwa), Mutesa II did not cooperate with the colonial government and there were spontaneous outbursts of riots during his reign (Aporo, 2000:125).

In 1952, Sir Andrew Cohen was appointed governor of Uganda and forced the Baganda to be part of Uganda, which means that at the time Buganda was an independent state. Although his (Sir Andrew Cohen's) first objective was achieved, in 1953-55, he sent the Kabaka into exile. This was because the Kabaka disagreed with the colonial government concerning incorporating Buganda region into the larger East African federation that the British wanted to create. Aporo (2000:126) and Kasozi (1999:64) stress that when Kabaka was in exile, the Uganda National Congress (UNC), a political party led by Baganda, campaigned throughout

the country for Kabaka's return. This party was formed in 1952 to denounce exploitation and to unite all Ugandans to fight for independence.

When the Kabaka returned on 17<sup>th</sup> October 1955 all people of all denominations including non-Baganda welcomed him. However, Tumusiime (1997:38) argues that, Kabaka's return accompanied by Rev. John Taylor of the CMS helped to underline the Anglican position as the favorite denomination of the Kabaka's government. But Kasozi (1999:64) remarks that, Kabaka's triumphal welcome was an opportunity for him to convince non-Baganda and all religious groups to join him, to reconcile and form a united Uganda led by him or one of his subjects. But the Kabaka did not take up the challenge either to lead Uganda himself or to encourage Baganda nationalists to lead it for him.

## **2.7.4 The Church and Political Parties in Uganda 1962-1966**

### **2.7.4.1 Uganda Peoples' Congress (UPC)**

Uganda gained her independence from the British on 9<sup>th</sup> October 1962. Apollo Milton Obote, the leader of the Uganda Peoples' Congress (UPC) became the Prime Minister. Obote was not highly educated. He dropped out of Makerere University before completing his bachelor's degree but he appeared to be a consensus leader with negotiating and persuasion skills. The Uganda Peoples' Congress (UPC) was an anti-Baganda party, which aimed mainly at addressing the challenges of Baganda sub-nationalism in an independent Uganda.

Political parties should be governed by ideologies that represent the interests and views of their members. UPC leaders, however, were driven by ethnic and religious loyalties derived from their colonial appointments as civil servants. Museveni (1997:45) asserts that UPC was largely composed of "lumpen bourgeoisie" or what in Ghana were known as "verandah boys", who did not have independent means of survival and were not prepared to work patiently. Kasozi (1999) and Museveni (1997) argue that the majority of the UPC leaders were Anglicans who studied in religious denominational schools using a British public-school

system. They were generally an uncouth breed, anxious to get rich as quickly as possible using the state apparatus. UPC government lacked majority support, apart from some Baganda Anglicans and a few elite groups. Thus it could not rectify the regional inequalities that were created by the missionary and the colonial government. Kasozi (1999:64) argues further that Buganda was a divided house at the time of independence. Politicians could not handle a protracted political struggle as a unit. The people were divided into various camps. For instance, there were nationalists, the educated elite, the neo-traditionalists, the educated Roman Catholic elite, and the Anglicans including Kabaka Mutesa II, who was an inexperienced politician. At his palace in Mengo, the Kabaka was influenced by the Anglican oligarchy, which was referred to as the Baganda official nationalists.

#### **2.7.4.2 Democratic Party (DP)**

The Democratic Party (DP) was formed in 1955 with the support of the Roman Catholic Church with the aim of helping the Catholics to participate in National politics. As mentioned earlier, the formation of the DP was due to the feeling of alienation from political participation and dominance of Anglicans including the Kabaka Mutesa. For example, Mutesa II refused to recognize a Roman catholic, Matayo Mugwanya, to the position of *Katikiro* (prime minister) of Buganda kingdom which he had worn democratically. This was against the principles of truth and justice, which is the motto of the Democratic Party (DP) (Welbourn, 1965:17; Kasozi, 1999:67 and Tumusiime1997:29).

From its inception up to this day, the Democratic Party (DP) is still predominantly Roman Catholic and it has never ascended to power. It won the first elections before independence and produced the first prime minister of Uganda, Benedicto Kiwanuka, but shortly afterwards the Buganda government objected the election, and another election was held. This election brought the alliance of UPC and KY (*Kabaka Yekka* meaning King Alone). Museveni (1997:45) asserts that up to this day, in terms of ideology DP leaders have confined

themselves to colonial and neo-colonialism meaning that the DP ideology has not changed to correspond to the political development in Uganda.

#### 2.7.4.3 Kabaka Yekka (KY)

In June, 1961, a *Kabaka Yekka* (King Alone) political organization was formed in Buganda region. Its aim was to protect the Kabaka's and Buganda's position in an independent Uganda. The background to the formation of KY was that before the granting of independence, Uganda should have an elected National Assembly. These elections took place in March, 1961, but Buganda kingdom's officials boycotted because they wanted them postponed until Buganda's position on a federal status in independent Uganda was clear. The Kabaka himself led a delegation to London to meet the Colonial Secretary to postpone the elections but in vain. The elections went ahead as planned.

The only political party which could field the candidates all over Uganda was the Democratic Party. This was because it had strong support from the Roman Catholics. DP won the elections and Benedict Kiwanuka became the first Prime Minister of Uganda. This was a stunning shock to the government of Kabaka and to the Anglican establishment in Uganda. Karugire (1996:46) observed that, the British were not ready to grant power to a catholic establishment and therefore, decided that there should be another election before the granting of independence. The only reason given to justify a fresh election was that Buganda government did not participate in the previous one.

A conference was organised in London (September-October 1961) to prepare for a fresh election. The UPC delegation at the conference supported a motion to have Buganda elect her delegation to the National Assembly indirectly through her Kabaka's parliament (*Lukiiko*). After the conference, the KY (*Kabaka Yekka*) Party was formed and made an alliance with UPC to make sure that DP did not win the repeated election. In February 1962 the Kabaka's Parliament supervised her own elections and KY nearly won all the seats while DP got three

out of sixty-eight seats. After defeating DP, the KY and UPC alliance was formalized. Hence, Obote of the UPC formed a government as Prime Minister while the Kabaka became the President on 9<sup>th</sup> October, 1962, Uganda was granted independence (Kasozi, 1999:48, Gifford, 1999:59, Karugire, 1996:47-48 and Tumusiime, 1997:7). The Catholics consider that they were cheated out of political power in the pre-independence elections of 1962. Gifford (1999:62) asserts that the Democratic Party (DP) maintains that, the key players in their defeat were not only the Anglican politicians but also the Church of England, and the Archbishop of Canterbury. This was because the Anglican Church had been a quasi-colonial establishment during the colonial period and planned to cling to that position by all means possible.

#### **2.7.4.4 UPC-KY alliance**

The Baganda believe that if a person makes a pact (*Mukago*) with another he becomes a blood-brother because of the blood shared in that ceremony. The two become blood-brothers until death. Either party agrees to protect the other or the one who breaks such a pact becomes an outcast. The UPC-KY alliance had been sealed between the Kabaka and Obote by a political alliance (*mukago*) though not by blood. However, Obote broke the bond of this alliance by invading Kabaka's palace in 1966. From then on, Obote became an enemy of all the Baganda who believed in that institution. This led to the weakening of UPC and Obote's political base in the Buganda region.

Two years before the Kabaka's palace invasion and his exile in 1966, there was a tragic accident which involved an army truck and a bus carrying students of St. Mary's College Kisubi, who were from a football match. Fourteen students died in that accident. The government did not apologize, but instead it justified the accident by saying that, the Baganda School boys were heading to Entebbe state house to assassinate Obote (African Report, Dec, 1966:38). This careless talk angered the Baganda in general and the Roman Catholic faithful in particular because the school was a prominent Roman Catholic School for boys. Another

reason for the weakening of Obote political base in Buganda region was the labeling of Kabaka and his chiefs as a group responsible for misleading the people by rebelling against the central government. Obote continued to define all Baganda as anti-Uganda and anti-Obote thus fanning anti-Baganda feelings in Uganda.

The security force, which was dominated by non-Bantu was taught that the Baganda were the enemy of the Northern-Uganda led government. Instead of protecting the civilians the army turned guns against them. For example, Kasozi (1999:78-80) narrates the following:

A quarrel broke out between a woman identified as Night with her Congolese husband in a nearby suburb of Kampala on 10<sup>th</sup> November 1964 between 6:00 and 7:00 pm local time. The military was called in to calm the situation, but surprisingly the military instead terrorized civilians killing six unarmed people.

The government which was supposed to be remorseful never apologized to the population for that terrorist act.

## **2.8 Causes of Obote-Kabaka fallout**

Obote and Kabaka's fallout was due to several reasons. First, it was Obote's sectarian politics of wanting to favour the North and Northerners where he came from. Second, Mutesa II as Kabaka and president of Uganda wanted to control UPC, which was in power and predominantly Non-Baganda. Third, Obote controlled the army and paramilitary units and denied Mutesa II any opportunity to have contact with the armed forces. When Mutesa tried to make an alliance with Shaban Opolot, the head of the army, Obote had him transferred. He replaced him with Idi Amin who had become close to him since the stealing of gold in Congo (the Congo Gold corruption scandal). Earlier, Obote had sent Amin to Congo without the approval of cabinet to assist rebel leaders: Chistopher Gbenye, Thomas Kanza, and Nicholas Olenge, who were fighting Tshombe in Congo (Zaire). Amin was the contact person who was covertly helping the Congolese rebels. Obote and Amin were accused of stealing Gold but when a motion was moved in parliament to impeach the Prime Minister (Obote) UPC members did not cooperate. Obote denied the corruption charges and ended up arresting

ministers who supported the motion. He also accused other opponents and Mutesa II of planning a coup to overthrow his government. Four, Obote abrogated the national constitution, the rights and powers of the president and vice president respectively. He assumed executive presidential powers as well as the position of Commander-in-Chief of the armed forces, thereby changing Uganda from a federal to a unitary state. Five, was the removal of the official land privileges and the voting rights of the chiefs in the kingdom assemblies. Six, was the invasion of the Kabaka's palace at Mengo in 1966, which resulted in its destruction and his consequent exile into Britain. Consequently, up to this day, the Baganda are still agitating for their lost properties and for their federal status that were abolished by Obote.

Obote's actions introduced violence as the main instrument of political control in post independent Uganda. Unfortunately, politicians no longer had control over the violence that they sanctioned. The army became tribal and regional, recruited from the Northern region of Obote's ethnic and linguistic group. Paramilitary units were created. These included the General Service Unit (GSU) set up in the prime minister's office in 1964 to gather information outside the police force's Central Intelligence Department (CID). It was headed by Captain Mukombe Mpambara, who was later replaced by Akena Adoko, Obote's relative.

The second group was the Special Force with its headquarters in Nsambya, a Kampala suburb. This was a well trained paramilitary police elite unit which was used to terrorize the opposition and its supporters. The third group was the Military Police whose headquarters is at Makindye, another Kampala suburb. It was established in the aftermath of the Kabaka's palace invasion in 1966. It was used to control riots in Kampala city whenever they erupted.

Kasozi (1999:89-94) argues that, in order to control Buganda region, Obote monopolized the army and created imbalances in the economic benefits by favouring foreign business people rather than Ugandans. He feared landlords who could use their land title deeds to obtain loans from commercial banks. Obote nationalized private businesses, companies and industries in

which the government owned sixty percent while the owners remained with forty percent. The marketing of cash crops such as coffee was controlled at national and international levels through link marketing boards. Asians were allowed to enter into agriculture and transportation of crops. In order for the indigenous persons to transport crops, they had to first obtain a permit from the district officer, which in most cases was denied. Cooperative unions were not allowed to manage the marketing and processing needs of farmers because many of them were owned by Baganda capitalist farmers, whom Obote perceived as his enemies. The government formulated the Cooperative Societies Act of 1970, to control cooperative unions. Obote also tried to control the religious ideologies and education because he feared that through education, the missionaries socialized the young into what was in effect a Christian society built on Euro-Judeo-Christian values. Obote feared the Roman Catholic Church because it had a tight control over the Catholic youth and he perceived it to be an enemy opposed to the UPC regime in favor of DP. Obote's government formulated education policies, aimed at increasing government control over secondary school education. The number of senior secondary schools built on Anglican Church foundation increased almost to the same number as the Catholic founded schools. Muslim schools were also increased (Lockard, 1975). Obote was afraid of the intellectuals, for example, lecturers at Makerere University were not free to express their political views and the media was always censored. Obote also tried to use some Muslims to influence the Muslim community, but the Muslim leader, Prince Badru Kakunguru, a Muganda, alienated him in favour of General Amin, who was a Muslim and could be invited to speak on many Muslim functions.

On the contrary, Obote influenced religious policies in the Church of Uganda (Anglicans). For example, he influenced the election of Eric Sabiiti from Western Uganda as an Anglican Archbishop of Uganda, Rwanda, Burundi and Congo. The vote was between Eric Sabiiti and Dustan Nsubuga, a Muganda by tribe. Obote did not favour Nsubuga to take over the

leadership of the Anglican Church in Uganda (Kasozi, 1999:96). Most people were relieved when Obote was overthrown by Amin on 25<sup>th</sup> January, 1971.

## **2.9 The Idi Amin Dada Regime 1971-1979**

Kasozi (1999:63) and Tumusiime (1997:43) observe that there were jubilations to welcome Amin and his soldiers as “liberators”. Likewise, Tumusiime (1997:43) observes that there was hysterical rejoicing in Buganda region at the fall of Obote, who had destroyed Baganda’s heritage and pride. DP supporters thought that the departure of UPC meant that it was their turn to be at the top. Gifford (1999:63) notes that religious leaders welcomed Amin. For example, the Catholic Bishop of Masaka, Bishop Adrian Ddungu made a speech hailing Amin as a “liberator”. The Anglican bishop of Western Buganda diocese, Bishop Lutaaya called Amin “redeemer” and “the light of God”.

Amin’s coming to power was directly linked to the following reasons: First, the social cleavages that had hindered Uganda’s national integration. Second, was the failure of Uganda’s politicians to devise peaceful methods of conflict resolution. Third, was the greed of some Ugandans to gain wealth by controlling the state. Amin’s greatest preoccupation however was that of survival. He survived by physically eliminating his opponents. He used violence more openly and brutally than his predecessors. It is estimated that more than 300,000 people were killed during Amin’s eight-year rule.

Amin aligned himself with the foreign powers, such as Britain and Israel, which Obote had alienated. He also used some Baganda to gain support in Buganda region, for instance, he released more than one thousand political prisoners among who were Baganda princes and princesses that Obote had imprisoned. A clear example was Prince Badru Kakunguru, the leader of Muslims and chairman of Buganda’s royal family.

Initially, Amin had a good relationship with Western countries and Israel. However, this relationship declined because Israel and Germany refused to honour Amin’s material requests such as military hardware in 1971 and 1972 respectively (Uganda Argus, 28th Feb.1972).

Consequently on 22<sup>nd</sup> March, 1972, Amin announced the break-up of the Israel-Uganda relations that had existed since 1963. He terminated the agreement with Israel to train the Uganda army, air force and paratroopers. Further, Amin denounced Zionists and on 30<sup>th</sup> March, 1972, ordered the Israelis to leave Uganda within three days. Libya moved in to fill the gap and offered two million United States dollars to Uganda for economic and military assistance (Kasozi, 1999:106-108).

Amin posed as if he was impartial, a God-fearing religious man and an ecumenical mediator. Between 1971 and 1972, Amin created the department of religious affairs and the Muslim Supreme Council to coordinate Muslim activities. It also meant that all other Muslim organizations were asked to disband and hand over their property to the new organization.

Amin was seen in the company of religious leaders on many occasions. For instance, he was accompanied by the Roman Catholic and Anglican Archbishops and the Muslim Chief Kadhi, at a meeting of the Organization of African Unity in 1972 at Rabat. Amin donated money to Churches. For example, he donated 100,000 shillings to the Catholics, Anglican and Muslim on 31<sup>st</sup> December, 1971 and twelve acres of land in Old Kampala to construct a mosque and headquarters of the Uganda Muslim Supreme Council. As part of his economic war, Amin expelled all Asians from Uganda in 1972. This action destroyed a great part of the country's economy because many industries stopped operating and others were mismanaged (Kasozi, 1999:108-9).

Amin also used the religious factor to his advantage, for instance, he forged a strong alliance with Arab countries. During his regime, prominent Arab leaders visited Uganda, among whom were King Faisal of Saudi Arabia, who in November 1972 gave Uganda 6.1 million US dollars in aid, and Colonel Muamar Gadhafi of Libya. Soon after, Uganda was accepted and ratified as an Islamic State and a member of the Organization of Islamic Conference at its sitting at Lahore in 1974. Although many Christians objected to this move, the decision was not reversed.

Gifford (1999:61) observes that Amin feared opposition, which made him to ban over twenty-eight religious denominations in 1977 (Musana, 2000:72), and expelled some fifty-eight white Christian missionaries, of whom fifty-five were Catholics (Kasozi, 1999:110 and Tumusiime 1997:11). He also killed some prominent Christian leaders. For instance, Justice Benedicto Kiwanuka was killed because he made a ruling against the government in a case brought by the British High Commission. This case concerned Mr. Donald Stewart then held in custody by the military. Archbishop Luwum of the Anglican Church was also killed on 16<sup>th</sup> February, 1977 because he had been elected Chairman of a group of Bishops (Roman Catholics and Anglicans) and some Muslim leaders, which had been formed to look into the insecurity in Uganda (Tumusiime, 1997:11). Amin also feared the Anglican or Church of Uganda (COU) which was actively canvassing for funds from abroad to celebrate its centenary and to help Uganda political refugees who were in Kenya. There was an attempt to assassinate Amin on 25<sup>th</sup> January, 1977. All these incidents made Amin nervous and he responded by killing Christian leaders and raiding their residences such as Emmanuel Cardinal Nsubuga's residence at Rubaga on 5<sup>th</sup> February, 1977 by security operatives.

Gifford (1999:65-67) notes that the response of the Church of Uganda (COU) to the brutal regime of Amin was to elect an Archbishop Silvanus Wani, a kinsman of Amin. By the time Wani retired Amin's regime had been overthrown, and Obote had returned to power. The Church of Uganda (COU) again elected Yona Okoth, a prominent Obote supporter. Since Uganda's independence in 1962, the Church of Uganda (COU) adapted the practice of electing Archbishops who have a working relationship with the country's incumbent head of state. However, this practice has compromised the prophetic role of the Church to speak against injustice and abuse of human rights. Likewise, the Roman Catholic Church in Uganda has not been able to transcend its history as they were marginalized and denied political power on religious grounds. For examples, when Kabaka Mutesa II refused to recognize Matayo Mugwanya to the position of Prime Minister (Katikiro) and when the Democratic

Party (predominately Roman Catholic) won the election of 1961. Their sense of grievance has not encouraged them to confront the government even when peoples' human rights are abused.

Amin's regime came to an end when he tried to annex the Kagera region, which is part of neighboring Tanzania. In retaliation, the Tanzania army, along with the Uganda National Liberation Army (UNLA) composed of Ugandan exiles fought the regime of Amin. Towns such Masaka in Buganda and Mbarara in South-Western region were bombed and destroyed. Amin was overthrown in April, 1979, in the "liberation war" led by Ugandan exiles assisted by the Tanzania army.

### **2.10 Transitional Governments in Uganda 1979-1980**

Kampala being the capital city of Uganda, and with its location in Buganda region, means that mismanagement and armed conflicts in this city affects Buganda more than any other region in this country. When Amin's regime was overthrown on 11<sup>th</sup> April, 1979, a provisional government was established by the Uganda National Liberation Army (UNLA) headed by Prof. Yusuf Lule.

Professor Lule was born in a Muslim family. He converted to Anglicanism while studying at Kings College Buddo in Kampala, a prominent protestant School. The conversion of Lule angered the Muslims, who vowed not to send their children to Protestant or Roman Catholic Schools any more. On 7<sup>th</sup> June, 1979, after few days in power, Prof. Lule reshuffled the cabinet without consulting the Army. This resulted in his removal from the presidency on 20<sup>th</sup> June 1979. Subsequently, Godfrey Binaisa a former attorney general in Obote's regime was sworn in as president.

On 12<sup>th</sup> May, 1980 Binaisa was replaced by a six member military commission under the Chairmanship of Paulo Muwanga and Museveni as the Vice-Chairman. Elections were organized under the commission (Tumusiime, 1992:15-17). DP won the poll but when their supporters started celebrating the victory which was not yet announced by the electoral

commission, the army fired at them. Muwanga (Chairman of the Military Commission) declared himself the final arbiter in matters concerning the declaration of election results. Before the decree, Muwanga had earlier sacked more than ten district commissioners, the Chief Justice and two Judges because he feared that they would oppose him if he declared Obote a winner. Muwanga declared Obote the winner of the elections. This made it clear that the commission had stolen the election for UPC (Karugire, 19:88 and Tumusiime, 1992:63).

Museveni (1997:118) notes,

DP was more popular than UPC and would have won the elections if they had been free and fair. However, DP's ideological base was the same cheap opportunistic sectarianism, using the Roman Catholic denomination in the same way that the UPC was using the protestant one.

There is no doubt that the election was rigged. The Roman Catholic *vis-a-vis* the Anglican (Church of Uganda) element was very clear in the way the elections were conducted. Up to this day, political parties are still inclined to particular religious denominations as it was in the colonial times. This situation would change if elections are organised by a non partisan, independent body drawn from all political parties.

### **2.11 Obote II Regime 1981-1985**

The UPC formed a government in December 1980 with an Anglican majority in the cabinet. For example, out of fifty ministers, forty-two were Anglicans (Church of Uganda), seven Roman Catholics and one Muslim (Kasozi, 1999:143). The Democratic Party (DP), which had won the election, grudgingly accepted to form a parliamentary opposition. Museveni (1997:44-45) observes,

DP was led by conservatives who had limited perspectives both in terms of ideology and modes of struggle. They expected gentlemanlike behaviour from men like Obote and when it was not forthcoming, they threw up their arms in defeat and resignation crying, "What can we do? These people (UPC) are cheats and unprincipled". Then DP abandoned the struggle and concentrated on personal survival.

The rigging of elections in 1980 gave Museveni a justification to start an armed struggle against Obote's newly formed government. On 6<sup>th</sup> February, 1981, Museveni commanded a

group of twenty-six men in the first guerrilla attack on Kabamba Military Training School. This group of fighters called itself the Popular Resistance Army (PRA) (Museveni, 1997: 125). The PRA was joined by other rebel groups such as the Uganda Freedom Movement(UFM) led by Andrew Kayiira, a prominent member of DP, and the Uganda Freedom Fighters(UFF) led by Prof. Yusuf Lule.

In June 1981, UFF merged with PRA to form the National Resistance Movement (NRM) and its military wing was the National Resistance Army (NRA). The political wing was headed by Prof. Yusuf Lule and the military wing was led by Museveni. The NRA camped in Luwero, one of the districts of Buganda. The Obote government responded by torturing and murdering thousands of civilians in this area. During this armed conflict, prominent members of the opposition, suspected rebels and sympathizers were killed. Army officers who were suspected to be collaborating with rebels were tortured and many were killed. For instance, on 23<sup>rd</sup> May, 1984, at least a hundred people were killed at Namugongo Martyrs' shrine. Among those who were killed was the rector of the shrine Rev. Godfrey Bazira.

Many opposition politicians, business people and civil servants were arrested and tortured in the then famous Nile Hotel, now named Serena Hotel. Tumusiime (1998:69) observes that, over three hundred thousand people were killed by the end of 1984. Many more had been displaced. In addition to the above, UPC Youth-Wingers terrorized DP members and all those who did not support the party.

On 25<sup>th</sup> July, 1985, Emmanuel Cardinal Nsubuga, Archbishop of Kampala, appealed to Obote to form a government of national unity. However, on 27<sup>th</sup> July, 1985, General Tito Okello and Major Bazilio Okello led a mutiny that overthrew Obote. General Tito Okello was sworn in as the president of Uganda. Okello immediately announced a military council comprising of former Obote's ministers including Paul Muwanga, who rigged the election of 1980 for the UPC party. This was a mistake because Okello did not consult the other opposition parties, such as DP and the fighting forces like the NRA and the UFM (Tumusiime, 1998:69-70).

In order to find a solution to the conflicts, religious leaders suggested peace talks between all the fighting forces. Nairobi was chosen as a neutral venue with president Moi of the Republic of Kenya as mediator. The peace agreement was finally signed on 17<sup>th</sup> December 1985 under the banner **“Blessed are the Peace-makers. We pray for justice and reconciliation and peace for Uganda”**. However, the ceasefire and power sharing that was agreed upon in the Nairobi meeting was not implemented. The fighting groups continued to position themselves and ceasefire was not observed. Mwangiri (2000:182) observes that the Nairobi agreement was not implemented because it failed to address the internal dynamics: perceptual and psychological elements of conflicts. These included the perceived injustices, dissatisfaction over control and distribution of power and national wealth. Hence, the people of Buganda region and Uganda in general lost a chance to resolve conflicts peacefully.

## **2.12 Museveni’s Regime from 1986 to the Present**

Contrary to the 17<sup>th</sup> December 1985 Nairobi peace agreement, a rebel movement, the National Resistance Movement (NRA) led by Yoweri Kaguta Museveni continued to fight, captured Kampala city and took power on 26<sup>th</sup> January 1986. On 29<sup>th</sup> January 1986, Yoweri Kaguta Museveni was sworn in as president (Tumusiime, 1998). Museveni formed a government of national unity. His cabinet was representative of all groups including the previous administration. He established a system of Resistance Councils (RCs), which latter came to be called Local Councils (LCs). These councils were to oversee the local affairs of the people (Gifford, 1999:60). Although Museveni scored remarkable success, in the first year of his regime, Religio-political movements came up to oppose his rule. These included the Holy Spirit Movement (HSM) of Alice Lakwena, the Lord’s Resistance Army (LRA) of Joseph Kony.

Gifford (1999:67) points out that since Museveni’s accession to power, Church-State relations have been of less importance because he considered religious leaders not a threat to his power for many of them supported him. There are many Christian denominations and New Religious

Movements (NRMs) in Buganda region. For example, Musana (2000:67-79) asserts that, there were over 200 Pentecostal related groups and churches in Kampala alone in 1988. Some of these denominations have become inseparable aspects of Ugandan politics to an extent that some may be considered as new forms of political parties.

Finally, Lubega (O.I., 14/11/08) observed that bad mixing of politics with religion as a practice has contributed to conflicts in Buganda region. For example, Kabaka was put in politics as the head of state from 1962 to 1966. Second, politicians who desire political power use religion to advance their ambitions by giving donation to churches during political campaign periods. Third, there have been ineffective governments bent on denominational and tribal biases thus exploiting the people and causing conflicts. For instance, electing Bishops who are tribesmen to the president in power as mentioned earlier.

The conceptual framework that guides this study shows that struggle and rivalry results into conflicts. The study has demonstrated that Church denominations competed for followers, political power and wealth thus hindering the effective transmission of Christian values. The politicians too used the weakness in the church to mobilize political support to their advantage.

### **2.13 Conclusion**

This chapter has identified and analysed the causes of conflicts in Uganda with reference to Buganda region. It has demonstrated that Church divisions manifested themselves in the political arena through overt conflicts. It has also demonstrated that Church denominations have divided the people of Uganda. Political parties were affiliated to particular religious denominations, for example, DP affiliated to the Roman Catholic Church meanwhile UPC to the Anglican Church (Church of Uganda). People of the same tribe and nation cannot sit on the same table and agree on common issues because each of them belongs to a different Church denomination.

The study has also shown that the solutions improvised to solve the conflicts did not include the Kiganda traditional mechanisms of conflict resolution. This was because the Missionaries undermined the authority of the Kabaka by overthrowing and installing the ones they liked. Kabaka's subjects (pages) rebelled against his orders. They also demonized the Kiganda traditional religion and practices. Therefore, we can confirm the premises that there is a significant relationship between church denominational rivalry and conflicts in Uganda and Buganda region in particular. Chapter three, deals with methods of conflict resolution and transmission of values, with reference to Biblical teachings and Kiganda tradition.

**End notes**

- 4) Crusades: Western Christian expeditions which were conducted to recover Holy Lands from Muslims in the 11<sup>th</sup> century (Brockman and Pescantini, 1991:69-72).
- 5) Renaissance: means revival of learning or arts, it is an event in human history, a momentous rebirth, a renewal of classic culture of Greeks and Romans in the period AD 1300-1600 in this era, was experienced a change in trade, social life, arts, politics, literature, thought and standards of living following the Dark and Middle Ages in Europe (*Encyclopedia Britanica*. Vol.19. 1973:123; Brockman and Pescantini, 1991:96-99).

## CHAPTER THREE

### KIGANDA METHODS OF CONFLICT RESOLUTION AND BIBLICAL TEACHINGS OF VALUES

#### 3.1 Introduction

This Chapter establishes the Kiganda conflict resolution mechanism and biblical teachings of Christian values. It also evaluates the transmission and practice of the core Christian values that Jesus Christ summarized in the greatest commandment

You must love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and first commandment. The second resembles it: You must love your neighbour as yourself (Mt 22:37-39).

The Church throughout history has propounded this truth. It has linked the love of neighbour with social morale (group's spirit). This chapter also examines the love for neighbour as linked to other biblical values of reconciliation, justice and peace.

Christian Churches all over the world emphasize the social dimension of faith in their teachings. For instance, the Roman Catholic Church emphasizes that whoever seeks in obedience the kingdom of God will derive from it a stronger and pure love for helping his or her brethren and for accomplishing the task of justice under the inspiration of charity (*Gaudium et Spes*, 72). It examines further, the link between the practice of the Christian faith and Christian virtues. The Kingdom which Jesus Christ proclaimed demands that love translated into charity, reconciliation and justice is the source of peace. This study set out therefore to establish the fact that without the practice of charity, forgiveness, justice and peace, one can never be a disciple of Christ. Jesus Christ told the rich young man who wanted to follow him, "...Go sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, and follow me" (Mk 10:21). But the man went away sad because he had great wealth and never wanted to share his wealth with others. The disciple of

Jesus Christ therefore, has a duty to promote love of neighbour through charity, reconciliation, justice and peace.

The conceptual framework that guides this study, Max Weber and Karl Marx agreed that there are many ideas and aspects of social life that influence people to act in the way they do. Therefore, the Church which advocates Christianity particularly in Buganda region and Uganda as a whole was influenced by social, political or economic issues. For example: denominational rivalry, struggle for political power and wealth, thus overshadowing the biblical values. The researcher goes ahead to argue that this may be the reason why Buganda region has had religio-political conflicts since the advent of Christianity in Uganda. In order to have an integrated procedure for conflict management there was need to find a meeting point between the Kiganda traditional methods and Christian methods of imparting values.

### **3.2 Kiganda methods of imparting values**

The Baganda passed religious values from one generation to the next through story telling, mythologies, legends, rituals and ceremonies. Other methods they used were: music, dance, drama, riddles, proverbs, wise sayings, names of people and places. By recalling and constantly reciting the myths and legends of society, the people were united. The beliefs and myths were lived and celebrated through a variety of ceremonies and rites. For instance, the Baganda learnt of their origin as a society and the love of the creator through the legendary Kintu and his wife Nnambi. This legend is closely related to the biblical myth of Adam and Eve. In it, there is a trace of the story of redemption (Faupel, 2007:12).

Okot P'Bitek (1986:43) argues that the Baganda knew that the Creator (*Katonda*), created many things including human beings such as *Kintu*, whom he put on the earth. God had many children among whom were Walumbe, Kayiikuuzi and their sister Nnambi, who got married to Kintu. The story of Kintu and Nnambi is similar to that of the creation story found in the Bible (Genesis) and it goes like this: The children of Ggulu (the King of Heaven) used to

descend on earth using the rainbow whenever it appeared. The rainbow could not take long before it disappeared.

The children of Ggulu, therefore, used to stay for a short time whenever they came on earth, because if the rainbow could leave them, they would stay on earth forever. One day, they came on earth and landed in Buganda, where they were surprised to see a man, whom they had never seen. They came closer to him and talked with him. He told them that his name was Kintu (which means something living alone). Nnambi was moved but all the same she had to go back to heaven with her brothers before the rainbow disappeared.

One day Nnambi's brothers came to Buganda and found Kintu deep asleep. They stole his cow, which was his only means of livelihood. Kintu ate the cow dung, drunk its milk and bathed with its urine. While Kintu was still searching for his cow, Nnambi came back to earth alone. She found Kintu in tears because of his lost cow. She was deeply moved and offered to take Kintu to heaven where her brothers had taken his cow. They quickly left together before the rainbow disappeared. Ggulu was happy to see his daughter bringing Kintu to Heaven. Kintu asked about his cow and also requested to marry Nnambi. Ggulu accepted, but in order for Kintu to marry Nnambi, he had to undergo four tests. First, he had to identify his cow and its calf from thousands that were in Ggulu's kraal. Kintu begged a beetle for help, which helped him by flying and landing on his cow. Second, he had to split a rock into smaller pieces with which Ggulu used to make fire to warm himself. Kintu was helped by thunder and lightening which struck the rock into pieces. Third, Kintu was told to fetch water with a basket with holes in it. Kintu was helped by the bees which put wax in the holes of the basket. Fourth, Kintu was told to go across the lake and fetch Ggulu's utensils but without getting wet. Kintu had no boat and did not know how to swim. However, he was helped by the rainbow which all of a sudden, came down and drunk all the water in the lake and Kintu walked on dry land; collected the utensils and took them to Ggulu after which the rainbow vomited all the water back into the lake.

Having passed all the tests, Ggulu instructed the couple to leave heaven at once and not to inform her brothers, especially Walumbe about the marriage and the journey back to earth. This is because Walumbe was jealous and could follow them to cause trouble. When leaving, Nnambi carried a chicken but forgot the millet for feeding it. On realizing this, she returned to fetch the millet and her brother Walumbe saw her. He insisted on following her unless she told him where she was going. She told Walumbe that she was going to Buganda with Kintu and that the two would get married. Without wasting time, she went back and joined Kintu on the rainbow to Earth.

However, Walumbe refused to stay in heaven and came with Kintu and Nnambi to Earth. Walumbe built his house a distance away from Kintu and Nnambi, but visited them regularly. When Nnambi produced children, her brother Walumbe asked her to give him some of the children to stay with him for company. However, Nnambi refused. This angered Walumbe who started killing Nnambi's children one by one. Kintu appealed to Ggulu, his father-in-law for help. Ggulu sent his son Kayiikuuzi to capture Walumbe and take him back to heaven. When Kayiikuuzi arrived on Earth, he instructed Kintu to tell the remaining children not to shout when they see him chasing Walumbe. Unfortunately, when Kayiikuuzi tried to capture Walumbe, he made a hole in the ground and disappeared suddenly underneath. Kayiikuuzi dug into the ground and followed Walumbe. But when Kayiikuuzi was almost capturing him, Walumbe came back to the surface. When Nnambi's children saw Walumbe, they all shouted and he disappeared into the ground again. This made Kayiikuuzi postpone the search because he was tired and could not dig into the ground any more. Kayiikuuzi went back to heaven without Walumbe but promised to come back and capture him. Meanwhile Kintu vowed that he would continue producing many children whom Walumbe would never manage to kill and finish. When Kayiikuuzi went back to heaven, Walumbe made his home in the caves of Ttanda (a place along Kampala-Mityana road). Up to this day, the Baganda believe that Walumbe continues to cause trouble by killing Nnambi's children hence death is called

Walumbe (Ssekamwa, 1995:1-17). Okot P'Bitek concludes that, it was not big news for the Christian missionaries to tell the Baganda that God had a son, whom He sent to redeem them because they associated it with the story of “*Kayiikuuzi*”.

This story serves to educate the Baganda that all human beings are God’s children, by virtue of the fact that we share his love, life and blood. He sent his Son to redeem us but due to our obstinacy we suffer, and that death came because of man’s refusal to abide by God’s commandments. It teaches that God created the humans in his own image (Genesis 1:27). It shows the relationship that human beings have with nature and other heavenly beings. This and many other stories were used to impart spiritual values to the Baganda.

Rituals and Ceremonies were also used by the Baganda to impart religious ideas and values. Rituals and ceremonies such as prayers, offerings, sacrifices, naming of children, marriage ceremonies and funeral rites (*okwabya olumbe*), the word literally means to burst death) were used to transmit religious and moral values. These celebrations enabled relatives and their neighbours to know each other and their clans. Other ways of transmitting religious values were through Music, Dance and Drama. Singing was usually accompanied by instruments such as drums, clapping of hands and body movements. All these ceremonies and rituals played a great role in prompting religiosity and unity among the Baganda themselves, and respect for the king who was God’s representative.

Riddles, Proverbs and Wise Sayings, which are oral expressions of beliefs, ideas, values or precautions, were also used. They poetically presented facts about God, the universe, humanity and all life in general. Names of people and places of their origins brought unity to the members of the same clan, for instance, a name indicates ones clan and identity, and a person is forbidden to marry from his or her clan. Other things that were used to impart religious values were: art and symbols such as creative paintings, carvings or writings made on wood, stones, stools, pots, handcrafts such as mats and walking sticks. In the above

context, Kasenene (1993:3) affirms that religious beliefs, symbols and mythologies of people helped to keep society together.

Unfortunately, when some missionaries came to Buganda, they demonized Kiganda culture, beliefs and practices. For example, in 1929 the colonial government passed a law making Kiganda worship (*Okusamira*) illegal. This did not only affect the Baganda but also other communities in Uganda. People started practicing their traditional religion at night and in secret. People burnt their places of worship (*Amasabo*) or built them inside their houses or in the plantations. People became ashamed of their cultures and traditions. Some Christian pastors and priests were called to participate in the burning of shrines and confiscated the items used in worship. Some of the confiscated materials were kept in the museum in Old Kampala and others were taken to museums in Europe (Ssekamwa, 2001:1-9). Traditional drums were condemned as devilish and were replaced with European musical instruments, such as, organs, pianos and guitars (Kasujja, O.I., 04/10/08, Kasore, O. I., 05/10/08, Ssemmanda, O.I., 05/10/08 and, Nantongo, O.I., 05/10/08). The effect of this now is that people consider the European instruments as superior to the Kiganda instruments.

### **3.3 Kiganda Conflict Resolution system**

Lukwata (2003:12) explains that, the clan system in which the Baganda are grouped reveals a fundamental characteristic of communal life. For instance, members of the same clan share common names and act collectively. This communal spirit affects the way the Baganda perceive crime, punishment and reconciliation as a Luganda proverb affirms; “*Omulya mmamba aba omu navumaganya ekika*”, meaning that “if one member of the lungfish clan eats it, he or she brings disgrace to the whole clan”. This is further reiterated by Mbiti (1969:113), “I am because we are; and since we are, therefore I am”. Baganda also kept solidarity with the dead as the following Luganda saying indicates; “*Atamanyi mpewo yemagombe yamma omufu olubugo*”, meaning a person who does not know the cold in the underworld (*magombe*) is the only one who denies a bark-cloth to the deceased (Lukwata,

2003:12). This is because the Baganda used to wrap their dead in bark-clothes for burial as a sign of respect and also to keep them warm in the underworld. This communal life is now greatly threatened by globalization and the spirit of individualism brought about by modernity.

The Baganda had a hierarchical organization, which was followed in administration. Each village had a chief (*Omwami w'ekyalo*). Several villages (ten) formed a sub-zone under a chief (*mutongole*). Several sub-zones formed one zone (*Omuluka*) under a chief (*Omwami ow'omuluka*). Then, several zones formed a sub-county (*ggombolola*) controlled by sub-county chief (*Omwami w'eggombolola*), and several sub-counties formed a county (*ssaza*) controlled by the county-chief (*Omwami ow'esaza*). All these were under the Prime minister (*Katikkiro*). The Kabaka appointed all the chiefs including the Prime Minister. He also appointed the treasurer (*Omuwanika*) officially known as *Kimbugwe*. The prime minister and the treasurer (*kimbugwe*) were the first advisors to the Kabaka and they had free access to him at any time (Ssekamanya, 1975:33; Lule, O.I., 14/09/08; Kasore, O. I., 05/10/08).

The same structure was used to resolve conflicts. If the conflict was inter-clan it was reported to the village chief and if the village chief and his council failed to resolve it, he referred the case to the next level in the ascending order up to the Kabaka. The Kabaka intervened in case all failed to resolve the case. Kabaka's word was final.

The Baganda also used the clan system to resolve conflicts. They used the family head (*Nyinimu*). The Kiganda family was composed of a husband and wife or wives and children. The husband was the head of the family (*nyinimu*) and his authority was unquestionable. He was the overall administrator of family matters and property. In case of a conflict the case was reported to him. If he failed to solve the conflict or he was one of the parties in conflict, a referral was made to the next level, the extended family head (*Omukulu w'oluggya*). The extended family was composed of the nuclear family, in-laws and other relatives from the same grandfather. Matters of conflicts that transcended the nuclear family were discussed at

the extended family fore. Failure to resolve the conflict, a referral was made to the head of the family line (*Omukulu w'omutuba*). If the family line fails, the case would go to the clan head (*Omukulu w'ekika*). If all these failed to resolve the conflict it could go to the Prime Minister (*Katikkiro*) and if the *Katikkiro* failed, the Kabaka intervened and his ruling was final.

In most cases, conflicts that involved the same family members could be heard during the last funeral rites (ceremonies and rites performed to end the mourning period and installing a heir of a deceased adult member of the family). The night before the last funeral rite, opportunities were offered for those who had misunderstandings and conflicts to bring them forward for arbitration. The conflicts were of various natures, for instance land demarcations, refusal to pay debts, adultery, murder, and witchcraft. Members who were found guilty paid a fine of a goat or a calabash of beer for the elders. A meal was usually prepared and the two parties would eat together as a sign of reconciliation (Lule, O.I., 14/09/08, Kasore, O. I., 05/10/08). The two conflict resolution systems (village and clan administration of justice) were applied to ensure justice and reconciliation among the Baganda in order to bring about sustainable peace to the individuals in conflict and to the whole community.

### **3.4 The Bible and Conflicts**

This study examined the biblical teaching about wars and conflicts because some Christians use the Bible to justify them. The Old Testament speaks of conflicts and wars that were fought against other nations by the people of God. One may say that if a war is forced on someone, that person has a duty to defend oneself. The people of God, in the Old Testament assimilated the idea that God always fought for them because these wars were forced on them. Therefore, it was divine power itself that did the fighting (Deut 32:27-30; Joshua 23:9-10; Isaiah 8:9-10). The Israelites believed that before the battles God manifested Himself through prophets in sacrifice and in prayer (Deut 30:1-4; 1Kings 13:10-12). The call to battle was sounded by trumpets, which in the priestly account were associated with God's battle (Judges

7:16-22). Likewise, the nation's Army also came to be organized in the same way as the Levites (Num 10:1-10; Psalm 67).

In the Bible, conflicts which resulted in loss of human life were condemned because they were against God's commandments, "Thou shall not kill" (Ex.2:13). God alone has the power to put to death and to bring to life (Deut 32:39; Job 1:21; Hebrew 9:27). To kill another person was a grave sin, for instance, Cain was cursed for killing his brother Abel (Gen 4:8-12). God punished King David who was held responsible for the death of Uriah at battle-field (2Sam 11:6). People who murdered others were barred from worship because their hands were full of blood (Isaiah 1:15). The Old Testament calls upon all people to stop conflicts and establish peace "Beat your swords into ploughshares" (Isaiah 2:4).

According to the New Testament, Christ came on earth to fight God's battle against Satan (Mark 5:1-20; 9:14-29; 11:15-19). Therefore, the teaching is that Christians are to take up arms, not military but spiritual ones, in the struggle against the forces of evil. The Bible teaches that the real battle is within the person himself or herself (Eph 6:10-17; 2Cor 10: 1-6; 1Peter 5:8-11). Therefore, the gospel, should transform people from within to live according to the values of the Kingdom in society, namely, love of neighbour, reconciliation, justice, peace and respect for persons and the environment. Following Jesus' definition of neighbour in the gospel of Luke (10:25-37), Christians are called to seek truthful engagement, peace, and justice with all people more especially the strangers, their enemies, the poor and those considered ethnically and religiously out casts.

### **3.5 The Practice of Love of Neighbour**

#### **3.5.1 Love of Neighbour in the Old Testament**

For the Israelites, the term neighbour referred to a fellow Israelite who had undergone the rite of circumcision. The term also referred to a person who lived nearby. In the Old Testament particularly, the books of Leviticus and Deuteronomy lay down laws and prescriptions of how

to deal with the neighbour. They emphasize the need to love the neighbours. Loving of the neighbour included fair dealings, forgiveness and assistance when the neighbour was in need. It also included avoiding false witness and oppression. The act of betraying one's neighbour was considered betraying God Himself (Leviticus 5:21).

The practice of loving the neighbour was of great importance to the Israelites. It was to imitate the divine morality which in the human condition was expressed in the practice of charity, without which there is no love of God. According to the Old Testament, the term neighbour included special categories of people known as the poor. These included the physically weak, the economically disadvantaged, the orphans, the widows, slaves and the youth on military service (Deut. 15:1-18; Thierry Maertens, 1964:249-251). This study therefore, pays more attention to the economically disadvantaged or materially poor and women, especially those widowed due to conflicts and injustices in Buganda region.

The term poverty is derived from a Hebrew word *anawim*, which means the afflicted, the meek or humble. These are the lowly ones of God, who depend totally on God (Tinkasiimire, 2002:101). The prophet Zephaniah (2:3) referred to such a situation as a spiritual attitude, the attitude of a person who submits totally to God. Charpentier (1985:97) explains that this idea of spiritual poverty developed after the return of the Israelites from exile in Babylon. This led to the development of a stratum of simple people with deep faith, far removed from political and religious quarrels of the high priests. Examples of such people are Zechariah, Elisabeth, Simeon, Anna and Mary the mother of Jesus Christ.

The term poor is also used to refer to the oppressed, those who suffer not from a deserved self inflicted poverty but from a poverty that is caused by natural disasters, human carelessness, physical weakness, irresponsibility, greed, selfishness or divine retribution (Gen 41:19; Deut 15:4-11; 2Kings 25:18; Jeremiah 2:34; Job 31:19 ). In this context, poverty was not considered a spiritual ideal, because the Israelites saw in it a misfortune or even a despicable state which was a result of considering poverty along the ancient imperfect understanding of

divine retribution. Further, the Israelites saw both poverty and riches as coming from God (Tinkasiimire, 2002:2). But the weak members of society always enjoyed God's special attention (Deut 15:7).

According to the Mosaic code, the poor had certain rights. These included the following: one, every sabbatical (seventh) year the debts of a neighbour, a fellow Israelite, who was unable to pay back were to be waived (Deut 15:1-2; Exodus 23:11). Two, after every seven years there was a liberation of slaves (Deut 15:12-14). Three, there was a general pardon, which meant that every seven years, the poor were allowed to partake in the riches of the rich (Deut 15:15). Four, there were no interests exerted on loans given to the poor (Exodus 22:24-25; Lev 25:36). Five, the cloak given in pledge by the poor was not to be kept overnight, but would be returned at sunset so that the owner may sleep in it. Such an act merited blessings because it was a good deed before God (Deut 24:12-13).

Other rights are, six, every one was to ensure that servants were paid their wages. It is stated in (Deut 24:14-15) thus:

You must not exploit a poor and needy wage-earner, be he one of your brothers or foreigner resident in your community. You must pay him his wages each day, not allowing the sun to set before you do, since he, being poor, needs them badly; otherwise he may appeal to Yahweh against you, and you would incur guilt.

Seven, every year when one reaped the harvest in the field, he or she left something for the alien, the orphan or the widow (Lev 25:22; Deut 23:25-26; 24:19-21). Eight, young men in the military service were to be accorded special treatment (Deut 20:7).

These prescriptions and regulations were to ensure that there was justice, equity and charity. They were to ensure that the poor were respected in society. Righteousness was measured according to how one responded to the needs of the poor. The righteous individual or righteous king was the one who knew and defended the rights of the poor (Proverbs 29:7; 31:9). Individuals who shared their wealth with the poor had their righteousness endure for ever (Psalm 112:9 and Deut 24:13).

### 3.5.2 Love of Neighbour in the New Testament

As observed above, the neighbour included special categories of people especially the poor and the needy. Jesus' sermon on the mountain (Mt 5:3) says, "How blessed are the poor in spirit: the kingdom of Heaven is theirs". Tinkasiimire (2002:101) observes that this verse was the starting point of Jesus to teach the New Law of love. It is not easy to interpret the above verse. One can say that Jesus meant that those who are poor in spirit are those who know their need of God; they are the *anawim*. The Greek word for poor in the gospel of Luke (6:20-26) is *ptochoi*. The etymology of the word means, the "stooped" or the "dismayed". The word is used to speak of the needy, those who must beg in order to live, those whose existence depended on others; it means the helpless (Gutierrez, 1996:28).

Jesus Christ described the neighbour in the story of the Good Samaritan as someone in need of assistance (Luke 10:25-37). Jesus Christ taught that the fundamental law of Christianity is charity which says, "You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself" (Luke 10:27). Brotherly love was a new commandment in the sense that the model to imitate was the suffering servant, Jesus crucified out of love for His brethren (Mt 20:25-28; John 13:34-36; 15:12-17; Eph 5:1-2; Philip 2:1-9).

### 3.6 Practice of Love of Neighbour and Conflicts in Buganda Region

Church institutions practice charity through the provision of social services in their various Diocesan Social Services Departments, such as Health and Education. This study however, examined the health and education provision as methods used by missionaries to win converts. Through these departments, missionaries and their successors have continued to provide social services to the people of God, the laity. But Isiko (O.I., 18/01/09) observed that the social service departments have remained largely denominational and exclusive up to today. For example, hospitals in Uganda are run by the Roman Catholic, the Anglican or

Church of Uganda (COU) and the Seventh Day Adventists Churches. This applies to schools as well. This exclusiveness created division even in the practice of charity.

Isiko (O.I., 18/01/09) further observed that the missionaries instead of preaching brotherly love, created divisions among the people of Buganda region. Each denomination concentrated on winning more converts and the Kabaka to their side thus planting a seed of hatred by demonizing the others as worshippers of idols. It is not surprising to note that because of these biases, a sick person may bypass Nsambya hospital founded by the Roman Catholic Church and goes to Namirembe Hospital, which was founded by the Anglican Church. This is not because there are better doctors in Namirembe hospital but because of its denominational tag.

What is opposed to Christian charity is hatred, which in turn offends God and is a crime against society because, "Whoever hates his brother is a murderer" (1John 3:11-18). Ntege (O.I., 24/09/08) noted that the Roman Catholic missionaries from France passed on the hatred that they harboured against the Anglicans from Britain, to their Baganda followers. They preached about the superiority of their faith. This led to hatred between Roman Catholic and Anglican followers. This has persisted to date. Namubiru (O.I., 28/08/08) and Kasujja (O.I., 04/10/08) asserted that Christianity emphasizes values such as, love of one's neighbour, but that it is lack of faith and understanding of the Christian teaching that brings about conflicts between Christians and their neighbours. Therefore, we can confirm that values are not taught according to the Holy Bible.

Another obstacle to the practice of charity is selfishness and personal ambitions that bring about conflicts with the neighbour. Charity should reflect the Trinitarian love, meaning the love of God the Father, the Son and the Holy Spirit (John 17:21-23; 1John 4:7-16). However, this being a sociological study, it uses the ecclesiological model (Ephesians 4:1-6), which is in conformity with Emile Durkheim's structural functionalism theory employed to guide this study. This theory states, that human society is like an organism, which is made up of structures called social institutions, which are problem solving mechanisms, interconnected

and interdependent. Like a human body, particular organs have specific functions which must work together for the body to be healthy. These are what Paul calls spiritual gifts. (1Cor.12: 1-30). Charity therefore constructs the body of Christ and the Holy Spirit, who dwells in each member of the body of Christ, the Church. (Gal 5:22; Rom 5:5; 15:30).

By working together, churches would be promoting the unity that Jesus prayed for his disciples thus: “ that they all be one, as you, Father, are in me and I in you, that they may be in us, that the world may believe that you sent me” ( John 17:21-22). It would be practicing the love John talked about, when he said: “Beloved, let us love one another... for God is love” (1 John 4:7-8). Tinkasiimire (2002:107) observes that Christian charity demands that we help the neighbour especially the poor. This is because poverty requires that the church as the body of Christ rejects selfishness and practices renunciation, which is demanded by Christ. Some Christians have dedicated themselves fully to the service of the neighbour as religious or nuns. In some aspects, the religious as a part of the body of Christ, have helped the Church to play its positive role by helping the ordinary church members to start small-scale income generating projects like pig rearing, poultry or rabbit rearing. However, a lot needs to be done to empower the poor through education and availing opportunities to the less privileged in Buganda region. In this context, Tinkasiimire (2002:112-113) recommends that religions in Buganda region and Uganda as a whole need to establish good schools for the marginalized such as the poor. This is because most of the best schools run by religious bodies in Uganda cater for the rich. This has created injustices and an imbalance in the distribution of wealth. Therefore, the study confirms Coser’s conflict theory that conflicts are a result of struggle over values, resource, status and power.

The study goes ahead to support the above argument because in Uganda, as is the case elsewhere, the upkeep of families depends on employment, which in turn depends on knowledge and skills acquired from education. Denominational Schools created imbalances in

job distribution and the practice of love of the neighbour. Consequently, they caused conflicts in the body of Christ, the Christian community.

Onentho (O.I., 26/11/08) observed that instead of Christians loving their neighbours, they engage in conflicts with them. This is because Christianity has failed to penetrate the hearts of the followers. The adherents of Christianity focus more on externals such as sacramental rituals of baptism, reception of Holy Communion and church attendance. These have become the measure of a good Christian. Mpagi (O.I., 05/01/09) confirmed that many Christians attend church services and wear religious medals in order to please their pastors and priests, but do not practice charity, a hallmark of Christian faith to one another.

Likewise, Sempala (O.I., 24/09/08) asserted that Christianity has remained shallow among followers. The only obligation the Christians feel that they are to fulfill is attending Sunday services. When problems come their way they resort to witchcraft against their neighbours. They accuse each other of practicing witchcraft in order to make opponents poor or suffer other calamities.

Christianity has remained foreign and it has not become the way of life of the people in Buganda and Uganda as a whole. The followers of Christianity are divided between their cultural identity and Christian denominations. When there is a conflict with the neighbour, the issue of tribe becomes of primary importance. This explains why people who pray together in one church can take up arms to fight each other outside church services. The Roman Catholic Church, for example, has invested more in defining itself against the Church of Uganda rather than concentrating on issues of ecumenism, reconciliation and love for the neighbour. Christianity talks about these values but in real living, Christians do not practice what the Bible says. This might be due to misinterpretation of the biblical message (Gifford, 1999:96-97, Onentho, O.I., 26/11/08 and Oti, O.I., 13/12/08). Therefore, the study stresses that an education system that integrates Christian values could bring about sustainable peace.

Bukenya (O.I., 30/09/08) observed that members of political parties and movements, which are denominational do support and engage in conflicts with their neighbours whenever their interests are threatened. Ntege-Lubwama (O.I., 15/09/08) observed that the Roman Catholics and Anglicans up to today still suffer from the bitterness that the missionaries planted among their converts more than a hundred years ago.

This bitterness has resulted into hatred. It is this hatred that is the cause of conflicts and suffering among individuals and communities. Yet the Christian teaching confirms that, "If any man says he loves God and hates his neighbour he is a liar" (1John 4: 20). It urges therefore, that "let us do well to all men" (Gal 6: 10).

The New Testament extends the meaning of love of the neighbour even to mean loving one's enemies (Lk 6:27-35; Mt 5:44; Rom 12:20). This is the reason why love of the neighbour goes hand in hand with reconciliation (Mt 5:23-24). It is a sharing of the joys and sorrows of one's neighbour; it is fraternal forgiveness, which desires neither to judge nor to offend others (Mt 18:21-22; Rom 14:13; 1Cor 8:12-13). In the neighbour, one recognizes and loves Christ Himself (Mt 25:31-46).

The early church was confronted by the problem of division. However, enlightened by the Spirit; Peter spoke against division. This is the reason why he insisted that baptism should be administered to non Jews. Peter understood that all people are equal before God. There are no pure or impure people, and all those who believe and practice charity, whatever their origin or races are acceptable by God (Acts 10:34-38).

In the analysis of the love of neighbour as applied to the poor in Africa, of which Buganda is a part, Kanyandago (2002:51) observes that anthropological poverty is responsible for the cries of the poor and conflicts in Africa. He reiterates how an African has been hurt and humiliated in what constitutes his or her world and system of values, especially his or her symbolic structure. African symbols such as carvings, musical instruments, songs and proverbs have been demonized to an extent that Africans shy away from them. They instead

copied the foreign symbols, which have no meaning in the African setting. This situation has led to psychological and social alienation expressed in all forms of self-denial by Africans because African symbols were perceived as primitive and backward. The advocates of Christianity, for instance, the churches which could have spearheaded the development of conflict resolution mechanisms intended to eradicate conflicts instead promoted the use of foreign symbols. For example, in liturgical celebrations, the clergy use colours, vestments and other objects, which are imported in the name of maintaining Universality of Christianity, but the ordinary church members hardly understand the symbolism of these colours and objects.

Another unfortunate part in the practice of charity is that the leaders especially the clergy use foreign aid to construct churches and acquire expensive vehicles which the members of the church cannot maintain. This increases the misery of the poor as they are denied sacraments and decent burials or funeral because they do not pay tithes to maintain the expensive structures and cars.

Sozi (O.I., 01/11/08), Batukunda (O.I., 24/09/08) and Namubiru (O.I., 28/08/08) observed that, there is intended misrepresentation of the biblical message by the so called prosperity gospel proponents in order to extort material things from the worshippers. For instance, the teaching on “sowing the seed” and “reaping” has contributed to conflicts. This practice is used by some pastors in “born again churches” to extort money from their followers by promising them miracles. This type of preaching brings conflicts when those, who have given their money or land, do not receive what they have “sowed” or prayed for.

Sozi (O.I., 01/11/08), Batukunda (O.I., 24/09/08), Namubiru (O.I., 28/08/08) and Muhumuza (2007) observed that some pastors fake miracles so as to extort rewards and payment for the miracles performed. Consequently, these acts have distorted the biblical values of love of neighbour by exploiting the poor worshippers. These practices aggravate the already miserable situation of the poor since more often than not they are called upon to support the church in acquiring and maintaining the expensive cars and church buildings. Ntege (O.I.,

24/09/08) observed that, Christians are forced into conflicts with their neighbours, for instance, land grabbing, in order get material wealth and to build Church structures.

Chepkwony (2002:27) sums up this situation when he notes that:

Christian churches today are seemingly busy in moneymaking ventures. This is evident through the elaborate and luxurious structures put up by churches even in the slum areas. Some churches are often known to own large pieces of land. In some cases, the land was confiscated from the indigenous people during the colonial period. The funds used to build the elaborate structures or buy land are collected from the poor.

In respect of the above, the researcher has already noted that, the 1900 agreement created social classes; Christian chiefs became landlords. The missionaries got enormous tracts of land which is still kept by churches up to today (Baur, 1994:235-240; Mbyemeire, 1997:106-107 and Kasozi, 1999:64). Chepkwony (2002:27) therefore observes that, unlike Jesus Christ, the clergy and pastors spend little time with both the spiritually and materially poor. Indeed these clerics and pastors can hardly be called poor. They meet the poor during church services and for a very short time. Therefore, they do not have the time to explain and teach the Christian values thus Christianity remains shallow. This view is shared by Lubega (O.I., 05/10/08), Kasore (O.I., 05/10/08), Semaganda (O.I., 05/10/08), Magembe (O.I., 05/10/08), Nakaiza (O.I., 05/10/08) and Kasumba (O.I., 05/10/08).

The situation as it stands in Buganda region and elsewhere in Uganda and on the African continent as a whole calls for reconciliation and repentance, as Prophet Ezekiel says to the Shepherds:

Son of man, prophesy against the shepherds of Israel; prophesy and say to them. Shepherds, the Lord Yahweh says this: Disaster is in store for the shepherds of Israel who feed themselves! Are not shepherds meant to feed a flock? Yet you have fed on milk, you have dressed yourselves in wool, you have sacrificed the fattest sheep, but failed to feed the flock. You have failed to make weak sheep strong, or to care for the sick ones, or bandage the injured ones. You have failed to bring back strays or look for the lost. On the contrary, you have ruled them cruelly and harshly (Ezekiel 34:2-4).

The study appraises the role of the church in conflicts. It uses the biblical values of love of neighbour, reconciliation, justice and peace. The above analysis indicates that there is failure

to practice these values namely the love of neighbour. Therefore, the study concurs with scholars namely, Baur, (1994:235-240); Mbyemeire, (1997:106-107) and Kasozi, (1999:64) and Chepkwony (2002:27) that the church leaders: clergy and pastors spend little time in explaining and teaching the Christian values to the faithful. They instead spend more time in acquiring wealth. This results to shallow biblical knowledge, misinterpretation and failure to practice the biblical teachings. The researcher goes ahead to argue that this was because of the competing interests such as desire for political power and wealth at the expense of transmitting of Christian values as demonstrated by the conceptual framework. Christians who lack these values cannot manage conflicts and resolve conflict.

### **3.7 The Teaching on Reconciliation and Forgiveness**

According to the new concise Catholic dictionary, reconciliation comes from the Latin word *reconciliare* meaning to restore friendship. The word refers to healing the rift between a sinful human being and God and others in the community. In this study the term refers to a process of making two or more groups of people friendly after estrangement.

#### **3.7.1 Reconciliation in the Old Testament**

The biblical teaching is that, God is, and has been, ever consistent in the transforming activity of regeneration and restoration of humanity (Isaiah 58:6-12; 61:1-4). From the beginning of time, the story of God's participation in human history has been about reconciliation. This is where the Creator (*Katonda*) invited the whole creation to dance in intimate harmony and abiding fellowship. Through this story of God's entry into human history, His will and purpose was to reconcile all things unto Himself through Jesus Christ (Col.1:20). By the death of Christ on the cross, Jesus became our saviour and the mediator of our reconciliation with God our Father. The biblical reconciliation will culminate in the end times when,

... every nation, race, tribe and language; they were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. They

shouted in a loud voice, "Salvation to our God, who sits on the throne and to the Lamb" (Revelation 7:9-10).

Fouad El-Hage (2001:41) observes that reconciliation means peace, and peace is neither only the absence of war, or imposing equilibrium and halt among fighting parties, nor dictatorially forced end of war. On the contrary, peace means justice in the sense of Isaiah, "...and the product of uprightness will be peace, the effect of uprightness being quiet and security for ever" (Isaiah 32:17). The peace that is talked about is every one's responsibility and duty. Peace is possible when people are reconciled with one another.

According to the story of creation (Genesis 1:1-2), the earth was a formless wasteland, where darkness covered the abyss, and a mighty wind swept over the waters. Out of all these, God created a connected and cohesive web of healthy and interdependent relationships. This healthy and interdependent relationship was disrupted by the sin of humanity. There was no need for reconciliation until God's original ideal for His creation was disrupted. The one harmonious and unified world became fragmented and conflicts entered the world.

The story of the fall of Adam and Eve (Genesis 3:1ff) demonstrated a fourfold conflict whose effects are being felt throughout human history. These are: first, the alienation from the self (Gen 3:7, 21). Second, is the isolation from God (Gen 3:8, 22-24). Third, is the separation from others (Gen 3:12, 16), and fourth, is the estrangement from nature (Gen 3:13, 15, 18-19). This is the reason why, as mentioned earlier, Assefa (1996:42-47) suggests a four dimensional approach to reconciliation in order for peace to prevail. These are reconciliation with God, reconciliation with the self, reconciliation with others, which makes one sensitive to justice and reconciliation with nature (God's creation).

Another example is the biblical story of Cain and Abel (Gen 4:2-5). This biblical story of the two brothers demonstrates that conflicts have a social and cultural dimension. The story shows the beginning of class division and conflicts. That is, the pastoralist versus the agriculturalist. In the same story, there is also a religious dimension to conflict, that is,

acceptable and unacceptable sacrifice. That is why the commandment which states that “You shall not kill” (Exodus 20:13) gives a sound biblical and ethical reason for not using arms and violent means to achieve one’s objectives. The commandment is applicable not only to the killing of the innocent, such as Abel, but also to the killing of any person.

The blood that is spilled will always cry to God. For instance, after Cain’s killing of Abel, God said, “... Your brother’s blood is crying out to me from the ground...” (Gen 4:10-15). This is the spiritual dimension of conflict, where human beings find themselves reaping results of the conflicts and the violence that was sown by the generations before them.

The mark that God put on Cain for murdering his brother represents the trauma that is passed from one generation to the next. In this context, the people of Buganda region and Uganda in general bear the marks of the blood of their brothers and sisters. For example, whenever one talks about Buganda or Uganda, the listeners will always focus on the pages (Uganda Martyrs) that were killed by Kabaka Mwanga. For the Christians, these are heroes who did not give in to the demands of the Kabaka who was considered to have had homosexual tendencies (Ntege-Lubwama, O.I., 15/09/08; Onenth, O.I., 26/11/08). But for the traditionalists and Kabaka’s royalists the pages were rebellious and disobedient people who deserved to die.

The above sexual tendencies were reported in Lourdel’s letters to his superior, Lavigerie in 1886 and to Lourdel’s brother 1887 which noted that Mwanga’s homosexual passions increased after Balikuddembe’ death. This is because he had protected pages from Mwanga. Furthermore, Mwanga had discovered that one of his homosexual accomplices, Muwafu was being instructed by a catholic convert (Tourigny, 1974).

Kanyandago (2002:41-2) calls the above phenomenon (Spiritual dimension of conflicts) the anthropological history, which emphasizes the fact that the present is made of what was done in the past. He emphasizes that history does not chronologically go with time, because in human affairs, the past is always relayed to and erupts into the present. The effects of the

harm that was done by slave trade, colonialism and racist evangelization did not disappear. These effects were carried forth to the present. For instance, the departure of the European missionaries and captain Lugard from Buganda region did not mean that, the hatred and the conflicts between Protestants and the Roman Catholics, on one hand and between Christians and non-Christians on the other, were wiped off. Their effects continue to surface in subsequent armed conflicts and other ways such as, rigging of elections, injustices in recruiting civil servants to government offices and in the provision of social services.

Furthermore, the story of Cain and Abel shows that conflicts have a psychological or emotional dimension which means that, there is a justified aggression and revenge (Gen 4:6-7). There is also a physical dimension (Gen 4:8). Physical in the sense that, once one has hatred or is bitter (Hebrews 12:15) with the others, he or she separates from the other and dehumanizes them. The "other" becomes sub-human. From this situation, there comes a sense of superiority leading to justified aggression.

Finally, the story of Cain and Abel demonstrates the historical dimension of conflicts (Gen 4:9). This is where the concept of the scape-goat comes into play. There comes communal purging of evil or sin in the collective consciousness of history. This scape-goating has led to promulgation of structural sin linking it directly to socio-political cohesion. The New Testament however teaches that Jesus Christ is the ultimate scapegoat lamb, the totally innocent sacrifice that has brought reconciliation.

Before turning to the New Testament, the study recognizes the path of reconciliation as given in another biblical story of two brothers, namely, Esau and Jacob (Gen 25-33 and Stauffer, 1995:36). This story gives the elements of reconciliation as follows: one, separation time. This is where Jacob flees his home for 14 years. Two, the encounter with the self (Gen 29:25). This means that one has to deal with his or her own history and its consequences. For instance, Jacob tricked his brother Esau and took away his birthright, in the same way Laban tricks Jacob into marrying Leah instead of Rachel. This action made Jacob to under go the

painful experience of dealing with deceit and manipulation which he had done to Esau. This experience became a moment of deep reflection. Three, there is the turning point, whereby God tells Jacob to go back home where he ran away from (Gen 31:3). Four, running away from the conflict, for instance, Jacob secretly fled from Laban (Gen 31:21). Five, the process of reconciliation begins as seen in Jacob embarking on a journey (Gen 32:1-4). Six, there is the role of the third party, this means intervening in the conflict. This is the process whereby someone impartial assists the conflicting parties to meet face-to-face and engage in a constructive dialogue in order to resolve their differences (Gen 32:6-7). Seven, there is fear and doubt along the way to resolve the conflict. For instance, Jacob panicked and prayed when he had that Esau was on his way to meet him with four hundred men (Gen 32:7-12). Eight, there is restitution; Jacob appeases his brother and tried to amend the broken relationship (Gen 32:13-21). Nine there is encountering God (Gen 32:22). For instance, Jacob grappled with his past where he realized that God is the one who should be in control of his life. He wrestled with the angel all day and asked God to bless him, a clear indication that God is in control of his future. Finally, there is encountering others. For example, Jacob met his brother Esau, bowed to him in humility. Meanwhile Esau lifted him up, embraced him and Jacob declared that he had seen the face of God in his brother, Esau (Gen 33:1-11). Therefore, the study further stresses that these are the elements and the processes through which those who seek reconciliation should undergo. Isiko (O.I., 18/01/09) and Onenthoo, (O.I., 26/11/08) remarked that the Christian churches in Buganda region especially the Roman Catholic Church has not been able to transcend history. She is still bitter about the past. The DP political party which was predominately Roman Catholic has been denied leadership, even when it clearly won the 1980 poll, which was rigged by Obote. Meanwhile the Anglicans are still maintaining their superior position in the political arena since the kings and all except two of the presidents that Uganda has ever had after independence, have come from the Anglican side. The two exceptions were Idi Amin, a Muslim and Okello Lutwa, a Roman Catholic.

### 3.7.2 Reconciliation in the New Testament

According to the New Testament, the passion and death of Jesus Christ, which is renewed in the celebration of the Eucharist, is the Sacrifice of reconciliation. This Reconciliation is with God, and with the neighbour. Jesus teaches that fraternal reconciliation should take place before one offers sacrifice. Jesus Christ said:

So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering” (Mt 5:23-24).

According to the observations mentioned above, the Christian mission therefore, is like that of Christ, which is essentially that of reconciliation. Reconciliation has two aspects which cannot be separated; these are reconciliation with God and reconciliation with one another. This mission presupposes that things are in need of being reconciled, that if the world is not reconciled, people tend to live in hostility, selfishness and fear. That is why all Christians need liberation above all from fear and from everything that causes it, This is because fear is the great cause of human division and conflicts (Hearne, 1979:7-8 ; John Paul II, 1984:26).

The Christian missionaries who had been divided by the reformation came to preach the gospel of Jesus Christ in Buganda before they had reconciled among themselves. They continued calling each other heretics. They rubbished one another in front of the Kabaka and their followers (Waliggo, 1978). This was an unfortunate situation especially from the people who came to advocate Christianity.

Onentho (O.I., 26/11/08; Moorman, 2011) observe that the earlier conflicts between Roman Catholics and Anglicans were not Baganda Christians’ conflicts but rather they were European-Christian conflicts. This is simply because the missionaries came with their unresolved conflicts stemming from the Reformation in Europe. Hence, the need for the Catholic-Protestant reconciliation in modern Uganda by drawing the attention to a neglected

historical connection between the European-Christian Church and Ugandan religious tensions and conflicts.

Some conflicts in Uganda were as a result of Christians harbouring revenge in their hearts. According to the New Testament, people honour God with lip-service, while their hearts are far from Him (Mark 7:1-13). Jesus puts it that, from within a human being's heart comes evil thoughts, unchaste, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile a person (Mark 7:21-23). Jesus teaches that if we harbour anger or hatred in our hearts towards someone else, we are guilty of murder in Gods eyes (Mt 5:21-22). While still in Europe, the missionaries did not endeavour to achieve reconciliation before setting out for missionary work. They came to Buganda region with their grievances. Reconciliation is a biblical value which the missionaries should have foreseen and made a priority in their practice before their evangelization work in Buganda region.

In order to achieve true reconciliation, Hearne (1979) proposes the following principles: the first principle is to try and discover the reasons for conflict. For instance some of the reasons could be fear of losing status, possessions, security or identity. The Second principle is the courageous and unremitting commitment to a shared search for truth and a genuine will to listen to each other without imposing ideas on them. The Third principle is, the need to explore the underlying unity that exists even in division, for example, the basic humanity held in common. The fourth principal is the deep and contemplative conviction of God's universal saving will, and hope of the ultimate reconciliation, which is God's purpose for all people in Christ.

Another proposed process of reconciliation is given by Stauffer (1995), through his interpretation of Paul's letter to Philemon. According to this letter, there are four stages one should pass through to reconcile with the other and these are: one, spiritual reconciliation which is renewal or revival (verse 9); two, social reconciliation which is reconstruction, that is

restoring communion with one another (verse 16); three, physical reconciliation which is reuniting (verse 17) and four material reconciliation which is restitution (verse 18). Therefore, the meeting place of reconciliation must be where “faithful love and loyalty join together, saving justice and peace embrace” (Psalm 85:10).

World Vision International report (2005) recommends that reconciliation and the quest for justice should go hand in hand. This is because reconciliation cannot be achieved if sin is not named, judged publicly and condemned. Namubiru (O.I., 28/08/08) and Kasujja (O.I., 04/10/08) also recommended that the Church should emphasize reconciliation and forgiveness, which the Christian community should embrace, because Jesus Himself showed the way of how to practice forgiveness. For instance, Jesus forgave the adulterous woman and rescued her from those who wanted to stone her to death (John 8:3-11).

Furthermore, Jesus forgave the many sins of the woman who anointed his feet with oil (Lk 7:36-50) and Jesus forgave the thief on the cross who asked him to be remembered in Jesus’ Kingdom (Lk 23:39-43). He also forgave the men who crucified Him (Lk 23:33-34). Jesus commanded His followers to forgive others so as to be forgiven (Mt 18:35). Namubiru (O.I., 28/08/08) and Kasujja (O.I., 04/10/08) emphasized that it is lack of faith and understanding of the Christian teaching that makes Christians not to forgive one another.

### **3.7.3 Christian practice of Reconciliation as a Sacrament**

The Christian practice of reconciliation is essentially based on the teaching of the Holy Scripture. In trying to apply the scriptural teaching on biblical values, churches are influenced by the prevailing circumstances. The churches’ responses focused on in this chapter are those of the Roman Catholic Church and the Anglican Church (Church of Uganda).

The Roman Catholic Church unlike the protestant churches take reconciliation and forgiveness as one of the seven sacraments. This sacrament is called penance or confession. The term penance comes from the Latin word “*poenitentia*”, which means contrition or

repentance for wrongdoing. The Roman Catholic Church teaches that a sinful person expresses his or her sorrow and contrition for personal wrongdoing after baptism in order to be reconciled and restored to full and healthy friendship or relationship with- the loving and merciful God, and the Christian community (Ekstrom, 2005:226-7).

In order to receive forgiveness for sinful wrongdoing through this sacrament, one must have true sorrow, be willing to confess one's sin to a priest, make reparation for sin, and receive absolution. Bukyanagandi (2007:70) remarks that it is not a priest who absolves but Christ using the priest as his instrument, since Christ through his human nature forgave sins. Man cannot forgive sins, but God forgives sins through the sacrament of reconciliation (John 20:21-23).

For most of the protestant churches and particularly the Anglican Communion, penance or reconciliation is not regarded as a separate sacrament, but it is a continuing actualization of baptism. Isiko (O.I., 18/01/09) observed that many of the Protestant churches, the Anglican Church included take reconciliation with God as a personal issue. There is no need to present oneself to a priest but to ensure that one comes to good terms with God. As far as reconciliation with the neighbour is concerned, it is made public either in church or to the person that has been wronged. The protestant churches in Buganda region are not different from other protestant churches around the world as far as penance is concerned. In Uganda, the general categories of the churches are two, namely; protestant referring to the Church of Uganda which is Anglican and Catholic Church referring to the Roman Catholic Church.

According to Gifford (1999:88) and Langley & Kiggins (1974:97), the Church of Uganda owes its origin and operation to the Church of England, as it was formally a province of the English Church before 1961 when it got its autonomy from Canterbury. Gifford (1999:88) remarks that the Church in Buganda region in particular and Uganda in general, got autonomy in terms of having local leadership but not the Church system. Since then, nothing has changed despite the changes in the Ugandan society in which the church operates.

Cultural, religious and political leaders found it difficult to cooperate to bring about reconciliation among their followers who were divided by religious denominations and conflicts. For example, Mpagi (O.I., 05/01/09) remarked that Archbishop Kiwanuka blamed Kabaka Mutesa II for arresting the Vicar General Msgr. J. K. Ssebayingga, because of the letter the Archbishop wrote stating the grievances from the Roman Catholic community and also advising the Kabaka not to directly involve himself in politics. Mpagi asserted that the Archbishop demanded a public apology from the Kabaka for the arrest. The apology has not been made by the Kabaka or his successors up to date. However, it is unfortunate that the Archbishop died on February, 22<sup>nd</sup> 1966 and the Kabaka died in exile in Britain in 1968 after the invasion of his palace in 1966, before they could reconcile (Kimbowa, 2005).

Some people interpret such unfortunate incidents and the refusal of leaders to reconcile with one another as some of the causes of conflicts in Buganda region. Mpagi (O.I., 05/01/09) further noted that the priests at Rubaga helped the Kabaka to escape but did not intervene in bringing the two parties, the Central Government and Buganda government together in order to stop the conflicts. Even in subsequent conflicts the churches have not been seen to try to mediate between warring groups.

### **3.8 The Practice of Justice**

#### **3.8.1 Justice in the Old Testament**

Justice requires people to be fair to each other in attitudes, thoughts, words and action; having just laws and policies that apply equally to all people. In the Hebrew culture, justice was first and foremost a social virtue. It out-stepped the negative limits of equity and became the expression of a benevolent generosity with regard to the members of the chosen people. As such, justice was governed by the law of God. This is why it tended to be identified with conformity to this law, which ruled the peoples' entire lives and assumed a religious aspect which became more and more exclusive.

Justice was also identified with piety. That is why the prophets stressed the religious and individual aspect of justice, which excluded sin and was linked to piety. Justice was also seen as a gift of God and procured prosperity and glory for its possessors (Ezekiel 3:6-21). While awaiting the realization of this prediction, the painful tragedy of the persecuted righteous led the Wisdom writers to dissociate the 'works of justice' from their reward on earth and to confer on them an everlasting value in the afterlife.

In legal terms, justice was equivalent to judicial innocence, the equity of judges, and the truth of testimony (Exodus 23:6-8; Deut 16:19; Ezekiel 23:45; Proverbs 12:17; 16:13). Even in the judicial context, justice often appeared as a positive provision, an act of benevolence, especially on the part of judges and Kings (Lev 19:15-18; Isaiah 1:26; 24:18; 2Kings 8:15; Proverbs 16:12; 25:5). The pre-exilic prophets perceived justice as generosity towards members of the community, particularly towards the underprivileged. Such justice was pre-eminently the messianic virtue (Isaiah 1:17; Jeremiah 22:3; Proverbs 31:9; Isaiah 11:3-4; 32:1-2; Jeremiah 23:5).

The poor were entitled to the benefit of benevolent justice; they were called righteous (Amos 2:6; 5:12). However, this justice, which means good disposition in social relationships, tended to be confused with conformity to the law, but it used to be the basis for the distinction between the righteous and the wicked (Gen 6:9; 18:17-19; Deut 6:24-25; Proverb 11:4-8; 13:6-9; 15:9). Furthermore, justice in the Old Testament was designated as the happiness of the righteous and the prosperity that was promised to those who follow the way of Yahweh (Deut 24:13; Proverbs 8:18; 21:21; Psalm 23:3-5). For instance, the complaints of the exiled people predicted a justice which was both persecuted innocence and faithfulness to the law (Psalm 7; 16; Lamentations 4:13). In the book of Psalms, the righteous man was especially the faithful one of Yahweh, he who confidently gave himself to Him (Psalm 36; 29-30; 108; 10:17).

Justice was the foundation for peace in (Isaiah 61: 10-11; Bar 5:4, 2, 9; Mal 3:20). It could be identified with the glory and prosperity that it entailed (Isaiah 48:18-19; 62:1-2; Psalm 36:6; 111:1-3). The link between justice and happiness was sometimes not experienced, despite the promises of God. This was because of peoples' greed for wealth.

### **3.8.2 Justice in the Intertestamental Period**

The Intertestamental period (BC 500-BC 5) refer to the time and events which form the interval between the Old Testament and the New Testament. During this period, Judea was under occupation first by the Persians, followed by the Greeks and latter the Romans. Cyrus liberated the Jews from the Babylonian exile and he was seen as a God sent saviour (Isaiah 41:1-5, 25-29; 42:5-7; 44:27-28; 45:1-5). This brought hope to the Jews. When the Greeks conquered Judea they forced the Jews to worship Greek gods and to adopt Greek culture but the Jews refused and many were killed. For instance, Antiochus in BC 175-164 put a pagan altar in the Jerusalem temple. This led to the Maccabean revolt, which resulted in the establishment of the Jewish state that was led by the Hasmonean kings until BC 63 (Charpentier, 2004:65-66).

When the Romans conquered Judea and it became one of the provinces of Syria in BC 63, some peace prevailed in the empire. The Romans set up Herod as king of the Jews though he was half-Jewish. From AD 6 the province was ruled directly by Roman Emperors through governors called procurators. The Roman official forced people to provide labour for the Roman projects. These political oppressions led the Jews to begin expecting a political messiah. Some militant groups such as the Zealots sprung up to fight for Jewish independence. This group is said to have caused revolts that ended up in the destruction of the temple in AD 70 (Kaije, et. al., October, 2006:5-11; Charpentier, 2004:67; Musana, 1996:96).

The conceptual framework that guides this study affirms that competing interests varying according to ones position, privileges, class and wealth encourage unequal distribution of

resources and opportunities resulting into conflicts and hostilities. Therefore, the mechanisms used to solve problems in Buganda were dividing and distribution of land to different denominations and chiefs. This created an imbalance in wealth. The issue of justice was not taken into account. The study aimed at proposing conflict resolution mechanisms that will ensure justice to bring about sustainable peace.

### **3.8.3 Justice in the New Testament**

According to St. Paul, justice in the New Testament, as it was in the Old Testament is conformity (Eph 6:1; Rom 2:13-14, 25-26) and faithfulness to the divine call which was expressed through the observance of God's law. This was opposed to Pharisaic practices of the law (Mt 5:20-6:1; 23:47; Phil 4:8; 1Thess 2:10; Titus 1:8; Rom 2:13-14). Such justice was beyond the strength of the sinner. It was a messianic gift through Christ, the Righteous One, who by His death and resurrection became peoples' justice.

The Holy Spirit sent by the Father through Jesus Christ became the new principle of uprightness in freedom. This created a state of holiness bound to one's faith. This gradually assimilated the faithful ones to Christ, inspiring in them the works of light which blossom in charity. Likewise, the persons who waited for the Kingdom of God by practicing the law were known as the righteous, who prepared themselves for messianic justice (Mt 13:17). These included John the Baptist, Joseph the husband of Mary, the mother of Jesus, Joseph of Arimathaea, and Cornelius the centurion (Mt 21:32; Mk 6:20; Lk 1:19; 23:50; Act 10:22, 35). However, due to the understanding of the time, the term righteous one sometimes assumed a depreciatory and formalistic sense in contrast to the sinners whom Jesus Christ came to liberate (Mt 9:12-13; Lk 15:6-7).

The above mentioned true perfection is achieved through the practice of charity which recognizes Christ in our fellow human beings (Mt 5:40-48; Mt 25:31-46; Acts 9:5). But because of sin, the law was not adequate for procuring justice (Rom 3:20-21; 7:7-13; Gal

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3:15-22). Luke, in his gospel chapter 6 verse 21 and chapter 22 verses 30 says that what counted was the messianic Kingdom which was to come with its justice. Mathew, however, says that the kingdom comes only through the practice of justice (Mt 5:6, 10, 20; 6:33), and that Christ is the only model of this justice (Hebrews 1:8-9; 1John 3:7; 1Peter 2:21).

Jesus Christ practiced justice perfectly in his death and resurrection thus obtaining this justice for all people (1Peter 3:18-22; Acts 3:15; 7:52; 22:14; Rom 5:18; 1Cor 1:30; 2Cor 5:21). This confirms that Christian justice is a gift of God through Christ, and this is the root of all Christian life (Rom 3:21-26; 5:1-10; Phil 3:9). Through participation in the divine filiations of Christ, human beings are justified (1John 2:29; 3:7-10; Rom 8:28-31). Consequently, the spirit received, replaces the law as an inner principle of uprightness and it is the law of liberty (Rom 8:2-11; James 1:25; 2:12). Hence, this new justice is the state of holiness (Rom 6:19; 1Cor 1:30; 6:11) by which a Christian should live. St. Paul emphasizes that the faith-justice relationship never ceases to advance in the Christian state of justice (Rom 1:17; Phil 3:9-10). The fruits of justice were seen as the works of light, which blossomed in perfect charity (Eph 5:9-11; 6:14-18; Phil 1:9-11; 2Tim 2:22). This idea of justice extended even to patience in persecution (1Peter 3:14-18; Mt 5:10).

The Holy Bible, therefore, presents justice as one of the pillars of good living. It exposes the justice of God to his people, the justice of people to their God, the justice of people to one another and the justice of people to the vulnerable groups and to creation. This is the justice that has to be portrayed in attitude, thoughts, words, actions, policies, programs and lifestyles.

The study has analyzed and shown how God through the prophets in the Old Testament dealt with unjust rulers, structures and religion. Likewise, Jesus Christ in the New Testament based His preaching on the values of the Kingdom of God. These values are based on love of the neighbour, forgiveness, reconciliation, justice and peace. The Church as a people of God is called upon to be the salt and the light of the world (Mt 5:13-14). Each individual member is called upon to practice justice and to work for peace. Nevertheless, as an institution, the

church has not lived to the standards set by its founder, Jesus Christ. Many times, it fails to be a good example and scandalizes its flock by its failure to go by the demands of the biblical values. Many people have neither fully understood the gospel nor have they reached the Christian understanding of justice and peace as demonstrated by the conflicts that have been perpetuated by Church denominations in Uganda.

### **3.9 Types of Justice**

Contemporary writers identify five types of justice, namely,

- i) Commutative justice: This is the justice between two individuals, groups or communities and justice between employer and employee; seller and buyer; spouse and another; civil servant and the state.
- ii) Distributive justice: This is what the individual demands of the state, community and church or society. These are the services which should be rendered to the individual.
- iii) Legal or general justice: This is the justice an individual should render to the state, society, community or church, as a recognized member or citizen of that community.
- iv) Penal justice: This is the system of imposing punishment in law, including imposition of death penalty by the state.
- v) Social justice: This aims at creating the equalization of opportunities for all, for instance, women, youth, and different ethnic and religious groups and persons with disabilities. This is also known as affirmative justice.

Each of the above types of justice challenges the followers of Jesus Christ to practice the Christian values. Each Christian should address each type of justice specifically. The reason for addressing each justice specifically is that, love is a fullness of justice and peace is the work of justice and love (John Paul II, 1 January, 2002). Augustine of Hippo had already stated that, if one wants peace, he or she should practice justice (Mbyemeire, 1997:32). For Augustine, where there is justice there is peace and where there is no justice there is no peace

but anarchy and armed conflicts. He argues that war and its associates are justified only by the injustice of the aggressor, and that injustice ought to be a source of grief to any good person because it is inhuman.

Augustine regarded justice and peace as ideals that should reign in the community. He calls for the replacement of selfishness and greed by self denial and generosity, love and charity. Thus the individual should root out greed and plant charity, because greed is the root of evil and charity is the source of all good ((Mbyemeire, 1997: 33-34).

Uganda and Buganda region in particular has suffered religio-political conflicts since the advent of Christianity. Some of the causes of these conflicts are greed and injustices that were brought about by unequal distribution of land and resources and the abuse of human rights. All these were done by Christian presidents, apart from Idi Amin. The churches have also participated in acquiring large chunks of land, on which their ordinary church members are squatters. Therefore, the researcher goes ahead to argue that the injustices created by past governments and the failure of the church to intervene due to denominationalism have perpetuated conflicts in Uganda. Thus we can confirm Weber's and Marx's theories that economics play a central role to divide people into classes of those who own means of production (the Bourgeoisie) and the workers (the Proletariat). The church in Uganda owns big chunks of land while majority of the ordinary Christians are squatters.

### **3.10 Teaching on Peace**

The term peace is derived from the Latin word "*pax*", which means to agree or to come to some form of agreement to bring about a condition free from conflict. This is where strife or war is absent and reconciliation is achieved (Musto, 1986:9). In the course of time and translation of the Bible, the Latin usage of "*pax*" became substitute for the meaning of peace and encapsulated the Greek term "*eirene*" and the Hebrew term "*Shalom*".

The *New Catholic Encyclopedia*, NCE, vol. 11. p. 37 gives a theological meaning of the term peace on the social level as, “a state of untroubled tranquility between persons”. On a personal level the term peace means “tranquil composure of the soul that an individual experiences in the absence of conflict, urge or desire between different elements of his/her own being”. The theological basis of such peace is the virtue of charity. This is where peacemaking means more than imposition of order. It is the bringing about of a sense of tranquility and the end of hostilities, as well as reconciliation among individuals and society (Oxford Advanced Learner’s Dictionary, pp. 909-910). The understanding of peace in the above contexts is the basis for the examination of the biblical value and the appraisal of the Church.

### **3.10.1 Peace in the Old Testament**

The biblical notion of peace was associated with certain conditions. It was a gift of a person (the king) and a result of the covenant. The Hebrew term “*Shalom*”, which means good state of affairs, well-being or success in war (Gen 29:6; Proverbs. 3:2; Isaiah 41:3; 2Kings 11:7), was used in the Jewish greetings to wish one another peace which meant material well-being (Jeremiah. 9:7; Judges 19:20; 2King 18:28; Gen 26:29). This materialistic prosperity implied in the greeting often resulted from alliance after a battle between the conqueror and the conquered. This connection between peace and alliance was always remembered and cherished by both parties (Joshua 9:14-15; 10:1-4; 11:19).

The king’s special responsibility was to dispense this peace (2 King 7:1-16; Psalm 71:1-7). Jerusalem as well as the king were the symbols of peace. Within her walls, people came to renew the covenant which brought them peace and prosperity. It was there that the offerings for peace were made (Num 7:24-26; Psalm 127:1-6). The Babylonian exile shattered this dream; neither the king nor the city could bring peace (Jeremiah 4:10; 8:15-16).

A spiritual conception of peace among the Hebrews profited from the juxtaposition of peace and the covenant. It made peace to be in materialistic sense, a result of the success of the

covenant of Sinai (Deut 11:13-17; 29:8; Lev 26:3-7). People spoke about the covenant of peace (Isaiah 54:10; Ezekiel 34:25-31). Some prophets referred to the coming of peace in the eschatological future. It would be the gift of a future Messiah and of a purified Zion (Zach 8:9-13; Isaiah 2:2-4; 9:5-6; 11:1-9). This Messianic peace would bring reconciliation between Jews and Gentiles and Jerusalem would be the centre of this peace (Isaiah 2:2-5). The outer and physical peace depends on an inner peace with God and justice or righteousness (Psalm 71:3-7; 8:9-13; Isaiah 32:15-20; Zechariah 9:9-10).

According to Prophet Isaiah, "The effect of righteousness is peace and the result of righteousness is quietness and trust for ever" (Isaiah 32:7-8). When the kings failed in their duty or the Jews transgressed the covenant and jeopardized peace, God Himself took the place of the kings and became the peacemaker in the person of His Messiah. As for the covenant which brought peace; it would be sealed again to produce a peace containing in itself the power of reconciliation. This outer peace would be joined to its essential component: peace of heart and justice. The study has demonstrated that there have been overt conflicts in Uganda and Buganda in particular. These were a result on denominational rivalry, undermining the authority of the Kabaka. However, the Kiganda conflict resolution mechanism the Kabaka is a key player because he appointed the chiefs. Likewise, the Jews looked at kings as key players in bringing about peace or jeopardizing peace in as far as they respected the covenant or transgressed it. Therefore disrespect and demonizing Kiganda culture and institutions jeopardized peace in the area.

### **3.10.2 Peace in the New Testament**

Both the Old Testament and New Testament used an identical form of greeting in wishing peace. The king was the one who, in the name of God, could dispense peace. However, the difference between the Old Testament and the New Testament is profound. In the New Testament, peace lost its material nature. It included instead the life of the Christian and the

good things of the kingdom of God. It also took on the aspect of reconciliation between Jews and pagans, and between God and His people. This new meaning was brought about by the blood of Christ. Consequently, peace acquired a spiritual force to withstand difficulties. The Christian therefore, should bear witness by bringing peace to others.

Peace was the greeting of the risen Christ to His apostles. Peace is equated with the good things of the Kingdom which Christ, as the new King, shared with His Apostles and disciples (John 20:19-26; 14:27; Luke 24:36-43). According to the synoptic writers, the peace of Christ was given before the resurrection in order to certify Christ's miracles, by the greeting, "Go in peace". In the above mentioned greeting, Christ used an old royal greeting. In the gospel of Luke, peace was given from the moment of the incarnation of Jesus Christ. The salutation of the Angel to the Virgin was that of the old Jewish greeting: "peace is with you" (Luke 1:28, 79; 2:14; 19:38-40).

After Jesus Christ, the Apostles became the distributors of the messianic peace. For instance, St. Paul puts the greeting of Christ at the beginning of his letters. He used the words, "grace and peace" (Rom 1:1-7; 1Cor 1:1-3; 2Cor 1:1-2; Gal 1:1-5). Peace became spiritualized to the extent that, it could exist along with the wars and tribulations of this world (Mat 10:34-36; Rom 5:1-11; John 16:33).

The New Testament associates peace with justification that God gives to humankind. In this respect, peace becomes reconciliation with God. This is the meaning of Pauline greeting "grace and peace" (Phil 4:4-9; Eph 2:11-18; Rom 5:1-2). In this sense, peace is only possible because God is, "The God of peace". He saves and communicates His life to all people (Phil 4:7-9; 2 Thessalonians 3: 16; Acts 10:36-43; Eph 6:15). The essential element of Christian peace lies in the salvation given by God which is the "peace of Christ". The Christian should be the bearer of this peace by making it a part of one's life and giving witness of it to others. Christians should not be indifferent to situations of conflicts because every Christian should be a bearer of peace. Individually and collectively Christians should witness the peace they

share with God (2Tim 2:22-25; James 3:14-18; Col 3:12-15; Heb 12:14; Rom 14:19; Mat 5:9). According to St. Paul (Rom 12:16-21), Christian peace includes reconciliation with one's enemies, leaving vengeance to God (Thierry, 1964:473-476).

Inspired by the teaching of Jesus Christ (Mat 5:1-12), John Paul II (1986) reminded Ugandans that, the task of building a new Uganda lies on the foundation of love, reconciliation and justice. To date, these values have not been adequately realized in Uganda and Buganda region in particular, as evidenced by the Religio-political conflicts that have devastated this nation since the advent of Christianity. The researcher is convinced that the most suited means of realizing sustainable peace is to promote justice and reconciliation at the grass root.

### **3.11 Church Leaders' Reactions to Conflicts in Buganda Region**

#### **i) Roman Catholic Church Leaders**

Louise Pirouet (1980:15) remarks that as elsewhere in Africa, the churches in Uganda and Buganda region in particular were extravagantly deferential to independent governments. There are matters on which the churches should have raised their voices, namely, the erosion of civil liberties, detention without trial, military coups, grabbing of land from the poor citizens and torture of civilians to mention but a few. In all these, the churches did not make any protest. They were preoccupied with trying to maintain their positions and privileges. For example, the Anglican Church was busy trying to maintain itself as a quasi-institution with any government that came to power. On the other hand, the Roman Catholic Church was trying to distinguish itself from the Anglican Church (Gifford, 1999:62-63). With this preoccupations, the fight for justice did not take priority (Rawls, 1971:11 and Tumushabe, 2004:113).

Vatican II deliberations and the Synod of Bishops of 1971 declared that work for justice is constitutive of what it means to be a Christian. The creation of the Pontifical Council for justice and peace in 1968 was a clear indication that the Roman Catholic Church was

committed to the fight for justice and peace in the world. Prior to these, the official position of the Roman Catholic Church was laid down in the social doctrine beginning with the *Rerum Novarum* (the condition of workers by) Pope Leo XIII in 1891. Since the appearance of the doctrine, the Church has issued more documents renewing old positions and calling on all the Roman Catholics to take action. In Uganda, the Conference of Bishops, the Uganda Episcopal Conference (UEC) has taken up the theme of Justice and peace and it has issued a number of pastoral letters to address this issue. The effectiveness of these letters however has remained a challenge as justice and peace have not been witnessed in people's daily lives.

The Catholic Church in Uganda has seventeen Dioceses divided into four Ecclesiastical Provinces each led by an Archbishop. The Bishops in these Archdioceses come together in the national body called the Uganda Episcopal Conference (UEC). These Ecclesiastical Provinces resemble the four political regions that make up Uganda. The Ecclesiastical Province that covers Buganda region is Kampala Archdiocese. Some of the letters the Uganda Episcopal Conference has issued include the following:

a) "Shaping Our National Destiny (1962)", in which, the Roman Catholic Bishops outlined responsibility, justice and unity as the necessary values which the country needs in order to attain prosperity and peace. In this letter the bishops stated that religion, unity, justice and peace should be the pillars of the independent nation, Uganda (UEC, 1962). After this letter, there followed a period of silence from the bishops but the nation was going through conflict and turmoil, such as the invasion of the King's palace at Mengo in 1966, the abolition of kingdoms, the abolition of the 1962 Constitution, the military coup of 1971 and the 1979 war.

b) In 1980, the Bishops wrote another letter entitled "Reshaping Our Nation". In this letter, the bishops observed that the proclamation of love, reconciliation, charity, justice and peace are part and parcel of the mission of evangelization and is a characteristic of Christianity.

They called upon their followers to be united to bring about peace (UEC, 1980).

c) In the same year, 1980, the Bishops wrote another letter entitled “I have heard the Cry of My People”. The Bishops in this letter condemned violence and called upon the political leaders to put an end to armed conflicts. They also called upon all the people to practice reconciliation and uphold justice and peace (UEC, 1980). In this letter the Bishops were exercising their prophetic role, which seems to have been lacking for so long.

d) In 1981, the Bishops wrote another letter entitled “Be converted and live”. This letter was a reaction to the return of Obote and UPC to power through a rigged election. The Bishops called upon the leaders to repent, and all the citizens to forgive and reconcile with an untiring spirit of charity (UEC, 1981).

e) In 1982, another letter entitled, “In God We Trust” was issued. This was to renew the plea for reconciliation that had been stated in the previous letters. The letter called everyone to take Jesus Christ as an example to be followed in order to bring the good news of joy, which is justice and peace to all especially the poor (UEC, 1982).

f) In 1986, Bishops wrote another letter entitled “With a New Heart and a New Spirit”. This letter expressed solidarity with those who suffered violence. It also condemned violence. They appealed for conversion and reconciliation through which people can live in peace (UEC, 1986).

In the same year, 1986, the Bishops established the Uganda Catholic Commission for Justice and Peace to educate Christians on social justice and human rights (UEC, 1986). They also continued to emphasize reconciliation. The Bishops saw this as the only way of building peace in Uganda. While the above letters are good documents, the researcher further argues that they have remained on paper because the authors (Bishops) are not seen mediating in conflict situations.

## **ii) The Anglican Church (the Church of Uganda)**

The Church of Uganda has 37 Dioceses. The teaching of the Church on Christian values especially justice and peace is traced from the resolutions that are made in international,

regional and national Church bodies such as the World Council Churches (WCC) and the Anglican Communion. One of the common concerns of these bodies is the service of human needs, the breaking down of the barriers between people and the promotion of the human family in justice and peace (Gifford, 1999:89).

Accordingly, in 1983, the WCC stated that the biblical vision of justice and peace for all is not one of the several options for the followers of Christ. It invites all Christians to participate in bringing peace in the world. The WCC called upon all Christians to repentance, to ask for forgiveness of their sins and to have a new beginning in relation to God and the neighbour. The WCC also called on all Christians to get involved in politics as a duty (Tumushabe, 2004:125).

Another major concern of the WCC was the issue of human rights. In an effort to fight injustice WCC condemns torture, practice of kidnapping and disappearance of people, extrajudicial execution and detention without trial. It called upon all churches to engage in extensive human rights education programs. As a consequence, the Anglican Bishops in Uganda, on 10 February 1977, wrote a pastoral letter to Idi Amin protesting the harassment of the Church leadership and the Christians in general. They also accused the armed forces of atrocities (Gifford, 1999).

On the question of equality, WCC teaches that all human beings are equal. The Gospel cannot be used to sanctify or perpetuate existing inequalities and injustices committed against any human being on the basis of status or gender (Tumushabe, 2004:126-128; Nthamburi, 1987:147).

On issues of finances and helping the needy, Gifford (1999) observes that the Church of Uganda suffers from lack of financial resources. This makes many of its clergy to transfer their services to organizations which offer better remuneration. For instance, the African Evangelistic Enterprise(AEE), which runs the child adoption scheme for over 5,000 Ugandan children, with a German donor body, offering 44 DM per month per child has nearly fifty full-

time administrators in Uganda who are Anglican priests. The financial problems on the part of the church compromise the leaders' ability to speak against corruption and injustices (Ward, 1991; Waliggo, 1991 and Gifford, 1999). However, the church is trying to have some links with other churches; for instance, the Diocese of Mityana has formal links with Winchester's Whitchurch Deanery in England, and with the Swiss Reformed body to mobilize financial support (Gifford, 1999:89). These efforts should be complemented by self-help projects. Otherwise, the church leaders could easily be compromised with handouts from the government and fail to execute their pastoral duties.

### **3.12 Other Churches in Buganda Region**

Baur (1994:487) observes that Uganda remained practically free from protestant competition until 1914, when the first independent church "*Bamalaki*", appeared. It was founded by an Anglican chief Malaki Musajjakawe. Its teaching was based on the interpretation of Deuteronomy 18:11. This group refused the use of western medicine by its followers.

In 1927, the Seventh Day Adventist and Pentecostals from Kenya came to Uganda, in Buganda region and made a few converts. In 1929 the African Greek Orthodox Church was founded by Reuben Spartas. He was a student at King's College Budo. Baur (1994:487) asserts that Spartas had misunderstanding with the Anglican Missionaries because of their paternalistic tendencies. He refused to study theology at Mukono Seminary and decided to affiliate himself to Archbishop D.W. Alexander, Primate of South African Church Province of the Province of the African Orthodox Church in America. Spartas was ordained as a priest in 1931. To date, members of this Church make up 0.2 percent of the Christians in Uganda.

In the 1930's the Pentecostal movement namely, the *Balokole*, which started in Rwanda spread throughout East Africa including the Buganda region (Gifford, 1999:97). This movement was essentially a lay community of prayers and fellowship. Gifford further observes that the movement ran out of steam during the Amin regime. Several *balokole*

priests within the COU became bishops in the 1990s (ibid, 97). Today the term *balokole* is identified with “born again churches” of which there are several in Buganda, particularly in Kampala. These prophetic-charismatic movements have increased denominational competitions generating more conflicts in the region as they scramble for followers. Others have ended up in destruction due to misinterpretation of the biblical message. For example, The Holy Spirit Movement and the Lord’s Resistance Army/Movement, which have waged wars against the government of Uganda since 1986 to date (Termmerman, 2001). When Museveni took over power in 1986, the Milton Obote soldiers fled northwards and staged a resistance from Acholi land. Some of them made peace and joined the National Resistance Movement (NRM) government. However, other feared a reprisal and joined a fishmonger lady named Alice Auma, called Lakwena, meaning spirit or messenger. Lakwena blended mystic Christianity and Acholi tradition in what she called the “Holy Spirit movement”. She convinced her followers that stones could explode like bombs at hitting the enemy. While singing religious hymns, she commanded her troops up to Iganga, about 100 kilometers east of Kampala city. Within this area, she was defeated by government soldiers and ran into Kenya where she stayed until her death in 2006. When Lakwena fled Uganda, her cousin brother, Joseph Kony, a former altar boy and a son of a catechist in Gulu Catholic Diocese took charge of the remnants of the “Holy Spirit” movement. He renamed it the Lord’s Resistance Army (LRA). This rebel movement claimed the biblical Ten Commandments as their guide. Since its inception the LRA has terrorized the northern region of Uganda, the areas bordering South Sudan and Democratic Republic of Congo. It has abducted, maimed and killed thousands of innocent civilians (Batulekedeki, 2005; Termmerman, 2001).

Another similar movement, the Movement for Restoration of the Ten Commandments of God, killed over a thousand of its members in an inferno in Western Uganda. It had a house in Makindye division, a suburb of Kampala city, in Buganda where several bodies were found buried underneath (Kabazzi-Kisirinya, et. al., 2001; Mpagi, 2002:202). Another movement

that deserves mention in this study is the Apparitions of the Blessed Virgin Mary, which appeared in Rakai and Masaka districts in the early 1980s (Mpagi, 2002:203). The followers of this movement claimed to have visions from the Blessed Virgin Mary. The Roman Catholic Bishop of Masaka Diocese preached against this movement but it continues to operate undercover.

### **3.13 Conclusion**

This chapter has established and evaluated the methods of conflict resolution. It has appraised the Church and the transmission of Christian values. It has identified the place of the Church in conflicts by examining the biblical understanding and practice of the Christian values of love of neighbour, reconciliation, justice and peace and the biblical teaching on conflicts. The question that this study set out to investigate was, why does a religion that has these core values in its teaching and majority of followers fail to bring about peace in Uganda and Buganda region in particular?

Some Missionaries in Buganda, instead of concentrating on teaching the Christian values of love of the neighbour, reconciliation, justice and peace, spent time attacking each other on doctrinal differences. For example, the valid way of celebrating mass, veneration of the Blessed Virgin Mary, and so on.

Second, Christianity has remained shallow because the church that advocates it concentrated on condemning African cultural practices as devilish without understanding and evaluating them. The communal spirit of the Baganda was destroyed, for instance, members of the same clan or families took up arms against each other due to denominational differences.

Third, missionaries peddled in politics and solicited positions for their converts instead of preaching unity and reconciliation (Gehman, 1987:31 and Ntege Lubwama, O.I., 15/09/08). They, therefore, denied their followers a chance to reconcile with their neighbours, sowing seeds of hatred, and revenge especially when they acquired political power and arms.

On the contrary, Arinze (1997:18-19) observes that, the challenges which do not respect religious frontiers, such as corruption, discrimination, uncontrolled urbanization, the widening gap between the rich and the poor are best faced when all believers cooperate and work together. For there is neither separate Catholic corruption or embezzlement of public funds nor is there an Anglican poverty or a Pentecostal epidemic, all these challenges call upon joint promotion of moral and biblical values and development. These necessitated the integration of Kiganda methods of conflict resolution and Christian methods of transmitting values.

We can therefore confirm the premise that Christian values of love for the neighbour, reconciliation and justice integrated and inculturated with the Kiganda conflict resolution mechanism can bring sustainable peace

The next chapter tries to identify and examine the contribution and challenges the church faces in its search for peace. The study analyzed the role of various Christian groups in peacemaking using the case of the Buganda region. It focused on the ecumenical organization known as the Uganda Joint Christian Council (UJCC). This is because this organization was founded purposely to bring together Christian churches in order to find reconciliation and work together on issues of common interests.

## CHAPTER FOUR

### CONTRIBUTION OF THE CHURCH IN SEARCH FOR PEACE IN UGANDA AND THE CHALLENGES FACED

#### 4.1 Introduction

This chapter identified and examines the role of the Christian groups in the Church's search for peace in Uganda. It uses the case of the Buganda region because it has grappled with conflicts from the advent of Christianity in Uganda. The study examines groups or organizations that deal with peacemaking. It specifically looks at the Joint ecumenical organization, the Uganda Joint Christian Council (UJCC), which brings together the three major Christian Churches namely, the Roman Catholic Church, the Anglican Church and the Greek Orthodox Church.

This chapter also looks at the concept of peacemaking and dialogue. It examines the achievements of the UJCC and the challenges it faces in the implementation of the vision of its founders. Reconciliation of the Christian communities in order to co-exist and serve together in one nation as their motto, "Growing and Serving together" indicates (Kaiso (2008).

#### 4.2 Disruption of Peace in Uganda

Some missionaries used violent language among them and referred to each other as heretics. They continued fighting the wars started during the reformation in Europe in Buganda. They therefore established a fragmented Christianity in Buganda. Like some missionaries, the Baganda Christians both, Anglicans and Roman Catholics believed, claimed and conducted themselves in a way that showed that their own denominations were superior to others. Consequently, Roman Catholics persecuted Protestants and vice versa. The Christians fought Muslims. The warring religious groups are known to have destroyed personal and public

property and excluded one another from social, political and economic privileges whenever they got the chance to do so.

Rutiba (1986:37-43) remarks that the turmoil Uganda has gone through demands a peaceful resolution to conflicts. Some politicians used religion and Buganda cultural institution to ensure success in their political careers. Obote removed Buganda's feudal system in 1966, thinking that he was bringing peace and uniting the whole of Uganda by declaring Uganda a republic. However, this action did not make Obote a victor or peacemaker. On the contrary, Obote's action created turmoil and destruction of human lives and property.

When Amin overthrew Obote in 1971 promising to get ride of corruption, nepotism and repression, many people including religious leaders welcomed Amin calling him a God sent liberator. Thanksgiving services were offered and attended by mammoth congregations. Amin himself claimed that he feared no one except God. Nevertheless, there was bloodshed and displacement of many Ugandans. Amin used guns and bayonets to bring about desirable change.

Obote used guns to fight the so called "liberation war of 1979". He cheated in the 1980 elections in order to come to power for the second time, were not peacemakers. Many people in Uganda welcomed Museveni and his rebel group NRA and its political wing, the NRM. Kimbowa (2005:125) observes that Emmanuel Cardinal Nsubuga was called a supporter of Museveni and his rebel group. Some time after taking power, Museveni spent three days at the Cardinal's ranch at Kyankwanzi and some people remarked that the president has shut the Cardinal's mouth which used to speak for them (ibid:161).

Mpagi (O.I., 05/01/09), Onenthoo (O.I., 26/11/08), Kalule (O.I., 02/04/09) Byamugisha (O.I., 21/12/08) and Sserugga (O.I., 16/12/08) observed that religious leaders and some of their followers from Buganda and Western region supported the NRM/NRA against Obote's government. Some priests such as Joseph Kalyeba from Kiyinda-Mityana Diocese physically joined the army and others such as Fr. Seguya were appointed to political offices to serve as

Resident District commissioners after the bush war of 1986. However, Kalule (O.I., 02/04/09) insisted that these actions do not reflect the policy of the churches in Buganda region and Uganda in general in regard.

There are also ordinary Christians and politicians such as Ssebana-Kizito, the president general of the Democratic Party (DP)), who acknowledged that individual members of DP supported armed conflicts especially the National Resistance Army rebel group that fought the Obote government between 1980 and 1985. Ssebana-Kizito asserted that they supported President Museveni and his rebel group because he was helping the DP to catch the one (Obote) who stole DP election victory of 1980 (Bukedde FM Radio Talk show (17/12/08 at 7:30pm). These incidents indicate that there is need for an alternative method of bringing about peace. This alternative is peacemaking mediated by dialogue. It is the strategy of conflict management and resolution. In the conceptual framework that guides this study, Coser observes that conflicts are resolved through accommodation and tolerance and institutionalization of the conflict. This may involve the setting up of institutions which provide substitute objects upon which to displace hostile sentiments. The institution could be a committee to handle the grievances of the conflicting parties. They bring the conflicting parties to dialogue and resolve the conflict. The study observed that the church which could have been the institution to handle the grievances was divided into rivalry denominations. Therefore, there was a need to find alternative mechanism of conflict resolution.

### **4.3 The Search for Peace in Uganda**

In Buganda region, and Uganda in general, the earlier conflicts between the Roman Catholics and the Anglicans and between the Christians and the Muslims necessitated a solution which resulted in an establishment of the Uganda Joint Christian Council (UJCC) and the Inter-religious council which brings together religious groups. One of the aims of these organizations is to ensure that there is dialogue among different religious groups. This study

however, focuses on the Christian organization, the Uganda Joint Christian Council (UJCC). However, before analyzing this organization, the researcher discusses the concept and practice of peacemaking, dialogue and ecumenism.

### i) **Peacemaking**

The term peacemaking is a combination of two terms, the Greek term "*poieo*" which means to do or make and the word "*pax*" which means to agree or to come to some form of agreement to bring about a condition free from conflict. Jesus Christ in the sermon on the mountain said, "Blessed are the Peacemakers: they shall be recognized as children of God" (Matthew 5:9). They are children of God because they love as Christ loved. They are a manifestation of the salvation begun by Jesus Christ and continued by his followers here on earth. Bishop Oscar Romero and Valentino Salvoldi (2003) point out that Jesus came to teach people the truth and if His followers do not tell the truth they are committing the worst sin. The truth does not need defense with weapons because it defends itself. The truth makes people free to witness (John 18:37-39). Jesus Christ's life was a silent proclamation of the Beatitudes reserved for peacemakers, even before he transmitted this message to his followers on the mountain.

Jesus sided with the poor, the sinners and the non-violent, for instance his birth was a silent conformity with the poor. His baptism in the Jordan was a silent conformity with the sinners. His passion, death and resurrection were his silent conformity with the pure in heart, the non-violent who fight against the world's evil (Isaiah 9:1-6). The peace offered by Jesus Christ is revealed in friendship with the sinners and also in forgiveness. Jesus laid down conditions for peace namely, love your enemy and do good to them, be merciful as your Father is merciful, do not judge, and you will not be judged; do not condemn and you will not be condemned, forgive and you will be forgiven (Luke 6:35-37).

Ndyabahika (2002:161) analyzes peacemaking within the dimensions of reconciliation as analyzed in chapter three of this study. Peacemaking therefore, is a process which enables the parties to reflect on the implications of their hatred, contempt, callousness, greed, and in

general, on their destructive behaviours, and to find lasting solutions to their disputes. An obstacle to peace negotiations is when conflicting parties come to the table armed with self-centered cost/benefit calculations, ready to deny or defend their wrong doing, determined to attribute total blame for the problem to their opponents, and with intent to extract maximum concessions from their adversaries by whatever means. The peacemaking process should access the more deep-seated affective base of the parties' behaviours, enabling them to examine critically their own attitudes and actions. This in return may induce them to accept responsibility, confess their wrong doing, be flexible with their demands, grant or ask for forgiveness when the need arises, and seek mutual satisfactory solutions.

## ii) **Dialogue**

Dialogue comes from the Greek term "*die*" which means two or between and another word "*logein*" which means to speak or discuss. Dialogue therefore is a discussion between two people or more. The people in dialogue should be partners because it is important that each party in the dialogue has something to offer. The African Synod of Bishops acknowledged that over the years the Roman Catholic Church had performed poorly in the area of dialogue and that there was a need to build bridges with other faiths (AMECEA Secretariat, 4<sup>th</sup> – 6<sup>th</sup> July 2001).

Salvoldi (2003:27-28) observes that the challenge of dialogue is fundamentally one of transforming relationships between individuals, nations, peoples in religion, political economic, social and cultural life. It is a challenge of transforming Christ's love for all people, a love that the disciples should produce in their own lives. This is why Jesus says that: "It is by your love for one another, that everyone will recognize you as my disciples" (John13:35). Through the cross, Jesus brought an end to the hostility which divided people and kept them apart (Ephesians 2:16). However, conflicts, racism and xenophobic attitudes still play a big role in the world of human relations.

The Church in Buganda region, Uganda and Africa in general needs to become a place of true reconciliation through the witness of life by its members (Ecclesia in Africa No.79). It demands more courage to stand up for peace and witness to the Christian values than to shoulder a rifle. It is the courage of those who categorically refuse violence and confide in the unarmed strength of love and truth; those who fight against hypocrisy and work towards a peaceful society as envisaged by the psalmist "justice and peace will kiss" (Psalm 85:11).

Ndyabahika (2002:163-164) observes that dialogue is a commitment to overcome misunderstanding that might have built up between communities. Some misunderstandings relate to the past cultural rules or to the old theological ethos or inherited hermeneutical paradigms, for instance, criticizing, ridiculing or creating barriers of language and defensiveness. The two persons or groups of people have to forge ahead and share some important issues and inspiration that make mutual conversation possible. Dialogue deals with tensions, eschews conflicts and, avoids confusion that might have stemmed from ignorance.

In order to achieve meaningful dialogue, each partner has to listen with a sincere desire to understand and articulate issues within one's heart and what the other is saying, though with critical tolerance and moral compassion. Dialogue should be free from superiority complex and chauvinism. It demands courage and humility to enable both sides to accept the possibility of taking risks which involve undergoing changes.

Dialogue should take on different forms, for instance, the witness of mutual sharing, open discussion and active collaboration in life and it is accepted as a primary tool for reconciliation. Dialogue does not mean that some one should give up his or her own position but means that each side should listen carefully and respectfully without ceasing to be consistent in their views. The issues should be analyzed and well evaluated. These should take place in the spirit of togetherness through ecumenism of all the Christian denominations.

### iii) Ecumenism

The term is derived from the Greek word *Oikumene*, meaning the whole of the inhabited World. Ecumenism therefore, refers to efforts by the Christian churches to work towards full unity among all the baptized people around the globe (Ekstrom, 2005:108). The idea is that the gospel of Jesus Christ should be proclaimed to the whole world by the whole church and that Christians must be one in their witness to the world. The coming together of churches aims at proclaiming the message of salvation to the world. This is what Kiplagat (1978:242) means when he says: “Unity in witness and service has been the cornerstone of the ecumenical movement”. On the night that he died, Jesus prayed for his disciples and all those that would later believe in him to be one and to love one another:

I pray not only for these but also for those who through their teaching will come to believe in me. May they all be one, just as, Father, you are in me and I am in you, so that they also may be in us, so that the world may believe it was you who sent me (John 17:20-21).

This prayer of Jesus shows the unity that exists in God, who is Father, Son and Spirit. God sent His Son because of his love for humanity. The love that exists in the Holy Trinity is perfect unity. All those who believe in Christ are invited to meditate deeply on this love and unity that exists in God. They are called to enter into the love that exists in the Holy Trinity. Human beings are to love one another, just as God loved them (1John 4:16). It is therefore, the mission of the church to witness the love of God, so that the world might believe (John 17:21).

Disunity in the Christian church is a dilemma and a tragedy. Although Jesus prayed for oneness and unity of all His followers, the contrary is happening. This contradicts the traditional marks of the church namely; the church is one, holy, catholic and apostolic. The disunity in the Christian church shows a rejection of the mission of the church.

The delegates at a missionary conference held in Edinburgh in Scotland in 1910 realized that as the church expands numerically and geographically, there was bound to be more serious

contradictions and controversies in matters of faith, ways of worship and morals. This conference marked the origin of the formalized ecumenical movement in the Church. Consequently, in 1948, the World Council of Churches (WCC) was founded to forge unity in the various aspects of the Church.

The purposes for which the Ecumenical Movement was founded are: First, to heal the tragedy of disunity among Christians of different traditions. Second, is to educate and re-educate Church leaders and the faithful on the need for unity and oneness by imparting the basics of ecumenical theories and practices. Third, is to increase the possibilities and avenues for mutual cooperation and collaboration in the church. Fourth, is to handle jointly common issues that affect the wellbeing of the people of God. Fifth, is to promote and facilitate common servant hood of the church and sixth, is to study in-depth the cause of disunity in the church and to understand what unity means in practice (Kiplagat 1978).

Since the foundation of the ecumenical movements, some achievements have been registered worldwide. For instance, in 1919 leaders of the churches of southern India met to forge unity and by 1947 remarkable progress had been registered whereby a common liturgy had been put in place (Ochwo-Oburu, 2003:135-137). Likewise, in 1945, the London Missionary Society (LMS) and the Church of Scotland formed the “the Church of Central Africa” while all the European Congregations that had remained outside came in and formed the United Church of Central Africa in 1950. Further, in 1963, All African Council of Churches was founded with the purpose of handling ecumenical issues in education, family life, youth issues, literature, urbanization and evangelism (ibid:138).

In 1964, the Roman Catholic Church Leaders in attendance at the Second Vatican Council issued a landmark document on ecumenism known as the “*Unitatis Redintegratio*” (Decree on Ecumenism). This document outlined the basic concerns and gospel oriented attitudes that all the Roman Catholic people and parishes should have towards the modern ecumenical movements. Vatican II Council went on to identify various practical means through which the

Roman Catholic community today can work for ecumenical unity on earth. Therefore, the ecumenical work by Roman Catholic individuals and communities is not optional and a secondary cause in the ongoing mission of Christian evangelization. It is rather a primary issue and a duty for all members of the church (Edstrom, 2005).

The movement towards ecumenism on the part of the catholic community should be characterized by efforts that include the following. First, the elimination of words, judgments, actions and labels directed towards other Christian denominations which make relationships with other Christians difficult. Second, dialogue with experts and leaders of other Christian communities. Third, is cooperation and collaboration whenever and wherever possible for the good of all the baptized and all humankind. Fourth, is common prayer with other Christians when possible and appropriate. Fifth, self-examination on the part of Roman Catholics about how they can help overcome Christian division. This will help the church to undertake with real vitality the foundational Christian mission to reform and renew a world troubled by human sinfulness, division, conflicts and estrangement from God (Ekstrom, 2005:108-109).

In 1965, the Methodists joined the other United Churches, namely, the London Missionary Society, Paris Missionary Society (Reformed), Church of Scotland (Reformed), Church of Barotseland and United Church of Canada to form the United Church of Zambia (U.C.Z). These churches relinquished their denominations and adopted a common ministry and liturgy. There are also united churches elsewhere in the World and Africa in particular especially in South Africa, Cameroun, Angola, Madagacsar and Congo. However, in all these cases, the Anglicans and the Lutherans have not been involved (Ochwo-Oburu, 2003:135-138 and Kiplagat, 1978:243). Additionally, in 1970, the World Alliance of Reformed Churches was formed at a conference in Nairobi. These included the Presbyterian and the International Congregations Council (Congregationist).

There have also been working groups set up by the Roman Catholic Church and the World Council of Churches to deal with a number of issues. Consequently, some statements have

been issued. These include joint statements on the Eucharist (1968), Ministry (1970), the Gospel and the Church (1972) and on the supremacy of the Pope (1974) (Ochwo-Oburu, 2003:135-138). In 1993, the Vatican issued a document called the Directory for the Application of Principles and Norms on Ecumenism. The purpose of this document was to update and refine the Church's statement and position on ecumenism issued since 1967. It was also to educate all the members of the Roman Catholic Church on the importance of Christian unity (Ekstrom, 2005:108-109).

Church leaders in Buganda region responded to the conflicts that had characterized the early years of the spread of Christianity in Buganda and Uganda as a whole by forming an ecumenical body known as "The Uganda Joint Christian Council (UJCC)" in 1963.

#### **4.4 The Uganda Joint Christian Council (UJCC)**

Uganda Joint Christian Council (UJCC) is a faith based Ecumenical Organization registered as a trust under the Trustees Incorporation Act. Its current membership comprises the Roman Catholic Church, the Church of Uganda and the Uganda Orthodox Church. The members of these three churches together constitute 75 percent of Uganda's population (Uganda Bureau of Statistics, 2002 and UJCC, *Parliamentary Bulletin*, March-April, 2009).

The founders of this body were Archbishop Leslie Brown of the Church of Uganda, Archbishop Joseph Kiwanuka of the Roman Catholic Church and Archbishop Theodorus Nankyama of the Uganda Orthodox Church (Gifford (1999:96). The driving force for the establishment of the UJCC was the need to work together in unity as Christians. At the time of the formation of the UJCC, Uganda had just achieved its independence and was going through a political, economic and social transition. It was also a time when the Christian church in Uganda was facing division and bitter conflict due to the divisive politics of the time.

After some year of functioning, the UJCC was interrupted due to misunderstanding and mistrust of Christian leaders. Bishop Willigers (2000) points out.

Suspicious that Archbishop Jonan Luwum of the Anglican Church of Uganda was harbouring guns in his house for use to topple Amin's government, the president sent army men to search the Archbishop's house. This act enraged the Anglican house of Bishops, who met and drafted a memorandum of protest to the president. At that same time, the Uganda Catholic Episcopal Conference was meeting in Kampala. The Anglican bishops asked Roman Catholic Bishops to co-sign the memorandum. The latter accepted and commissioned the Archbishop of Kampala Emmanuel Cardinal Kiwanuka Nsubuga to sign on their behalf if he found the text agreeable. He found one statement unfounded and, after consultation with two other bishops, he asked that the statement be removed and he would sign. The statement was that "Idi Amin was torturing Christian soldiers to force them to convert to Islam". The Anglican bishops refused to remove the statement, the Cardinal therefore, did not sign the memorandum. Amin ordered the arrest and killing of the Anglican Archbishop Jonan Luwum. This made the Anglican Bishops to accuse the Roman Catholic bishops of having deserted them in their time of need. This caused the end of UJCC for some years (Kisoga, 2009).

The organization was revived in the late 1970s by two Anglican Bishops from England at a prayer for Christian unity in Assisi organized by Pope John Paul. The UJCC is now an associate member and is affiliated to the All African Conference of Churches (AACC) and the World Council of Churches (WCC) (UJCC, *Parliamentary Bulletin*, March-April, 2009). UJCC also works very closely with other faith based bodies such as the National Fellowship of Born Again Churches, Evangelical Fellowship of Uganda, Professional Christian bodies such as the Uganda Lawyers' Fraternity, the Bahai, the Seventh Day Adventists and the Uganda Muslim Supreme Council (UJCC, *Parliamentary Newsletter*, 2007/2008, p.2).

#### **4.5 UJCC's Achievements**

The following are some of the achievements of the Uganda Joint Christian Council (UJCC). One, an agreed operational syllabus for teaching Christian Religious Education (CRE) in schools at Ordinary and Advanced levels. Two, an agreed position on the sacrament of Baptism, which no longer requires converts from Roman Catholic Church, Church of Uganda, Orthodox Church to be re-baptized. Three, an agreed liturgy or order of service/ rite for ecumenical funeral vigil has been prepared by the UJCC. Four, community projects and activities are being undertaken by the UJCC, such as Ecumenical Church Loan Organisation Fund (ECLOF) which is an ecumenical loan system. Five, UJCC organizes joint prayers such

as the way of the cross on every Good Friday and prayers for peace (Kalengyo, 21<sup>st</sup> March, 2009).

Ecumenism in Religious Education in Schools deserves some detailed analysis in this study. This is because it was in schools that divisions were planted by the encouragement of separate education for different Christian denominations as already mentioned in chapter four of this study.

*The Christian Living Today Syllabus, Book One and Two* that were designed by different Christian denominations are still used in Ugandan Secondary schools. The Syllabus aims at enabling the youth to grow towards responsible Christian maturity, seeing more clearly the demands of their faith in their lives and making their own values that they consider worthwhile and bringing them to the world by relating their Christian faith to life.

The Syllabus deals with five major themes namely, man in the changing society, which shows the student how to live, work and recreate with change. The second theme is order and freedom which shows that in order to have justice in society, those who lead others must use their authority in service for the people, who in turn must keep loyalty to just laws. The third theme is life, which shows the meaning of life itself. This means that the hope for success and happiness in this life and in the next unending life is related to our goals and values. The fourth theme is man and woman, which teaches that God created male and female. Though different in sex and have separate roles in life, men and women are equal persons and complement each other. The theme prepares the youths to live in a stable relationship through courtship. The fifth theme is man's response to God through faith and love, which shows that having knowledge about life, one must commit himself or herself to it (Mbaziira, 1991:159-168).

Unlike the previous divisive denominational religious education syllabus, the *Christian Living Today Syllabus* aims at helping students to understand that the vocation of the individual is to develop relationship with God through love of fellow human beings. Mbaziira (1991:166)

observes that this joint syllabus is looked at in four dimensions namely the Bible, African tradition, church history and the present situation and these dimensions help in discovering the impact of ecumenism in religious education in schools and outside the schools.

Joint prayers are another achievement of the Uganda Joint Christian Council, whose aim is to strengthen the spirit of ecumenism. Ekstrom (2005:221) points out that, Prayer is a gift from God and a powerful, effective way to deepen the covenant relationship between a loving God and humankind.

Therefore, having realized the importance of prayer in building unity, UJCC organizes joint prayers where Bishops from the Church of Uganda, the Roman Catholic Church and the Orthodox Church, address the participants on the importance of unity and peace. For example, during the 2009 Good Friday joint prayers, the Archbishop of the COU, Luke Orombi (10/04/09) observed that Jesus who is alive has brought people of Uganda together, His blood poured on the cross reconciled the people to the Father and brought unity in the world. Bishop Kakooza (10/04/09), the Roman Catholic Auxiliary bishop of Kampala emphasized that by Jesus' dying on the cross He made a new covenant with the people, giving them a new law to love one another while the Orthodox Metropolitan Jonah Lwanga, who is the current chairman of UJCC, decried the immorality among Christians in Uganda. He observed that Christians should fight evil such as homosexuality, ritual murders and poverty together.

Such prayers bring the Christians of the traditional churches together and are an occasion to forget the past and make peace. This is the spiritual ecumenism that has brought healing and unity to many Christians all over the globe and it has been described as the soul of ecumenical movement (Klaus, 2007; 423-429). The UJCC is also involved in issues of common concern such as democracy, justice and peace, social, economic and political rights. It has also involved itself in conflict resolution, capacity building for member churches and civil society organizations. These have helped to minimize denominational suspicions and encouraged

working together for a better Uganda. Likewise, Lutwama (O.I., 05/04/09) observed that the UJCC has helped to build good relations between member churches.

Since 2003, UJCC has worked through a Consortium known as Democracy Monitoring Group (DEMGROUP) in order to monitor and advocate for the observance of civil and political rights of all people in Uganda. It also participates in monitoring presidential and parliamentary elections (UJCC's report, 2006) and "The Inter-religious dialogue". An Anglican clergy at Kazo Church of Uganda, name withheld (O.I., 21/04/09) noted that the UJCC supervises the electoral process to ensure free and fair elections. Massajjage (O.I., 21/04/09) argued that the UJCC is the voice of the voiceless. It addresses the government to use peaceful means to end conflicts especially in northern Uganda. Mugarura (O.I., 16/04/09) and Wandera (O.I., 15/02/09) observed that the UJCC is doing a good job by trying to bring Christians of the three traditional churches together to speak with one voice on issues that affect their members despite many challenges faced by the organization.

#### **4.6 The Challenges facing the UJCC**

Despite the above mentioned achievements, UJCC has faced challenges. Gifford (1999:96) remarks that since its inception the UJCC has achieved very little over the subsequent years of its existence. It is not like other Christian bodies in Africa, namely the Ghana Christian Council, the Christian councils of Sudan, Kenya or Tanzania. Gifford further remarks that UJCC has not achieved much. This is because the Roman Catholic Church leaders, for instance, Emmanuel Cardinal Nsubuga refused to employ Catholic staff in the organization. This was because the Catholic hierarchy has no interest in an organization that they do not directly control (ibid.96).

Likewise, Isiko (O.I., 18/01/09) observed that UJCC has become more political instead of being an ecumenical movement that bring reconciliation and peace among Christian denominations because it spends more time and resources in election monitoring and criticising the government. Mugarura (O.I., 16/04/09) asserted that UJCC is still segregating

other churches. It has not allowed evangelical churches to join it and it is too critical on the performance of the government and yet silent on the performance of its member churches. Mugarura further asserted that UJCC lacks self criticism and that it has gone to the extreme thus behaves like an opposition political party. Although the UJCC still faces many challenge Kaiso (2008:8) points out that:

Its member churches have, out of obedience to Christ's call to be one, tried to work towards collaboration and unity. The political leaders, however, have tended to work at exploiting the historical differences for political gain. At critical moments when the UJCC should be speaking with one voice, there have been efforts to undermine that unity through bribery and blatant slander. Over the years there has been the persistent desire by the politician to silence the 'voice of reason and to promote compromised silence'.

The Joint Christian Council (UJCC) therefore has a challenge of overcoming these challenges which are brought about by the political and religious leaders of their member churches.

#### **4.7 Difficulties Christians encounter in dealing with others**

##### **4.7.1 The Roman Catholics**

Ntege-Lubwama (O.I., 15/9/08) argued that the major difficult in dealing with Christians of other denominations is lack of hierarchy in those denominational church set ups. There is no systematic flow of authority which is a stumbling block to unity and co-existence. This is because conflict resolution requires setting up of institutions which provide substitute objects upon which to displace hostile sentiments. If there is no hierarchy it becomes impossible set up a committee to handle the grievances of the conflicting parties and initiate dialogue. Ntege-Lubwama further observed that the one world-wide church outlook of the Roman Catholic Church caused tension with the Anglican missionaries. This is the view that "out side the Catholic Church there is no salvation". This is the conviction that Roman Catholicism is the true religion whose dogma is infallible and therefore the church is an authoritative body demanding obedience from all the laity. This places the Roman Catholic Church as superior to the others, a view that generates into denominational conflicts (Sprunger, 2011).

Bwangatto (O.I., 05/11/08) on the other hand pointed out that the difficulties in dealing with other denominations is that one becomes a foreigner among them. This is because he/she does not share their creed. The Christians of other denominations such as Born Again members consider others “pagans” who are condemned to hell. Likewise, Sebagala (O.I., 02/01/09) observed that some Christians are not willing to listen to others therefore they segregate others.

Talwana (O.I., 13/02/09) pointed out that Pentecostals and other protestants Church members look at Roman Catholics as idol worshipers because of the statues placed in their places of worship. Likewise, Namubiru (O.I., 28/08/08) observed that other denominations are against the veneration of the Blessed Virgin Mary, recitation of the rosary and making the sign of the cross as well as the celibate life of the religious and priests. Namubiru further observed that there is religious discrimination against Catholics in terms of employment and admission into non-Catholic schools yet non-Catholics want to be employed and to be admitted into Roman Catholic Schools. Kalule (O.I., 02/04/09) confirmed that most Catholics are being suppressed. For instance, few Roman Catholics are given positions in the civil service even if they possess the required levels of education and training and that there is also little opportunity for accessibility to credit facilities to start small income generating activities to eradicate poverty. Kalule further points out that most Born-Again Churches target Roman Catholics for conversion.

Ntege-Lubwama (O.I., 15/9/08) observed that some denominations do not have the seven sacraments. Some of those who have them, lack of commitment to these sacraments. Consequently, Onentho (O.I., 26/11/2008) noted that non-catholic Christians consider the sacrament of marriage as a contract which can be terminated at any time while the Roman Catholic Church considers it as a covenant which is permanent (Okwachi, 1975:224-232). As a result, these practices bring tension in intermarriages (mixed marriages).

#### **4.7.2 The Church of Uganda (Anglican)**

Respondents from the Church of Uganda hold similar views to those of the Roman Catholics. For example, Kiwanuka (O.I., 02/09/09) and Nalusiba (O.I., 20/08/08) observed that there is the stereotype notion that an individual's religion is superior to others. This way of looking at other Christians as inferior generates religious intolerance and lack of mutual acceptance. In this same context, Mbaziira (1991:159) agrees that in relation to other Churches, the Catholic Church is still conscious of itself as the Church in which the Christian Church of Christ subsists. Therefore, it cannot be at the same level with other Churches.

Mwizerwa (O.I., 20/01/09) observed that although we are all Christians we have different beliefs. Different Christian denominations have different theological interpretation of the Bible. For instance, the Seventh Day Adventists (SDA) believe only in baptism by immersion yet in the Church of Uganda, pouring or sprinkling water on the forehead during baptism is also valid. SDA members are also rigid on the observance of the Sabbath on Saturday, while the Church of Uganda and the Roman Catholic Christians worship on Sundays. Some of these practices make dealing with SDA very difficult.

Other Christians, for example, the Pentecostals demonized the traditions of the historic Churches while claiming to be led by the Holy Spirit only. To this effect, the Clergy of the Church of Uganda at Kiwoko (O.I., 11/04/09) observed that Christians from Pentecostal and Born Again Churches do not regard Christians from other denominations as holy because they claim that they do not receive the Holy Spirit. This in the long run becomes an obstacle to dialogue and the spirit of ecumenism.

#### **4.7.3 The Pentecostal Churches and Related Movements (Born Again)**

Like respondents from the Roman Catholic Church and the Church of Uganda, respondents from Pentecostal and "Born Again" movements pointed out practices that keep apart Christians from different denominations. For instance, Kasujja (O.I., 04/10/08) argued that the

practice of infant baptism contributes to conflicts among Christians especially between the Born Again Christians and the historic Churches that practice it. The Roman Catholic Church and the Church of Uganda normally baptize infant as well as Adults.

Senoga (O.I., 11/04/09) and Otiti (O.I., 13/12/2008) observed that the difficulties faced by Pentecostal and Born Again Christians while dealing with others from historic churches (Roman Catholic Church and the Church of Uganda) is despising their doctrines.

The history of Christianity in Buganda region and Uganda as a whole has left Christians with scars of hatred and suspicion of one another as the above views from the research respondents have indicated.

#### **4.8 Conclusion**

This chapter has tried to find out the contributions and challenges of the church in its search for peace. It has discussed the Christian organizations that are involved in peacemaking in Uganda with specific reference to the Uganda Joint Christian Council (UJCC). It also analyzed the difficulties that Christians of different denominations face in dealing with others as a result of past conflicts between them. It noted that ecumenical organizations such as the UJCC have made efforts towards establishing peace, reconciliation and unity among Christians. These are done through activities such as: designing a joint ecumenical Religious Education Syllabus for Secondary Schools, establishing joint prayers, community service projects, and agreement on some liturgical issues, advocacy for civil and political rights of all Ugandans.

However, it was observed that the UJCC still faces challenges regarding harmonious working relationship among the Churches' leadership, agreement on personnel to run the organization's joint activities, political influence or hegemony and mistrust and disunity among Christians of different religious denominations. However, we can confirm the premises that church groups such the UJCC can be peacemakers if they implement biblical

teachings and work together as a Christian community to address the above mentioned challenges. The next chapter gives the summary, conclusion and recommendations from the study. It also suggests areas of further research.

## CHAPTER FIVE

### SUMMARY AND CONCLUSION

#### 5.1 Introduction

This chapter is a recapitulation of the whole study. First, it presents the summary of the major findings. Secondly, it makes the recommendations arising from the study. Thirdly, it suggests areas for further research.

#### 5.2 Summary of the study

The main purpose of the study was to appraise the role of the Church in conflicts in Uganda with reference to Buganda region. The study has tried to appraise this role in the light of the Christians values of love of the neighbour, reconciliation, justice and peace. It demonstrates that the plurality of Christian denominations brings competition. It hinders effective transmission and the implementation of these values resulting into conflicts, and the inability to fight and manage them together as a Christian community. The study has tried to develop an integrated procedure of imparting these values to Christians to address the contradiction between the Christian teaching of these values and the actual living of the Christians.

The first objective of the study was to identify and analyse the causes of Church denominational instigated conflicts in Uganda, using Buganda as a reference case. The study identified that Church denominations contributed to the conflicts in Uganda through the confrontations of the early missionaries. There were some Christian teachings, beliefs and practices that contradicted the Kiganda traditional teachings. The missionaries taught that Christ was king, which undermined the authority of the Kabaka, who was regarded by his subjects as having divine authority and supreme power. Beyond him there was no other King. Kabaka's subjects especially the young converts despised him and the Kiganda religion

because they were taught and believed that there is another King, the King of Kings, Jesus Christ.

The Roman Catholic teaching that the Blessed Virgin Mary is Queen and Mother of Jesus Christ who is King, was similar to that of the Kiganda teaching and respect accorded to the queen mother. This also brought conflicts between the Roman Catholics and the Anglicans who were opposed to the teaching and practice of honouring of Mary. The Anglicans condemned the devotion to Virgin Mary, as “Mary worship” and idolatry.

Further, the missionaries labeled Baganda traditional gods (Lubaale) and customs as demonic. All converts to Christianity were to turn away from these practices and condemn them. Missionaries condemned Kiganda traditional marriage and the practice of polygamy without assessing the benefits that the Baganda attributed to it.

The study also established that there were differences among the missionaries themselves. Each group claimed orthodoxy and truth and condemned others as heretics. All these differences stemmed from the Reformation in Europe and were brought to Buganda region by the missionaries. These differences included the valid celebration of the Eucharist. For instance, the Anglicans held that it is a memorial meal, which is consubstantiation while Roman Catholics insisted on real physical presence of Jesus Christ in the Eucharist, which is transubstantiation. The practice of infant and adult baptism by sprinkling water was another source of conflict with the Born Again Churches who insist on adult baptism by immersion.

There was also a mixing of politics with religion and culture, for instance, including the Kabaka in partisan politics as head of state. Some missionaries interfered in local partisan politics for political power and material resources. In addition, there was poor leadership which caused bloodshed starting with the killing of the Uganda Martyrs and later Religio-political killings during successive regimes before and after independence. The abuse of human rights saw many Christians including religious leaders such as Archbishop Luwum

killed. Consequently, many Ugandans joined hands to fight those regimes. These conflicts were perceived by some people as justified wars of liberation. It is, however, debatable today whether these wars fulfilled all the conditions of a just war.

The study also established that some people like non-Christians were denied education which in the long run created different social class among the Baganda because job distribution depended on the level of Western education attained. Further, Missionary schools divided people along religious lines. Children in these schools were taught to identify with their denominations as either Roman Catholic or Anglican but not as Baganda or Ugandans. Some Christian chiefs and politicians also forced people to provide free labour to construct schools and churches sometimes not of their denominations. In many instances, this resulted in the burning of these churches and schools. Such an atmosphere bred revenge which manifested itself in the political arena through overt conflicts.

The second objective was to establish and evaluate the methods of conflict resolution and transmission of values, with reference to Biblical and Kiganda tradition. The study established that the Church teaches love for the neighbour, reconciliation and justice. These human virtues, however, were not internalised because they were not backed by an enduring structure of peace. When peoples' individual ambitions (such as, getting rich, economic and political power) get into the stage Christians have no support from the churches. They use weapons to fight those that they think are not just, such as those perceived to be land grabbers and their collaborators. Some church denominations also use sectarian language, demonizing people of other denominations thus provoking hostility from the demonized.

Some politicians use church leaders to weaken other churches which do not support the government in power. They entice some church leaders by giving them gifts such as cars and constructing churches. On the contrary, Kiganda traditional method of conflict resolution consists of three essential elements. One is the distribution of justice to the parties involved in the conflict. Two is the reconciliation of the parties among themselves and the whole society.

And three is the reconciliation with the ancestors and the almighty God (Spirit World). This is because the mediators (chiefs, clan heads and their councils) in the conflict draw their authority from the Kabaka whom the Baganda believed as a representative of God and a symbol of unity. They initiate open discussion to exchange information and clarify issues. The parties involved in the conflict and the neighbours, if invited, have the opportunity to speak. This ensures justice between the parties in conflict. Furthermore, the process of arbitration is never subjected to a vote because this makes one party feel defeated. It is the truth that is sought, which cannot be determined by a vote. It is through sincere dialogue and genuine discussion and consensus. Finally, in the Kiganda conflict resolution mechanism, the community contributes to the fine (buying of a goat, beer and cooking the meal) therefore, the people who contributed cannot afford to see the member misbehaving again. Hence, there is peer pressure to correct one of their own. Unlike the church where one is free to belong to any denomination of one's choice and one is free to confess his or her own sins either in private (for the Roman Catholics and some Anglicans) or in public for the born again Christians. On the other hand, the introduction of the western judicial system, which involves the police, the courts of law and the prisons, undermined the Kiganda conflict resolution mechanisms. Hence, the increased rate of crime and conflicts in Buganda.

The third objective was to identify and examine the contribution and challenges faced by the Church in search for peace in Buganda. The study focused on the Uganda Joint Christian Council (UJCC). The study established that the UJCC had contributed to establishing peace among the Christian denominations in the following areas: first, UJCC has contributed to the education sector through the designing of the Christian Religious Education (CRE) syllabi in schools at Ordinary and Advanced levels. The Second, the UJCC contributed to the establishment of the agreed position on the sacraments of Baptism and Marriage. Christians who join the Roman Catholic Church from Church of Uganda and Orthodox Churches are no longer re-baptized. Mixed marriages are celebrated between Roman Catholics and Christians

of the Church of Uganda or Orthodox Church. Fourth, community projects and activities are undertaken by the UJCC to benefit all Christians. Fifth, joint prayers such as the way of the cross on every Good Friday and prayers for peace are being organised and celebrated together which foster unity among Christians. The study also established that the UJCC still faces challenges of lack of cooperation from some churches, for instance in the deployment of staff. It is also not all inclusive because it has not opened up to evangelical churches. It has also become more politics instead of ecumenical. And politicians attempted to compromise this prophetic voice through bribes.

The study established that the Christian values that this study examined can eliminate conflicts if they are integrated into peoples' cultures and practiced by Christians. However, the study established that those who advocated for these values had serious misunderstandings which they did not first resolve. This study therefore proposes that the Christians should live a life of witness. Those who advocate Christianity should practically live the Christian values of reconciliation, forgiveness, love of neighbours and act justly and fairly. Religious leaders need to be exemplary by practicing what they teach, show respect for one another and among themselves, seek peace and pursue it. In the conceptual framework that guided this study, Coser observes that, conflicts are resolved through accommodation and tolerance. And through institutionalization of the conflict by forming institutions or committees which provide substitute objects upon which to displace hostile sentiments and to handle grievances of the conflicting parties (Gecaga, 2004:313). In the case of conflicts in Uganda and Buganda region in particular, this can be done by involving cultural institutions and the church hierarchy in the mediation and reconciliation process. By forming Peace Committees or Peace groups composed of the Kabaka's nominees (starting at village level) and the church nominees (starting with the Christians that reside in the village). These with the government local council chiefs could resolve conflicts and build sustainable peace.

### 5.3 Recommendations

Religion has been manipulated and highly politicized in the pre-colonial, colonial and post-colonial times. This has brought conflicts between religious denominations. Effective conflict resolution and sustainable peace has been elusive. The study therefore makes the following recommendations:

1. The Peace groups mentioned above to offer lasting peace should be supported by internalization and practice of values of love for the neighbour, reconciliation and justice to make for peaceful co-existence.
2. National reconciliation needs to be taken as a matter of priority to heal the country by including dialogue on the National educational curriculum at all levels of Uganda's educational syllabi. This could be done by the National Curriculum Development Centre in conjunction with the Uganda Joint Christian Council (UJCC). This is to instill the spirit of dialogue and reconciliation in the youth.
3. Christian denominations such as the Born Again and the Pentecostal Churches need to have a body to regulate their teaching and doctrines not to attack other faiths in their preaching. The government of Uganda needs to be strict on registering Non-governmental organizations under which the Pentecostal and Born Again churches fall, in order to mitigate further escalation of denominational competition, hostilities and conflicts.
4. Church leadership needs to involve the laity more in the formation and training of clerics in order to curb the alienation of clerics from the society they are supposed to serve. More involvement of the laity in the formation of the clergy through workshops and seminars would also help the Priests and Bishops from considering themselves better and holier than the laity, hence instilling in them a spirit of service with humility.

5. The curriculum for clerical formation needs to emphasize biblical values, encouraging settling of conflicts through dialogue before they (conflicts) turn into overt conflicts.
6. Appropriate training to the local pastors, Imams, social workers through seminars and workshops in order for them to help preach the message of reconciliation, forgiveness and peace.
7. Christian values like love and respect for other peoples' views, humility, truthfulness, honesty and integrity, forgiving of offenders in imitation of Christ, and tolerance as the Bible teaches need to be integrated into the up-bringing of children both at home and in schools.
8. Christian denominations need to encourage younger children and the youth to participate in inter-denominational activities such as prayers, sports and drama and working together on common issues such as sensitizing people on HIV/AIDS in order to encourage interaction and peaceful coexistence.
9. The rights of vulnerable groups such as women especially widows, children and internally displaced persons need to be protected by the government because they tend to be more vulnerable to neglect, injustice, violence and death during situations of armed conflicts.
10. The government needs to promote democracy at all levels of society and to avoid discrimination, corruption, prejudice, tribalism, nepotism in the distribution of jobs and resources in order to promote the spirit of nationalism among its citizens.
11. The Government needs to control the proliferation of arms and other weapons so that they do not end up in wrong hands.
12. Christian leadership needs to promote ecumenism based on meaningful dialogue and on mutual respect and truthfulness in order to prevent communication breakdown in situations of conflicts.

13. The UJCC in collaboration with other religious groups need to come together to mediate in religious and political disagreements before conflicts escalate into armed conflicts.
14. All advocates of Christianity have to engage in inculturation to avoid condemning good practices that they do not understand in other religions and cultures. They need to integrate indigenous models of conflict management and conflict resolution.
15. The international community needs to help in the restoration of justice, where local means have failed, for instance, trying the perpetrators of serious crimes against humanity in the international court of justice.

#### **5.4 Areas for Further Research**

The study focused on Christianity and Christian values of love for the neighbour, reconciliation, justice and peace. The Area of study was Buganda region. It is necessary to conduct further research in other regions of Uganda and in other religions such as in Islam and African Traditional Religion.

Furthermore, the study was more historical although the current affairs were not neglected. It is therefore necessary to investigate the causes of the current unrest in other regions of Uganda with regard to the relationship between traditional institutions and the central government. Such studies would create a basis for the generalization of the findings of this study.

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## APPENDICES

## Appendix I: Glossary of Kiganda Term

Balubaale:	Deities
Buganda:	Bundles tied together and it is the name of central region of Uganda
Dungu:	god of hunting
Ekitambiro:	Sacrifice
Kabaka:	Title of the King of Buganda: The term derived from two different words <i>Kaba</i> and <i>Ka</i> . The word <i>Kaba</i> literally means the jaw, and <i>Ka</i> means "of" (e.g. Kabaka Mutesa would mean the jaw of Mutesa). This is because when a King died in the Buganda Kingdom, the custom was to remove the jaw-bones and preserve them in the shrines. This practice started with Kabaka Kimera and ended with Kabaka Kamaanya. However, the title continued to be applied to the sitting king.
Katonda:	Creator
Katikiro:	Prime Minister
Kyetondeka:	The one who fixed Himself solidly
Lubugo:	Bark cloth
Mengo:	a place between Rubaga, the seat of the Roman Catholics and Namirembe the seat of the Protestants.
Mmamba:	Lungfish
Mukago	a blood pact, the ceremony is carried out by the two parties that want to enter a special relationship or want to become blood-brothers even if they are not from the same family. A Coffee bean is dipped into the blood from the ambrical cords of the two. Each eats the part of the bean after which the two are considered like blood-brothers.



**Appendix II: List of informants**

Name	Date	Age	Place
	Interviewed		
Auma, J.D. (RC, Teacher)	03/09/08	43years	Bweyogerere
Bamutange, P. (RC, Ordinary Christian)	05/10/09	27years	Buyoga
Batukunda, J. (RC, Student)	24/09/08	23years	Kyambogo
Bilali, A. (Pentecostal, Ordinary Christian)	13/12/08	22years	Nagulu
Bukenya, A. (RC, Priest, PhD)	30/09/08	47years	UMU/Kisubi
Bwamugisha, E. (RC, Ass. Lecturer)	21/12/08	45years	Kyambogo
Bwangatto, A.J. (RC, Priest, Lecturer)	05/11/08	40years	Alokolum
Enzama, R. (RC, Teacher/Registrar)	01/02/09	40years	Kisubi
Harbert (RC, Neo-Catechumen)	07/09/08	41years	Kampala
Isiko, P.A. (COU, Ass. Lecturer)	18/01/09	30years	Kyambogo
Kaggwa, A. (RC, Ordinary Christian)	22/03/09	65years	Kireka
Kalule, W. (RC, Head of Laity)	02/04/09	45years	Kireka
Kasiita, R. (RC, Deacon)	15/02/09	27years	Ggaba
Kasore, A. (RC, Ordinary Christian)	05/10/08	60years	Masaka
Kasujja, P. (Born Again/Pastor/Teacher)	04/10/08	25 years	Masaka
Kato, K. A. (RC, Judicial Vicar, PhD)	24/12/08	42years	Kampala
Kazibwe, E. (COU, Student)	26/09/08	23years	Kyambogo
Kirunda, J. (RC, Ordinary Christian)	13/01/09	29years	Kireka
Kiwanuka, M, D. (COU, Priest, )	02/09/08	41years	Namirembe
Kiwumulo, B. (Born Again Christian)	12/11/08	23years	Kawempe
Kyakonyi, A. (RC, Catechist)	10/04/09	38years	Old Kampala
Lakisa, M. (Pentecostal, Ordinary Christian)	13/12/08	21years	Nagulu

Lubega, F. (RC, Ordinary Christian)	05/10/09	28years	Buyoga
Lubega, Y. (RC, Librarian)	14/11/08	35years	Kisasi
Lukwago, G.M. (RC, Ordinary Christian)	05/10/09	28years	Buyoga
Lukwago, P. (Ordinary Christian)	30/03/09	33years	Kawempe
Lule, S. (RC, Catechist)	14/09/08	45 years	Bweyogerere
Lutwama, GW. (RC, Lay leader)	05/04/09	76years	Kirinya
Magembe, R. (RC, Ordinary Christian)	05/10/09	26years	Buyoga
Masiga, P. (RC, Ordinary Christian)	13/01/09	26years	Kireka
Massajjage, M. (COU, Mothers Union)	21/04/09	42years	Kazo
Mpagi, A. (RC, Priest, Pastoral Cord.)	05/01/09	64years	Luwero
Mugarura, J. (COU, Ass. Lecturer)	16/04/09	40years	Kyambogo
Mulindwa (RC, Ordinary Christian)	28/12/08	37years	Kampala
Mwenganiza, P. (RC, Community leader)	19/05/09	38years	Mengo
Mwesigye (RC, Priest, Student)	29/04/09	42years	Kyambogo
Mwizerwa, E. (COU, Priest, Student)	20/01/09	30years	Kyambogo
Nagawanye, C. (COU, Custodian)	03/05/09	30years	Banda
Nakalema, J. (RC, Ordinary Christian)	05/10/09	34years	Buyoga
Nakalema, M. (RC, Women Guild)	22/03/09	70years	Kireka
Nakayiza, H. (RC, Ordinary Christian)	05/10/09	29years	Buyoga
Nalusiba, L. (COU, Priest, Female)	20/08/08	38years	Namirembe
Namubiru, S. (RC, Rev. Sr. Teacher)	28/8/08	40years	Kyambogo
Nantayi, Z.M. (COU, Teacher)	14/11/08	28years	Kisasi
Nantongo, R. (RC, Ordinary Christian)	05/10/08	27years	Kampala
Nassimbwa, G. (RC, Student)	24/09/08	22years	Kyambogo
Njunoha, D. (RC, Ordinary Christian)	19/05/09	60years	Kampala
Ntege, P. (Born Again Christian, Student)	24/09/08	24years	Kyambogo

Ntege-Lubwama, C. (R C, Priest, Chaplain)	15/09/08	40years	Kampala
Ochwo, P. (RC, Br. Academic Registrar)	01/01/09	45years	UMU
Odora, D. (Pentecostal, Ulcher)	11/01/09	38years	Kampala
Odoy, JM. (RC, UJCC, Program Officer)	10/04/09	50years	Kampala
Onenthoo, G. (J&P, Office, RC, O C)	26/11/08	41years	Nsambya
Otiti, T.L. (Pentecostal, Church Leader)	13/12/08	33years	Nagulu
Sebagala, N.P. (RC, Ordinary Christian)	02/01/09	23years	Ntinda
Sempala, J. (COU, Student)	24/09/08	22years	Kyambogo
Senoga, B. (COU, Ordinary Christian)	11/04/09	48years	Kiwoko
Sozi, J. (Pentecostal, Youth President)	01/11/08	33years	Kampala
Ssemmanda, T. (RC, Ordinary Christian)	05/10/08	37years	Masaka
Sserugga, N. M. ((RC, Ordinary Christian)	16/12/08	42years	Ssinga
Talwana, M. (RC, Teacher)	13/02/09	31years	Kajjansi
Tamale, W.J. (RC, Xaverian Chief)	10/04/09	53years	Kitagobwa
Wandera, R. (RC, Deacon)	15/02/09	30years	Ggaba
Wasswa, P.M. (RC, Prof.)	19/03/09	60years	Kyambogo

**Respondents whose names were not given or requested anonymity**

COU: 6

RC: 3

Born Again: 1

Pentecostal: 1

### Appendix III: Introductory letter to the Interview guide

Dear Respondent,

This Interview guide has been designed to collect data on the study investigating, "The Role of Church in Conflicts in Uganda with reference to the Buganda Region (1879 -1986)". The researcher is pursuing a Ph.D. in Religious Studies in the Department of Philosophy & Religious Studies in the School of Humanities & Social Sciences of Kenyatta University.

The data sought from this interview is needed for research purposes only and will be treated with confidentiality.

Thank you for your cooperation.

College of University et aliter

Are you aware of some of the ways in which the church has contributed to conflicts in Buganda region? Yes or No. Explain.

Explain what brings about the church's contribution to conflicts in Buganda region.

Are you aware of some of the ways in which the church has contributed to conflicts in Buganda region? Yes or No. Explain.

Explain some ways in which the church has contributed to conflicts in Buganda region.

Do some Christians start conflicts in Buganda region? Yes or No. Explain.

Which ways do you suggest the church can contribute to peace in Buganda region?

Explain the methods that you use to resolve conflicts in Buganda region.

Did the methods that you use to resolve conflicts in Buganda region affect the relationships among the different religious groups in Buganda region? Yes or No. Explain.

Which one's method do you suggest?

### Appendix IV: Sample Questions for the Clergy

Names (optional) \_\_\_\_\_

Sex \_\_\_\_\_

Age \_\_\_\_\_

Village/Town \_\_\_\_\_

Religion \_\_\_\_\_

Position \_\_\_\_\_

Occupation \_\_\_\_\_ Date \_\_\_\_\_

Highest educational levels attained (tick where applicable) a) Primary b) Secondary c) College d) University e) others (specify)

1. Are you aware of conflicts (e.g. religious, political or civil) in Buganda region? Yes or No. Explain.
2. Explain what brought about these conflicts in Buganda region.
3. Are you aware of some Christian teachings and practices that have contributed to conflicts in Buganda region?
4. Explain some ways through which these Christian teachings and practices have contributed to conflicts in Buganda region?
5. Do some Christians start, encourage or sponsor conflicts in Buganda region? Yes or No. Explain.
6. Which ways do you suggest that can eliminate conflicts in Buganda region?
7. Explain the methods that you use to propagate Christianity in your church?
8. Did the methods that missionaries used to propagate Christianity foster interpersonal relationships among the different groups of people in Buganda region? Yes or No. Explain.
9. Which other methods do you suggest?

10. Do you experience difficulties when dealing with Christians of other denominations?

Yes or No. Mention some and explain.

11. What is your highest educational-level attained? (a) High school (b) Junior college (c) College (d) University (e) others (write)

12. Are you aware of conflicts between different denominations of Christians in the Buganda region? Yes or No. Explain.

13. Explain what brought about these conflicts, if any.

14. Has Christianity played any role in the development of the Buganda region?

15. Explain some of the Christian values and principles that have helped in the development of the Buganda region?

16. Are you aware of Christian values that have helped in the development of the Buganda region? If yes, how did they do it?

17. Are you aware of Christian values that have hindered the development of the Buganda region? If No, Mention some and explain.

18. Explain some of the Christian values that have helped in the development of the Buganda region?

19. What are some of the methods that have been used to teach the Christian values?

### Appendix V: Sample Questions for the Pastors, and Lay Preachers

Names (optional) \_\_\_\_\_

Sex \_\_\_\_\_

Age \_\_\_\_\_

Village/Town \_\_\_\_\_

Religion \_\_\_\_\_

Position \_\_\_\_\_

Occupation \_\_\_\_\_

Date \_\_\_\_\_

Highest educational levels attained (tick where applicable) a) Primary b) Secondary c) College d) University e) others (specify)

1. Are you aware of conflicts (e.g. religious, political or civil) in Buganda region? Yes or No. Explain.
2. Explain what brought about these conflicts in Buganda region.
3. Has Christianity played any role in conflicts in Buganda region? If yes, explain.
4. Explain some of the Christian beliefs and practices that have contributed to conflicts in Buganda region?
5. Are you aware of Christian Leaders who have contributed to conflicts in Buganda? If yes, how did they do it?
6. Are you aware of Christian values that can fight conflicts in Buganda region? Yes or No. Mention some and explain.
7. Explain some of the Christian values that you impart to your church members?
8. What are some of the methods that the missionaries used to impart the above Christian values?

9. Are these methods still relevant? If yes, explain.

10. Are there programs in your Church to sensitize people on non-violence? If yes, explain.

Names (optional) \_\_\_\_\_

Sex \_\_\_\_\_

Age \_\_\_\_\_

Village/Town \_\_\_\_\_

Religion \_\_\_\_\_

Position \_\_\_\_\_

Occupation \_\_\_\_\_

Date \_\_\_\_\_

Highest educational levels attained (a) none (b) primary (c) secondary (d) tertiary

College (d) University (e) others (specify) \_\_\_\_\_

1. Are you aware of conflicts that exist in your political community? If yes, specify the nature of the conflicts or No. Explain.

2. Do some Christians start the conflicts? If yes, specify the nature of the conflicts or explain.

3. What are some of the issues that have caused the conflicts in your community in the Buganda region?

4. What are some of the Christian teachings that have helped to reduce the conflicts among Christians in Buganda region?

5. How do these Christian teachings help to reduce the conflicts in your community?

6. Do the methods used to promote peace among Christians in your community help to reduce the conflicts among the followers of Christ in your region? If yes, specify the nature of the conflicts.

7. Explain three methods that you use to manage a church activity or service.

8. What are some of the difficulties you may encounter when dealing with Christians and other denominations? Mention some and explain.

9. Which ways do you suggest that can separate conflicts in Buganda region?

## Appendix VI: Sample Questions for the Religious

Names (optional) \_\_\_\_\_

Sex \_\_\_\_\_

Age \_\_\_\_\_

Village/Town \_\_\_\_\_

Religion \_\_\_\_\_

Position \_\_\_\_\_

Occupation \_\_\_\_\_

Date \_\_\_\_\_

Highest educational levels attained (tick where applicable) a) Primary b) Secondary c)

College d) University e) others (specify).

1. Are you aware of conflicts (e.g. religious, political or civil) in Buganda region? Yes or No. Explain.
2. Do some Christians start, encourage or sponsor conflicts in Buganda region? If yes, explain.
3. What are some of the issues that make Christians start, encourage or sponsor conflicts in Buganda region?
4. What are some of the Christian teachings that have contributed to conflicts among Christians in Buganda region?
5. How do these Christian teachings contribute to conflicts in Buganda region?
6. Do the methods used to propagate Christianity foster interpersonal relationships among the followers of Christ and their neighbours? Yes or No. Explain.
7. Explain three methods that you use to propagate Christianity in your church?
8. What are some of the difficulties that you encounter when dealing with Christians of other denominations? Mention some and explain.
9. Which ways do you suggest that can eliminate conflicts in Buganda region?

## Appendix VII: Sample Questions for Ordinary Church Members

Names (optional) \_\_\_\_\_

Sex \_\_\_\_\_

Age \_\_\_\_\_

Village/Town \_\_\_\_\_

Religion \_\_\_\_\_

Position \_\_\_\_\_

Occupation \_\_\_\_\_

Date \_\_\_\_\_

Highest educational levels attained (tick where applicable) a) Primary b) Secondary c) College d) University e) others (specify)

1. Are you aware of conflicts (e.g. religious, political or civil) in Buganda region? Yes or No. Explain.
2. Explain what brought about these conflicts in Buganda region.
3. Are there some Christian beliefs that contributed to these conflicts in Buganda region? Yes or no. if yes, explain.
4. Are you aware of Christian practices that have contributed to the above mentioned conflicts among Christians themselves and their neighbour in Buganda region? Yes or No. Explain.
5. Do you believe that all these conflicts are religiously motivated? Yes or No, Explain
6. Are you aware of some Christian leaders who advocate conflicts as a way of solving conflicts? Give examples and explain why they support conflicts.
7. How can Christians eliminate conflicts?

7. What are the ways and means of eliminating conflicts?

### Appendix VIII: Sample Interview guide

What are your Names (optional)?

Sex?

Age?

Village/Town?

Religious denomination?

Position in Church?

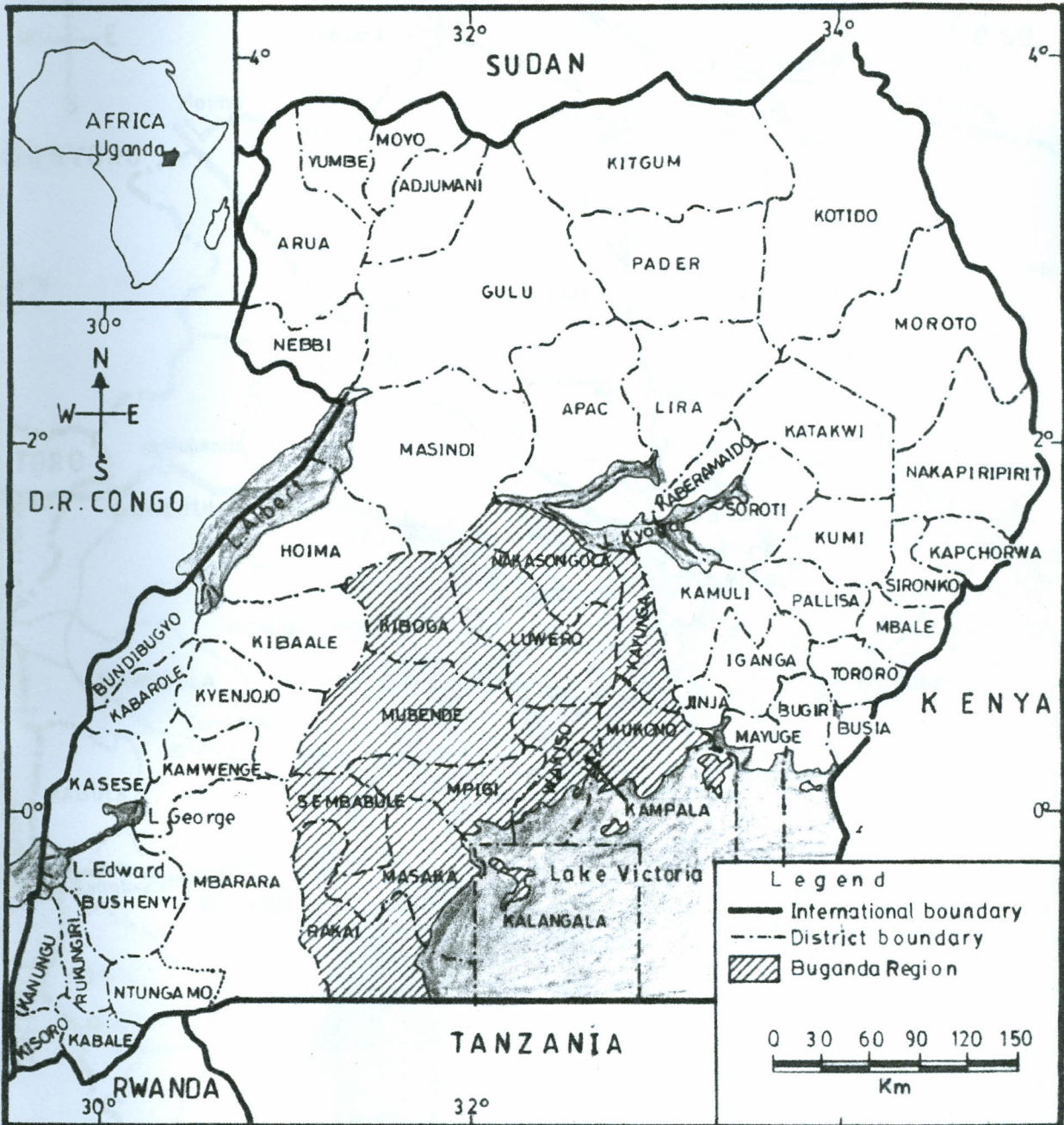
Occupation?

Date of interview?

Highest educational levels attained? a) Primary b) Secondary c) College d) University e) others (specify)

1. Are you aware of conflicts (e.g. religious, political or civil) in Buganda region? Yes or No. Explain.
2. Explain what brought about these conflicts in Buganda region.
3. What are some of the Christian teachings, beliefs and practices that have contributed to different forms of conflicts in Buganda region?
4. Did the methods used to propagate Christianity in Buganda region by Christian missionaries affect the interpersonal relationships of their followers negatively? Explain.
5. Why do majority of Christians who attend church services regularly start, encourage and engage in conflicts with their neighbours?
6. What are some of the Christian values that can foster good relationships among Christians themselves and their neighbours?
7. What are the ways and means of imparting these Christian values that can eliminate conflicts?

Appendix IX: THE MAP OF UGANDA SHOWING BUGANDA REGION.



Source : Adopted from Rwabogo (2002) Uganda District Handbook .

Appendix X: THE MAP OF BUGANDA REGION SHOWING COUNTIES.



Adopted from Buganda Kingdom Tourism Department Bulange Mengo (2007).