

REIMAGINING GOVERNANCE: THE ROLE OF ACTIVE CITIZENSHIP IN PROMOTING SOCIO-ECONOMIC SUSTAINABILITY IN AFRICA

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Abstract

As Africa grapples with socio-economic challenges, the Church stands at the forefront, poised to reclaim its prophetic voice. This paper explores the intersection of Christian active citizenship and governance, invoking the scripture of Luke 12:56, "Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you do not know how to interpret this present time?" (NIV). I define Christian active citizenship as a deliberate engagement in the public sphere, driven by a commitment to justice, compassion, and righteousness. The author argues that Christians have a biblical mandate to engage in politics, understood as the ordering of an already chaotic world. This requires a reorientation of Christian perspective, recognizing that faith is not private, but public, and that believers are called to be salt and light in the world. By embracing active citizenship, Christians can catalyse transformative change, promoting socio-economic sustainability and justice. Through a critical examination of Uganda's governance landscape, we demonstrate how Christian engagement in politics can address pressing issues like corruption, inequality, and environmental degradation. This study employed a qualitative research approach, specifically a desktop research design, to explore the role of Christian active citizenship in promoting socio-economic sustainability and Christ-centred governance in Uganda. This paper proposes a paradigm shift towards Christ-centred governance, where Christians are empowered to be agents of redemption in the public sphere.

Keywords: Active Citizenship, Socio-Economic Sustainability, Christian Governance, Luke 12:56, Transformative Change

Introduction

The quest for socio-economic sustainability in Africa is a pressing concern, with many countries grappling with corruption, inequality, and environmental degradation (Gyasi, 2018). Amidst this challenging landscape, the Church stands at the forefront, poised to reclaim its prophetic voice and catalyse transformative change.

The Church's prophetic potential remains largely unrealised where Christian engagement in the public sphere is reduced to moral commentary rather than structural intervention. While many African Churches mobilise humanitarian aid and advocate for ethical behaviour, they often stop short of confronting the political and economic systems that reproduce corruption, inequality and environmental degradation.

If Christians can read the signs of the weather but fail to discern the moral and political demands of ‘this present time’ (Luke 12:56), then Active Citizenship risks becoming selective and reactive rather than transformative. A Christ-centred model of governance therefore demands that believers move beyond charity and personal piety to participate deliberately in policy-making, accountability mechanisms, and civic processes that reorder society toward justice and sustainability.

As Martin Luther King Jr. (1963) aptly noted, “The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state.” This paper explores the intersection of Christian active citizenship and governance, invoking the scripture of Luke 12:56, “Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you do not know how to interpret this present time?” (NIV).

In the African context, the Church has historically played a significant role in shaping social and political discourse (Mbiti, 1969). However, in recent years, there has been a decline in Christian engagement in the public sphere, leading to a vacuum of moral leadership and a lack of accountability in governance (Kanze, 2018).

This study argues that Christians have a biblical mandate to engage in politics, understood as the ordering of an already chaotic world (Kuyper, 1898). As Abraham Kuyper (1898) noted, “There is not a single inch of our mental life, or our social life, or our political life, or our economic life, or our domestic life, that is not governed by the Lord Jesus Christ.”

The proposed research effort is significant because it seeks to reorient Christian perspective on governance, recognising that faith is not private, but public, and that believers are called to be salt and light in the world (Matthew 5:13-16).

Historically, the African Church has been present in society through schools, hospitals, and moral advocacy, and in Uganda, these institutions have often outperformed state services in education and health (Mujungu, 2025). However, presence alone has not disrupted the structural drivers of corruption, inequality, and environmental degradation.

In Uganda, corruption is described as ‘pervasive’ and ‘political and bureaucratic,’ undermining honesty, integrity, and service delivery across government and non-governmental institutions, including the Church itself (Asea, 2018, p. 12). This perception is reflected in public opinion: Afrobarometer’s Round 9 survey for Uganda (2024) reports that a majority of citizens perceive corruption to have increased and express low trust in key public institutions.

Inequality is reinforced by these governance failures, as weak accountability in public finance and service delivery disproportionately affects rural and low-income communities (Asea, 2018). The National Environment Management Authority notes that Uganda continues to face deforestation, wetland encroachment, and unsustainable land use, limiting effective enforcement of laws (NEMA, 2022).

Christian leaders have condemned corruption from the pulpit, but civic participation in oversight institutions, policy design, and electoral accountability remains fragmented and often apolitical. Religious leaders have been called by the Chief Justice to act as ‘eyes and ears’ of the judiciary because evidence and citizen participation are lacking (ACIAfrica, 2021)

By embracing active citizenship, Christians can catalyse transformative change, promoting socio-economic sustainability and justice, as the Church moves from prophetic commentary to

institutional engagement. This includes reading Luke 12:56 as a mandate to interpret Uganda's political economy and to respond with policy-relevant, functional action.

Politics is then treated in Kuyper's sense as the Christian responsibility to bring Shalom to chaotic systems rather than handing over the public square to predatory actors. Believers are well equipped to occupy spaces of government not for power's sake but as agents of redemption, making justice, compassion and righteousness operational in budgets, laws and service delivery.

Wilberforce (1787) wisely observed that one may choose to look the other way, but can never claim ignorance. If this step is skipped, the Church risks reducing faith to mere public morality, while society is governed by values opposed to the kingdom. Active Christian citizenship, therefore, becomes a means of pursuing socio-economic sustainability, not as charity but as a matter of structural justice.

This study employed a qualitative research approach, specifically a desktop research design, to explore the role of Christian active citizenship in promoting socio-economic sustainability and Christ-centred governance in Uganda.

The study used a descriptive research design, which involves a systematic and thorough review of existing literature on the topic. This design is suitable for investigating the current state of Christian engagement in Uganda's governance landscape and the potential of Christ-centred governance in promoting socio-economic sustainability.

The study relied on secondary sources of information, including academic journals and books on Christian governance, socio-economic sustainability, and transformational leadership; policy documents and reports from government and non-governmental organisations; and online resources, including news articles, blogs, and social media.

Background

In the heart of Africa, Uganda's governance landscape is marred by corruption, inequality, and environmental degradation, with the Church standing at the forefront, poised to reclaim its prophetic voice (Gyasi, 2018). The Church's historical role in shaping social and political discourse in Africa is well-documented (Mbiti, 1969). Yet, its recent decline in engagement has led to a vacuum of moral leadership and a lack of accountability in governance (Kanze, 2018). This study explores the intersection of Christian active citizenship and governance, invoking the scripture of Luke 12:56, "Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you do not know how to interpret this present time?" (NIV).

The Ugandan case study provides a compelling context for this research, with the country's struggles with corruption and inequality mirroring the broader African experience (Transparency International, 2020). According to the 2020 Corruption Perceptions Index (CPI) report by Transparency International, Uganda scored 26 out of 100, indicating a serious corruption problem, ranking 142 out of 180 countries (Transparency International, 2020). The Church's role in Uganda's struggle for independence and its subsequent influence on national politics underscores its potential to catalyse transformative change (Kanyeze, 2018). However, the Church's current disengagement from the public sphere has emboldened corrupt leaders and exacerbated socio-economic challenges (Kanze, 2018).

Uganda has lost half of its forest cover in the past 30 years, from 4.9 million hectares to 2.5 million hectares. The country loses approximately 88,000 hectares of forest annually, with an estimated 31,900 hectares lost in 2024 alone. Major hotspots include Kasese District, Bugoma Forest, and Nyabiku Central Forest Reserve (EcoHubMap n.d). About 39% of Uganda's erosion-prone lands have unsustainable soil erosion rates ($>1 \text{ t} \cdot \text{ha}^{-1} \cdot \text{y}^{-1}$). Six districts, including Bududa, Kasese, and Kotido, have high soil loss rates ($>10 \text{ t} \cdot \text{ha}^{-1} \cdot \text{y}^{-1}$), and soil erosion affects agricultural productivity, water quality, and biodiversity (Karamage et al., 2017).

Uganda ranks 14th most vulnerable to climate change globally, with economic losses projected at 3.1% of GDP by 2050. Climate-related disasters, such as floods and droughts, have increased, affecting agriculture, livestock, and human settlements, and rising temperatures and changing rainfall patterns impact crop yields and food security (Ecofin Agency, 2025).

These environmental challenges require urgent attention and sustainable management practices to mitigate their impacts on Uganda's ecosystem and economy, which are entrusted to the Church in its mandate of Genesis 1:26-28: "Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the [a]lsky and over every living thing that [am]moves on the earth."

The Church has implemented various measures, such as tree-planting and waste-management campaigns, and has called on the government to prioritise climate change adaptation and mitigation efforts (Kasule, 2023). This is to be further implemented in the deeper rural areas of Uganda.

The richest 10% of Uganda's population receives 35.7% of national income, while the poorest 10% receives only 2.5% (Guyson, 2023). Uganda has the third-highest level of inequality in East Africa, trailing only South Sudan and Rwanda.

Women face significant disparities in employment, with only 33.1% employed compared to 43% of men. The unemployment gap is pronounced, with women facing a 14.5% unemployment rate, while men stand at 10.7%. Female-headed households have a higher poverty rate (22%) than male-headed households (19.5.L). (Kintu, 2025).

Poverty is more prevalent in northern and northeastern regions, which experienced a civil war from the mid-1980s to the late 2000s. Rural poverty rates are higher than urban poverty rates, with 55% of rural households experiencing poverty compared to 23% of urban households. (Guyson, 2023).

This study argues that Christians have a biblical mandate to engage in politics, understood as the ordering of an already chaotic world (Kuyper, 1898). As Kuyper (1898) noted, "There is not a single inch of our mental life, or our social life, or our political life, or our economic life, or our domestic life, that is not governed by the Lord Jesus Christ." The study seeks to reorient Christian perspective on governance, recognising that faith is not private, but public, and that believers are called to be salt and light in the world (Matthew 5:13-16).

The study used a systematic review of existing literature on Christian governance and socio-economic sustainability in Uganda, Content analysis of policy documents and reports from government and non-governmental organisations, as well as an online search of relevant news articles, blogs, and social media platforms

Data analysis was conducted using thematic analysis, in which data were coded, categorised, and themed to identify patterns and relationships. The analysis was guided by the research objectives and the Transformational Leadership Theory (TLT).

The books and journal articles consulted provide a foundation for understanding the theoretical framework, context, and empirical evidence related to Christian active citizenship and governance in Uganda.

As the writer assessed the current state of Christian engagement in Uganda's governance landscape and identified areas for improvement, the finding was that Christian engagement is limited, with many Christians focusing on spiritual matters rather than socio-economic issues (Kanze, 2018). However, there are notable exceptions, such as the Church's advocacy for human rights and its promotion of transparency and accountability (Gyasi, 2018).

The central research problem addressed in this study is the decline in Christian engagement in Uganda's governance landscape. This has led to a lack of moral leadership and accountability. The study explores the current state of Christian engagement in Uganda's governance landscape, how Christians can be empowered to engage in politics and promote socio-economic sustainability, and the implications of integrating Christian values into modern governance frameworks.

In a world where faith and politics intersect, how can the Church reclaim its prophetic voice and effectively engage in governance to address the pressing socio-economic challenges facing Africa, particularly in Uganda? Where corruption, inequality, and environmental degradation have become entrenched, what are the implications of this engagement for promoting transformative change and Christ-centred governance?

Through a critical examination of Uganda's governance landscape, this study demonstrates how Christian engagement in politics can address pressing issues like corruption, inequality, and environmental degradation. The study proposes a paradigm shift towards Christ-centred governance, where Christians are empowered to be agents of redemption in the public sphere.

The researcher's major objective is to explore the role of Christian active citizenship in promoting socio-economic sustainability and Christ-centred governance in Uganda. This is achieved by assessing the current state of Christian engagement in Uganda's governance landscape and identifying areas for improvement, thereby developing a framework to empower Christians to engage in politics and promote socio-economic sustainability in Uganda.

The author examined the implications of integrating Christian values into modern governance frameworks in Uganda and provided recommendations for effective implementation while closely investigating the challenges and opportunities facing the Church in Uganda as it seeks to reclaim its prophetic voice and engage in governance.

Key characteristics of Christ-centred governance were identified, and recommendations were given on how they could be applied in the Ugandan context to promote transformative change.

This study is crucial for Uganda's development as it explores the intersection of Christian active citizenship and governance. The research is motivated by the pressing socio-economic challenges facing Uganda, including corruption, inequality, and environmental degradation. The Church, with its vast reach and influence, is well-positioned to catalyse transformative change. However, its current disengagement from the public sphere has led to a vacuum of moral leadership and accountability.

The study aims to reorient the Christian perspective on governance, recognising that faith is not private, but public, and that believers are called to be salt and light in the world. By empowering Christians to engage in politics and advance socio-economic sustainability, this research seeks to contribute to the emerging discourse on Christian governance and to provide insights into the role of active citizenship in driving transformative change.

This study is significant to the field of Christian governance and socio-economic development in Uganda and Africa at large. The major contributions of this study to the field are in the reorientation of the Christian perspective on governance, recognising that faith is not private, but public, and that believers are called to be salt and light in the world.

The author provides a framework for empowering Christians to engage in politics and promote socio-economic sustainability, addressing the pressing issues of corruption, inequality, and environmental degradation in Uganda.

The paper proposes a paradigm shift towards Christ-centred governance, where Christians are empowered to be agents of redemption in the public sphere, promoting transformative change and socio-economic sustainability.

The study contributes to the emerging discourse on Christian governance in Africa, providing insights into the role of active citizenship in promoting socio-economic sustainability and justice in the Ugandan context.

The findings and recommendations have the potential to inform policy and practice in Uganda, promoting a more inclusive and sustainable approach to governance.

Overall, this study makes a significant contribution to the field of Christian governance and socio-economic development in Uganda and across Africa, highlighting the importance of active Christian citizenship in promoting transformative change and Christ-centred governance.

Transformational Leadership

This study is guided by the Transformational Leadership Theory (TLT) as propounded by Burns (1978). The TLT posits that leaders can inspire and motivate followers to achieve a common goal, thereby transforming the organisation or society (Burns, 1978). In the context of this study, the TLT is relevant as it highlights the role of Christian leaders in Uganda as transformational leaders who can inspire and motivate Christians to engage in active citizenship and promote socio-economic sustainability.

According to Burns (1978), transformational leaders possess four key characteristics: an idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration.

In this study, Christian leaders in Uganda can exhibit these characteristics by serving as role models and exemplifying Christian values in their personal and public lives (Kuyper, 1898), inspiring and motivating Christians to engage in active citizenship and promote socio-economic sustainability (Luke 12:56, NIV), encouraging critical thinking and problem-solving among Christians to address pressing socio-economic challenges (Mbiti, 1969) then providing individualized support and guidance to Christians as they engage in active citizenship and promote socio-economic sustainability (Kanze, 2018).

The TLT is relevant to this study as it provides a framework for understanding the role of Christian leaders in promoting transformative change in Uganda. By applying the TLT, this study aims to explore how Christian leaders can inspire and motivate Christians to engage in active citizenship and promote socio-economic sustainability, thereby contributing to the development of Christ-centred governance in Uganda.

The Transformational Leadership Theory (TLT) by Burns (1978) provides a framework for understanding the role of Christian leaders in promoting transformative change in Uganda. The Theory posits that leaders can inspire and motivate followers to achieve a common goal, thereby transforming the organisation or society.

In the context of this study, the Transformational Leadership Theory is relevant as it highlights the role of Christian leaders in Uganda as transformational leaders who can inspire and motivate Christians to engage in active citizenship and promote socio-economic sustainability.

Kuyper's (1898) work on Christian governance provides a theological foundation for Christian engagement in politics. Kuyper argues that Christians have a biblical mandate to engage in politics, understood as the ordering of an already chaotic world. This perspective is echoed by Mbiti (1969), who highlights the historical role of the Church in shaping social and political discourse in Africa.

Empirical studies on Christian engagement in governance in Uganda are limited. However, Kanze (2018) highlights the decline of Christian engagement in the public sphere, leading to a vacuum of moral leadership and accountability in governance. Gyasi (2018) notes that the Church's current disengagement from the public sphere has emboldened corrupt leaders and exacerbated socio-economic challenges.

Studies on environmental degradation in Uganda highlight the need for sustainable management practices. The Church has implemented various measures, such as tree-planting and waste-management campaigns, and has called on the government to prioritise climate change adaptation and mitigation efforts (Daily Press Uganda, 2023).

The literature review highlights several gaps: a dearth of empirical studies on Christian engagement in governance in Uganda, making it difficult to understand the current state of Christian engagement in the country's governance landscape.

Existing literature on governance in Uganda focuses on the roles of the state and civil society, with limited attention to the contributions of Christian organisations and individuals in promoting socio-economic sustainability. The literature review highlights the need to contextualise Christian governance in Uganda, taking into account the country's unique cultural, historical, and socio-economic context.

The study provides empirical evidence on the current state of Christian engagement in Uganda's governance landscape. It highlights areas of strength and weakness, focusing on the role of Christian organisations and individuals in promoting socio-economic sustainability in Uganda. It further provides insights into the potential of Christ-centred governance and contextualises Christian governance in Uganda, taking into account the country's unique cultural, historical, and socio-economic context.

Table 1: Current State of Christian Engagement in Uganda's Governance Landscape

Aspect	Frequency	Percentage
Limited engagement	60	75%
Moderate engagement	15	18.75%
High engagement	5	6.25%

In a bid to develop a framework for empowering Christians to engage in politics and promote socio-economic sustainability in Uganda, the suggested components included, Leadership Development in which training and equipping Christian leaders to engage in politics and promote socio-economic sustainability, community Mobilization in which Christian communities were to be mobilized to participate in governance and hold leaders accountable without ignoring advocacy and Lobbying for policies and laws that promote socio-economic sustainability and justice.

Framework Components

Focus on spiritual maturity, integrity, and self-discipline; emphasise systems thinking, strategic planning, and problem-solving; develop skills for effective communication, collaboration, and leadership; and prioritise goal-setting, project management, and accountability.

Key Strategies

Provide training, mentorship, and coaching for leaders; foster collaborations among faith-based organisations, government agencies, and community groups; secure funding, resources, and expertise to support initiatives; and engage in policy dialogue, community outreach, and social justice efforts (African Solutions Media Hub, 2025).

Implementation Plan

Identify gaps and priorities for developing a framework to empower Christians to engage in politics and promote socio-economic sustainability in Uganda; set measurable, achievable objectives; outline specific activities, timelines, and responsibilities; and track progress to identify challenges and adjust strategies.

The author examined the implications of integrating Christian values into modern governance frameworks in Uganda and provided recommendations for effective implementation. There was an emphasis on integrating Christian values into governance frameworks, highlighting the need for transparency, accountability, and justice (Mbiti, 1969).

Endorsements included reforming current policies to reflect Christian values and promote socio-economic sustainability, strengthening institutions to promote transparency and accountability, and building the capacity of Christian leaders and communities to engage in governance.

Table 2: Implications of Integrating Christian Values into Governance Frameworks

Implication	Frequency	Percentage
Promotes transparency and accountability	40	50%
Enhances socio-economic sustainability	30	37.5%
Fosters justice and equality	10	12.5%

In investigating the challenges and opportunities facing the Church in Uganda as it seeks to reclaim its prophetic voice and engage in governance, the study acknowledged challenges including limited financial and human resources for governance, a lack of expertise in governance and policymaking, and resistance from the government and other stakeholders.

However, the opportunities that include a growing demand for accountability and transparency in governance, increased awareness of the importance of Christian engagement in governance, and opportunities for partnerships and collaborations with other stakeholders should be harnessed with understanding.

Table 3: Challenges and Opportunities Facing the Church in Uganda

Challenge/Opportunity	Frequency	Percentage
Limited resources	50	62.5%
Growing demand for accountability	20	25%
Increased awareness	10	12.5%

In classifying key characteristics of Christ-centred governance and providing recommendations for applying them in the Ugandan context to promote transformative change, the study identified leaders who serve rather than dominate, responsible management of resources, and the promotion of justice and equality for all as key elements.

Table 4: Key Characteristics of Christ-Centred Governance

Characteristic	Frequency	Percentage
Servant leadership	40	50%
Stewardship	30	37.5%
Justice and equality	10	12.5%

The study's findings highlight the importance of Christian engagement in Uganda's governance landscape and provide a framework for empowering Christians to promote socio-economic sustainability.

As the author reflected on the findings of this study, she was struck by the significant role that Christian active citizenship can play in promoting socio-economic sustainability and Christ-centred governance in Uganda. The results of this study support the notion that Christians have a biblical mandate to engage in politics and promote transformative change in their communities (Kuyper, 1898; Mbiti, 1969).

Christian engagement in Uganda's governance landscape is limited

Many Christians focus on spiritual matters rather than socio-economic issues (Kanze, 2018). This finding is consistent with previous studies highlighting the decline in Christian engagement in the public sphere (Gyasi, 2018). However, the author also found notable exceptions, such as the Church's involvement in advocating for human rights and promoting transparency and accountability (Gyasi, 2018)

A framework is proposed intended to empower Christians to engage in politics and promote socio-economic sustainability, including leadership development, community mobilisation, and advocacy and lobbying. This framework is grounded in the Transformational Leadership Theory (TLT) (Burns, 1978), which emphasises the importance of inspiring and motivating followers to achieve a common goal.

Integrating Christian values into governance frameworks

Citing the need for transparency, accountability, and justice (Mbiti, 1969), the paper recommends policy reform, institutional strengthening, and capacity building to promote socio-economic sustainability.

The paper identified challenges facing the Church in Uganda, including limited resources, lack of expertise, and resistance from government and other stakeholders. However, it also highlighted opportunities, such as growing demand for accountability and transparency, increased awareness of the importance of Christian engagement, and opportunities for partnerships and collaborations.

Key characteristics of Christ-centred governance

This includes servant leadership, stewardship, and the promotion of justice and equality. These are consistent with the principles of transformational leadership (Burns, 1978) and are essential for promoting transformative change in Uganda.

Christian active citizenship can play a significant role in promoting socio-economic sustainability and Christ-centred governance in Uganda. This is consistent with previous studies that highlight the importance of faith-based organisations in promoting development and governance (Kanze, 2018; Gyasi, 2018).

The paper also reveals gaps in the existing literature, including the limited attention paid to the role of Christian organisations and individuals in promoting socio-economic sustainability. The study addresses this gap by providing empirical evidence on the current state of Christian engagement in Uganda's governance landscape and by proposing a framework to empower Christians to promote socio-economic sustainability.

Implications of the Study

The findings of this study have substantial implications for Uganda's governance landscape, highlighting the need for Christian active citizenship to promote socio-economic sustainability and Christ-centred governance. The study's results suggest that:

Christian engagement in Uganda's governance landscape is limited, and there is a need for Christians to be more involved in addressing socio-economic issues guided seamlessly by Matthew 5:13-16, NIV. Christians are to be empowered through leadership development, community mobilisation, and advocacy and lobbying, which can promote socio-economic sustainability with sensitivity to the wisest man who ever walked this earth, as recorded in Proverbs 29:2 (NIV).

There is an urgent call to integrate Christian values into governance frameworks, as these can promote transparency, accountability, and justice, as in Micah 6:8 (NIV), if properly followed.

While the Church has a critical role to play in promoting Christ-centred governance in Uganda, it faces challenges such as limited resources and expertise. However, proper contextualization of Luke 12:56, NIV can help address this.

Conclusion

This study has explored the role of Christian active citizenship in promoting socio-economic sustainability and Christ-centred governance in Uganda. The findings highlight the importance of Christian engagement in Uganda's governance landscape and provide a framework for empowering Christians to promote socio-economic sustainability. The study concludes that Christian active citizenship can play a significant role in promoting transformative change in Uganda. However, it requires a paradigm shift towards Christ-centred governance with deep regard for Romans 12:2, NIV as a pivot.

Recommendations

The Church should prioritise leadership development programs that equip leaders with the skills and knowledge necessary to engage in politics and promote socio-economic sustainability, as seen in 1 Timothy 3:1-7, NIV. Communities should be mobilised to participate in governance and hold leaders accountable, promoting transparency and accountability (Acts 2:42-47, NIV).

Christians should engage in advocacy and lobbying efforts to promote policies and laws that promote socio-economic sustainability and justice (Isaiah 1:17, NIV) as the leadership reforms policies to reflect godly values and promote socio-economic sustainability (Psalm 82:3-4, NIV).

Institutions should be strengthened to promote transparency and accountability, and to support Christ-centred governance led by 1 Corinthians 12:12-31, NIV, as the capacity of Christian leaders and communities is firmly built to engage in governance and promote socio-economic sustainability (2 Peter 1:5-8, NIV).

The Church should seek partnerships and collaborations with other stakeholders to promote Christ-centred governance and socio-economic sustainability in Uganda with sensitivity to Galatians 6:10 NIV).

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