



**PROMOTION OF SOCIAL JUSTICE BY FAITH BASED ORGANISATIONS
AMONG MARGINALISED COMMUNITIES**

IN UGANDA.

**A CASE OF ATUTUR CHILD DEVELOPMENT CENTER IN ATUTUR SUB COUNTY,
KUMI DISTRICT**

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Abstract

Issues of social justice still face numerous challenges across Sub Saharan Africa. The reasons why these challenges are still being faced is because culture still bounds people, some groups of people like the women, children, the disabled among others are still considered less important in society when it comes to issues of rights. These groups of people have been limited to access a wide range of rights like for women a right to property ownership, education, forced marriages in some culture is still prominent. This has left these groups of people vulnerable, discriminated and marginalized within their communities. It is for this reason that this study purposed to explore “How the FBO is promoting social justice in Atatur sub county, Kumi district in Uganda”

The study was guided by two theories, the theory of social inclusion and exclusion and the social dominance theory. The study chose qualitative research approach with a case study design. The data were collected by the means of semi structured interviews and document analysis which targeted the Community development officers and Community leaders. The respondents of the study were chosen purposively and the study interviewed twelve participants.

Through the use of qualitative case study design, data from individuals were analyzed based on the thematic data analysis to establish the findings. After data analysis and interpretation, themes were generated through the process of coding and transcribing of the data. Five themes emerged, which were used to answer the main research question. The findings highlighted notable issues, during the discussion of the findings relevant examples were drawn from the theoretical framework while more examples were also cited from the theories and directly linked to the findings. These examples included deprivation from education, health, denial of justice, dignity and respect among others. After the discussion and analysis of the data it was noted that indeed the FBO promoted social justice and thus some strengths and weaknesses were also noted and there was no cause to regret since social justice is a very difficult concept to achieve.

The recommendations were drawn and these included the role of leadership, building the capacity of all people, encouraging further sensitization, increasing the funding for social justice activities, addressing gender inequality and further research in the field of social justice. Finally a conclusion

was drawn and the general analysis suggested that although the FBO faces some challenges as regards its funding, it has done its best in promoting social justice.

List of Abbreviations

ACDC. Atatur Child Development Center

AEO. African Economic Outlook

AIDS. Acquired Immune Deficiency Syndrome

CDO. Community Development Officer

CL. Community Leaders

DA. Document Analysis.

EFA. Education For All.

FBO. Faith based organization

FIDA. Uganda Federation of Women Lawyers

HIV. Human Immune Virus

HRC. Human Rights Commission

IGA. Income Generating Activities

LWF. Lurtheran World Federation

NAADS. National Agricultural Advisory Services

NGO. Non Governmental Organizations

NSD. Norwegian Social

PAG. Pentecostal Assemblies of God

SDT. Social Dominance Theory

UBOS. Uganda Bureau of Statistics.

UNICEF. United Nations International Children's Emergency Fund

UWESO. Uganda Women's Effort to Save Orphans.

UWONET. Uganda Women's Network.

WCC. World Council of Churches.

YMCA. Young Men Christian Association

YWCA. Young Women Christian Association

DEDICATION

To all the people in Uganda who are deprived of social justice, all my family, all the FBOs struggling to promote social justice among the minorities and all the participants in the study without whom this piece of work would have been timely accomplished.

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1. Introduction

This study aimed at exploring how a Faith Based Organization (FBO) promotes social justice in Atatur Sub County in Kumi district. In chapter one, the background of the study, the research question, the purpose, motivation and the structure of the study was discussed.

1.1. Background to the study

The concept of social justice is used to describe the movements towards a socially just world. Some scholars like Kanakulya (2013) have claimed that social justice aims at ensuring that all people in the community have a right to share the existing goods that are essentially public or social. Kanakulya (2013), mentions these goods to include education, adequate basic medical care and aid, social insurance, public utilities and an atmosphere that is governed by the rule of law. In a society that is founded on the ideal of social justice and to those who are entrusted with taking care of their community members need always to be concerned with the promotion and the sustenance of all those who are under their jurisdiction paying more attention to the poor and the vulnerable. This leads to the promotion of social justice since those who are in possession of power pay attention not only to individual rights but aim at the promotion of the community's rights through ensuring that more attention is given to the economic, social and political institutions that are founded based on the values of good governance (Tusabe 2013).

In a region like Uganda, the main centers of power for example economic, political and the military are dominated by a few people in the nation who possess authority; this means that the rest of the people are left powerless. Hence limiting their access, a full range of human rights, like the right to education, freedom of speech, health, employment among others (The Global Agenda 2012; UNDP, 2011; FOWODE, 2010a). Due to the above, it is therefore important to understand that the way a society responds to the needs of the poor and the marginalized through their administrative and social work explains whether it is responding to the call of justice or promoting injustice.

This study discusses on how the Faith Based Organization is promoting social justice among the marginalized communities. Uganda being one of the regions in the Sub Saharan Africa is characterized by internal conflicts as a result of unequal distribution of opportunities still lags behind when it comes to issues of social justice. The Country tops the list of the poorest countries in the world in regards to human development and economic development. Due to this gender inequality in the country is still very high which has been brought the gap between

the rich and the poor where the poor feel marginalized, while in most cases they are discriminated upon when it comes to accessing services (UNDP 2013).

It is of interest to note that most marginalized regions in Uganda are the Northern and the Eastern regions where people have limited access to education, limited job opportunities, poor health, land grabbing is prominent in the North, this is so because these regions have undergone a lot of internal rebel wars like the Lord's Resistance Army war that lasted for a decade which left devastating effects on the locals (ROU 2010f, GOU 2007). In the eastern part of the country where this study was carried out; people have also suffered from internal conflicts from the rebels fighting the government due to unequal representation of power across the region (Walker 2005). Oloka (2011) asserts that people in the Northern and Eastern part of Uganda took up arms to fight because they were seeking for equal representation, justice, and to challenge the government's political system which did not consider all regions as the same in terms of planning and implementing its designed activities.

With interest, most Nongovernmental organizations (NGOs) found themselves providing support in terms of charity and they became a source of relief to the people who were left marginalized. Most of these NGOs operate as faith based organizations, thus their main aim is to sensitize, train and create awareness in one way or the other through advocating for the rights of the poor, oppressed, they also strive to empower people through education and income generating activities which (The Urban Institute 2001) argues that has led to reduced unemployment issues, and minimized issues of human rights abuses.

1.2. Purpose of the study

The purpose for this study is to explore how the FBO is promoting social justice among marginalized communities in Atatur Sub County in the Eastern district of Kumi in Uganda.

1.3. Motivation of the study

Having worked with marginalized communities in the North Eastern districts of Kotido, Kaabong and Abim for five years between 2008-2013, implementing issues of Gender based violence, domestic violence and sexual Reproductive Health issues with World Vision Uganda, I noted that although as social workers working with the faith based organization (FBO) we had tried to address the above issues through awareness creation, sensitization, community mobilization and advocacy in order to create social change and ensure that everybody enjoys

their rights, most people were still ignorant of what belongs to them, domestic violence was still persistent among families where a men battered their wives as they wished and still some groups of people like the children and women were still denied ownership of resources. Even though we as social workers of World vision were trying our best to create social change, behavior change and attitude change among people, little seemed to yield results as the FBO (World Vision Uganda 2011) still reported cases of unequal distribution of power which resulted into denial of basic rights, limited participation in public arenas, deprivation of opportunities, limited access to basic resources like land and inheritance, lack of decision making and other opportunities like freedom of speech in public, education. This issues indicated that some people like women and children lacked access to justice and they could not pursue justice due to lack of resources and knowledge coupled with cultural norms. The most interesting thing was that despite the fact that FBO tried to penetrate and break the existing cultural norms that barred women, children and other marginalized groups from being heard, the Karimojong community believes that women, children and the disabled people are not supposed to appear anywhere in the community. They are regarded as useless people. Women were often forced to get married without their wish and as a result some girls ended up committing suicide because they were not happy with their marital spouse. Girls could be raped and this was a normal thing among the Karimojong.

Although World Vision through the Humanitarian Emergency Program, Area Development Program, and livelihood program managed to sensitize and advocate for the rights of the girls, women, children and the disabled, this was not exhaustive as till today these issues are still rampant among the Karimojong community. Even though different projects and organization partners joined hands to ensure that they overcome the issues that are oppressing a certain class of people and ensure everybody is equal to the other. These efforts led to the formation of effective women's groups in the communities that are charged with the role of sensitizing and creating awareness among the communities as a way of promoting social justice, security and access of women and children to resources and capabilities. Hence these issues motivated me to conduct a study to investigate whether FBOs promote social justice among the marginalized communities

Atatur Sub County is no exception of the scenario above. Despite the fact that I have never worked with any agency or government to implement a project in Atatur sub county, there have been persistent issues of violation of rights, domestic violence, gender based violence, limited access to resources, limited participation in public arenas, disease, unequal distribution of

power, limited and lack of skills and poverty to a majority of the people especially women and children (Atutur CDC Report 2015). Several organizations like Action aid, Save the Children and Build Africa Uganda, National Agricultural Advisory Services (NAADS) operate in Atutur. The preliminary survey conducted by (UBOS 2012) indicates that organizations also address issues of conflicts, education, agriculture, domestic violence and health; they also sensitize the communities on issues of equality, justice and fair treatment of everybody. However, as a Student conducting a research study, one question of interest for me is; ‘Have these organizations done much in promoting social justice?’ To answer this question, I chose to conduct a study with an FBO operating in the area to investigate how the FBO is promoting social justice.

1.4. Research Question

This study explores how a Faith Based Organization is promoting social justice among marginalized communities in Atutur sub county, Kumi district, in the Eastern part of Uganda. The study came up with only one research question which is;

Question: With focus to Atutur Sub County, how is the Faith Based organization promoting social justice among marginalized communities?

1.4.1. Sub research question

The study developed three sub research questions;

1. What are the tools FBOS use for promoting social justice?
2. How do FBOS apply social justice in their daily work with the community people
3. What can be done to ensure that social justice is promoted in all aspects of a person’s life?

1.5. The Structure of the study

This study comprises of seven chapters. Chapter one discusses the background of the study, the purpose, the research question and the motivation. Chapter two discusses the Contextual framework of the study, the Sub Saharan African and Ugandan context is mentioned, the context Kumi district and Atutur Sub County where the study was conducted is discussed and the specific FBO where the study was conducted is mentioned. Chapter three focuses on theoretical framework and explanation of concepts while chapter four looks at the methodology, chapter five discussed the Interpretation, and analysis of findings, chapter six

focused on the discussion of findings and chapter seven summed with the Conclusion, recommendation, appendices and references.

2. Contextual Framework of the study

This chapter presents the context of Sub Saharan Africa, Uganda in general, Kumi district, Atatur Sub County and the FBO where the study was conducted.

2.1. Sub Saharan African context.

Within the African context, it is important to reflect deeply on the nature and use of power within both the human and institutional contexts. This is so because social justice can never be achieved unless it is fully understood that power comes with the obligation of service. In reflecting on the nature, legitimacy and use of power, conditions need to be given for self-interest and for the common good of everybody (Eshete 2012). The Southern and the East African context, property rights have continued to be governed by the customary law and practice. Though research reveals that community perceptions as regards property rights are less based on specific customs other than on people's perceptions of what is right, among the Karimojong of North eastern Uganda which is a home to the pastoralist who have been marginalized due to restrictions put on them as regards accessing grazing land for their animals across the district borders culture is seen as a custom that should not be broken (Yiga et al 2008). In most communities across Africa, boys and girls are not given equal opportunities to execute their roles for example among the Karimojong of Uganda, boys will always herd the cattle while the girls herd the goats (Yiga et al 2008).

In terms of education opportunities, across Africa boys and girls do not have the same opportunities, for example among the Pokot of Kenya and Uganda, many parents prefer to educate the boys over the girls. This is so because girls are regarded a source of wealth for the family when they get married. However this also goes back to the issue of culture that bounds them as boys are seen to remain in their families and provide support to the family while the girls would go ahead to support their marital families. According to (UNICEF 2003), the unmarried Moslem Somali society is often restricted not to move outside of the home. Therefore, this means that school schedules that conflict with the girls' domestic roles will reduce their chances of attaining formal education yet for any society to change its attitudes, develop and to create an inclusive environment, education must be regarded and acknowledged as a key changing factor.

2.2. Ugandan context.

Uganda is a landlocked country that lies along the equator and lays approximately 800 km in land from the Indian ocean, it is situated between latitudes 4 12' N and 1 29' S and longitudes 29 34' W and 35 0'. Uganda stretches northwards from Lake Victoria >1000 meters to approximately 900 meters above sea level (Nyeko 1996). Winston Church hill once nicknamed Uganda "The Pearl of Africa" because of its beautiful natural scenery and the rich mosaic of ethnic groups that make it a melting pot of diverse culture. Uganda's population according to the Uganda Bureau of Statistics (UBOS) stands at 34.1 million people with an annual growth rate of 3.6% of which half of the population is below the age of 15 years (UBOS 2012). The country has registered a progressive increment in terms of economic growth with an average of 7% for the last two decades. This has been attributed to the country's macroeconomic policies and the liberalization of the economy. The majority of the people in Uganda live in rural setting with the south western and central regions having the highest population density (CIA 2012, Ssewanyana & Kasirye 2010).

Politically Uganda was once a British colony that gained its independence on the 9th October 1962 (Oloka 2011, UNDP 2011). After the period of turbulence, military takeovers and extreme dictatorship that was associated with a near complete collapse of the economy, the National Resistance Movement captured power under the command of Yoweri Kaguta Museveni who has been in power since 1986 to date. However, there have been civil wars in the Northern, North East and Eastern parts of the Country; the rest of the country has enjoyed relative security and peace. This has created unequal development between the regions of the country (UNDP 2011).

Uganda has two main broad linguistic groups: The Bantu speaking people who are the majority and occupy the central, southern and some parts of Eastern and western parts of the country. And the non –Bantu speaking group who occupy some parts of Eastern, Northern and North eastern parts of the country. The latter can be divided into the Nilotic and Central Sudanic people (Nyeko 1996). English and Kiswahili are the official languages although luganda is the most spoken out of the 56 languages existing in the country (CIA 2012). The country's economy is mainly dependent on agriculture, which employs 80% of the population and generates 90% of the export earnings but also contributes 40% to the gross domestic product. Coffee remains one of the major key export crop, followed by tea and cotton (AEO 2012). Agriculture is also believed to contribute to the average annual growth of 5.5% and Uganda has been ranked among Africa's fastest growing economies (AEO 2012). This has resulted into a steady expansion in infrastructure, growth of the service industry, a relative availability of

employment which has created a steadily growing middle class and a considerate reduction in poverty indices. The country is blessed with natural resources that include fertile soils, livestock, a vibrant wildlife sector and water bodies. The country is also known to have valuable deposits of mineral like gold, copper and uranium in addition to the recently discovered oil (AEO 2012).

As regards social justice, there have been a lot of disparities with issues of gender equality being the main topic of discussion. In the Ugandan context, issues of injustice, discrimination and marginalization are still being manifested in almost all fields like in education, health, employment sector and courts of law. With regard to gender, UBOS (2010) reports that female-headed households takes the greatest percentage with most of them have the poorest households. The gender inequality stands at 0.517 which shows the inequalities in the position of men and women in terms of services, representation and ownership (UNDP 2013). Despite these gender inequalities, the Constitution of the Republic of Uganda (1995) provides articles that clearly stand for the protection and promotion of human rights and freedoms that entail social justice, socio- economic development, equality and freedom from discrimination in any form. The Constitution in Chapter four outlines a range of rights which include equality to fair treatment, right to health, education, a clean and safe environment among others (Republic of Uganda 2007). The constitution emphasizes the rights of vulnerable groups like the disabled, children and women. In line with the Human Rights Commission (HRC) which is in accordance with Article 51 of the constitution, the commission is mandated to monitor the promotion and protection of human rights in Uganda and it also tasks the government to ensure access to equal opportunities by all Ugandans irrespective of tribe, sex, religion, political opinion and race (Mugaga 2010, ROU 2010f).

2.3. Kumi district and Atatur sub county

The study was conducted in Kumi district, Atatur sub County in the Eastern region of Uganda. Kumi district borders many other districts for example it borders Bukedea, Katakwi to the North, Pallisa to the south and Ngora district to the west. The district has a population of 252,800 inhabitants; the district covers an area of 1,074.6km² (UNDP 2011). The district headquarters is Kumi Town council that covers a distance of 305 kilometers from Kampala and it has seven sub counties of which Atatur Sub County where the research was carried out is one of them (UNDP 2014).

Meanwhile Atatur lies on the Mbale –Kumi highway. The sub county is located 22 kilometers in the Southeast of Kumi Town Council and 40 North West of Mbale town which is the nearest largest city in Uganda. (UBOS, 2012). Atatur Sub County is one of the biggest sub counties in Kumi with a population of 25,200 inhabitants; it has an area of 104.93. The sub county has one main government hospital which serves as Kumi district referral hospital, one secondary school and twelve primary schools. Atatur is a Christian dominated sub county with 95% of the population being Christian living only 5% to other religions including Islam. There are also some other Non-Governmental Organizations operating in the sub county. These among others include Atatur Area Child Development center (UBOS 2010). The sub county has one of the highest rates of school dropout since most parents cannot afford secondary education for their children, disease like HIV/AIDS has been on the increase due to lack of employment which has forced many youths to engage in prostitution and unwanted sex so as to earn a living, unemployment due to limited both skilled and unskilled jobs, lack of free and just treatment within the courts of law and poverty (UNCIEF 2003).

Figure 1: Map of Uganda showing Kumi district.



Source: Google maps.

2.4. Compassion International

Compassion International is a Christian non –governmental organization which is committed to child development. The organization has a strong commitment to Christian identity and beliefs. The main purpose of Compassion International is to advocate for the Vulnerable and marginalized children so as to address their economic, Spiritual, social and physical aspects in the communities within their reach. The organization also supports the children to become

responsible and fulfilled Christian adults (Compassion International 2008: 1-2). The organization was founded in 1952 by an American Evangelist, the Rev. Everett Swanson when he saw the plight of Korean War orphans while on an evangelistic tour in South Korea. Upon arrival to his home, Swanson felt compelled to share the plight of the orphans during his engagements in North America and people began giving him money to help the orphans. Since then the organization has expanded with fourteen global partner Alliance Countries and twenty-eight Field offices in Africa and Latin America. (Compassion International, 2008).

In Uganda, Compassion International was started around 1980 when the first children were registered in Masaka. From 1980, Compassion Uganda has been steadily growing, currently; Compassion operates in over 75 districts, supporting over 88,000 children while working with 336 implementing Church partners. Compassion aims at changing lives through going beyond external circumstances. According to Compassion International (2008), the hope and inner transformation that comes from knowing Jesus provides the foundations for the most profound human development that occurs in their work (Compassion International 2008). In an attempt to promoting social justice, Compassion ensures that all children have an equal opportunity to attain education; it also ensures marginalized communities get to know their rights to citizenship and they educate communities around the world about the rights of children to eradicate child abuse.

2.5. Pentecostal Assemblies of God Uganda (PAG)

Pentecostal Assemblies of God is the largest Evangelical –Pentecostal fellowship in Uganda, with about 4000 churches throughout the country and pastorates in over 50 districts. PAG in Uganda is registered both as a Church and a Nongovernmental organization, and it is incorporated as a company limited by guarantee. (Missions Transformation center 2014). PAG was started in 1930 by a number of Christians from Mbale district who received a calling to reach out to the county with the word of God. PAG embraces a holistic ministry and its main goal is to bring physical, material, social, and spiritual transformation to communities. PAG aims at mobilizing the Church in Uganda to bring hope, transformation and empowerment amongst the poorest and marginalized communities on earth. It does this through helping the leaders and their congregations to work together with the community members so as to bring about positive changes for the whole community (Missions Transformation Center 2014).

2.6. Atatur Child Development Centre

Atatur Child Development Centre is a project housed and owned by Atatur Pentecostal Assemblies of God in partnership with Compassion international. The project was started in 2008 with a mission of reaching out to the marginalized and vulnerable children with the love of God and empowering both their families and the children for development. The project's core values are integrity, dignity, love, stewardship, excellence and commitment to Christ (Atatur child development center report 2016). The project supports children and their families in areas of education, health, advocacy, economic status, nutrition, child protection, life skills, capacity building, environmental management, food security, counseling and guidance for children and caregivers and acts as a voice for the voiceless (Atatur child development center report 2016). The project works with various personnel's in different capacities for example they work with Community Development Officers in charge health, education, capacity building and human rights and volunteers. The project is funded by mainly four sources; the main source of funds is through Compassion International Support (Gift and CIV funds), local contribution from the caregivers, Church contribution and other donors especially Mission Direct and the sale of children's handcraft product. However, the project faces some challenges like community practices that have become a biggest problem to the wellbeing of the child and thus making their work very difficult, these community practices include early marriages child defilement, child neglect, domestic violence, conflicts and poverty.

3. Theoretical framework and Explanation of concepts

In this chapter I will start by discussing the relevant concepts that will frequently be used in the study. These include justice, social justice, marginalization, Diakonia and Faith Based Organizations. Later I will also discuss theoretical framework and the analytical framework of the study.

3.1. Explanation of Concepts

3.1.1. Justice

According to Rawls (1971), Justice is what is free and equal. Sen (2009) also affirms that Justice is seen in terms of fairness. As this is also seen by (Vasquez 2012) who suggests that justice is the making of efforts to decrease human suffering and promoting equality and fairness. Rawls (1971) therefore affirms that Justice involves ensuring that each person receives what she/he is due, making it a central moral standard in social life.

According to Christian ideology, the concept of justice is perceived in the Bible as what is right and what is normal –the way things are supposed to be. The fairness of laws coupled with fair and equal treatment under the law is the common biblical concerns. Throughout the scriptures, God is seen as the defender and protector of the poor, marginalized, the alien, the debtor, the widow, and the orphan (Proverbs 21:15, Amos 5:24, Psalms 37:27-29). Within the biblical teaching justice is also seen as deliverance, victory, vindication or prosperity-but for all, not just a few. Justice is part of God's purpose in redemption.

3.1. 2.Social Justice

Social Justice is said to have many definitions but some prominent definitions by renowned authors like Caravelis & Robinson (2016) state that social justice is “promoting a just society by challenging injustice and valuing diversity”. Caravelis & Robinson add that social justice exists when all people share a common humanity and therefore have a right to equitable treatment, support for their human rights and a fair allocation of community resources. Barsky (2010); Reisch (2002), Young (2001) add that social justice is when a society is represented by fair and unbiased treatment, freedom of distribution, elimination of institutionalized domination and oppression and the redressing of inequality for members who have been historically oppressed through the creation of equal opportunities. Another definition which is provided by Toowoomba (2006) defines social justice as “...promotion of a just society by

challenging the injustices and valuing diversity”. Toowoomba adds that when “all people share a common humanity and have a right to equitable treatment, support for their human rights and have a fair allocation of the country’s resources then social justice being practiced.

In the Christian context, social justice is rooted in the Biblical teachings where “a just society is one which is marked by the fullness of love, compassion, holiness and peace”. (U.S American Bishops, 2003:35). This is in line with the diaconal understanding of social justice which emphasizes the need to respond to the needs of the poor and the marginalized and calls for action to respond to the challenges of man’s suffering, injustice and care for God’s creation (LWF 2009). In other words, diaconal understanding of social justice seeks to fulfill its role in promoting a just society filled with love, care, peace, compassion and play an active role in shaping a better future through initiating processes of transformation, while the unique giftedness, human dignity and daily experience of each person are respected.

In relation to this study, social justice will be defined as the fair treatment of people in society, observing the rule of law, observing human rights, addressing the basic needs of the marginalized. Thus social justice implies a commitment to fairness, equal human rights (Weil 2004). This definition is in line with all the above definitions because the aspect of fair treatment is emphasized.

3.1.3. Marginalization

The EFA Global Monitoring Report (2010) defines marginalization as a form of a cute and persistent disadvantage rooted in underlying social inequalities. The report adds that the most disadvantaged sections of society are women and girls, poor households people living in informal settlements individuals with disabilities, rural populations, people affected by armed conflicts and HIV/AIDS and street children. Another definition by Niyara et al (2015) state that marginalization is both a process and a condition that prevents individuals and groups from full participation in social economic and political life. According to them marginalization derives from exclusionary relationship based on power. This definition relates to this study because as regards the research topic Atatur people mainly women and children are marginalized because they are poor, they have limited opportunities to interact with other people most especially if they are not employed hence they tend to become isolated.

3.1.4. Diakonia

Diakonia is a Greek word that is mostly used in the New Testament which refers to specific material services to aid a particular people in need (Mark 15:41; 2 Tim 1:18). In other words, Diakonia is a theological concept that points to the very identity and mission of the Church. (Nordstokke 2011). Hence Diakonia is looked at as a call for action, as a response to challenges of human suffering, injustice and care for creation. It aims at mobilizing diaconal action and make sure that such action is well considered for the sake of people in need. This helps to set priorities and formulate objectives for a shared action, and to identify work methods that are effective and based on diaconal values. Diakonia mainly prophetic diakonia is characterized by its divine mission that aims at defending justice. Diakonia does this by unfolding the existing injustices and promoting justice (Nordstokke 2011). Hence due to its commitment to justice, diakonia is oriented towards the margins of society, towards the poorest and their condition of life.

3.1.5. Faith based organization (FBO)

FBO are organizations that derive inspiration and guidance for their activities from the teachings and principles of the faith or from a particular interpretation or school of thought within that faith (Clarke & Jennings 2008). They comprise a range of religious charitable organizations affiliated with one or more faith and spiritual traditions which include religious congregations. FBOs are of three types thus the congregations, national networks which include national denominations, their social service arms for example catholic charities, Lutheran social services and networks of related organizations like Young man Christian association (YMCA) and Young women Christian association (YWCA), and the freestanding religious organizations that are incorporated separately from congregations and national networks (The Urban Institute 2001).

3. 2. Theoretical framework

Under the theoretical framework I will discuss the theories that guided the study and then later present the tools FBOs use to promote social justice. These theories will help in the discussion of the results and the analysis of the data. The theories will also be connected with the research findings during the discussion. Two theories are discussed; Theory of social inclusion and social exclusion and Social Dominance Theory. The tools FBOs use for promoting social justice are also being discussed.

3.2.1. Theory of social inclusion and exclusion

This study adopted the theory of social inclusion and social exclusion advanced by Weber as a regard for the importance of social cohesion as it readily identifies with the marginalized groups in society (Hayes, Gray, & Edwards 2008). The theory of social inclusion and exclusion emerged as a response to the crisis of the welfare state in Europe which had an increasing effect on the analysis of social disadvantaged people over a couple of decades. The concept was first used in the French notion of *les exclus*—those excluded from the social insurance system in the 1970s (Hayes et al 2008, Francis 2000). The concept took into account people who were unable to adjust to the mainstream society. Later other European countries adopted it with their own interpretation (Francis 2000), Aasland 2001).

According to Francis (2000) the strength of the theory lies in the fact that in distinction to poverty, it is primarily about social and economic terms. Therefore, the theory takes into consideration that people can be deprived in a number of ways, for example deprivation from education, health, and denial of justice, dignity, and respect. Bailey (2008) agrees with Francis that the theory of social inclusion looks at a wide range of issues including poverty, social inequality, issues that would appear to be universal and prevalent in all societies. The reverse of social inclusion is social exclusion. However social exclusion is believed to take place in different forms like lack of access to power, knowledge, resources, services, opportunities and choices. Within the theory of social inclusion and exclusion, it is argued that for inclusion to be successful in any community, measures towards reducing the indicators of exclusion should be taken into consideration; for example, in education, health and employment among others. According to (Bailey 2008), it would be difficult to achieve inclusion if these measures fail to tackle the processes of exclusion.

In the literature review of Engbersen and Gabriels (1995), they describe social inclusion as having a functional, an expressive and a moral dimension for matching individuals to the institutional structures of society. For Engbersen and Gabriels (1995), they are concerned with how to make people's actions relevant so that a society can function smoothly. Hence they indicate the importance of taking into account an expression and moral objection of helping people find value and recognition in social life. Hence Engbersen and Gabriels agree that people should be given the opportunity to participate in social life, find social recognition and self-respect and also encourage the fair distribution of social resources so as to have everybody represented.

Social inclusion and exclusion theories present a conceptual sophistication over social capital and social cohesion (Labonte 2004). Yet social inclusion is aimed at empowering communities. In addition, social inclusion is used to describe the complementary approaches that seek to bring about system change at institutional level and policy change in order to remove inequalities to enable everybody access capabilities, assets and opportunities (Labonte 2004). Also social inclusion aims at building the incentives and capacity within institutions that will enable the institutions to respond effectively and equitably to the demand of all citizens regardless of identity (Bennet 2002). Bennet (2002) adds that in socially inclusive communities each individual is viewed as important and equal to others in all aspects of life. More so in socially inclusive states, individuals should always identify themselves as citizens in terms of religion, culture, gender, sex, and ethnicity. This helps the state to provide its citizens with protection and justice through its constitution and legal system (Bennet 2002). Thus social inclusion also aims at meeting the strategic needs of the poor who are the main group of the marginalized in any community. For example, the social mobilization aspect of empowerment where social inclusion seeks to change the overall system within which the needs of the poor are to be satisfied (Miller et al 2012).

Bennet (2002) states that the route for any society to accessing social justice is through pro poor policy and institutional reform where by the society can be inclusive and everybody is accorded respect, dignity, legal rights respect and all people having equal opportunities to education, health, basic needs. This indicates that social inclusion is really about changing the mindset of the institutions and promotion of human rights that hence leads to social justice. Social inclusion and exclusion theory have a connection with the concept of empowerment and Diakonia. Since empowerment and Diakonia aim at creating inclusive communities, struggling for justice and caring for God's creation.

Social inclusion and exclusion theory is highly important for the processes of promoting social justice because;

- It brings together the basic understanding of everyone's dignity and they emphasize actions that assist the other to help herself without patronizing her. This theory is based on the fundamental respect for the capacities and resources of all human beings that also serve as a basic principle in the promotion of social justice.

- The theory is also important because it helps to remind the agencies responsible for social justice to recognize the gap of power and encouraging them to contribute to a gain of power through advocacy and networking (Twikirize 2014).
- Social inclusion and exclusion theory helps some important elements that relate to social justice. for example, in situations where people develop their own potential to live an abundant life in a society where everyone is free to pursue their goals in life and can be much better, social inclusion enables them to acknowledge their rights by providing access to all goods that are essential for everyone’s life in relation to peace and dignity (WCC 2011).
- However, it is also important to note that the theory of social inclusion and exclusion cannot work well without the concepts of transformation. Transformation can be defined as an “ongoing process of total reorientation of life with the aspirations, ideologies, structures and values”. the LWF (2009) states that the process of transformation rejects all processes that dehumanize and disgrace life and adherence to that what affirms the sanctity of life and gifts in everyone and promotes peace and justice in society (LWF 2009). Hence transformation is clearly a process yet at the same time it envisions the achievement of certain goals, aimed at arriving at a new situation where human dignity is more respected with peace and justice for more people. Based on the above transformation is closely related to what may be defined as social change of which social justice follows under.

3.2. 2. Social Dominance Theory (SDT)

Social Dominance Theory was developed by Sidanius and Pratto in 1999 (Sidanius &Pratto1999). This is a theory that deals with intergroup relations that put emphasis on how people develop hierarchy supporting belief structures as a way of supporting institutional dominance (Sidanius & Pratto 1999). It was developed to provide an explanation to the origin and consequence of social, hierarchies and oppression (Sidanius et al 2006). SDT attempts to describe the systematic processes that form the dynamic system of societal inequality, its analysis considers the intersection of processes at multiple levels of social organization (Sidanius et al 2008). Unlike other theories like the social identity theory, self-categorization theory, the SDT assumes that we must understand the processes that are producing and maintaining prejudice and discrimination at multiple levels of analysis, including cultural ideologies and policies, relations of individuals to others inside and outside groups (Sidanius et al 2006). In a plight of modifying Pierre Van den

Berghe's (1978) taxonomy of social categories, SDT observes that human groups are on based social hierarchies of three distinctive different stratification systems; first an age system in which adults and middle age people have a disproportionate social power over children and young adults. Secondly a gender or patriarchal system in which men have a disproportionate social and political power as compared to women and thirdly an arbitrary-set system in which socially constructed categories are hierarchically arranged. These arbitrary sets maybe constructed to associate power and legitimacy with social categories like race, caste ethnicity, nationality, religion or social class that human interaction is capable of constructing inequality (Sidanius & Pratto 1999).

In addition, SDT explains that a combination of political conservatism, a belief in meritocracy, prejudice and the assumption of the inferiority of the marginalized groups leads to the formations of persistent ideological myths of which Sidanius and Pratto (1999) terms as 'legitimizing myths'. Legitimizing myths are constantly held values, attitudes, beliefs, stereotypes and cultural ideologies (Sidanius et al 2006). Hence the theory explains why society seems to be underpinned by the hierarchy of groups ranging from dominant to subordinate.

According to this theory many, policies and practices in society unfairly favor the dominant groups over the subordinate groups (Sidanius & Pratto 1999). Although SDT looks at human societies as systems, it theorizes how the processes at different levels work together to produce a systemic change (Sidanius et al 2006).

In trying to address issues of inequalities in society, the SDT seems to be more general than theories that focus only on capitalism, gender social identity and individual differences. It attempts to integrate a number of earlier perspectives with the most influential being (Sidanius et al 2006). The theory brings in the aspect of group- based social hierarchy which is produced by the net effects of discrimination across multiple levels like institutions, individuals and collaborative intergroup processes. Discrimination according to the theory is coordinated across all levels to favor dominant groups over subordinate groups (Sidanius & Pratto 1999).

Pratto et al (1999; 2006) point out that SDT emphasizes the important role of legitimizing myths; both for disguising and for legitimizing oppressive actions and institutional discrimination. These myths as stated by Sidanius & Pratto are well known to the society and are mostly linked to the basic cultural institutions. Pratto (2008) sees legitimizing myths having a direct relationship with issues of human rights and social justice. Because of the way people understand what they ought to have and how they and other should be treated. Therefore, the myths that promote human rights and social justice can be categorized under the hierarchy –

attenuating due to the fact that they suggest that all people should be granted certain rights and freedoms regardless of their group or membership. In otherwise Pratto argues that legitimizing myths help to reduce disparities that exist between social groups through their access to resources and power.

In an effort to try to describe the group dominance societies as interactive systems rather than as the result of some simple and singular root cause like the personality, the SDT helps to explore the manner through which processes at different levels of analysis interact with one another (Sidanius & Pratto 1999).

3.3. Faith based organizations tools for promoting social justice

The search for a just society and the resolution of social problems has remained a constant goal ever since the development of societies and has remained so to the present day. From the Christian view, Uganda particularly Atatur sub county in Kumi district just like the rest of the country is engaged in a constant dialogue to improve society with the aim of finding a just society which is free from economic, physical, social and psychological problems. According to the Christian view on social Justice, every society needs peace and development. UNHCR (2014); Heather et al (2014); Roebeling et al (2011) identify tools like community mobilization, sensitization, advocacy, empowerment and networking as the main tools that can be used in the promotion of social justice in any community. These tools help to provide good practice examples within the communities by providing physical protection and facilitating humanitarian access, engaging in reconciliation and peace building activities, mediating tensions among community populations, advocating for legislative changes benefiting the marginalized persons among others.

3.3.1. Community mobilization

Community mobilization is the act of encouraging and engaging the entire community to participate in the affairs of creating an inclusive society for everybody (Lambrick 2010). Mercy Corps (2009) adds that community mobilization is a process of building a community capacity to self- identify priorities, resources, needs and solutions in such a way as to promote representative participation, good governance, accountability and peaceful change. The process of community mobilization involves the whole community not only specific individuals. According to (UNDP 2009), a community is considered mobilized when all members of that community feel that they are important and worthy and supported. FBOS promote social

justice through conducting good community mobilization whereby they pass on their messages to the people through including everybody in their activities as a way of encouraging support for the struggle and taking actions towards fulfilling common goals. Mercy Corps (2009) states that for a good community mobilization to be successful and for purposes of promoting social justice, the community mobilization of participation, good governance, accountability and peaceful change need to be observed.

3.3.1.1. Participation

In a bid to promote social justice, within the community, those in charge with community mobilization need to ensure that when they conduct a mobilization exercise all the needs and interests of the entire community are met. Through engaging everybody, every person will get a chance directly or through representation to participate in the design, implementation and monitoring of their community level initiatives (Mercy Corps 2009). The World Council of Churches (WCC 2011) argues that when people are allowed to take part in a mobilization exercise, it helps them in taking their own decision making which later will enable them to gain power, be heard by those in power living within the same community and thus this will foster the sharing of spiritual goods, respect and dignity for all human beings and nature. According to WCC for social justice to be promoted, the FBOs, churches and all other agencies involved with the issues of social justice should ensure that active participation of people through their daily work helps to encourage dialogue and hence the promotion of social justice.

A definition by (Bob 2017), defines participation as a process of allowing children and the youth together with their families to take part in the decision of their affairs. Although organizations like World vision incorporate participation into community mobilization as world vision participation involves engaging all sectors of the populations in a community to address their personal issues which to them is similar to community mobilization itself. Therefore, incorporating participation within Community mobilization brings together policymakers, religious groups, opinion leaders, the local population and federal governments to work together to empower individuals and groups to undertake some kind of action so as to promote social change (World vision 2011). FBOs promote social justice through community mobilization as community mobilization involves mobilizing resources that are necessary for the development of the community. Through community mobilization, FBOs are able to disseminate necessary information that helps to change negative attitudes to positive attitudes, and they also lobby for support and foster cooperation across public and private sectors in the community where social injustices are paramount (Lambrick 2010).

3.3.1.2. Accountability

Accountability involves sharing information as regards to intentions and actions. According to Mercy Corps (2009) individuals, groups and communities should be held accountable to each other when they honor their commitment to communicate plans of what they are doing. In a community mobilization exercise, every person, community and all citizens should be given the right to understand the procedures, decision making processes and financial flows of every project and activity being implemented in their community. As regards the promotion of social justice, accountability entails the practice of being mutual, responsible for example in cooperation between two or more parties. For FBOs to conduct community mobilization as a way of promoting social justice, first they ought always to be answerable to the needs of everybody because this will help to ensure that everybody has a right to hold the other responsible for delivering their commitments (LWF 2009). Bob (2017) adds that FBOs are public organizations and therefore they should always account to their stakeholders and all those they are serving for a better functionality.

3.3.1.3. Good governance

Good governance involves having decision making and how those decisions are implemented (Mercy Corps 2009). The Interfaith Dialogue (2010) observes that the availability of good governance within a community mobilization exercise helps to establish the rule of law, respect for everybody, observation of human rights and transparency and accountability. The issue of social justice is something that needs the rule of law, transparency, respect, accountability, just, responsive among others. It is therefore very important that FBOs observe these principles for social justice to be promoted. Through good governance the goal of community mobilization will be sustainable. For social justice to be promoted, it is important that the FBOs work closely with the local leaders in the community, religious leaders and other social workers to ensure that they play an important role in influencing decision makers and all those holding power to view all citizens as important. Hence FBOs should design their mobilization activities in a way that promotes good governance and thus help to promote social justice (Mercy Corps 2009; Bob 2017).

3.3.1.4. Social change

As a way of promoting social justice, FBOs need to take into consideration the injustices and tensions. Social change helps to build community based responses that help to address the underlying problems on individuals, institutions and the community at large. Through involving in social change, FBOs can change people's attitudes, behaviors, laws, and policies to reflect the values of inclusion, diversity, fairness and opportunity for everybody. Through

the involvement of FBOs in dialogue, and transparency, a degree of confidence and the reduction marginalization will be achieved (Mercycorps 2009).

3.3.2. Sensitization

Sensitization is a term that is commonly used by the NGOs and the community social workers to educate the populations about important issues and information that mainly focuses on human rights, social justice, health, education legal issues so as to create change in the community by improving the wellbeing and the development of the entire community (Reisch 2007). During the process of conducting sensitization, The World Council of Churches (WCC 2011) asserts that both FBOs and other agencies should use methods such as dramas, posters, radio talk shows, games and debates among others to pass their messages to the grass root people. This will help the FBOs to find solutions that will lead to the transformation and creation of awareness among the community members. In the article of Zulu (2001), sensitization is a process through which the community is made aware of and become responsive to certain ideas, events, situations or experiences. Since sensitization is regarded an attempt to make oneself or others aware of and responsive, most NGOs, FBOs and governments have adopted it as a way of creating long term effect towards behavior change, ownership and partnership. In many organizations, sensitization has been embraced in the struggle for human rights, equality and dignity. This is so because most FBOs believe that through conducting sensitization, they can reach a wide population, for example World vision (2011) notes that strengthening local justice requires a well sensitization exercise to be conducted so as to create community awareness on how people can access their rights and hence justice. According to Action aid, the process of creating community awareness helps to address the knowledge and skills gaps of the people which in turn increases understanding as regards women's rights.

Sensitization is considered a tool which is used to promote excellence because it helps to address serious problems of social inequality, poverty, and discrimination. Sensitization also helps to create behavioral change and attitude change among the community members. After conducting community meetings with the opinion leaders, people get the confidence and positive attitudes to view issues in a positive. De Jong (2002) assumes that the overriding principle of community sensitization is that of public awareness and education. This is so because public education is important for providing information to those that have undergone stressful events like rape, neglect and stigma.

According to Jordans et al (2008), sensitization is important for the stigmatization of mental health problems because sensitization messages aim at reducing the stigma that is attached to individuals with certain alignments, sensitization is also important because it helps the FBOs to increase understanding and identification of psychosocial issues of children and women who have been marginalized. Sensitization also aims at raising awareness of the community through psycho education to voice out issues that are related to psycho social wellbeing of the community which in turn creates a positive impact on the wellbeing of children and all those who are marginalized, (Jordans et al 2008).

3.3.3. Advocacy

Advocacy is also another tool that Faith based organizations have used in promoting social justice (Power 2008). According to UNICEF (2010); Bradley et al (2012), Advocacy involves promoting equality, social justice and social inclusion. This means that advocacy can help people to become aware of their own rights, exercise those rights and get involved in and the influence of decisions that are being about their future. It can also ensure that the service users are able to have a voice in decisions that concern their lives to make their views known and to be heard (Bradley et al 2012). In other words, Bradley et al (2012) puts emphasis that one of the mandates of social work is to advance the interests of social justice mostly on the behalf of the populations and groups that are disadvantaged, disempowered and discriminated against. Therefore, in such a scenario advocacy can help those involved with the issues of social justice to influence social policy for the purposes of promoting social justice. Thus advocacy is a process for change that involves learning, stimulating respect for the young and adults who are in a marginalized state and promoting participation in the planning and challenging of all the systems that affect the lives of the poor (UNICEF 2010). Advocating for the rights of the marginalized should be a goal that every loving Christian should aim because through advocacy citizens of a country or society learn to empower themselves and they get to understand the importance of participating and fighting for the struggle of their rights (Nordstokke 2013). This why FBOs have helped marginalized citizens learn how to address the needs of and voice support for the rights of the ordinary people (Nordstokke 2013).

FBOs involve themselves in supporting service users and careers to participate in decision making, designing, and implementation, monitoring and ensuring that their wishes and feelings are promoted within social services (Mercycorps 2009). WCC (2011) further argues that it is the role of the Church to ensure that there is active participation of people through their daily work so as to advocate for a just and equal participation of people in their rights protection.

This means that a church as FBOs can lobby for the rights of the marginalized by reaching and spreading the gospel about social justice to a wide community as well as carrying out awareness rising and advocacy campaigns, assist in development and disseminate information, work especially through educators and influence public perceptions.

Based on practices and experiences as shared by churches, WCC (2011) states that advocacy and lobbying on a global level have a shared value which is equal access of all rights. Thus the goal of advocacy is to address imbalances, inequality and disparities to promote human rights, social justice, a healthy environment or to further the opportunities for democracy by promoting children's and women participation (UNICEF 2010). In addition, advocacy is a means of seeking change in governance, attitudes, power, social relations and institutional functions to support actions that are taken at scale and which address deeper underlying barriers to the fulfillment of children's rights. This has helped to create enabling environment that have strengthened the accountability of decision makers to the disadvantaged for example children and women and supporting them in claiming their rights (UNICEF 2010).

SIAA (2010) sees advocacy as a crucial element for promoting social justice and thus FBOS in their work can use it to ensure that everybody matters and that everyone is heard including people who are at risk of exclusion and people who have particular difficulties in making their views known. Combining the promotion of human rights with changes in policy and practice require advocacy to promote the views of individuals (Bradley et al 2012). In support (Adams et al 2009a) mentions that advocacy is more of promoting problem solving by providing help, advice, and support and enabling people to manage the difficulties that they face in their lives.

3.3.4. Empowerment

Empowerment is a process that encourages individuals to have control over their own resources, intellectual, physical, social, emotional and economical which helps in the transformation of one's life from one stage to another. Through the process of empowerment, better gender relationships have been achieved; individuals are affirmed and have equal rights to life although development and independence lead to life transformation (Mungure 2016). It is through empowerment that policies, strategies and processes for achieving an inclusive society are built and implemented. Nordstokke (2011), in a related argument asserts that the processes of empowerment include a shift of power of which Nelson (2010) agrees with Nordstokke that empowerment is all about power sharing to create a just and an inclusive

community. Empowerment having a God given goal to promote justice, human dignity, love and care should always be used in social and political arenas and should aim at including all individuals and also aim at restoring power to the powerless to those who are marginalized like the disabled, poor, sick (Nordstokke 2011).

In relation to social inclusion theory, Detrich (2014), states that the methods of empowerment have widely been used within the areas of social science to transform society and create harmony among societies. Empowerment is used to characterize approaches that are based on social mobilization in helping the poor and the socially excluded people realize the power they need from collective action (Barsky 2010). It is stated that the main complementing role of empowerment is to change the life of the marginalized and the majority who are poor. Since empowerment is considered to be an ongoing process which is centered in the local community that involves mutual respect, critical reflection, caring and group participation through which people who lack an equal share of valued resources gain greater access to and control over those resources, most FBOs use it as a way of promoting social justice because it aims at increasing autonomy and self-determination among people so as to enable them to represent their interests in a responsible and self-determined way by acting on their own authority (African Human Development Report 2012; Ham 2014). In ecumenical understanding empowerment relates to social inclusion aimed at advocating for justice through acknowledging that every human being is created in the image of God with dignity, love, and equality (Detrich 2014, LWF 2009). This is in line with Nordstokke (2011), who provides an understanding of empowerment in relation to diaconal approach, which aids in the promotion of social justice and he describes empowerment as the abilities and the capacities that individuals possess through which all people are created by God despite of their social situation (Nordstokke 2013). This means that everybody possesses a right to fair treatment, love, dignity, justice and care. (Nordstokke 2011). In this understanding, specific attention is placed on the fact that empowerment should be viewed as a process of mutual transformation.

Faith based organizations have found solace in using empowerment to promote social justice all over sub Saharan Africa. As argued by Compassion International organization that through empowerment, the organization has been able to educate the communities around the world about issues concerning the rights of children so as to eradicate child abuse and forced marriages among mostly the Asian and sub Saharan countries (Compassion 2015). Through the education that they provide, Compassion (2015) adds that they have been able to promote dialogue that has helped to value the common desires and unique distinctions among the

individuals who are struggling to be included into the mainstream of their own society so that they can either join forces or strengthen their own existing movements. It is argued that education is one of the most crucial tools for empowering, liberating and creating self-determination for individuals and communities.

As stated by Mungure (2016) that a good quality education should aim at transforming people's lives both formally and informally. According to the Africa Human Development Report (2012), low formal education was mainly registered among the women due to the cultural barriers who considered being reproductive agents and therefore offering them education was wasteful. Although formal education was later introduced to women, it was restricted for domestic management so that they could become good mothers and wives. This in a way marginalized women, since their male counterparts were gaining education that prepared them for leadership responsibilities regardless of their capabilities or talents. However, the introduction of FBOs brought a new understanding of what education can do and thus it was used to empower the marginalized by promoting their rights. Empowering people means that they have been given power and control over their lives, decisions hence minimizing poverty, marginalization, and segregation and strengthening their rights and driving the human development force (Africa Human Development Report 2012). More so through empowerment, FBOs have also encouraged women to develop a plan that helps them to stand up for their legal rights against violence and for marginalized persons in their own contexts (Christa 2016). This encourages the intrinsic value among the marginalized since empowerment also has intrinsic value that drives the marginalized to demand what is rightfully theirs (Zychlin 2016). The words of Amartya Sen (2009) even carries more meaning "... the good is partly life of genuine choice and not one in which the person is forced into a particular life, however rich it might be in their respects". This shows that empowerment indeed plays an important role in creating social change among the poor and the rich (LWF 2009).

3.3.5. Networking with others

FBOs are always considered an arena for promoting active participation and social change. In order to promote social justice, FBOs have increasingly helped in the promotion of valuable resources that help in addressing the social needs of everybody (LWF 2002). They network with other important partners like the United Nations to help in the delivery of services. As part of the social movement that aims at transforming society, FBOs work hand in hand with civil societies, community groups, women's organizations in strengthening the horizontal

structures in society and thereby furthering democratic principles that are recognized as the primary function in the promotion of social justice (LWF 2009).

Through partnering with the church, FBOs have played an important role society by listening to the voices of the marginalized and defending them to achieve justice. Many people in the society do not have the opportunity to be heard but through the partnership of the FBOs, other NGOs and the church they have come together to fight for the rights of the local people. This is done through for example the Church preaching against injustice and the FBOs using all available means like radio talk shows, dramas to discourage issues of social justice (LWF 2009).

In addition, through networking, FBOs have strengthened good governance structures, conflict prevention, peace building. Poverty reduction and promoted women's rights and gender equality (UNDP 2009). This has enabled the FBOs establish good channels of communication that have promoted human rights (UNDP 2009).

3.3.6. Diakonia

As mentioned by (Nordstokke 2011), the term diakonia involves participating in the continuous struggle of a just and equitable sharing of society. This means that, diakonia aims at responding to the challenges of human suffering, injustices and advocating for the rights of the marginalized (Nordstokke 2004). The theology of diakonia cannot neglect the challenges that arise from suffering, and injustice (Nordstokke 2011). In this way diakonia is a practical action that FBOs use to strengthen the vision and commitment of empowerment and mobilization for the marginalized groups in the world (Nordstokke 2011, Deitrich 2014). This is illustrated by (LWF 2009, 2004, Nordstokke 2011), that Diakonia helps to play an active role in shaping a better future through initiating processes of transformation, reconciliation, advocacy and empowerment.

When the unique giftedness, human dignity and daily experience of each person are respected, people will have the opportunity not only to tell their stories but also to have them listened to and valued by others. In support of this, Deitrich (2014) adds that for the term diakonia to promote justice and equality, it should be understood in terms of mercy, mutual services. It should embrace all aspects of human interaction, both shaped by personal engagement so as to show mercy for the sake of the other and shaped by fundamental mutual empowerment, communal sharing and respect for the individual's autonomy (Deitrich 2009).

3.3.7. See-reflect and act

Using the model of see-reflect and act, social workers, theologians and policy developers and FBOs have adopted it as a tool of promoting social justice to connect theory to practice when it comes to planning, advocating and implementing issues of social justice. In the bid to make a thorough analysis (Nordstokke 2011; LWF 2009) explains this model of see-reflect and act in a way helps us to understand that the model can easily be adopted in the promotion of social justice. In the first step of seeing, Nordstokke (2011) asserts that it is important that all those involved in the issues of social justice try to view issues of social justice in the perspective of the poor and the marginalized. Those involved with the issues of social justice need to have answers for questions that the marginalized people struggle with answers. Such questions may include: ‘What has been learned by engaging the marginalized in the struggle for their rights and by others who are committed to transformative developments?’, ‘What are the weaknesses and the strengths of seeing social justice from the perspective of the marginalized?’ Nordstokke (2011) regards such questions to help give space for what is sometimes referred to as “silent knowledge” and for the voices that do not always have access to disciplined reflection to the situation of the marginalized people (Nordstokke 2011). While the first step is primarily concerned with the analytical and related to secular knowledge, the second step of reflect is more hermeneutical in the sense that it seeks to interpret what is seen and analyzed. After seeing what is happening, Christians and FBOs are always challenged to act, having in mind the need to participate in God’s holistic mission to fight injustice. Through reflecting the Church which in most cases acts as a FBO should aim at lifting its prophetic voice in denouncing the existing injustice and sin and to announce the good news of God’s care for the poor and suffering in word and action (LWF 2009). Hence the interaction between the analytical observation and theological reflection helps to provide a sound interdisciplinary approach for fighting injustice, exclusion and thus promoting equality and an inclusive society (LWF 2009; Nordstokke 2011). Within the third stage of acting, Nordstokke (2011) states that it is important for all actors to become active in the fight against injustice.

4. Methodology

4.1. Research Design

The study aimed at investigating the role of Faith Based Organizations in promoting social justice among marginalized communities in the Eastern Part of Uganda. A case of Atatur sub county in Kumi district. The study adopted the qualitative research design emphasizing on the case study approach. According to (Yin 2014), a case study is an empirical inquiry that investigates a contemporary phenomenon (a case) in depth and within its real situation. For example, when the boundaries between the phenomenon and context are not clearly evidenced. In Yin's view, a case study represents a real life context and it includes a comprehensive method with the logic of planning, gathering and data analysis. The study adopted a case study based on qualitative approach. The reason for choosing a case study is because of its flexibility and broadness that range from brief descriptive summaries to long detailed accounts (Yin 2014). Case study also enables the investigator to present the genesis of ideas, explore what happened in the field and why it happened and then gives an account of the human side of the research, hence case study enables the investigator to explain the goals, explore the project dynamics, investigate particular phenomena and present (Yin 2014).

4.2. The Qualitative research approach

According to Denzin and Lincoln (2005), qualitative research approach is any situated activity that tries to locate the observer in the world...it consists of a set of interpretative and material practices that help to make the world visible. In line with Yin (2012) refer to qualitative research as "a systematic approach to understanding qualities, or the essential nature of a phenomenon within a particular context" (p. 195). A similar element in these two definitions is the perception that qualitative research places a greater emphasis on studying participants in their natural manner and setting. This is reflected in Denzin and Lincoln (2005) concept of 'locating the observer in the world' and the use of the concept 'understanding the nature of the phenomenon within a particular context'. Yin (2012) points out five elements in relation to defining qualitative research and these features include;

- Studying the meaning of people's lives under a real world condition.
- Representing the views and perspectives of the people in the study
- Covering the contextual conditions within which people live,

- Contributing insights into existing of emerging concepts that may help to explain human social behavior
- Striving to use multiple sources of evidence rather than relying on a single source alone.

The reason for the choice of this approach in this study is that the approach is flexible; the research questions may be changed at any time since it allows an open ended and inductive style of questioning and observation which is interactive and humanistic. This means qualitative research approach encourages active participation between the participants and the investigator in the study (Creswell, 2014). Through the use of in depth interviews approach allows more information to be collected from the participants (Cohen et al 2007). Qualitative approach also encourages the researcher to collect data in the natural setting; hence the investigator is always obliged to move to the site of the informants to collect data (Creswell, 2014). This encourages the investigator to develop a high level of confidence about the individual participants and the site of the study and also to highly get into the experiences of the participants (Oso & Onen, 2008, Denzin & Lincoln 2005; 2011; Patton 2002 .39; Creswell 2012).

In addition, qualitative research involves an interpretative approach through which the investigator collects the data and makes an interpretation of the data collected (Lewin 2011). This involves developing a description of an individual or setting, analyzing the data for themes and categorizing and finally making an interpretation and drawing conclusions about its meaning theoretically and personally (Denzin & Lincoln 2011, Creswell 2003, 2014). More so qualitative approach enables the investigator to look at the social phenomena holistically since the approach acts as a road to an interactive that encompasses the narrative aspect of the study (Silverman & Spirduso, 2010). Based on this approach, it becomes easier to test for validity and reliability (Silverman 2011). Also generalization can be made out of the information gathered from the participants. Thus the effectiveness of particular policies, practices or innovations within the field of study, new insights about a phenomenon, and problems that may exist within the phenomenon under study can easily be identified (Silverman 2011).

4.3. Area of study

According to (Gall, Gall, & Borg, 2007), a careful selection of a research site helps to ensure the success of the research study. In this study, before visiting and going to the field, a careful thought and selection of the area was done while considering issues of accessibility, security and the possibility of interacting with the informants. As a matter of procedure, the research

area was preferred on the basis of accessibility in terms of transport, communication and security. The research was conducted in Kumi district in Eastern Uganda, Atatur Sub County. This means that the investigator was comfortable with this area because it was not a hard to reach area. Secondly, the investigator found it easier to communicate with the informants both in the local language of the area and the official language (English). This simplified the whole research process.

4.4. Sampling procedure and participants

In line with research ethics, it is always important to ensure that access to the data collection sites and participants is obtained in a way that is not perceived as intrusive (Gall, Gall & Borg 2003, 2007). In this study permission was secured through relevant authorities. The process started by the investigator obtaining an introductory letter from the Department of Diaconal studies VID Specialized University. The letter was presented to the organization Atatur Child Development Centre where the data was collected, the letter was accompanied with a letter of permission directed to the Project Director to allow me collect data from the organization and letters of consent were also written and given to the participants before the process of data collection began.

Purposeful sampling procedure was used to select the respondents (Patton 1990). In purposeful sampling, respondents are selected based on the assumption that they have a wealth of knowledge in relation to the research topic being investigated. The samples for this study were the community Development Officers who were well versed with the issues of justice in the communities and the community leaders who handle daily cases of abuse, domestic violence. The study adopted a unique sample which is defined by Merriam (1998) as one that is based upon unique attributes of occurrences of the phenomenon of interest. Although (Gall et al 2007) defines purposeful selection of cases as a strategy in which a particular setting, persons or activities are selected deliberately in order to provide information that cannot be forgotten as well from the choices. Since this research is a qualitative study, the sample size comprised of six community development officers and six community leaders these also included two church leaders who doubled as community leaders. These comprised of both male and female.

Before sampling the organization for this study, the investigator held a meeting with the Pastor of Atatur Pentecostal Assemblies of God. The purpose of the meeting was to obtain assistance and insight into the organization that the data was to be collected from. The information provided by the area pastor showed that Atatur Child Development Center (ACDC) would be

the most appropriate due to the proximity since it is based in the rural area; it is also the only Christian organization imparting Christian values and morals. It also handles so many issues like domestic violence, conflicts, child protection and their welfare; it fights for the rights of the needy, orphaned, and all vulnerable children and their families. The organization was also chosen because of the accessibility in regards to transport and the language of communication in both the Local dialect and English that the investigator also understands.

All the participants for this study had good academic qualifications; this signified that they had a good wealth of knowledge as regards the research topic. Almost all the CDOs had Bachelor’s degrees in various social and development fields and the community leaders (CLs) also had various academic qualifications ranging from Uganda Certificate of Education to a Diploma. This information is stated on the table below showing the informants’ profiles, the information on the informant’s profile will be used during the analysis of the data that will provide a better understanding of the CDOS experience that help in influencing their attitudes towards the promotion of social justice. The participants were given pseudonyms to protect their identity and the academic background of the informants is illustrated in the table below:

Figure 2: The table showing samples and academic background

Name of participant	Age	Education background	Position
Respondent 1	40	Bachelor of social work from Makerere University	Community Development officer (CDO) in charge health.
2	41	Bachelor of Education from Makerere University	CDO in charge education
3	35	Bachelor of Social Work from Kumi University	CDO in charge child protection
4	40	Bachelor of Development Studies from Kyambogo University	CDO in charge family and child welfare
5	45	Bachelor of Community Development and Rehabilitation from Kyambogo University	CDO in charge Agriculture
6	55	Diploma in theology from Uganda Christian University	CDO in charge Spiritual growth

7	50	Dip in social work from Kumi University	Community Leader/ Church Elder
8	43	Certificate in HIV/AIDS Counseling from AIDS Information Center, Mbale	Community leader
9	30	Uganda Certificate of Education	Community Leader
10	35	Uganda Certificate of Education	Community Leader
11	45	Uganda Advanced certificate of Education	Community Leader
12	50	Dip in Social Work from Kumi University	Community Leader

4. 4.1. Pilot Study

In this study a pilot study was carried out so as to allow the investigator to practice the interviewing skills and check the clarity of the guiding questions and the authenticity of the recording mechanism and to try out instruments and to examine their quality. The pilot study was also helpful to the investigator to highlight some challenges that could be encountered during the study for example the weakness of the data collection instruments and thus working to solve or change the instrument. Gall et al (2007) defines a pilot study as a small scale “preliminary investigation that is conducted to develop and to test the measure or procedures that will be used in the research. A pilot study involving the project officer, two social workers was conducted. For example, Compassion international. These participants for the pilot study were selected following the same criteria for selecting the participants for the main study. The pilot study participants were three in total and they were recommended by their program Director since the later had implemented a number of activities dealing with social justice issue. These participants were contacted and invited to participate in the study through writing and on telephone calls. Consent and confidentiality was assured to the participants and it was also maintained during the pilot study just as well it could be maintained during the main study.

However, some lessons were learnt during the pilot study, for example first the pilot study helped to highlight some challenges during the carrying out of interview and the weaknesses in the instruments. It also helped the investigator to refine the tools and the data collection plans with respect to both content of the data and the procedures to be followed (Yin 2014). The pilot

study also helped the investigator to become familiar with the items in the interview in the interview guides and how to present them in a manner that would minimize anxiety among the interviewees. Lastly the pilot study helped me to gain the skill of eliciting in depth opinions of the interviews, thus it helped me to learn how to rephrase the questions where necessary.

During the pilot study some challenges were met, these among others included some questions were too long, this made me to break the questions into two and others were not clear, this also helped me to rephrase all those questions that were clear. Using of a tape recorder became very difficult. This indicated that I needed a research assistant who would help me with the technological part of fixing the recorder. Amidst these challenges some participants expected payments after they had answered the questions, the use of the pilot study enabled me to clarify to the participants that I was collecting data for the purposes of writing up the final Master thesis. Though the above challenges emerged, the investigator was able to make the following adjustments; some questions were rephrased and divided into two and more questions were also generated that were not inside the interview guide. However, these were more of probing questions and these questions helped me to acquire more information from the participants.

4.5. Methods of data collection and instruments

The sources of data collection included interview, focus group discussion and document analysis. These methods will be discussed in detail as below:

4.5.1. Interview method

The study employed the qualitative research approach putting more emphasis on the qualitative research interview method as the main tool for collecting its data. Kvale (2006) defines qualitative interview as an attempt to understand the world from the subjects' point of view so as to unfold meaning from people's experiences, to uncover their world prior to scientific explanation. In addition, Kvale (1996) notes that a qualitative research interview seeks to describe the meanings of central themes in the world of subjects, thus the main task of interviewing is to understand the meanings of what the interviewees are saying. Based on the above the investigator in this study understands the information she wanted to get from the participants and made sense out of them by interpreting the information obtained. The data was collected during the interview with the participants of the study.

During the process of conducting interviews, the investigator started by welcoming the participants and introduced her and then she stated the purpose of the interview and explained the importance of the Research Topic and the research question that formed the basis of our discussion. (McNamara 2009) argues that it is always very important to explain the purpose of the study to the participants so as to form the right direction of the discussion. Before the start of the interview sessions, the participants were also reassured of confidentiality, consent and anonymity and the importance of the data collected from them was for the purpose of writing up the final master thesis paper. The above statement is corroborated with the argument of scholars like (Gall et al 2007, 2003, Robson 2002, and Cohen et al 2007) who agree that when conducting interviews in any study, it is important to reassure participants of confidentiality, and anonymity. The investigator listened to the interviewees as they mentioned their experience as she took note of everything they mentioned and manage the time allocated to her. The allocated time for each participant was 30-45 minutes but some participants requested that they could use less time between 10-20 minutes for example the CDOS who were rushing to the field.

The interview comprised of an interview guide with semi structure questions where by the investigator maintained a good eye contact with the interviewees; the investigator also probed the participants to obtain more information throughout the interviews. In situations where the question seemed complex for the informants to understand, the investigator always proceeded with the next question that could give more details. Field notes were also taken so as to enrich the discussion. Field notes as notes created by the researcher during the act qualitative field work so as to remember and record the behaviors, He adds that notes may constitute the whole data collected for a research study. They tend to supplement conventional interview data.

There were several reasons for using interviews; because of its flexibility interviews helped the investigator to be in direct contact with the informants thus it was easy to ascertain and get more information from the informants (Creswell 2014). Also interviews force consistency on the participants thinking (Creswell 2014, 2012). Hence they encourage the interviewees to speak in their own voice and express their own and feelings. Silverman (2011) adds that interviews reveal evidence of the nature of the phenomena under investigation, including the contexts and situations in which it emerges as well as insights into the cultural frames people use to make sense of these experiences and their social worlds. In addition, Lewin (2011) also adds that the use of semi structured interviews enables the researcher to be the principal data generating tool, thus thinking on our feet and inviting participants to explore the limitations

they may place around their responses and how they can contextualize their views. This is so because semi structured interviews are shorter during the interview session compared to open ended interview session (Lewin 2011). Moreover, Silverman (2011) states that in qualitative interview process, the research commits to further fractures like coding, categorization and topologizing of stories result in telling only parts of stories rather than presenting them in their wholeness. Lastly Creswell (2014, 2012) adds that interviews are more useful when participants cannot be directly observed and when participants can provide historical information

The limitation that may arise from the use of interviews is that interviews tend to consume a lot of time and they are expensive in a way (Creswell 2014). Another limitation is that the interviewees may mention what they think the investigator is interested in listening and avoid mention relevant points that the investigator may be looking for (Creswell 2012). Cohen et al (2007, 2000, Creswell 2014) also add that interviews sometimes are subjected to bias on the part of the interviewer and can distort what respondents really meant. The use of the recorder may become difficult and therefore may lead to some information to be missed out. In addition, interviewees may also say what they think the interviewer would wish to listen, thus this creates uncertainty during the interview process. At the same time, interview is time consuming and expensive, they may also provide information in a designated place rather than the natural field setting. More so not all interviewees are equally articulate and perceptive (Creswell 2014).

4.5.2. Document Analysis (DA)

Document analysis was also used as a supplementary method to get the background information of the study. Document analysis is a systematic procedure for reviewing or evaluating documents that are printed or electric. The documents analyzed included the organization profile reports, field reports and training reports. Like any other qualitative research, the data from the documents was analyzed, examined and interpreted so as order to gain understanding and develop empirical knowledge as regards the organizations' background and their activities. The use of DA helped provide evidence as regards the credibility of the study (Creswell, 2009). As a complementary data collection method, DA helped in the triangulation and theory building. Glaser and Straus (1967, 2008) call for attention while using documents for building a theory –a process that '(P.179). begs for comparative analysis, a fantastic range of comparison groups, if the investigator has the ingenuity to discover them'.

The use of documents in this study was important because; Document analysis was cost effective – it was a low cost method of obtaining empirical data as part of a process that is unobtrusive and nonreactive (Bowen 2009). The data from documents helped the investigator to minimize bias and to set a firm ground on which to analyze the data since it was combined with the data from interviews.

4.6. Data analysis and Processing

The data analysis process was inspired by Barney Glaser and Anselm Strauss Grounded theory of 1960s. Grounded theory is a systematic methodology in the field of social sciences that involves the construction of a theory through the analysis of data. The data was analyzed following Braun & Clarke (2006) levels of thematic analysis. According to Braun and Clarke (2006), ‘thematic analysis can be used as a method that works both to reflect reality and to unpick or unravel the surface of reality.

The Data analysis process started from the interview session that was held with the CDOs and CLs. After reading the interview transcripts one by one, patterns with similar ideas were emerged which were highlighted upon noticing some sense in the data that was collected from the field. Five themes were developed and these included the following:

- Community mobilization
- Sensitization of community members.
- Empowerment of the marginalized
- Advocacy
- Networking with other institutions that deal with issues of social justice

The interview data was first transcribed verbatim and this helped to transform the data into a usable form and generate themes. Transcribing the data also helped me to read the data repeatedly so that to familiarize with the data and this helped common themes to emerge.

After the transcription of the data, data was explored in order to become familiar with the interview information. This was done by reading the transcript several times to allow themes to emerge from the data. Sections that reflected the themes in the data were discovered and units were highlighted units to create meaning with markers of different colors. A connection between the themes and the research questions was done, a coding scheme was created and I started coding the data Corbin & Strauss (2008). The codes were collated into potential themes

in order to gather all the necessary data and relate to each theme that emerged. Five steps were developed in line with Burns (1999), stages to use during the data analysis.

During the first step, after transcribing the interview transcript verbatim, short notes were made from the interviews which helped to summarize all the discussion in the interview transcript. The transcripts were typed into a Microsoft word computer of the investigator without including the organization and the names of the respondents. This provided a summary of all the elements that were discussed in the transcript. In the study the main focus was to investigate how FBOS promote social justice among marginalized communities, the information from the participants helped to provide light to the research problem. This was done through transcribing all the interaction of the informants into a single unit under each question. Transcribing the interviews under each question helped to give more insight to what was said about each topic in response to certain research question.

In the second stage, data was explored over and over again in order to become familiar with the interview information. This involved reading the interview transcript over and over again, and organizing the data by question so as to explore all the respondents' answers in order to identify themes and categories (Silverman 2011). The transcripts were then divided into sections based on the question (Ryan 2011). Data from the document analysis and focus group discussion was also organized and analyzed as a whole. Codes were developed in order to identify patterns about issues relating to the study. As pointed out by Corbin & Strasuss (2008), the process of coding helps to inform the investigator of how to deduct the data collected and to identify major themes.

In the third stage, the informants' interview responses were transferred into one sheet which helped the investigator to identify how the themes were emerging; the investigator assigned letters to themes and ideas that were found, this resulted to the organization of data into categories. The investigator however provided a name for each category that was created. The investigator continued to categorize the data until she had identified and labeled all the relevant themes. Thus the labeling and identifying of themes helps in the analysis of the data.

After the identification of patterns and making connections within and between categories the process of describing and developing more themes from the data to answer the research question was continued. The themes were visited several times to relate them to the research question as a lens for the analysis. During this stage data was triangulated as a way of testing credibility and trustworthiness of the data and ensure ongoing reflections. According to

Creswell (2009), triangulation is a process of corroborating evidence from different individuals like students, parents and teachers, field notes and case studies methods of data collection like documents and interviews. He adds that Triangulation is a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study (Creswell 2000). Creswell and Patton (1998) points out that triangulation helps to advocate for the use of triangulation by stating that triangulation strengthens a study by combining methods and that while triangulating, inconsistencies in data sets can easily be recognized. Also those additional sources of information may often provide more insight into the research topic. In this study, themes and categories were compared and categorized until saturation was reached. During the process of coding and categorizing data, the process of interpreting and making sense out of the data and presenting of the research findings was also started.

4.7. Validity and Reliability of Data

The concept of validity has been described by different scholars in terms of qualitative research. Although some qualitative researchers have noted that the term validity is not applicable to qualitative research, at the same time they realized the need for some kind of qualifying data. For example, Creswell & Miller (2000) noted that the validity can be affected by the researcher's perception of the study and his/ her choice of paradigm assumption.

Reflecting on Kvale & Brinkmann (2009), they state that some qualitative researchers tend to ignore the question of validity, Reliability and generalizability, arguing that this dismissal stems from the positivists concepts that hamper a creative and emancipative qualitative research. At the same time Kvale and Brinkmann also add that validity and reliability in research are equally as important within qualitative research just as in quantitative research. To give a clear picture of what validity and reliability are, (Kvale & Brinkmann 2009) use the concepts such as trustworthiness, credibility, dependability and conformability as the essential criteria of justifying the truth and serving the criteria of quality. In this study, credibility was used to refer to how believable the findings are. Transferability referred to how the data would be applied to other situations and conformability is how the investigator allowed her values to intrude into the study (Kvale & Brinkmann 2009).

In the case of this study, measures were taken into consideration to address validity and reliability during the whole process of conducting the study. A pilot study was carried out, that helped to test the instruments that were used in the main research study for data collection. As

stated by Silverman (2011), the best way to test whether different question formats produce different answers..... is to pre-test the questions before the main research starts. In this case the pilot study involved testing the research instruments and the individual interview questions. According to Kvale & Brinkmann (2009), validation does not belong to a separate stage in an investigation but it is embedded in the entire research process. They (Kvale & Brinkmann) argue that not only is validation a matter of conceptualization and the method used but also the moral integrity and practical wisdom of the person in the discussion of ethics is critical for evaluating the scientific knowledge produced.

This study also considered the issues of internal validity a critical issue. In the context of this study, internal validity was used to refer to the process of control and rigor that helped to establish confidence in the findings; this mainly included the triangulation of the data collection instruments (Lincoln & Guba 1985, Patton 2001). The factors that were taken into consideration in this study included the selection criteria of the sample, the study adopted the purposive sampling technique because it was assumed that the participants who were the CDOs and CLs, had a wealth of knowledge in relation to what the researcher was investigating. Secondly the research question and the individual interviews were used as a means of gathering detailed information for the study and the individual interviews helped to increase the confidence of the participants because they knew the type of interaction the investigator was involving them helped to encourage more openness and flexibility among the participants (Cohen et al 2007).

Meanwhile reliability on the other hand may relate to dependability, consistency, applicability or transferability as essential criteria for quality. Kvale & Brinkmann (2009) argue that the concept of reliability in qualitative research may be misleading. The limitation of Reliability is that the interviewees may say what they think the interviewer would wish to hear or the opposite of what they think they want to hear; this creates uncertainty during the interview process (Creswell 2012). According to Kvale & Brinkmann (2009), the issues of reliability during interviewing, transcribing and analyzing have created a lot of discussion as they have implication on creativity and innovation. In this study, document analysis and focus group discussion was directed towards reliability.

4.8. Ethical considerations

Ethics have become a key aspect in conducting an effective and meaningful research. This means that the ethical behavior of individual researchers is important while conducting a study

(Best & Kahn, 2006; Field & Behrman, 2004, Trimble & Fisher, 2006). Cohen et al (2007), believes that "...interviews are considered an intrusion into respondents' private lives with regard to time allocated and level of sensitivity of the questions asked- a high standard of ethical issues needs to be maintained". Therefore, for a research to gain meaning, ethical issues should be taken into consideration at all levels thus during planning and interviewing, analyzing and presentation of the data (Bryman, 2004; Cozby 2007, Cohen et al, 2007).

The authority to conduct the study was sought from the Norwegian Social Science Data Service (NSD). This was obtained through presenting a detailed plan of how anonymity, privacy and confidentiality of the participants and the organization could be protected in the process of data collection and data analysis process.

Permission was also granted by the Department of Diakonia and Christian social practice to allow the investigator to collect data and to introduce her to various stake holders in. While in Uganda, permission to conduct the study from the organization was sought from the project Director through the project officer. After obtaining consent from the Project Director, letters were issued to the CDOs and CLs. Informed consent was sought to ensure that the participants had a complete understanding of the purpose and methods used in the study, the risks involved and the demands of the study (Best & Kahn 2006, Jones & Kotter 2006). Consent was also sought from all the participants and they were informed that they were free to withdraw from the study at any time voluntarily.

4.8.1. Confidentiality

Confidentiality means knowing some information without revealing it to other people because they are not supposed to have it (Wambiri 2010). In line with this study, a high degree of anonymity and confidentiality was maintained hence all the names of the respondents were anonymized in the study.

4.8.2. Informed consent

Consent was sought from the participants through writing letters. The letters that were issued to the participants contained information regarding the purpose of the study, the length the study will take and how information will be gathered and utilized. The letters also contained information that the informants were free to withdrawal from the study at any time they felt like without explaining why and that the study and the data collected was for the purposes of writing of the final master's thesis. Hence the investigator encouraged voluntary participation since there was no monetary gain (Wambiri 2010). In this study all the information that was

collected was kept confidentially and the letters that were written to the participants requesting for their participation in the study had an assurance that no information would be leaked out and that all the discussion would be kept confidentially since it was only for the purpose of the study and after the study all the information gathered would be deleted.

4.9. Limitation of the study

This study was conducted in the Eastern part of Uganda Kumi district in Atatur sub county, the greatest challenge faced was the study took place during the first quarter of the organization whereby they had too much to do for example writing the financial budgets, training to both parents and children, planning for the activities for the whole year and writing of quarterly, annual and monthly reports. During this period the CDOs were busy to meet the deadlines. There were also so many workshops, seminars and meetings being held at the sub county. This posed a big challenge because the investigator was meant to wait for the couple of days before she was granted permission to conduct the study and each informant could always tell her to use less than 30 minutes because of time. This proved a challenge because the investigator could rush with the questions, thus it was not easy to exhaust information from the participants though probing was used to get more answers from the informants. The other challenge was disruptions during the interview session, the supervisor of the interviewee could always pop in ask the interviewee something or request him to first write or search for the unseen report.

5. Data Presentation, analysis and interpretation

This chapter will discuss the themes and give an analysis of what transpired from the field the themes that were developed after transcribing the data included community mobilization, Sensitization, Advocacy, Empowerment and Networking. The data analysis in this chapter relates to the research question which is as well the guiding question; with the focus of Atatur Sub County, how is the FBO help in the promotion of social justice among marginalized communities.

5.1. Community mobilization

Theme one looked at community mobilization as one of the strategies of promoting social justice. The respondents of this study revealed that community mobilization is a process they use to organize people and make them accept to undertake relevant assignments /tasks so as to persuade them to come together to create change and promote equality for everybody. In the bid to promote social justice, one respondent noted that promotion of social justice is not an easy task but for her she finds community mobilization the best approach because of the techniques they employ to eliminate injustices. This is what she had to say, “fighting social injustice has been our major goal in this organization since we work with mainly the marginalized community but we have come through it by conducting community mobilization through various techniques like conducting community meetings with the locals where we encourage and engage the community to participate in the creation of their own safe communities by denouncing all the oppression, we also involve opinion leaders to help us disseminate information about good governance, inclusiveness and equality and we keep on dropping leaflets everywhere around the community with messages like: STOP DISCRIMINATION, WE ARE ALL EQUAL BEFORE THE LORD, LET’S WORK TOGETHER TO END POVERTY, DISEASE AND IGNORANCE AND EDUCATE A GIRL CHILD EDUCATE A NATION ”.

With this kind of commitment, it shows that ATUTUR Child Development Centre really aims at promoting social justice because by engaging in community meetings, everybody is invited to come and discuss the issues affecting them. It also shows that during these community meetings many issues are discussed for example child abuse, sexual abuse for both children and women, how to end poverty, land grabbing among other things. They do this by ensuring that everybody has a right to feel and to be safe in their community. More so the issue of

dropping leaflets everywhere around the community seems to be a good strategy of passing a strong message because as people move around they pick these leaflets and read the messages in them. This encourages the promotion of positive change within the social, political structure, the policies and attitudes that shape the community. The data further revealed that the CDOs and COs use community mobilization techniques like local media, house to house visits facilitate the process of organizing the community members to create a positive social change that would lead to the promotion of social justice. Ataturk CDC is near a main market of Ataturk which operates daily but on every Friday is considered the main market day where everybody comes out either to sell or buy, according to the CDOs they always go to the market to mobilize and pass the messages as regards social justice.

More findings also revealed that the respondents of the study defined CM as a process that helped them to build the capacity of the community where by the community individuals, groups and the organization sit and plan and evaluate the activities on a participatory and sustainable basis to improve the wellbeing of the entire community.

The above statement indicates that since community mobilization is a process, it is therefore an inclusive strategy that strives to include everybody in the activities of their communities. In a way that encourages the support and struggle and take actions towards the fulfillment of common goals, CDOs and COs aims at enhancing the ability of the communities to work so as to achieve the goals that are important for the community. Community mobilization is a process that needs time and commitment from all parties. For social justice to be promoted, the communities themselves should be at the driver's seat during the process of mobilization. Mobilization involves the community in every step to become active participants, accountable, good governors and strive for peaceful change. Through involving the community in participation, accountability, and the governing of their community they will become main drivers in fighting for their rights hence promotion of social justice.

The respondents noted that when they conduct community mobilization, they always ensure that the community participates in every stage of their activity, thus in planning, designing, implementing and monitoring of their own progress. Another respondent also revealed that the reason why they make the community to participate in every stage of their development is to engage them in the transparency while handling the issues of their community. For Ataturk FBO they have been able to promote social justice through ensuring that everybody in the sub county is given an equal opportunity to express themselves, a chance to participate in the design,

implementation and monitoring of their own community activities. The respondents revealed that this is done through encouraging active participation in decision making by involving diverse stakeholders into a common process and encouraging the marginalized to participate in the determination of their future through enabling the creation of local groups to create local solutions to their own local problems.

The above findings reveal that when communities participate in mobilizing their own communities, they also contribute to the promotion of social justice and this helps to increase the individual, community and group capacity to identify and satisfy needs, it also builds social networks to spread support and changes in social norms and behaviors and also bring additional resources to the community.

In addition, findings also found the CDOs and CLs were contributing to the promotion of social justice through community mobilization by addressing issues of community injustices, creating awareness using Information Education and communication material which they translate into the local languages to reduce stigma and discrimination. Another respondent said that they have managed to fight injustices through using theatre to mobilize and create awareness on injustice that is faced by women and children. Through participation, the respondents added that they have been able to promote social justice through mobilizing women and supporting them to organize themselves into solidarity groups to build a critical mass to challenging the inequalities around them. They engage both women and children in active campaigns so as to raise their voices in the fight against poverty and injustice.

More so another informant mentioned that for them promoting social justice through community mobilization has been successful because they use various methods and system to conduct the exercise; thus they engage in awareness creation through outreaches using dram shows, group discussion within the marginalized themselves whereby they encourage everybody to participate actively, radio talk shows where they encourage everybody to discuss issues affecting them publically in the radios, debates and organizing sports are also part of the methods they have used to promote social justice and to denounce social injustice in the community. Across the data it was noted that both CDOs and CLs had mobilized nine villages and they had reached ten thousand people on issues regarding social justice. This revelation was made by respondent 10 when she confessed that *“as community leaders we have been able to mobilize 10,000 people both women and men as regards issues of social justice and we have equipped 500 girls with knowledge and life skills to help them make informed decisions and*

have access to information to decide when and with whom they engage in sexual relationships”. Respondent two quickly chipped in that *“on top of that our parents are very supportive whenever we call a mobilization activity, most of them are responsive and in most cases they even help us to disseminate the necessary information to the wide community. This has helped us register great success because these parents of our beneficiary children after any meeting in the organization premises also transfer whatever plans were discussed to the wide community”.*

This finding shows that community mobilization is an important strategy that supports the promotion of social justice for any community to create change, the community needs to understand the needs of the local people mobilize them and impart the necessary knowledge the leads to change. As part of the agenda to promote social justice, there is need for the FBO to encourage the local people to be accountable about their own change. Through using community mobilization, promotion of community members’ participation in ways that recognize diversity and equity should be promoted because this helps in linking communities with external resources that aid them to improve their social structures of which social justice falls in. The ability of the FBO to conduct community mobilization is essential in the work of promoting justice because it promotes creation of awareness. Through this the community gets to organize themselves, identify their needs, plan together, implement together, evaluate together, monitor together and take action together. However, some respondents also noted that sometimes they involve a lot of activities in community mobilization but they fail to meet the community needs and to achieve the desired results.

Through having opinion leaders in the community, Atatur CDC seems to be encouraging good governance. As mentioned by one respondent that; *“opinion leaders help to check the administration of the whole community”.* When we involve opinion leaders in our work, they help us to identify gaps in both our leadership and the community of the community, one respondent added that some of these opinion leaders work as pastors within Atatur Pentecostal Assemblies of God hence they help the organization to emphasize issues of good governance in the community where leaders should look at those they are governing as all important before them and before God. Through good governance, good transition is encouraged that promotes a peaceful change of attitudes, abilities, roles, power and authority from one leader to the other. This thus shows that good governance and peaceful change go hand in hand because good governance leads to a peaceful change.

5.2. Sensitization of the local community

Theme two delved into sensitization as a way of promoting social justice among the local community and the marginalized communities in Atatur. Data from all the informants and interviews revealed that sensitization is one way that can be used to promote social justice among the marginalized people. This was testified by one respondent and this is what he had to say:

Through sensitization, we denounce all acts of injustices and attitudes that marginalize and isolate some groups of people. We do this through preaching love, unity, hospitality, equality, inclusiveness and respect among community and for one another. The respondent also added that Atatur CDC being an organization founded on Christian values, we quote the Bible in our messages to the people, and these biblical messages emphasize aspects of justice and human rights and base on the fact that everybody is created in the image of God and thus they ought not to be marginalized or denied justice.

Another respondent added that through sensitization they have been able to fight stigma and they have managed to educate parents and caregivers about their roles towards their children. According to the respondent, they do this by conducting radio talk shows where they pick a few women, men and children every Thursday and Saturday and they go to the nearby radio station to discuss issues of violence, abuses and find solutions of how to end the voices. The respondents also added that sometimes for example if the topic to be discussed is STOP HIV/AIDS stigma; they always pick children from the nearby schools of Kapokina primary school, Atatur primary school and Kelim primary school and encourage them to debate from the radio.

This therefore shows that sensitization is one strategy that is very effective in the promotion of social justice and elimination of discrimination, marginalization and isolation. For a community, Sub County, district or country to develop and to move towards inclusiveness, every oppressive behavior needs to be discouraged. Hence the data shows that sensitization examines all aspects of the community as a place of ensuring equality, unity, and active participation. One respondent supplemented that Sensitization has helped the organization promote social justice because by sensitizing the community has also enabled them to sensitize community leaders and law makers about the issues concerning social justice in the sub county. According to the respondents, during the sensitization exercise, they start by describing the intention of the activity, what role the audience can play and the projected outcomes to the

community, this has helped to build confidence and raise awareness of the people towards their own issues. When asked the main role of the organization as regards issues of social justice, this is what one respondent had to say “for me I always organize sensitization campaigns and design sensitization messages that the rest of the team use to educate the sub county on issues pertaining social justice, when asked what are the key messages he designs; he said that messages concerning child abuse, early marriages, poverty, HIV/AIDS, and so on”.

The above statement indicates that, sensitization is an important tool in promoting excellence even when it comes to crossing some boundaries like the gender lines that in most cases marginalize groups. Since sensitization comes from the word to sensitize, it is always geared towards creating awareness and to respond to some ideas, events, situations and experiences that tend to bring inequality, discrimination and limited opportunities for some people. In other words, findings revealed that sensitization helps to enhance active community participation, thereby increasing the people’s understanding and public knowledge. Findings further showed that through sensitization the marginalized people gain confidence about how to manage their own resources, their social skills and competencies for change. This finding was further elaborated by one of the respondents when she expressed that for her as a CDO when she goes for sensitization, she aims at creating awareness and to address the problems that are facing mostly children and women but also she tries to address the problems some men are also facing. According to this respondent, she aims at bringing about behavioral and attitude change (Racheal). Another respondent added that “*sensitization has really been a good strategy for us in addressing issues of social justice, because we conduct our sensitization sometimes through the Radio talk shows where we work with Radio Continental FM in Kumi town that has supported the organization to reach a wide coverage. We emphasis debates by school children, women and men at the radio station, every Thursdays and Saturdays at least we pick children from two different schools then we escort them to the radio station to share their experiences, and educate other children on issues regarding early marriages, forced marriage, child labor, stigma among others. This radio talk shows have helped us to encourage active participation of everybody in the community because participation is voluntary we also involve in door to door campaigns*”. Within the organization and in the villages she organizes drama groups for children and mixed adults and these dramas pass messages on child abuse, child labor, sexual abuse, early marriages, domestic violence, land conflicts. In addition, that the organization also engages in outdoor advertising where they give leaflets to the health sector,

schools and the police to distribute and these leaflets contain sensitization messages too (Respondent 2).

Across all the textual data, sensitization appeared to be critically important for CDOs and CLs. The respondents seemed to have a good understanding of social justice and what it takes to promote it. Although they expressed their ideas differently, each of them explained how sensitization helped the organization in promoting social justice. According to the respondents they conduct sensitization so as to create awareness on issues that marginalize the poor, vulnerable. To the respondents' social justice is a very sensitive issue that needs to be promoted in the community so as to have an inclusive and equal opportunity community where everybody is considered important. According to the respondents' sensitization is an eye opener for inclusive practices in the community. They also mentioned that sensitization plays a very big role even in the Christian life of the marginalized because sometimes when they are sensitizing, they quote Bible verses and they emphasize on verses that talk about love, unity, equality and preach against verses that talk about marginalization, isolation, discrimination, stigmatization and poverty. This was evident when one respondent explained that: *sensitization is really a good strategy of promoting social justice most especially because as a FBO with Christian values we incorporate Christian moral values into our messages and these messages have helped us register a great impact as regards social change and thus social justice promotion.* (Respondent 12).

Further analysis also suggests that CDOs put a lot of effort to enhance the quality of living in the sub county despite meeting some challenges as suggested by the following transcript.

“when we receive funds from our main donor Compassion International, we try to budget the money in such a way that they squeeze some money to set up some income generating activities like brick laying for the men, tailoring, baking so as to encourage autonomy in the families” (Respondent 7). The respondent also added that sometimes they receive very little money from the donors and yet the children have a lot of needs and there are a number of activities they would always want to implement as regards the promotion of social justice. In addition, the study also found that although the organization is trying their best to ensure social justice is promoted, sometimes they are constrained with funds that limit their ability to deliver. This thus indicates that achieving social justice is really not easy as far as practice is concerned. But through the documents analyzed it was noted that organization strives for an inclusive and equal opportunity community where everybody is valued, they do this through voicing out all

the issues that have created limited opportunities for other people. For example, corruption. Thus in the ability to strive towards the promotion of social justice.

From the above findings it shows that both CDOs and CLs have interest in ensuring social justice is promoted based on their ability to strive for an equal opportunity community although sometimes the Organization faces challenges in terms of funds to run their planned activities. Thus in order to promote and achieve social justice, it is important for the FBO to ensure that the environment must also be improved, the job market needs to consider both gender, gender equality must also be considered an important aspect in the drive, and both boys and girls need to be given an equal opportunity to gain education, freedom of speech, expression and should be valued as important by treating them as one. Based on this it can clearly be said that social justice is promoted this therefore calls for the government and other stakeholders to join hands with the FBOs in an effort to conduct more sensitization activities that will address the social injustices and promote social justice not only in Atatur but in the entire country. Because the issue of social justice should not only be left for the organizations but also the government needs to play a great role.

5.3. Advocacy

This theme sought to examine another approach that can be used to promote social justice. Regarding the research topic “Promotion of Social Justice by a Faith Based Organization among marginalized communities in Atatur Sub County”, respondents revealed that in the FBO advocacy helps them to voice up and raise attention of important issues and look for solutions by simply actively supporting a cause and trying to get everybody to support the cause as well. Respondents also added that advocacy is one of the ways they have used to address the disparities children and women face in the communities because it brings out the issue to the forefront for the decision makers to take decisions that has enabled children and women to speak on their own. The CDOS confessed that they, through dialoguing with the community, negotiating on issues regarding social justice and informing the community of what is taking place. The CDOs and CLs, mentioned that they promote social justice by lobbying for environments where issues of injustices are addressed and people’s grievances addressed. In addition, during the interview session respondents also revealed that through the use of advocacy techniques like mobilizing, sensitizing and dialoguing, they spread the gospel of equality, social justice and social inclusion. This has helped them to empower more people to

become active actors towards the issues of their rights and hence to exercise those rights and get involved in and also influence their decisions that are being made about their future.

As pointed above, it is important to note that advocacy is indeed one of the most important ways of advancing interests in promoting social justice mostly among groups and populations that have been disadvantaged, disempowered and discriminated against. This is so as one respondent noted that advocacy is one strategy that they use to ensure and to promote social justice because they do it first by acting as advocates themselves, then collaborating with other advocates which include the community themselves. This was revealed when one respondent had this to say about advocacy;

“I am an advocate for the marginalized; I speak out against child abuse, sexual abuse towards women, through doing this I always ask the community also to eliminate any form of injustice”.

CDOs considered advocacy as an important stimulus in promoting social justice. This was revealed when during the interview session CDOs and CLs perceived advocacy as a process for addressing the inequality and challenges that affect children and their caregivers. CDOs and CLs acknowledged the importance of advocacy. This was revealed by one respondent who participated in the study as she mentioned that;

“Without advocacy, then I would be deceiving myself that I am working to create change in the world. I have given myself as an example to be a voice for those who cannot represent themselves at all costs. In this organization we value the rights of the poor, marginalized and we protect them identify at all times. So for me I advocate for their rights and also advocate for unity among everybody. I always emphasize the fact that Jesus was an advocate of the oppressed, marginalized and he also emphasized love for the enemies, and peacemaking”.

The above finding shows that advocacy helps the organization to promote issues of leadership, promote legislative change, and enhance gender equity, equality and empowerment of women. In the past violence against women and children was rampant in the Atatur, early marriages of girls and gender disparities in education and employment where men took the largest proportion was high. However according to the informants when Atatur CDC was founded under the PAG, the organization staff sat to draw a way forward of what the organization could do to ensure they have learnt to exercise their rights and to get involved in the decision making process concerning their own future. They came out with resolutions of what to do to end these issues, and one of the resolutions was to advocate for the voiceless and create awareness among masses as regards their rights.

Across the data, advocacy seemed to be a crucial element in promoting social justice because the respondents revealed that *“advocacy ensures that everybody matters and everyone is heard including those who have been excluded and those who have challenges in expressing themselves”*. Atututr CDC works with mainly with the marginalized children and their families, whereby most of the children are highly vulnerable, very poor, some of these children were orphaned when they were still very young hence they are stigmatized, discriminated due to the nature of background these. This had affected most of the children to the extent that most of them dropped out of school; the FBO went out to demand for their rights to education. In identifying the most vulnerable children, the CDOs mentioned that their target is to identify the needy of the needless meaning the vulnerable, they do this by engaging the whole community to act as advocates for the neediest children while they also go to the grass root to conduct registration. In engaging the community to act as advocates, the FBO encourages the children to speak up for themselves, then to speak up for their friends and also encourage them to speak for those who cannot speak for themselves as a way for advocating for their rights.

The above statements reveal that advocacy seems to be a crucial aspect in achieving social justice. This is so because social justice itself reflects the activism of advocacy and it is always explained as an ideal that facilitates the mobilization of people to act in order to bring about desired social change. This therefore shows that advocacy seeks to create and promote social changes in governance, attitudes, power, social relations and institutional functions that are related to transformation. This can be done by supporting actions that are taken to address deeper underlying challenges to the fulfillment of women and children’s rights. People who advocate get involved in every situation and condition that affects the oppressed and the disadvantaged and they strive to use facts and information to promote change. Advocacy tends to bring people together for a mutual help and support so as to promote social transformation through changing structures and challenging the inequality and all the existing injustices in society. In fact, the aspect of advocacy is all about supporting individuals to have a voice. When one respondent was asked what advocacy is really all about; this is what he had to say, *“advocacy is all about creating change, promoting change and acting for change, it is a process that stimulates respect for one another, promotes participation and it challenges all the systems that affect the defend less generation like the children, women, the disabled and the elderly”* (Respondent 5).

In addition, data also shows that to use advocacy to promote social justice, advocacy involves all sorts of people like disabled, vulnerable to express their own issues affecting them directly

and that prevent changes that are aimed at creating transformation. This means that advocacy has the ability to increase people's sense of power, help them gain confidence so as to become assertive and increase their choices.

Data also revealed that, to a greater extent advocacy has been used to create positive relations within the community and different sectors. Since most people in Atatur Sub County have been marginalized by the systems that have a significant effect on almost all aspects of their lives, advocacy has helped to widen these people's chances to life and has also enabled them to become active members of their own society. This was complemented by one respondent when she added that *"people here have always been denied access to a fair share of resources in their own society, they have been denied information and opportunities to take part in decisions concerning their lives when they are dispossessed of insight, dignity, and self-confidence, therefore through advocacy, we have helped them to create a caring society for powerful people to act with integrity on their own so as to create positive relations"*.

5. 4. Empowerment

The study also found that empowerment was one way Atatur Child Development Centre was using to promote social justice. According to the one respondent of this study, empowerment is about providing the necessary tools, skills and opportunities for the community especially those are who are marginalized to enable them to work together and to ensure a better life for all. Another respondent mentioned that empowerment is a process through which the community is mobilized to identify, understand and overcome the structural and underlying causes of underdevelopment.

Across the data collected, it was noted that empowerment was one strategy that was used to assist the marginalized people to create their own freedom. Most respondents agreed that the ability of empowering people is a step ahead to free and liberate them. This was revealed by respondents (9, 11 and 12) who revealed that;

"Empowering people means that they have more control over their lives because when we strive to empower people, they have always gained more control over their own lives because it helps them to reduce poverty while strengthening their drive towards human development. Empowered individuals and groups can shape their own political, economic and social processes both in their communities, and country at large".

Respondents noted that the act of empowering the marginalized has encouraged them to equip the marginalized with the tools, skills and knowledge that has helped to raise their awareness. When asked *how they have been able to equip the marginalized with skills and knowledge*; One respondent 2 quickly mentioned that they do this *“through promoting equal education opportunities for both boys and girls through offering sponsorship to the most vulnerable children in the Sub county”*. Another respondent added that in order to empower the care givers, parents and all those responsible with children in the sub county, *we also provide adult education for them and one of the critical topic taught during adult education classes is human rights for everybody, awareness and income generating activities to enable the caregivers to have knowledge of how to raise money to sustain their families and provided employment. By doing this; I believe we in Atatur CDC are promoting social justice” (Respondent 1)*. In relation the study also found that the Organization has been successful in empowering the marginalized through encouraging them to become active in making positive decisions that influence their own communities and lives at large since their work with children and their marginalized families aims at reflecting equality at all times. As noted by another respondent that in collaboration with Atatur primary school, they initiated a resource center in the school where they conduct training for the teachers twice in a term to update them on the issues regarding the rights of child and other marginalized individuals.

The above findings reveal that empowerment is generally a good strategy that can be used to promote social justice. The ability of empowerment to create change through education, create social integration and create full employment through income generating activities helps to liberate the marginalized because people who are empowered will become self-reliant from their skills that they have to utilize. Across the data, it was also noted that most people in Atatur have been disempowered to an extent that they have not been able to fulfill their basic human needs or demand their basic human rights. This means that when people are denied their rights, they are unable to gain access to an economic, social and physical rights. Therefore, for social justice to be promoted by empowerment, the CDOS mentioned that they encourage among all community members, law makers, teachers, health workers to come together to identify and implement issues of common interests and concerns.

Across the study, it was also revealed that through conducting empowerment campaigns, the CDC empowers women to abolish all discriminatory practices, traditions and policies that impede them from accessing resources like land and property in their families and their ability to identify and implement actions that would lead to gender equity in their own context. The

FBO does this by mobilizing women and linking them with bigger women's groups like Uganda Women Lawyers (FIDA), Uganda, Women's Networks (UWONET) and Uganda's Women's Effort to Save Orphans (UWESO) that incorporate their struggles and experiences into a more unified action. This therefore helps to create autonomy and self-determination among these women and their communities hence enabling them to represent their interests in a responsible and self-determined way, thus striving for their own rights

5.5. Networking

The study also found that networking was very important in promoting social justice. The FBO partners with various stakeholders and other government department sectors like the education sector, health and police. This has helped them to spread the messages about social justice. As stated by one informant that as CDOs they have promoted social justice through networking between church, government and all the other organizations that engage in social justice issues. For example, they always invite the police forces to come and talk to the beneficiaries who are both children and their families where they discuss issues of human rights abuses, discrimination and stigmatization. According to the respondents, the main reason why they network with other partners is *to ensure that basic needs like education, health, legal matters are provided to all citizens equally*. Another respondent added that through networking with other partners like the police, *“we have been able to ensure that some important laws have been preserved like child protection laws”*. (Respondent 8).

Another respondent also added that Atatur Child Development center networks with the children, communities, the local governments and other development organizations to improve the wellbeing of the children. He added that they train members of the community in child rights, participation and protection. This is what he said; *“we work with the community child protection committees to identify and report cases of child abuse to relevant authorities. We engage the teachers, police, local leaders to help us in enhancing the knowledge and skills in protecting children”*. By doing this, *we task leaders with the task of supporting them in sensitizing their own communities on how they can help children especially those who are marginalized to be integrated into their communities”* (Respondent 10).

This analysis suggests that without networking organizations and other partners cannot maintain good working relationships. This is so because networking is a process that enables partners to gain support from friends, stakeholders and other institutions so as to achieve a goal to creating social change. As a strategy of promoting social justice, networking is important

because the organizations can meet important people and make valuable friendships. This provides the organizations and the communities with opportunities to influence some important people who are concerned with issues of social justice. In this attempt Atatur CDC needs to network with other stakeholders who are critical to the success of the organization as well as encourage stronger ties with each other. As stated by one informant that they do always informal networking sessions with other institutions. For networking to be promoting social justice, it is important that good social relationships are built with other sectors like the health, education, since they all provide support geared towards creating social change.

In addition, the study also found that through empowerment, the CDC promoted aspect of dignity among everybody in the community. According to one respondent, she noted that with their work with children and their families, they have often always emphasized certain values like respect and treating everybody with dignity since all of us are equal before the Lord and before the Lord we are all treated with dignity. Therefore, in an attempt to value everyone's dignity, it has helped them to take a leading role in balancing the inequality.

In networking with the health sector, the study found that vulnerable children and adults have various complications' that range from illness to injuries. Therefore, the Organization decided to contact Atatur hospital and Kumi hospital to work hand in hand for them to always refer cases of illness and those who are on Anti-Retroviral drugs. The Organization also invites the Health workers from the district and Atatur hospital to come and screen the children for any complications. During this exercise, one respondent mentioned that before they start screening the children, they always start by creating awareness through sensitizing both the parents and children of what is going to happen. After then they seek opinions from their beneficiaries if they are ready for screening, if a child says NO, they do not force him/her because as reported by this informant "forcing means no justice administered to the child". With the help of the Atatur hospital, another respondent also mentioned that they have been able to encourage women to receive family planning and immunization so as to reduce and control the birth rate and hence reduce the stigma that comes with having so many children which in the end contribute to poverty due to the inability to take and provide all the necessary resources for them.

6. DISCUSSION OF FINDINGS

This chapter presents the discussion of the findings in relation with the theories and tools for promoting social justice. However, the discussion will mainly major on the five themes that emerged during the presentation of the data. These themes include; community mobilization, sensitization, advocacy, empowerment and networking. Within the discussion, I will borrow greatly from the theories; relate the theories to the findings. I will also borrow from other scholars what they say about the concepts being discussed and try to use the investigator's experience. However, based on the findings from the presentation, I am meant to understand that the research question has been answered "How is the FBO promoting social justice in Atatur Sub County?"

6.1 Community mobilization (CM)

According to the theory of social inclusion and exclusion, people should always be given a chance to mobilize themselves. Bailey (2008) argues that it would be difficult for social justice to be achieved if the people cannot mobilize themselves to take part in their own issues. In agreement with Bailey (2008), Labonte (2004) adds that as a concept that has been openly used to promote social justice, community mobilization helps to describe those approaches that seek to bring about systematic change both at the institutional level, and community level so as to get rid of the inequalities that are limiting everybody to access opportunities, capabilities and to enjoy their rights to the fullest. The theory of social inclusion and exclusion correlate with the finding of this study since the respondents revealed that community mobilization helps them disseminate information to the community members since they use various techniques like conducting community meetings with the locals which has encouraged and helped the FBO to engage the community in active participation to create their own safe communities so as to denounce all sorts of oppression. Having a safe community according to where everybody is happy and accepted as very important according to Lambrick (2010) helps in achieving both internal and external development of the community. If the community feels safe and included in every activity and program taking place then people can develop a good mental system, resources will be distributed equally and thus everybody will be willing to participate in the development of their community. Participation in community mobilization is an important because when people participate in mobilizing their own communities they get involved in the design, implementation and monitoring of their community level initiatives (Mercycorps

2009). As it was testified by one respondent *when “that the use of CM is really good in the promotion of social justice because they courage people to participate in meetings, dialogues and discussions that involve them and their community”*. In addition, Cohen and Chehimi (2010) who discuss about the strategies of the community’s wellbeing concur with the findings that community mobilization is important for eliminating violence, discrimination or segregation imposed towards women and children leading to the creation of inclusive communities. Therefore, community mobilization should help in the social inclusion and integration of the people which should contribute to making societies more cohesive (UN 2010). In my opinion, the ability of the FBO to employ community mobilization as a tool for promoting social justice helps to create behavior change since it focuses on encouraging in critical thinking, the development of skills and it inspires action that may replace negative norms that encourage marginalization against women. To this note, community mobilization can be seen as a tool that helps to promote positive norms that support safety, dignity of women, men and children and nonviolence.

The findings also note that the respondents of the study understood community mobilization as a process they use to organize people and to make them accept to undertake relevant assignments so as to persuade them to come together and make them to accept change and promote equality for everybody. This finding correspond with the theory of social inclusion and exclusion where Lambrick (2010), states that Community mobilization is the act that encourages and engages the entire community to participate in the affairs of creating an inclusive society for everybody. In relation (UNDP 2009), states that a community is mobilized if all its members feel that they are important and worthy and supported. Many scholars and NGOs have argued for the use of community mobilization as a strategy that can be used to promote social justice since community mobilization is considered a strategy that intertwines awareness rising, which helps to encourage the community members to fight for change of social norms that disempower others.

More findings of this study revealed that community mobilization helps the FBO to use a variety of methods that has led to a success in achieving social justice. the respondent 1 made this revelation *“through community mobilization, we have registered great success because first of all we use various methods to reach to the community; we engage in awareness campaigns, we use music dance and drama, we also organize discussion groups within the marginalized themselves and we encourage them to participate actively so that they can also hold themselves accountable for what they do”*. The finding relates to World Vision (2011),

who found community mobilization a more successful tool they used to mobilize their communities. According to World vision (2011) the use of community mobilization enable the organization to use diverse techniques and methods that suited everybody; to world vision some of the techniques they employed was music dance and dram, debates for both school children and adult, dialogue where people could come and discuss their issues together. This tool helps to register great success because through the use of various methods everybody is welcomed and at least if one method does not favor the person then the other does. And since people are mobilized using different techniques and methods, it encourages people to look at themselves as one person fighting for a similar cause. This explanation surely reveals that community mobilization is very important towards the promotion of social justice.

The expression from Transforming Communities (1999) argue that community mobilization is important because it helps to expand the base for community support in the organization and creation of public awareness as regards the change of laws; policies and practices that single out the marginalized other. This statement concurs with World Vision (2011) who state that they use community to promote social justice because it helps them to develop leadership skills in the area of community development and helps to them to embrace positive change in the communities they serve. Accordingly, this revelation of World vision and Transforming Communities capture the findings as the respondents of this study also revealed that the process of community mobilization is important for the FBO because it helps them fight the existing injustices through creating public awareness and encouraging people to speak out their opinions. Within the theory of social inclusion and exclusion Twikirize (2014) reminds the responsible agencies to recognize the power gaps that create exclude other people and he encourages everybody to contribute to the gains of power through fight the existing injustices. In relation WCC (2011) also agrees with Twikirize and adds that the theory of social inclusion and exclusion helps people to relate with their situation by encouraging people to take part in their leadership, and acknowledge their rights by providing access goods. Miller et al (2012) agrees with WCC and Twikirize states that the social inclusion aims at changing the overall system within which the needs and freedoms of the poor are to be satisfied through providing good leadership through community mobilization. More so the finding also captures the argument of UNHCR (2012) that community mobilization is indeed important in the promotion of social justice because it allows dialogue between the external agencies and community members who are affected by poor health, poverty, and ignorance, so that all the parties are

aware of any constraints or limitations that can exist and so avoid unrealistic expectations being raised.

6.2 Sensitization of the community

According to Zulu (2001), sensitization is a process through which the community is made aware of and become responsive to certain ideas, events, situations or experiences. Zulu adds that for sensitization to be successful in creating change, it should involve three stages that is; short term which is more of awareness creation, medium term which awareness and long term which behavioral change, ownership and partnership. Since sensitization is considered a tool for promoting social justice, most NGOs, FBOs and other agencies find it much earlier to create change. As Zulu (2001) puts it that through sensitization behavioral change and attitude change can easily and issues of inequalities can be eliminated. Zulu's argument concurs with that of World Vision (2011) that a well-organized sensitization helps to create community awareness on how people should access justice.

In relation to the finding of the study, it was found that community sensitization was widely used by the FBO to promote social justice in Atatur Sub County. The respondents revealed that *sensitization helped them to fight stigma and to educate the parents and caregivers about their roles towards children and women*. The respondents gave reasons and examples on how they fight stigma and respondent 4 mentioned that they do this *through conducting radio talk shows where they pick a few women, men and children to debate, and discuss important issues related to sexual abuse, child abuse among others through radio talk shows on Thursdays and Saturdays*. Respondent 6 added that by *engaging the local community in radio talk shows, they were able to enhance participation within the community and they were also able to help the community to make informed decisions*. In so doing respondents 9 and 12 mentioned that they were able to encourage the people to speak out their problems. This finding again correlate with that of Zulu (2001) because she (Zulu) mentions that sensitization is important for encouraging active participation enhancing social skills and competencies and Zulu further states that if the community is not well sensitized then there will be a lack of apathy, increased conflicts, discrimination, segregation and marginalization. In addition, Jordans et al (2008) add that sensitization is important for the stigmatizing all issues that marginalize certain groups of people. According to Jordans, the overriding goal of community sensitization is for primary prevention. In relation, De Jong (2002) also agrees that sensitization helps to create public awareness within the community being sensitized. To him through the use of public education;

information can be provided to those who have gone through extreme stressful events like sexual abuse, child labor, domestic violence.

The theory of social inclusion and exclusion highlights that the ability to identify societal problems requires sensitization to champion issues of social justice. Because social inclusion is the direct opposite of social exclusion, these two terms can never be separated meaning where there is inclusion there is exclusion and therefore for that reason sensitization becomes paramount (Rawal 2008). Within the theory of social inclusion, Rawal (2008) points out that in any system some people are excluded from participating in their own civil society and this in most cases will call for a sensitization exercise to raise public awareness. This therefore will help to issues that are affecting the community. In line with the finding, it was noted that through conducting public meetings with the community leaders and the community itself, the CDOs and CLs voice out all issues that de human others.

Based on the fact that the sensitization emphasizes issues of respect, dignity and fair treatment of everybody, I observed among the groups that came for a training session in the organization that their attitudes had changed, men spoke to their wives with maximum respect, and on the day when the health workers visited the organization for HIV/AIDS screening I also noted that people were positive received great support and care from their counterparts. These finding corroborate with the argument of (LWF 2009) who emphasize on respect for each, fair treatment of individuals and dignity towards everybody. It is therefore important to note that sensitization is an important mechanism for delivering change and building equal opportunity societies where everybody is respected and appreciated as an important individual of the society. This finding relates to the argument of WCC (2011) who contends that any system that works for justice should always be the voice of the voiceless because it is only these systems like the FBOs who are able to create a unified society which is free from oppression. To WCC, the work of any FBO is to make sure that the cry of poor is heard by those who are concerned. Therefore, in the bid to promote social justice it is the responsibility of the church, FBO, community and government to encourage people of all walks of life to share their stories of oppression and struggle and concentrate on building positive attitudes and action. This can be done by emphasizing and preaching messages of love, forgiveness, justice for the poor.

In addition, WCC (2011) also adds that carrying out awareness rising and sensitization campaigns assist the FBOs disseminate information, through educators and to influence public perceptions. For social justice to be promoted WCC (2011) adds that FBOs need to organize

debates, meetings with the grass root people, community leaders, opinion leaders, political parties and citizen's associations so as to find the best solutions as to what is the main problem oppressing some groups of people, through these awareness campaigns all voices of people will be heard. In regard to the study, it was also noted that the FBO organized public meeting with the leaders and the community members and also organized debates and conversations through the radio talk shows where people were encouraged to air out their issues that are oppressing them.

However, one respondent raised an argument that sometimes they do not conduct community sensitization and whenever they do not sensitize the community, it brings about increased conflicts within the community, lack of ownership for resources for the marginalized people and the community is detached from taking part of their own community development. This therefore means that if the CDOs and CLs do not focus on increasing their sensitization activities, then the community will not realize any change. For the community to become an equal right place that welcomes all sorts of people it must be willing to adopt change which should be brought about by sensitization exercises. In this case, awareness talks, community meetings, drama, debates outdoor advertisement work best. This finding correlates with the argument of (WCC 2011; LWF 2009) who share a common understanding that doing good to others in terms of fighting and struggling for their identity through awareness campaigns not only promotes social justice but also act as an integral part of the new life given through Christ where we are encouraged to love one another with respect, dignity and treat those who are vulnerable with respect and fairness. Borrowing the theory social inclusion and social exclusion (Twikirize 2014) asserts that social inclusion and exclusion theory is important for the processes of promoting social justice because it brings together the basic understanding of everyone's dignity and it emphasizes actions that assist the other to help herself. This draws similarities from (Nordstokke 2011; LWF 2009) who draws his argument from the concept of diakonia which intends to respond to the need of people, struggling for justice, love, dignity. thus to Nordstokke diakonia cannot be left out when talking about issues related to the promotion social justice because the main role of diakonia is to shape a better future for everybody through initiating the processes of transformation (LWF 2009). This analysis corresponds with that of Morten (2014) when he mentions that Diakonia should particularly pay attention to those who are in most need- seeking to achieve a substantive equality, and seeking to hold authority accountable for their failure to act in an adequate manner for their harmful acts.

6.3. Advocacy

In this study CDOs and CLs expressed how important advocacy had helped them to promote social justice. Advocacy indeed to help in the creation of change in the community, Fecca (2009) argues that advocacy should aim at bring change or reform, it should challenge services, services and the broader community to respond genuinely to meet the expressed requirements or needs of people. hence encouraging issues of injustice to be addressed, open doors for participation and the alteration of attitudes and values. in this study, all the respondents noted that advocacy helps them to voice up and raise attention of important issues and look for solutions. They also revealed that through advocacy, they have been able to create dialogue with the community and to lobby for environments where issues of injustices are addressed and people's grievances addressed and the rights of the marginalized addressed. In line with UNICEF (2010) it states that advocacy is a process for change that involves lobbying for favorable environments that cater for everybody, aims at stimulating respect for both the young and adults who are marginalized and also aims at increasing dialogue between the affected parties and the parties who are holding authority. Similarly (Cohen et al 2010) states that advocacy helps to demonstrate the ability to express options and facts in a creative and passionate manner so as to facilitate the negotiations of dilemmas working with diverse populations, organizations and communities can easily be addressed. (Hoefor 2012) draws his argument that advocacy is important because it helps to draw on how social justice and social work values call us to action in order to challenge the social injustice existing within our community these among others include unemployment, poverty, discrimination, racism. According to Heofor (2012) in the bid to achieve social justice, it is important to consider commutative and distributive justice that need a redistribution of benefits, goods, burdens and pleasures.

The study further found that CDOs and CLs were dedicated to their work of promoting social justice through advocacy, this was revealed by one respondent when he mentioned that in order to promote social justice, *"I am an advocate for the marginalized; I speak out against child abuse, sexual abuse towards women"*. Another respondent added that advocacy was an important stimulus because it helps them to address the inequality and challenges that affect children and their caregivers. WCC (2011) concur with this finding that advocacy provides support, advice and allows those in charge to become advocates for those without authority. In relation (Brandon 1995) argues an advocate involves a person either a vulnerable individual or group or their agreed representative to effectively press for the rights of others. Hence the

purpose of advocacy of advocacy should be one that aims at increasing the individuals' sense of power, help them to feel more confident and to become more assertive and gain increased choices.

Across the data, respondents also mentioned that advocacy helps them to involve the community in all activities they carry out in the community. Through this the respondents revealed that they have been able to enhance leadership skills that have led to the promotion of legislative change and the enhancement of gender equality and equity and empowerment of women. As suggested by Weisburd et al (2012), that advocacy promotes equality, social justice and social inclusion. Indeed, through the use of advocacy, FBOs can help people to more aware of their own rights, exercise those rights and get involved in and influence decisions that are being made about their future. In regards Weisburd et al (2012) contend that combing the promotion of rights with the promotion of social justice require advocacy to listen to the neglected voices and hear their views. Thus through this it is important to note that advocacy helps to widen a person's horizons and enable them to become active members of the society. This statement is supported by Advocacy (2000:49) who believes that when people are denied or when they are unable to gain access to a fair share of rights, freedoms, or take part in decision making, then advocacy takes the course to address these issues by listening to their voices and lobbying for what is rightfully theirs.

6.4. Empowerment

It was further found that empowerment was another tool that the FBO uses to promote social justice. According to the respondents in order to ensure that people have economic justice, they decided to initiate an income generating activity scheme (IGA) where they train both the children who are supported by the organization and their caregivers on hands on skills like cake baking, tailoring, and also train the community to use their own talents like brick laying. In line with Mungure (2016), he asserts that encouraging individuals to have control over their own resources, economy, helps to transform one's life from one stage to another. Meaning that the process of transforming from one stage to another is creating independence which later leads to justice. In a bid to empower marginalized individuals, Mungure (2016) adds that it is very important to train people on income generating activities because it is through empowering that policies, strategies and processes for achieving an inclusive society where everybody is valued. Nordstokke (2011) also contends that empowerment helps to create inclusive societies since it has a God given goal to promote justice and human dignity and love Hence empowering people

means that they gain control over their lives thus reducing on the aspects of poverty, that marginalize people and strengthening human development.

More findings also revealed that through the act of empowering marginalized people, the FBO equips the marginalized groups with skills and knowledge that has helped to raise people's awareness. Respondent 1 revealed that in the bid to promoting social justice through the tool of empowerment, they promote equal rights education opportunities for both boys and girls, this is done through offering sponsorship to the children, and technical training for those children who are unable to continue with their studies to higher institution of learning. According to respondent 4, as a way to empower the girl child, girls are given more priority over the boys because the girls are more vulnerable to abuses. Respondent R7 still added that there is a Primary Teachers College for only the girls that is located in Bukedea district and after senior four they always take the girls to train as teachers and those who want to continue with their studies are given the opportunity to study up to the University. This finding is supported by (Africa Development Report 2012; UN 2012).

As suggested by Detrich (2014) that empowerment is important in the promotion of social inclusion which is aimed at advocating for justice by recognizing that every human being is created in the image of God with dignity. In relation to Nordstokke (2009) he affirms that empowerment is vital in the promotion of social justice, this is so because through empowerment people gain the capacities to embrace change. Thus empowerment helps the marginalized communities to move towards the process of mutual transformation. This can be achieved through encouraging all groups for example women and children who are one of the main marginalized groups to have equal access to active participation whereby they can also gain access to resources and rights just as their male counterparts. UNDP (2010, P.3) affirms the above statement and agrees that women are equally as important as men and should be empowered to have access to resources and rights. UNDP (2010) believes women all over the world perform 66% of the world's work, they produce 50% of the food but their only 10% of the income out of what they do and produce and also own 1% of the property. In support of the above statement, Amartya Sen (1999) argues that "women need not to be viewed as passive recipients of the benefits of the cunning development programs... but they should be given a chance that they can work effectively to shape their own destiny and thus help to liberate others". This therefore means that empowerment can help the marginalized people to gain influence to remove the obstacles causing inequalities from the places of work, limiting them from owning resources and regulating what they should earn (UN Women 2012).

Further analysis also suggested that through empowerment FBOs encourage women to develop plan that help them to stand up for their legal rights against violence and for marginalized persons within their own contexts. In the analysis of Zychlin (2016), she brings in her argument that encouraging people to develop their own plans helps to encourage the intrinsic value inside among the marginalized. This is so because empowerment itself contains the intrinsic values that drive the marginalized people to demand for what is rightfully theirs. In addition to Miller et al (2012), they agree that empowerment seeks to change the overall system within which the needs of the poor are supposed to be satisfied. This according to Miller et al (2012) can be done through encouraging people to demand for their legal rights, economic rights, political and social rights. In line with the social inclusion and exclusion theory, Bennet (2002) states that socially inclusive communities and individuals should be considered as important and equal to others in all aspects of life because this helps the state to provide protection and justice to the citizens through its constitution and legal system. The above argument is supported by the Ugandan Constitution of 1995, chapter 4; which clearly and protects the rights of the marginalized and the minority groups because the inclusion of the minorities in governance is a fundamental requirement for any democratic society (Constitution of Uganda 1995).

6.5. Networking

Networking was one of the tool that both the CDOs and CLs mentioned that they use in the FBO to promote social justice among the marginalized. According to the respondents, the FBO partners with other stakeholders like the government and different organizations in promoting essential services like education, health and social justice. They added that through networking they get to share information that helps to ensure social justice is promoted. In support of this finding, (Nordstokke 2013) notes that FBOs have increasingly helped in the promotion of valuable resources that have helped in addressing the social needs of everybody. Most FBOs have been successful in doing this because they work hand in hand with civil societies, community groups and other alliance to build strategic alliances in promoting aspects of justice (LWF 2009). Ecumenically FBOS according to (Nordstokke 2011), need to partner with other faith, governments and intergovernmental organizations United Nations to ensure that those who are vulnerable are protected. (Heather et al 2014) in his argument agrees with (Nordstokke 2011) that FBOs and other people's movements need to partner with Churches whenever it is appropriate and feasible in order to produce effective results of transformation. Thus FBOS

help to build social networks among different people and institutions making networking an important tool in promoting social justice for everybody.

Heather et al contends that networking helps to strengthen good governance structures, accountability and transparency among the partners and the organizations involved in working with issues of social justice. This is so because through strengthening good governance, organizations including FBOS involve in conflict prevention, work towards peace building, help in the reduction of poverty, promote both women's and all vulnerable people's rights, indulge in gender equality and combating HIV/AIDS. In relation to the finding, the respondent 6 mentioned Atatur child development center networks with children, communities and the local governments to strengthen good governance and to improve the well-being of children. Respondent 9 also added that through networking the FBO has been able to engage with the police, local leaders to help in the enhancement of knowledge and skills as regards child protection. This therefore indicates that through networking, the FBO is able to promote good governance by involving both the local leaders and the police and also the FBO is able to enhance people's knowledge and skills by working in partnership with the education department by training different stakeholders on issues regarding HIV/AIDS and what should be done to achieve positive change. In support of the finding, Heather et al (2014) encourages FBOs to network with other institutions like the federal funding institutions so as to encourage the delivery of services. This encourages people to work together to build trust among everybody. FBOS have been regarded an integral safety network for services and resources in most countries including Uganda where collaboration and network easily takes place. For example, FBOs often involve in different activities like the distribution of Humanitarian aid, provision of education and good health. It is argued that ignorance; poor health and poverty are some of the issues that dehumanize some groups of people, therefore FBOs being integral to all these problems have helped to challenge them through preaching the gospel of equality, good governance and alleviation of poverty (LWF 2009, WCC 2011).

More so UNDP (2014) adds that working with FBOs and religious leaders (RL) is very important in areas where structures are weak and have failed to human rights and provide basic services like protection, justice and education. For UNDP engaging FBOS in different areas of their work has helped to link development actors with the beneficiary communities and engaging them in the right conditions has helped to enhance development and sustainability of the communities. Thus by consulting FBOS, UNDP agrees FBOs have helped them to involve in meaningful participation in policy dialogue and to involve everybody in the program design,

implementation, monitoring and evaluation. This therefore shows that partnering with various institutions can help to bridge the between the service providers and the service beneficiaries. In line with the findings, the respondent mentioned that they also partner with the church leaders to ensure injustice is fought. They do this by involving the church leaders in the planning, designing, implementation, monitoring and evaluation of every program in the organization. In addition, the church also contributes some funds through the local contributions towards the activities of the organization. Hence according to the respondents the organization is the child of the Church since it is even the church housing the organization and thus takes a leading role in monitoring all their activities and the wellbeing of the children.

In addition, religion is always seen as being central to the social, cultural and moral fabric of any community, therefore many religious organizations look at their work as serving a higher need in supporting humanity and the call for justice. Thus FBOS have the ability to communicate with everybody in the communities and also encourage the vulnerable voices to be heard. Due to legitimacy UNDP (2014) states that they work with both FBOs and the religious leaders to help in reaching out to the women and marginalized groups where other actors have failed. This therefore encourages sustainability of the activities since the FBOs are always at the grassroots level because FBOs tend to stay at the ground even if other humanitarian actors live for example during a war or conflict. Hence through local engagement with the marginalized communities, they often encourage dialogue, discourage violence and help to address issues like gender based violence (Institute for Economics and Peace (2014). This reveals that networking between different partners is surely a tool that can be used to promote social justice and lead to community development where resources are shared among everybody in the community.

7. RECOMMENDATIONS, CONCLUSIONS, APPENDICES AND REFERENCES

7.1. RECOMMENDATIONS

Recommendations are drawn from the findings and discussions of the study that provide some ideas on awareness and can help to strengthen social justice services. These recommendations include; building the capacity of all people, encouraging further sensitization for decision making, increasing the funding for social justice activities, addressing gender inequalities and encouraging further research;

7.1.1. The role of leadership

Leadership is an important aspect in the development of any community, as defined by Fullan (2003) leadership is the ability to lead a group of people in order to produce efficient results. CDOs and COs are all important leaders who should not be looked down upon but should be encouraged to practice their leadership since they have the potential to lead all groups of people. Leaders should therefore foster good relationships that encourage empowerment of people in the community. As suggested by Chima et al (2012) it is important that leaders ensure that they present themselves as people who help to support and implement government policies and FBOs policies. They can do this through emphasizing supervisory roles to their subordinates to ensure all people treated equally and fairly.

7.1.2. Building the capacity of all people in the community

Both the FBO and the local government should work hand in hand to build the capacity of all people in the community. This can be done through opening up recruitment to the low educated people and more educated and encouraging training of all people in small training courses so as to gain skills and knowledge to improve functionality in the community. UNDP (2011) states that there are many training institutions in Uganda that can support and train people in skills management, these among others include vocational training institutions where skills like carpentry, tailoring, fashion and design are taught to the youth. In line capacity development should also be encouraged so as to build quality understanding of the concepts of both male and female in positions of importance so as to increase accessibility to employment to all people.

7.1.3. Encouraging further sensitization for further decision making

More sensitization campaigns lead to increased community awareness. It is therefore important that the FBO in collaboration with other stakeholders' increase sensitization campaigns. Through radio talk show, market campaigns, music dance and drama, they can be able to appeal to a wider audience. Through increased sensitization voiceless people's voices can be heard. This statement is in line with (WCC 2011) that argues that FBOs, churches and all other stakeholders should increase sensitization exercises so as to enable the voice of the voiceless to be heard. WCC adds that this can be done through encouraging Churches, FBOs and all other stakeholders to share stories of struggle, discrimination, and marginalization and together encouraging them to seek for solutions to end this.

7.1.4. Increasing the funding for social justice activities to create social change

During the data collection for this study, the respondents noted that though they are trying to implement social justice, they do not have enough funding to facilitate them. It is therefore important that the Ugandan government donates some funds to support social justice activities across the country. The FBO should also lobby for more across the country and the world increase social justice awareness. Social justice is one area that should not be over looked and thus it is the duty of the FBOs to ensure that everybody is treated with respect, dignity and love. However, activities like advocacy, sensitization, and community mobilization need to be facilitated in terms of monetary funds.

7.1.5. Addressing gender inequality

By addressing gender inequality, the FBO and other stakeholders need to support both men and women to help them develop coping strategies against issues like negative perceptions towards some groups of people like female leaders, the disabled and the sick. Also there is need to widen advocacy efforts beyond public spheres so as to strengthen positive images of women and other marginalized groups in decision making.

7.1.6. Further research

Although this study has been conducted, the issue of social justice seems to have been giving little priority so as to achieve its intended goal of eliminating injustices. The literature as

regards social justice in Uganda is scanty and thus there is need for the government to conduct more research in this field. Students at the higher institutions of learning should also be encouraged to conduct studies along this field together with academicians to write more about social justice so as to enrich the research data base as regards the field of social justice. The research findings also depicted that less seems to have been done as regards social justice both by the FBO and the local government, this was reached upon as respondents were asked to define the term social justice and very few were able to give an appropriate definition. Hence it is important that the government and the NGOs try to reconsider their approaches to suit what social justice is and what its purpose.

7.2. CONCLUSION

Social justice is a field that needs to be prioritized although there are so many challenges in achieving it. In this study, the findings depict that despite there are challenges in promoting social justice, general analysis suggests that the FBO and the government stakeholders have tried their best to promote social justice. Through sensitization, community mobilization, advocacy, empowerment and networking the FBO has been able to change the community's attitude for example encouraging positive attitudes for the promotion of everybody's rights. In the bid to fight for justice it is important that factors like economic, social, and legal, cultural, political be taken into consideration so as to ensure that activities can be continued after funding by the donors stops.

As discussed in the study, FBOs alone may not be the only institutions that can help in the promotion of social justice. However, social justice is a wide concept that needs a joint effort and needs to be implemented from the grass roots therefore for equality, fair treatment, respect to be achieved, the issues of social justice, injustice, discrimination, marginalization, segregation need to be taught from schools, higher institutions of learning, government offices, parliament and NGOs so as to create awareness among the population. When issues of social justice are taught in schools, children will grow up knowing what belongs to them even when they grow up.

Findings and recommendations in this study are not exhaustive. A lot is desired so as to inform professionalism best on practices in the country, district and community level. Based on the knowledge gaps existing in this research, it has been suggested that more research be conducted. Findings and the literature in this study should be used to improve the functionality of Institutions and the government to improve practice at all levels.

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APPENDICES:

Appendix 1: LETTER FROM NSD GRANTING PERMISSION TO CONDUCT THE RESEARCH.

Heikki Hiilamo
VID Diakonhjemmet VID vitenskapelig høgskole
Boks 184 Vindern
0319 OSLO

Vår dato: 01.11.2016 Vår ref: 50445 / 3 / AMS Deres dato: Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 07.10.2016. Meldingen gjelder

prosjektet:

Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er

meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstillende i forhold til kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i

meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger

kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de

opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et

eget skjema, <http://www.nsd.uib.no/personvern/meldeplikt/skjema.html>. Det skal også gis melding

etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://pvo.nsd.no/prosjekt>.

Personvernombudet vil ved prosjektets avslutning, 30.06.2017, rette en henvendelse angående

status for behandlingen av personopplysninger.

Vennlig hilsen

Kontaktperson: Anne-Mette Somby tlf: 55 58 24 10

50445 The Role of Christian organizations in promoting social Justice among marginalized communities in Katakwi District in Uganda

Behandlingsansvarlig VID vitenskapelig høgskole, ved institusjonens øverste leder

Daglig ansvarlig Heikki Hiilamo

Appendix 2: LETTER TO THE ORGANISATION REQUESTING FOR PERMISSION TO CONDUCT THE STUDY IN THE ORGANISATION

VID SPECIALISED UNIVERSITY

OSLO, NORWAY

DATE: 20.12.2016

TEL:+4797369925/+256774934810

THE PROJECT DIRECTOR

ATUTUR CHILD DEVELOPMENT CENTER

P.O.BOX 175, KUMI

Dear Sir/Madam.

Re: Requesting for permission to conduct my research study from your organization.

I name is Sarah Aguti a student of VID Specialized University Norway. I am pursuing a Master's Degree in Diakonia and Christian Social Practice. This is a two-year program and as part of the requirement to the fulfillment of the award of the Master's Degree, I am required to carry out a research study from my home country. My research topic is Promotion of social justice by a faith based organization in Uganda. A case of Atutur Child Development Center in Atutur sub county, Kumi district.

The choice of approach I intend to employ in the study is the qualitative research approach with a case study design. The methods of data collection will mainly be interviews and document analysis as a supplementary method. I intend to select the sample purposively and I am aiming at interviewing both the Community Development Officers and the Community Leaders. I have also decided on interviewing at least twelve respondents . issues of ethical consideration will be considered seriously during the time of data collection and I expect to maintain maximum confidentiality and anonymity, respondents will be required to consent before they proceed to answering the interview questions and participants are free to participate and when they feel like not to continue they can withdraw at any time without giving reasons why they have chosen to do so.

Based on this I kindly request for permission to conduct to collect data for my study from your organization .

Yours response will highly be appreciated and it will enable me take the next step of completing this study.

Thank you

Yours sincerely

SARAH AGUTI

Appendix 3: LETTER OF CONSENT TO THE RESPONDENTS

Informed written consent to the respondents.

Dear Respondent

I am Sarah Aguti, a Master student at VID Specialized University Norway, Pursuing a Masters of Diakonia and Christian Social Practice. I am currently in Uganda particularly Kumi district to conduct a research study as a fulfillment for the requirement for the award of a Degree of Master of Diakonia and Christian Social Practice. My Research topic is; Promotion of social justice by a faith based organization among marginalized communities in Uganda. A case of Atatur Child Development Center in Atatur sub county, Kumi district. I am writing to you requesting you to participate in my research study by being part of the 45 minute interview. The responses that I will receive from will strictly be used for the purposes of this study and will be treated with utmost confidentiality, with respect made to your names during the project and after it has been published in the final Thesis in May 2017. Respondents will be referred to by pseudonyms like B.C.D... For the purposes of recording data there will be audio recording of our voices during the interview session (s), but these will be deleted as soon as the project has ended.

I am greatly humbled to request you to take part in this study by answering the interviews questions honestly as you can. However, you may choose not to participate or even withdraw voluntarily at any time without explaining why. I also assure you of maximum confidentiality and anonymity throughout the process of the study.

Thank you for accepting to take part in this study.

Yours faithfully

AGUTI SARAH

Master student VID Specialized University, Norway.

Respondent.....

Declaration.....

Signature.....

Appendix 4: INTERVIEW GUIDE

Interview guide for Community Development Officers

1. As a field worker what do you understand by the term social justice in everyday life?
2. Could you explain what role the Christian organizations are doing to address the issue of marginalization and how have these agencies strengthened the existing justice among the marginalized communities in this region?
3. How can these problems be overcome to ensure an equal and free community?
4. Can you explain what role the Church has played in helping Christian organizations fight injustice in the community?
5. How can the Christian Organizations', the Church and the government work hand in hand to ensure that justice is achieved in everyday life and promoted in all aspects of life.
6. How do you understand the term Diakonia?

Interview guide for community leaders

1. As a community leader how would you explain the term social justice in your everyday life?
2. What are the different dimensions of being marginalized in your community?
3. What are the limitations/problems that marginalized people face in accessing justice?

4. What do you think has led to lack of justice and equality among marginalized communities?

5. What do you understand by the term diakonia