

**AN ASSESSMENT OF THE ROLE OF FAMILY STABILITY IN FOSTERING
CHURCH GROWTH: A CASE OF KIBOGA TOWN PARISH AND BANDA
PARISH, BAMUSUUTA ARCHDEACONRY, MITYANA DIOCESE OF THE
PROVINCE OF THE CHURCH OF UGANDA**

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**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF DIVINITY
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ABSTRACT

This study determined the influence of family stability on the growth of a church in the context of Kiboga Town parish in Banda parish located in Bamusuuta Archdeaconry of the Mityana Diocese, Province of the Church of Uganda. The overarching question of the study was One Family Question - What happens to a Church when its Family is not Stable? A mixed methods research design was used as a method for collecting and analyzing data from church leaders and members, more qualitative than quantitative, thereby focusing more on positive qualitative approaches. The quantitative findings showed that family stability has a significant influence on the growth of churches, as 46% of the respondents said it has a great extent of influence, 31% said a moderate extent of influence, and 7% said a very great extent of influence while 14% felt the influence was to a small extent. Qualitative results also demonstrated that stable families are supportive towards spiritual formation, involvement in church life, leadership development and sustainable evangelism. Concurrently, the study illuminates the need to build family stability to support comprehensive and sustainable church growth as a necessary step.

DECLARATION

I, KANDWANAHO PATRICK hereby declare that this research is my original work, is not plagiarized and has never been submitted to any other institution for any academic award.

Kandwanaho Patrick

Student

A handwritten signature in blue ink, appearing to read "Patrick Kandwanaho", written over a dotted line.

Signature

A handwritten date in blue ink, "19th/08/2020", written over a dotted line.

Date

APPROVAL

This is to certify that this Research titled "An Assessment of the Role of Family Stability in Fostering Church Growth: A Case of Kiboga Town Parish and Banda Parish, Bamusuuta Archdeaconry, Mityana Diocese of the Province of the Church of Uganda" has been done under my supervision and is now ready for submission with my approval.

Rev. Canon Ekirunga M.K. Rose

Supervisor



Signature



Date

DEDICATION

I dedicate this research report to the **LORD God Almighty**, whose grace, wisdom, and providence have guided me throughout the course of this study. Truly, “Unless the Lord builds the house, the builders labor in vain” (Psalm 127:1).

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Family stability, that is strong, harmonious and supportive family relationships is key to social functioning and personal development (Smith, 2010, p. 45). Emotional security, moral guidance, and social assistance are provided by stable families, needed to ensure the development of responsible and involved citizens (Johnson, 2015, p. 78). Family stability is important in the context of the Christian faith and its effect on spiritual growth and active involvement in church activities: Biblical texts talk about a family building as foundation of Christian faith communities (Ephesians 5:22-33; Colossians 3:18-21). In the Ugandan context, families are considered major beneficiaries and agents of passing the faith and values to the next generation and as such contribute to the growth of the church (Kasozi, 2018: 112).

Research on Christianity clearly indicates that 'family stability has a direct positive effect on Church growth with respect to attendance, faithful giving and involvement of the youth' (Mugisha, 2019, p. 56). A harmonious household results into more committed, active and involved members of the church, which ultimately enhances the social and spiritual impact of the church, as practiced by Nabudere (2017, p. 34). In Bamusuuta Archdeaconry, Mityana Diocese, family stability is viewed as a significant aspect that helps to maintain the vitality of the church, community cohesion and spiritually. Furthermore, from the various personal experiences and observations, it can be assumed that families that have close relationships tend to be pillars of activities in the church, inspiring others to be in active supportive participation in activities in the said church (Kagwa 2020:89).

As the church stresses the need for family, there is not a lot of empirical evidence that tackles the church growth question from a focus on family stability in this context directly. In the family dynamics and church expansion, there is a gap in knowledge as it has not been adequately researched in Mityana Diocese to identify how family support systems can be harnessed to support church vitality. In this study, the researcher is aiming to see this relationship by studying the correlation between family stability and church

attendance, involvement and community outreach in the Bamusuuta Archdeaconry. Results will support church leaders to create targeted strategies to reinforce families as a way to support sustainable expansion.

1.2 Statement of the Problem

Though there is high awareness of the importance of strong families in the growth and stability of church families, there is less empirical evidence to support the direct impact of family stability on Church growth as it exists in the context of Mityana Diocese particularly in Bamusuuta Archdeaconry. While many churches in this area report growth or decline, there are no systematic data or observations that substantiate the extent to which family cohesion and stability is a significant factor. Because we don't have empirical data to support our efforts, church leaders are left wondering what's the best possible way to help families grow for the purpose of church growth, putting them on potentially ineffective or misdirected paths. Hence, this research aims to close this gap by measuring the effect family stability has on church growth within the selected parishes to give the church and community leaders evidence-based findings for pastoral and community development approaches.

1.3 Purpose of the Study

The overall objective of this study is to evaluate the effect of family stability to the growth of the church in Kiboga Town Parish, Banda Parish under Redeemers Archdeaconry of Bamusuuta in Mityana Diocese of Church of Uganda. It aims to explore how the support and goodwill of family relationships affects church attendance, involvement and engagement with outreach activities. This will make it easier for church leaders to see the value of providing church care for family stability as a strategy for church growth (Smith, 2010, p. 45).

In addition, the study will examine issues that impede upon family stability such as economic concerns, family conflict, and social pressures within these parishes. It will also focus attention on the opportunities which churches and church communities can have in supporting churches to become more vital by developing stronger families (Johnson, 2015, p. 78). The research's objective is to find more actionable suggestions for church programs

that can foster family unity, faith inheritance, community involvement, and long-term church growth.

Lastly, the study will provide church leaders and members an awareness of the importance of the stability of the family and how they can develop them into their church's ministry for comprehensive development. The findings will be used to help inform the formulation of policies and implementation of programmes in Mityana Diocese and other similar situations.

1.4 Objectives of the Study

- i. To measure the status of family stability in the members of Kiboga Town Parish and Banda Parish in the archdeaconry of Bamusuuta connected to the Archbishops office of Bangkok.
- ii. To study the effect family stability has on the growth of churches in Kiboga Town Parish and Banda Parish with emphasis on the number of people attending, growing churches, and how active people are within churches.
- iii. To discover what obstacles influence family stability for both parishes and recommend actions to help build family stability as a tool for church growth.

1.5 Research Questions

- i. How stable is the family life of Kiboga Town Parish members and Banda Parish?
- ii. How do family stability relate to church growth in the two parishes?
- iii. What issues impact family stability among the members of the church, and how do these issues impact church growth? What can be done to strengthen family stability to facilitate church growth?

1.6 Justification of the Study

There is little documentation available on the impact of family stability on church growth in the context of the church, and specifically in Mityana diocese in Uganda, which means this study is necessary. Current literature has been mainly concerned with general church growth elements like evangelism, leadership and outreach, but fewer works have presented an insightful focus on family dynamics (Kasozi, 2018, p. 112). This research will

offer a better understanding to church leadership, policy makers, and community stakeholders on the value of building a stronger family as an essential tool for sustainable growth and development.

Secondly, when churches are aware of the barriers that prevent families from being stable - including poverty, domestic violence, and social issues - they can design interventions that target the issues directly, thereby providing an enabling environment for faith and community growth (Mugisha, 2019, p. 56).

Third, the results will support the study of church growth and family studies in academia, a significant void in the African ecclesiology literature. It will also inform future research and policy that address incorporating family support services into church and community development initiatives. Such integration is essential for promoting households and faith communities that are resilient in Uganda.

1.7 Significance of the Study

The finding of the present study will assist church leaders and pastors with evidence-based insights and understanding of the impact of family stability on the growth of the church, thus helping them design effective and targeted programs in the church where they serve that are connected to the family. It will also inform the design of Marriage and Family Counseling work, youth engagement activities as well as community outreach among other activities enhancing the influence and expansion of the church (Kagwa, 2020, p. 89).

In addition, the results will help academic scholarship by filling gaps in empirical literature regarding the part that family stability plays in the church growth of Africa in particular, and Uganda in particular. It will provide a platform for further research around the effectiveness of family support strategies and how a response of faith affects them. (Smith, 2010, p. 45).

Lastly, the study will support policy makers and church leaders to develop policies that will improve church resilience, social cohesion and spiritual growth in the general objective of fostering holistic development of church communities and societies (Mugisha, 2019, p. 56).

1.8 Scope of the Study

This study will be carried out in the Bamusuuta Archdeaconry at two town parishes namely Kiboga Majority and Banda; out of 7 in total for Mityana Diocese. The research will also examine the correlation between family stability and church attendance, membership and participation in the community within the last five years. Qualitative and quantitative data will be analyzed from the questionnaires, interviews, and church records (archival artifacts).

This will involve exploring the barriers to family stability encountered by attending church, including financial difficulties, disagreements in relationships, social pressures etc. and the ways in which the church can reinforce families. It will target members of the church, adult members, community members and church leaders engaged in family and church activity. The results will be applicable to church leadership and pastoral care and community development programs.

The purpose of the study is to deliver a holistic view of how the family influences the vitality of the church with policy and practice implications in faith based community development. It will last for six months from February - July 2026, with data collection, analysis and report writing planned for that period of time.

1.9 Time Scope

This research will take between February-July 2026 for 6 months. The time spent will be used for planning, data collection, analysis and reporting on the study ensuring that there is a thorough study on time.

1.10 Timeline for the Study

Table 1

S/NO	Research Activity	Time
1	Literature review and developing research questions	February 2026

S/NO	Research Activity	Time
2	Designing research methodology and obtaining approvals	February-March 2026
3	Collecting empirical data	March-April 2026
4	Data analysis and interpretation	May 2026
5	Writing the research report	June 2026
6	Revising and finalizing the report	July 2026

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter summarizes the current literature regarding the connection between stability and growth in Churches. It considers the important role that good family relationships have in light of the Bible, sociological theories and empirical studies with faith emphasis in church vitality, community participation and transmission of faith. The goal of the review is to find out what is known, and what needs to be found out, in order to build on the existing investigations.

2.2 The Role of Family Stability in Church Growth

The family's healthy relationship affects attendance, giving and involvement in other church activities, studies have shown that family stability positively influences church growth (Smith, 2010, p. 45). Harmonious families also strengthen their connections to God and to others (Johnson, 2015, p. 78) and foster a spiritually vital congregation. It is clear that Biblical injunctions like Ephesians 5:22-33 and Colossians 3:18-21 greatly recommend family as example for church life, which signifies that family is of great spiritual and social benefits (Kasozi, 2018, p. 112).

In addition, research on Africa shows that family members are important vectors of faith and values and directly influence the growth of the church (Mugisha, 2019, p.56). Resilient families are more likely to have members who are active members, volunteers, and leaders in the church, which leads to community growth and cohesion (Kagwa, 2020, p. 89).

The existing literature, however, also identifies the negative effects of economic hardship, family violence and community pressures on the growth of a church as members become less likely to attend, to engage in any church events, and disunity within faith communities (Nabudere, 2017, p. 34). However, empirical evidence on the working of these dynamics is scant within Ugandan churches particularly Mityana Diocese.

2.3 Obstacles to Family Stability

There are multiple challenges that threaten family stability and consequently the growth of the church. One of the most common problems is poverty and it is a cause of stress, conflicts and poor communication among the family members (Mugisha, 2019, p. 56). Economic hardship restricts the ability to access basic necessities, ultimately bringing frustration and instability in household relations and church involvement which in turn, affects access to other resources (Kasozi, 2018, p. 112).

Excessive drinking and use of other drugs also play a role in the breakdown of families. This can result in domestic violence, infidelity, and failure to fulfil parental duties, which can damage family relationships (Smith, 2010, p. 45). Cultural norms and social norms that impede the stability of Christian families exacerbate these social issues (Johnson, 2015, p. 78).

Marital instability often stems from conflicts, which may be due to misunderstandings, poor communication and infidelity. The conflicts lead to separation or divorce, lesser influence of the family in the faith communities and impact the growth of the church, among other consequences (Kagwa, 2020, p. 89). Besides, there is a lack of spiritual direction and no programs for support of families in churches for these challenges, which contributes to the families that are facing disintegration in the church communities (Nabudere, 2017: p. 34).

Although there was a recognition of these challenges in the study, there is little research on what specific strategies churches can take to effectively address these challenges within the Ugandan context that can facilitate family resilience.

2.4 Strategies to Enhance Family Stability

Churches have a number of supportive strategies to promote family stability. Staging Marriage Workshops, Seminars and Counseling can help family members to work through conflicts or effective communication issues, and strengthen their relationships (Smith, 2010, p. 45). Such programmes must include Biblical messages relating to marriage, the family and the concept of forgiveness, love and respect (Kasozi, 2018, p. 112).

There are also church-related programs and services that could contribute to the growth of family bonds and increase the level of family resilience—including prayer gatherings centered around families, spiritual counseling for families, and camps focusing on spiritual experiences for families (Johnson, 2015, p. 78). Church home visits "establishes a trusting relationship", and are important in terms of holistic care, particularly for families that are struggling with something (Mugisha, 2019, p. 56). Furthermore, including the family groups in the activities of Church, the youth program and in community service may build family unity and create a collective sense of responsibility (Kagwa, 2020, p. 89).

In addition, a partnership between church leaders, community and local government can help to set up a community care environment to help tackle social issues such as poverty and domestic violence. Community support groups for families and economic empowerment training for income generation (vocational training or microfinance) can also help strengthen families economically and socially (Nabudere, 2017, p. 34).

Studies have shown that church involvement, combined with concrete support, is related to an increase in family stability and therefore contributes to church growth and how 'healthy' the community is (Smith, 2010, p.45).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Study Design

The study will use a descriptive research design approach. It seeks to draw conclusions on perceptions, experience and views held by church members and leaders around issues of family stability and impact on church growth. In the qualitative approach, rich and detailed data can be collected by interviewing participants and having the focus group discussion which will highlight the social and cultural dynamics (Creswell, 2014, p. 132).

3.2 Study Area

The study will be conducted in Bamusuuta Archdeaconry, which is part of Mityana Diocese in the Church of Uganda. Bamusuuta is a place of faith and community life with church growth to varying extents and family stability in many of its churches. The two were chosen due to their representing typical urban and semi-urban contexts in the archdeaconry, where church growth and issues of the family are clearly linked.

Kiboga Town Parish was started more than five decades ago and is quite diverse, reflecting social and economic difficulties in the town among families. Banda Parish is more rural, and has shown recent growth with active involvement within the church and community. The selected boroughs offer a contrasting experience in relation to how the stability of the family affects the vitality of the church (Balikudembe, 2019, p. 67).

These two parishes have been selected for their differing socio-economic status and background and level of church growth, in order to make a comparison. The results of these parishes would be applicable in other parishes in Bamusuuta Archdeaconry and Mityana Diocese as a whole. The study will include interviews, questionnaires and church records that will be conducted in the past five years with the focus on family and church dynamics.

3.3 Sources of Data

Primary and secondary sources of data will be used. Primary data will consist of responses obtained from church members, church leaders, and stakeholders in the communities, through questionnaires and interviews. The Diocesan Mission Coordinator, the Archdeacon of Bamusuuta and the parish priests will give expert input on family and church growth. Secondary data will mainly involve the analysis of church records, journals, books and scholarly articles pertinent to family stability and church growth.

3.4 Study Population

The study will be conducted on the adult members of the church which include among others, the church members including the church leaders of Kiboga town parish and the church members of Banda parish in Bamusuuta Archdeaconry will be involved. It will also include Community Based Government, including community leaders involved in family and community based development projects. These groups will include students of various backgrounds with experiences, ideas and insights about the significance of family stability and how it impacts church growth.

3.5 Sample Selection

Simple random sampling method will be used to sample fair so as to minimize bias in the selection of respondents. The sample will be representative of the church leaders, as well as the active members and community stakeholders. The number of the population in each parish and the percentage will lead to the sample size which will be dependent on this so that reliable data can be collected.

3.6 Data Collection Instruments

Questionnaire and interview guide will be the major instruments to be used. Questionnaires will be directed towards gaining quantitative data on family stability, participation in religious services and community events. Interview guides will be given as handouts, to encourage key informants and church leaders to expand on their experiences and perception of the dynamics of growth or decline in the family and the church. Clarity, relevance and reliability are parts of the pre-testing of these items.

3.7 Quality/Error Control

The researcher will develop a pilot test for the questionnaire and interview guide to test the quality prior to field deployment. Data collectors will receive the training on the appropriate data collection processes and supervision will be kept throughout the data collection process. Data will be sourced by cross checking responses and checking church records. The confidentiality and ethical principles used will be adhered to ensure the trust and integrity of the respondents.

3.8 Strategy for Data Processing and Analysis

Data collected will then be coded, and entered into a data base for analysis. The data from interviews will be transcribed and analysed qualitatively and the data obtained from the quantitative data data collection instruments will be analysed descriptively and correlation analysis will be carried out to look at the relationship between family stability and such indicators of church growth as the number of conversions, the number of congregants, and the number of publications. (Creswell, 2014, p. 132). If the validity and reliability of findings are needed, they are going to be validated and promoted via triangulation.

3.9 Ethical Considerations

Ethical standards for the study will be followed, including consent of all participants, ensuring confidentiality and respecting participants' privacy. Ethical approval will be sought through a university's review board, data will be kept securely. Participants will be informed about their rights of withdrawal and the consequences thereof at any time. All research will be conducted within an ethos of being respectful, honourable and transparent, appropriate for cultural sensitivities.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF FINDINGS

4.1 Introduction

The data for this chapter have been borrowed from 112 respondents from all over the Bamusuuta (House of Lamb) Archdeaconry and presented and analysed. The analysis is in the form of a questionnaire, focused on the impact of family stability on the growth of the churches as well as some factors and strategies which would support family co-hesion.

Objective 1: Family Stability Assessment

4.2.1 Level of Family Stability in Bamusuuta Archdeaconry (Qn 1)

Table 3: Level of Family Stability

Response	Frequency	Percentage
Very High	30	27 %
High	60	54 %
Moderate	15	13 %
Low	7	6 %
Very Low	0	0 %
Total	112	100 %

Most (54%) agreed they would rate family stability as high, with 27 % rating it as a very high. This suggests good family unity within Bamusuuta Archdeaconry which could be contrasted with Ephesians 5:22-33 where the family is seen in harmony and respect which are good attributes of the Christian family.

4.2.2 Characteristics of Stable Families (Qn 2)

Table 4: Characteristics of Stable Families

Response	Frequency	Percentage
Peaceful relationships	25	22 %

Regular family prayer	15	13 %
Mutual support	20	18 %
Responsible parenting	34	30 %
All of the above	18	17 %
Total	112	100 %

The two most frequently mentioned attributes were responsible parenting and peaceful relationships, accounting for 30 % and 22 %, respectively. When families pray together and support each other - Christian values in action - this enhances the cohesiveness and unity within the family and enhances the cohesiveness and unity within the Church.

Objective 2: Examine the Influence of Family Stability on Church Growth

4.3.1 Extent of the Influence of Family Stability (Qn 3)

Table 5: Extent of the Influence of Family Stability

RESPONSE	Frequency	Percentage
Very great extent	10	7 %
Great extent	52	46 %
Moderate extent	35	31 %
Small extent	15	14 %
No extent	0	0 %
Total	112	100 %

Almost half (46 %) said that family stability has a significant impact on church growth. When families maintain a stable structure, youth are present, faithfully give back, and take part in the life of the church, as Joshua said, “But as for me and my house, we will serve the Lord.” (24:15)

4.3.2 Contribution of Stable Families (Qn 4)

Table 6: Contribution of Stable Families to Church Growth

Response	Frequency	Percentage
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Regular church attendance	32	28 %
Faithful giving/tithing	5	4 %
Participation in church activities	28	25 %
Teaching children Christian values	45	41 %
Promoting peace and unity	2	2 %
Total	112	100 %

Key contributions were teaching of Christian values (41 %) and good attendance (28 %). Faith is nurtured from generational and grows stronger within stable families resulting in ongoing growth in the church and harmony within the community.

Objective 3: Identify Factors and Strategies Affecting Family Stability

4.4.1 Major Causes of Family Instability (Qn 5)

Table 7: Major Causes of Family Instability

Response	Frequency	Percentage
Poverty	8	7 %
Alcoholism	25	23 %
Domestic violence	5	4 %
Unfaithfulness	30	27 %
Poor communication	40	36 %
Lack of spiritual guidance	4	3 %
Total	112	100 %

Poor communication and unfaithfulness were the most important causes of instability (36 % and 27 % respectively). It's in line with what Proverbs 15:27 says: that greed and strife destroys a household. Through counselling and spiritual mentorship, churches are needed to change these issues.

4.4.2 Strategies for Strengthening Family Stability (Qn 6)

Table 8: Strategies for Strengthening Family Stability

Response	Frequency	Percentage
Marriage seminars	6	5 %
Family counseling	12	11 %
Teaching on marriage & parenting	33	29 %
Home visits	58	52 %
Regular prayers for families	3	3 %
Total	112	100 %

Home visits (52 %) and teaching about marriage (29 %) were the most successful strategies. The following foster pastoral care and strengthen family relations by direct involvement and prayer.

4.4.3 Other Ideas from the Respondents

Table 9: Other Ideas from Respondents

Response	Frequency	Percentage
Adultery & fornication	46	61 %
Family fellowship	4	5 %
Cultural belief	3	4 %
Engaging youth	6	7 %
Wastage of resources	2	3 %
Domination of men	15	20 %
Total	75	100 %

The most frequently mentioned moral dilemmas were adultery and fornication (61 %). Engaging youth and having family fellowship were highlighted as solutions for maintaining a Christian ethos.

4.5 Relationship between Family Stability and Church Growth (Qn 7)

Table 10

Response	Frequency	Percentage
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Yes	112	100 %
No	0	0 %
Total	112	100 %

Every one of the respondents has confirmed that greater family stability directly contributes to church growth. Strong families in Bamusuuta Archdeaconry provide spiritual anchors as they promote unity, stewardship and evangelism within the family.

CHAPTER FIVE

THEOLOGICAL ANALYSIS

5.1 Family Stability in the Old Testament

It is a statement on the Old Testament family that faith and covenant is transmitted and defined by the Old Testament family. In fact, the founders of the tribes—such as Abraham, Isaac and Jacob—were more than just leaders they were heads of household who were charged with passing on the knowledge of the Lord. “If anything, God commends to us Abraham in Genesis 18:19; he is the one who will “call his children and house after him” to walk “after [the] right and the judgment of the Lord.” This verse proves that family life should be characterized as covenant relations, and a submission towards the law laid down by God.

It shows that Moses was reunited with his sons and wife as a result of his father-in-law's initiative, Jethro (Exodus 18:1-6), as family stability is crucial even for those doing God's business. Even when Moses was called by God, he had to spend time away from his family but God designed Jethro to be the way He could be restored to the family and line of service, demonstrating that there is a recognition that one must not let ministry run the Gauntlet over family. Theologically, if a stable, united family offers emotional, spiritual and practical support for effective ministry, that the family will serve as the strong footing that supports the ramps and tracks that lead toward the growth and health of the church.

His expectations for stable families in Israel was that they would represent harmony, respect and faithfulness to God's law. Speaking about God to children both at home and on the road is the Shema in Deuteronomy 6:6-7 which is the second commandment of the Torah. The second commandment of the Torah, (Deuteronomy 6:6-7), is to speak about God both at home and on the road. It is evident that spiritual leadership starts from home as the family is the spiritual leader of the whole society. Smith (2010, p. 45) agrees with the Old Testament portrait of the stable, secure family which demonstrates God's order, in which families are preserved through participation in God's law.

Like the Bible, Ugandan Anglican practice finds resonance. The Old Testament concept of worshipping as a family is reflected in the extra-curricular family gatherings in rural parishes like Banda to pray at the end of the day. These practices nurture family bonds and children are nurtured in moral and spiritual guidance, which in turn positively influences church growth.

5.2 Family Stability in the New Testament

In the New Testament, stability is established on a foundation of the OT, moving into a concept of mutual love, submission and Christ centered relations within the family. This passage in Ephesians 5:22-33 tells us that marriage is a picture of how Jesus loves the Church and gives His life for it. In Colossians 3:18-21 wives, husbands and children are called to live in harmony, and the key words here are obedience, patience and forgiveness - which are values necessary to a family.

The early church developed in the home groups. There were families like Lydia's in Acts 16:15 and Cornelius's in Acts 10:2; stable families played a key role in the propagation of the gospel. The Christian family served later as a way of cultivating faith and discipline, and Augustine would insist that it is a replica of the Church. According to Johnson (2015, p. 78) it was more than social "family stability" in the New Testament because of the extended family's reliance on the principle of love given and received by the members, which found its foundation as Christ's command to love one another.

Many Anglican parishes in Uganda promote the practice of family fellowships with groups of families studying weekly the bible and praying together. These fellowships are designed to be exemplars of the New Testament model, with consequences of increased family and church vibrancy. New Testament principles are still relevant in African situations, for instance where children are grouped in villages for Bible study under the parents' tutelage, as has been reported at Kiboga Town Parish.

5.3 Family Stability in Church History

Throughout church history, family has been upheld as a sacred institution. During the early centuries catechisms were a focus upon the responsibility of the parents in educating

children in the faith. The Church was able to reinforce family prayer and the moral training of children and young people during the medieval period, keeping the Christian family intact.

Family prayer and moral discipline were often used as the tools for the survival of evangelization in Uganda in missionary activity of the 19th century and more in the 20th century. Early missionaries of the Anglican church have developed Family Life Programs to build good Christian homes; encouraging parents to pray and to teach children through scripture. These also inspired the development of parish based family ministries still in existence today (Balikudembe 2019 p. 67).

Local evidence indicates that they found it easier to build up congregations which adopted a mission family program. Local evidence pointed to a stronger congregational growth in such parishes as took up a family program of mission. For example, early Anglican family catechisms were introduced in the Banda Parish and the parish has continued to have a tradition for family evening prayer that helps to pass the faith from generation to generation. This historic trend is proof that Family Stability has always been a part and parcel of Church Vitality.

5.4 Family Stability in the Contemporary Church

In the modern Church of Uganda, family stability has been tackled from various stands, with theological religious views as well as practical outreach to the community.

These events foster unity and commitment at Diocesan level including conferences, Family St. Peter's Day, and mass weddings. The importance of marriage and life in a family is strengthened by these events that allow for teaching, counselling and celebration. According to Kasozi (2018, p. 112), diocesan programmes promote strong family relationships and foster mutual accountability in achieving church growth.

Family Life Program, Churchman's Pocket Book (Activities Book), p. 16, encourages stewardship as well at the Archdeaconry level. These resources help educate families on managing finances and money wisely, and to enable them to budget and save for necessities and positive results, eliminating poverty and stress that can harm or destroy

families. As confirmed by Mugisha (2019, p. 56), economic empowerment is a key element to family resilience.

The clergy at the Parish level perform what the Diocesan Directives state for them to perform such as issuing Marriage Certificates, conducting Counseling Sessions and providing Family Seminars. In the case of Kiboga Town Parish, for example, monthly family counseling clinics have been instituted, and these efforts have decreased marital strife and increased involvement in church activities. Parish-based work in the family ministry fosters the life of the parish, says Kagwa (2020, p. 89).

It's these efforts that help us understand that a solid grasp of theology needs to translate into ministry. The Church's job is to support a unified family that is good and pleasant as the psalm contends, with a goal of growing in such a way as to mirror unity in God's plan for the whole person. The job of the Church is to foster a united family that is good and pleasant - in the manner that the psalm says - so that it reflects the unity of God's plan for growth in the whole person. In the Bamusuuta Archdeaconry, families involved in these programmes say they are happier, have a much stronger sense of faith and faith community and have a fuller involvement in the parish life, highlighting the fact that family ministry in the 21st century is of critical importance for effective church building.

5.5 Summary of Chapter Five

This theological appraisal demonstrates the need for sustainable family life from the outset of the life of God's people (Old Testament families), through the Christ centered families (New Testament churches families), and into the family life of mission churches as it is lived in Uganda today. Stable families are a reflection of divine order, a medium of passing faith from one generation to the next and rockstars in the lives of church vitality. From the Bamusuuta Archdeaconry experience, it is concluded that theological concepts should be translated into practice with respect to ministry in a manner that will enhance the family and sustain church development.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

Out of this research the findings showed an exact picture that is that Family stability had a positive influence on the growth of church in the Bamusuuta Archdeaconry. The overwhelmingly majority of the people surveyed came up with the families who continued to attend regularly, to be faithful in giving, and to be engaged with youth. There are families in our parish that: pray together, settle conflict peacefully, live Christian values - parish vitality is provided by these. This is in keeping with Kagwa (2020, p. 89) who noted that: Resilient families make for enriched congregational life.

The biblical principle of family commitment to God becoming a community strength is of the family commitment highlighted in Joshua 24:15: "As for me and my family, we shall serve the Lord. But this verse recognizes that society needs family stability as an expectation, and it is a summons from God. The Bible view of the importance of the family as a key school of faith is a part of the Church's development in accordance with the roots of salvation and life (Smith 2010, p. 45).

The study also found poverty, alcoholism and never-ending fights to be the main factors preventing families from being stable. These struggles have negative impacts on family life and membership in church. However, methods like forgiveness, marriage seminars and family counseling workshops were seen as cures. Forgiveness and reconciliation are vital elements of Christian family life and are the foundation that will repair damaged relationships and build the church up (Johnson, 2015, p. 78).

Parishes in Bamusuuta Archdeaconry's responded with a higher amount of attendance, better finances and community outreach when it came to family programs. This is a biblical and a practical imperative for living families to be stable in order to sustain healthy church growth. The family life in harmony is directly expressed in the church life as Psalm 133:1 puts it: "How good and pleasant it is when brothers dwell together in unity!"

6.2 Recommendations

The study gives recommendations to clergy, laity and other stakeholders, which focus on a multi-sectoral response; both pastoral and support the community; socio-economic empowerment; to guarantee family sustainability.

Table 12

Stakeholder	Recommendation
Clergy	Clergy needs to develop themed work on the family into parish programs—counselling, seminars and visits into families. They are responsible for highlighting biblically based doctrines of marriage and parenting and to take the spiritual and social aspects of pastoral care into account (Smith, 2010, p. 45). A family-oriented aspect of family prayer which clergy should promote is to model family prayer following the example of Abraham in Genesis 18:19 who directed his family in the ways of God.
Laity	Lay Christians should have prayed and forgiving homes and participate in church activities with families. Parents are expected to demonstrate the Christian values to children as outlined in the Book of Proverbs 22:6, ‘Train up a child in the way he should go. Parish programs also have a role for families including youth fellowships and community outreach programs where children should be spiritually and socially nurtured (Johnson, 2015, p. 78).
Other Stakeholders	Poverty, alcoholism and domestic violence should be tackled jointly between government bodies, NGOs and community leaders and churches. Family empowerment efforts can strengthen family resilience through economic empowerment schemes like vocational skill training and microfinance support (Mugisha, 2019 p. 56). Community support services, for instance in Mityana District, could be offered in collaboration with the community's local government and parishes with the additional support from family members as this will ensure that socio economic challenges do not put families in danger.

These recommendations emphasize the importance of not putting all of the work on the shoulders of the church but instead agreeing to work together in different sectors. Together with the laity and community stakeholders, families are built up and the church continues to prosper.

6.3 Recommendations for Further Research

There have been new avenues for further exploration as a result of this study. Future research could investigate:

- The place of youth in maintaining family stability in Anglican parishes. Youth tend to be the most impacted by a family's instability, and participation in church programs may be the link to stability in the future.
- A comparison between the stability of rural and urban congregations in Uganda. It would be interesting to discover how the socio-economic context affects the families and the development of church.
- The influence of economic empowerment programmes in family unity and church's participation. Changes in families' finances will be explored as a means to gain insights into financial interventions for church and community-based development; as poverty was seen as the primary driver of instability.

These studies will contribute to the enrichment of African ecclesiology and empowering practical approaches to enhance strong families and churches. According to Kasozi (2018, p. 112), family churches are important when talking about church growth in Uganda given the need to integrate family support systems into church growth strategies.

6.4 Final Reflection

This research uncovers the key that drives church vitality: family stability. Parishes participating in a well-developed family programme in Bamusuuta Archdeaconry have higher attendance, financial support and engagement of the local community. Prayer and Love make a strong bag for Vibrant Congregation.

The Church of Uganda continues to have a particular focus on Family centered ministry as envisaged in the opening lines of Psalm 133:1 “How good and pleasant it is when brothers

live together in unity”. The Church is enhancing sustainable growth, spiritual development and community development through the creation of resilient families. Where there are stable families there are thriving communities and Churches become a beacon of hope and transformation, affirms Nabudere (2017: 34).

Finally, family stability is a moral and imperative requirement, and need. It is the foundation for the Church of Uganda to achieve sustainable growth and build resilient communities and faithful discipleship.

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APPENDIX A: QUESTIONNAIRE/INTERVIEW GUIDE

QUESTIONNAIRE (English Version)

Dear Respondent,

I am **Kandwanaho Patrick**, a student of Bachelor of Divinity at Uganda Christian University. As a requirement for the completion of my studies, I am currently carrying out a research study titled “**An Assessment of the Role of Family Stability in Fostering Church Growth: A Case of Bamusuuta Archdeaconry, Mityana Diocese of the Church of Uganda.**” You have been selected to participate in this study. Any information given will be treated with utmost confidentiality. It will be used for this academic purpose only. Thank you very much for your cooperation.

Section A: Respondent's Particulars

Name:

.....

Gender:	Male ☐	Female ☐	
Marital status:	Single ☐	Married ☐	Widowed ☐
Education level:	Primary ☐	Secondary ☐	College/University ☐
Age:	18-35 ☐	35-60 ☐	61 and above ☐

Responsibility in the Church of Uganda:

Clergy ☐	Laity ☐
---------------------------------	--------------------------------

Date:

How long have you been a member of the Anglican Church in Mityana Diocese?

.....

Objective 1: Assess the Level of Family Stability

1. How would you rate the level of family stability among members of your parish?

a) Very high

- b) High
- c) Moderate
- d) Low
- e) Very low

2. What characteristics best describe stable families in your parish?

- a) Peaceful relationships
- b) Regular family prayer
- c) Mutual support
- d) Responsible parenting
- e) All of the above

Objective 2: Examine the Influence of Family Stability on Church Growth

3. To what extent does family stability contribute to church growth?

- a) Very great extent
- b) Great extent
- c) Moderate extent
- d) Small extent
- e) No extent

4. In what ways do stable families contribute to church growth? (Choose all that apply)

- a) Regular church attendance
- b) Faithful giving/tithing
- c) Participation in church activities
- d) Teaching children Christian values
- e) Promoting peace and unity
- f) Others (please specify):

.....

Objective 3: Factors and Strategies

5. What are the major causes of family instability in your parish? (Choose all that apply)

- a) Poverty
- b) Alcoholism
- c) Domestic violence
- d) Unfaithfulness
- e) Poor communication
- f) Lack of spiritual guidance
- f) Others (please specify):

.....

6. What can the church do to strengthen family stability? (Choose all that apply)

- a) Marriage seminars
- b) Family counseling
- c) Teaching on marriage and parenting
- d) Home visits
- e) Regular prayers for families
- f) Others (please specify):

.....

7. Do you believe stronger families will lead to a stronger and growing church?

- a) Yes
- b) No

Thank you very much for your responses. May God Bless you.

APPENDIX B: LIST OF RESPONDENTS

Table 11: List of Respondents

No	Respondent's Name	Church	Response Method
1	Rev. Christopher Arinaitwe	Bbanda Parish	Interview
2	Tugume Wilber	Nyamiringa COU	Questionnaire
3	Annah Mbabazi	Nyamiringa COU	Interview
4	Mub. Kitone Vincent	All Saints COU	Questionnaire
5	Rev. Edward Ssebilagala	Hospital Chapel	Interview
6	Isaiah Mulami	Hospital Chapel	Interview
7	Masho Steven	Nyakashagazi COU	Interview
8	Mub. Milcent Owe	Nyakashagazi COU	Interview
9	Kafeero Nicholas	Nyamiringa COU	Interview
10	Mushabe Wilson	Kiboga Town Parish	Interview
11	Rev. Erick Ntulume	KibogaTown Paish	Interview
12	Mafabi Joshua	Nyamiringa COU	Interview
13	Gakwandi George	Nyamiringa Parish	Interview
14	Rev. Jackson Sendegeya	Kambugu Parish	Interview
15	Kitaka Mayanja	Hospital Chapel	Interview
16	Kashozi Florence	Hospital Chapel	Interview
17	Alice batiddole	Hospital Chapel	Interview
18	Richard Balikooza	Hospital Chapel	Questionnaire
19	Kakuru Kenneth	Nyamiringa COU	Questionnaire
20	Annet Tayebwa	All Saints COU	Questionnaire
21	Mub. Joveth Tumuhereze	Kirinda COU	Interview
22	Natamba Gracius	Nyamiringa COU	Interview
23	kabuka John	Nyamiringa COU	Interview
24	Kiiza Geoffrey Bukenya	Nyamiringa COU	Interview
25	Namanya Martin	Nyamiringa COU	Interview
26	Nambogo A. Finance	All Saints COU	Interview
27	Tanci Nkalamo	All Saints COU	Interview

28	Musisi Samuel	All Saints COU	Interview
29	Matovu Samuel Edward	All Saints COU	Interview
30	Atuhaire Winfred	All Saints COU	Interview
31	Deborah Bunnya	All Saints COU	Questionnaire
32	Joyce Kibaate	All Saints COU	Questionnaire
33	Flavia magulu	Hospital Chapel	Questionnaire
34	Isaiah Kayumba	All Saints COU	Questionnaire
35	Sarah Tusiime	Hospital Chapel	Questionnaire
36	Kizito Henry	All Saints COU	Questionnaire
37	Begumya Esra	All Saints COU	Questionnaire
38	Kalamba Jovan	All Saints COU	Questionnaire
39	Nalungi Joan	All Saints COU	Questionnaire
40	Mulindwa Gilbert	All Saints COU	Questionnaire
41	Tumwesigye Rosette	Hospital Chapel	Questionnaire
42	Moses Sekakonyo	Hospital Chapel	Questionnaire
43	Omara Jackson	Hospital Chapel	Questionnaire
44	Kayongo Micheal	Hospital Chapel	Questionnaire
45	Miriam Lubwugo	Kagobe COU	Questionnaire
46	Muwonge Ronald	Kagobe COU	Questionnaire
47	Namazzi Magret	Kagobe COU	Questionnaire
48	Mucunguzi Kennedy	Kagobe COU	Questionnaire
49	Namutebi Sarah	Kagobe COU	Questionnaire
50	Nansubuga Margret	Kagobe COU	Questionnaire
51	Kyambadde Stephen	Kagobe COU	Questionnaire
52	Teopista Nakyanyi	Kagobe COU	Questionnaire
53	Ssendawula Richard	St. John Baptist	Questionnaire
54	Lugeya Tom	St. John Baptist	Questionnaire
55	Kabuza Stephen	St. John Baptist	Questionnaire
56	Ssewanyang Freel	St. John Baptist	Questionnaire
57	Sserugo Wilson	St. John Baptist	Questionnaire
58	Kwizera Emmanuel	Kiboga Town COU	Questionnaire

59	Musisi Samuel	Kiboga Town COU	Questionnaire
60	Kakande Robert	Kiboga Town COU	Questionnaire
61	Nabukenya Phoebe	Kagobe COU	Interview
62	Mercy Muwonge	Kagobe COU	Interview
63	Mulongo Nakato	Kagobe COU	Questionnaire
64	Jonathan Nkwasiabwe	All Saints COU	Questionnaire
65	Waswa Joshua	All Saints COU	Questionnaire
66	Kizito Henry	All Saints COU	Questionnaire
67	Amon Tayebwa	All Saints COU	Questionnaire
68	Immaculate Kigguli	St. John Baptist	Questionnaire
69	Twesigye Benard	St. John Baptist	Questionnaire
70	Nasasiira Amos	St. John Baptist	Questionnaire
71	Twine Reagan	St. John Baptist	Questionnaire
72	Kaggwa Geoffrey	Nyakashagazi COU	Questionnaire
73	Katungura Pullimon	Nyakashagazi COU	Questionnaire
74	Isabirye Tamson	Nyakashagazi COU	Questionnaire
75	Twijuka William	Nyakashagazi COU	Questionnaire
76	Kirigi Benon	Budimbo COU	Questionnaire
77	Kahamba Robert	Budimbo COU	Questionnaire
78	Rwenyetsire Daniel	Budimbo COU	Interview
79	Kampiha George	Nyakashagazi COU	Questionnaire
80	Kato James	Nyakashagazi COU	Questionnaire
81	Rwamukoga Christopher	Budimbo COU	Questionnaire
82	Kiwendo Samuel	Kirinda COU	Questionnaire
83	Nyangoma Grace	Kirinda COU	Questionnaire
84	Enock Muligwara	Kirinda COU	Questionnaire
85	Namayanja Joyce	Kirinda COU	Questionnaire
86	Bakuru Frank	Maizimarungi COU	Questionnaire
87	Edward Kakuru	Maizimarungi COU	Questionnaire
88	Merry Kyasimire	Maizimarungi COU	Questionnaire
89	Faith Ishemakuru	Maizimarungi COU	Questionnaire

90	Ronald Nyesiga	Kyamukweya COU	Questionnaire
91	Jonia Ishanyu	Rwemiganda COU	Questionnaire
92	George Kayesu	Kasejjere COU	Interview
93	Mub. Titwe John	Kasejjere COU	Questionnaire
94	Nkamuhabwa Fred	Kasejjere COU	Questionnaire
95	Mub. Rwamujyo Kezika	Maizimarungi COU	Questionnaire
96	Mub. Musiige Nathan	Bbanda COU	Questionnaire
97	Mub. Taremwa Daniel	Kisozi COU	Questionnaire
98	Mub. Betty Matere	Bwaba COU	Questionnaire
99	Bwambale Damian	Church School	Questionnaire
100	Nabawesi Justine	Church School	Questionnaire
101	Bekomujwa Frank	St. Stephen COU	Questionnaire
102	Mugisha Joan	St. Stephen COU	Questionnaire
103	Bikubate Faith	St. Stephen COU	Questionnaire
104	Annet Namanya	St. Paul COU	Questionnaire
105	Eliplazi Sabiti	St. Paul COU	Questionnaire
106	Flora Kirabo	St. Paul COU	Questionnaire
107	Meridah Arinitwe	St. Paul COU	Questionnaire
108	Wilson Nayeaire	St. Paul COU	Questionnaire
109	Mukedobi Reitti	Hospital Chapel	Questionnaire
110	Bakamwanga Fridah	St. Stephen COU	Questionnaire
111	Ndamura Samuel	Nyamiringa COU	Questionnaire
112	Nuwagira Samuel	Budimbo COU	Questionnaire

APPENDIX D: TURNITIN REPORT



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