

**AN EXAMINATION OF THE ROLE OF FAMILIES IN FAITH FORMATION IN
KALIRO PARISH, KALIRO ARCHDEACONRY, CENTRAL BUSOGA DIOCESE
OF THE PROVINCE OF THE CHURCH OF UGANDA**

MICHEAL MUWEREZA

M22B09/020

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF THEOLOGY AND
DIVINITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE
DEGREE OF BACHELOR OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

September, 2025



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I, Muwereza Micheal, hereby declare that this Research work is entirely my original work and has never been submitted to any University or Institution of Higher Learning for any academic award.

Signature: .....

Date: 3rd/09/2025

MUWEREZA MICHEAL

STUDENT

APPROVAL

This is to certify that this research by Muwereza Micheal titled "An Examination of the Role of Families in Faith Formation in Kaliro Parish, Kaliro Archdeaconry, Central Busoga Diocese of the Province of the Church of Uganda" has been done under my supervision and is now ready for submission with my approval.

Signature: .....

Date: 3rd Sept. 2005.....

REV. CANON EKIRUNGA M.K. ROSE

SUPERVISOR

TABLE OF CONTENTS

TITLE PAGE	
DECLARATION.....	i
APPROVAL.....	ii
TABLE OF CONTENTS	Error! Bookmark not defined.
ACKNOWLEDGEMENTS	vii
LIST OF TABLES	viiiviii
ABBREVIATIONS	viii
ABSTRACT	x
CHAPTER ONE: THE PROBLEM AND ITS SETTING	1
1.0 Introduction	1
1.1 Background to the Study	1
1.2 Statement of the Problem	2
1.3 Purpose and Objectives of the Study	2
1.3.1 Purpose	2
1.3.2 Objectives	3
1.4 Research Questions	3
1.5 Scope of the Study	3
1.6 Justification of the Study	3
1.7 Significance of the Study	4
1.8 Limitations of the Study and Coping Strategies	4
1.8.1 Limitations	4
1.8.2 Coping Strategies	4
CHAPTER TWO: LITERATURE REVIEW	6
2.0 Introduction	6

2.1 Definition of Key Terms	6
2.2 Role of Families in Faith Formation	7
2.3 Challenges Faced by Families in Their Faith Formation Role	8
2.4 Church Support to Families in Their Faith Formation Role	9
2.5 Additional Measures to Support Families in Faith Formation Role	10
2.6 Conclusion	10
CHAPTER THREE: RESEARCH METHODOLOGY	11
3.0 Introduction	11
3.1 Research Design	11
3.2 Area of Study	11
3.3 Sources of Data	12
3.4 Population and Sampling Techniques	12
3.5 Data Collection Instruments	12
3.5.1 Questionnaires	12
3.5.2 Interviews	13
3.5.3 Observation and Personal Experience	13
3.6 Data Processing and Analysis Strategies	13
3.7 Ethical Considerations	14
3.8 Timeline	14
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS, AND INTERPRETATION	15
4.0 Introduction	15
4.2 Role of Families in Faith Formation in Kaliro Parish	16
4.3 Challenges Faced by Families in Faith Formation in Kaliro Parish	17
4.4 Church Support to Families in Faith Formation in Kaliro Parish	17

4.5 More that can be done to support Families in their Faith Formation Role in Kaliro Parish.	19
4.6 Observational Findings	20
4.7 Summary of Key Findings	20
CHAPTER FIVE: THEOLOGICAL REFLECTION	21
5.0 Introduction	21
5.1 The Role of Families in Faith Formation in the Bible	21
5.2 Challenges Faced by Families in Faith Formation in the Bible	22
5.3 Church Support to Families in Faith Formation in the Bible	23
5.4 Conclusion	23
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS	24
6.0 Introduction	24
6.1 Conclusion	24
6.2.1 Recommendations	25
6.2.2 Recommendations for Further Research	26
REFERENCES	26
APPENDICES.....	31
APPENDIX A: LIST OF RESPONDENTS.....	31
APPENDIX B: QUESTIONNAIRE (English Version).....	35
APPENDIX C: QUESTIONNAIRE (Vernacular Version).....	38
APPENDIX D: TURNITIN REPORT.....	41

ACKNOWLEDGEMENTS

I thank the LORD God Almighty for enabling me to complete this study successfully. I thank Him for granting me knowledge, wisdom, and determination during this course.

I express my heartfelt gratitude to my supervisor, Rev Canon Rose Ekirunga for her invaluable support, guidance, and encouragement which greatly contributed to the successful completion of this research paper.

I am also grateful to the leadership and members of Kaliro Parish, Kaliro Archdeaconry, for their cooperation and willingness to participate in this study.

Special appreciation goes to my family and friends for their moral support and prayers.

Lastly, I thank Bishop Tucker School of Divinity and Theology and Uganda Christian University for providing the academic environment and resources that enabled me to carry out this research.

LIST OF TABLES

Table 4.1: Gender Distribution of Respondents.....	15
Table 4.2: Age Distribution of Respondents.....	15
Table 4.3: Number of Children Nurtured.....	16
Table 4.4: Findings on the Role of Families in Faith Formation in Kaliro Parish.....	16
Table 4.5: Challenges Reported by Respondents in faith formation role in kaliro parish	17
Table 4.6: Findings on church support to families in their faith formation role in kaliro	18
Table 4.7: Findings on more that can be done to support families in their faith formation.....	19

ABBREVIATIONS

CBD	Central Busoga Diocese
KP	Kaliro Parish
KA	Kaliro Archdeaconry
UCU	Uganda Christian University
BTSD	Bishop Tucker School of Divinity
BD	Bachelor of Divinity
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
COU	Church of Uganda

ABSTRACT

This study examined the significant role of families in the faith formation of individuals within Kaliro Parish, Kaliro Archdeaconry, Central Busoga Diocese, Church of Uganda. Faith formation is a vital component of spiritual growth and development, and the family, as the primary social unit, serves as the foundational environment where Christian beliefs, values, and practices are first introduced and nurtured. The research explored how families contribute to the spiritual upbringing of children and youth, the challenges they encounter in this responsibility, and the strategies used to strengthen the transmission of faith across generations.

A mixed-methods approach was employed, combining qualitative data collected through interviews and focus group discussions with quantitative data obtained from surveys administered to parish members. The findings revealed that families remain central to faith formation, acting as the first teachers of Christian doctrines and moral values, while the Church plays a complementary role through formal catechesis and communal worship. Nonetheless, contemporary challenges such as societal changes, economic pressures, and limited church resources hinder family participation in faith formation.

The study concludes by recommending strategies to enhance family involvement in faith development. These include fostering stronger collaboration between the Church and families, providing targeted pastoral support, and integrating family-based faith formation programs into parish activities. This research contributes to a deeper understanding of how faith is nurtured in local church contexts and underscores the indispensable role families play in sustaining Christian discipleship in the Central Busoga Diocese.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

1.0 Introduction

The family unit is widely recognized as the primary context in which children develop their moral, social, and spiritual foundations. In Christian thought, the household is often referred to as the “domestic church,” where parents and guardians take the lead in instructing children in the faith (Catechism of the Catholic Church, 1994, p. 1253; Anglican Communion Office, 2019, p. 8). In the Ugandan context, the Church of Uganda regards the family as a divinely instituted setting for faith nurturing, a view reflected in its Provincial Canons and pastoral guidance materials.

This study examined the contribution of families to faith formation in Kaliro Parish, located within Kaliro Archdeaconry of the Central Busoga Diocese. Its aim was to understand the processes through which parents and guardians transmit Christian doctrines and values to their children, identify the challenges they encounter, and assess the role of the Church in supporting this vital responsibility. By exploring these factors, the study seeks to strengthen family-centered discipleship practices within the Diocese.

1.1 Background to the Study

Globally, religious educators consistently emphasize that the home is the foundation for cultivating faith (Groome, 2011, p. 42; Strommen & Hardel, 2000, p. 21). In the Old Testament, Israelite families were commanded to diligently teach God’s commandments to their children in the normal rhythms of life (Deuteronomy 6:6-7, NIV). Likewise, the New Testament shows that early Christian communities often gathered in homes, where faith was passed from one generation to the next (Acts 16:31-34; 2 Timothy 1:5).

In African traditional settings, the family played a central role in the moral and spiritual upbringing of children (Mbiti, 1991, p. 106). However, socio-economic

pressures, urbanization, and globalization have weakened family structures and disrupted customary religious teaching practices (Bompani, 2015, p. 312). In Uganda, despite the predominance of Christianity, there is evidence of a decline in regular family worship partly due to occupational demands, academic pressures, and changing cultural values (Uganda Bureau of Statistics [UBOS], 2020, p. 75).

The Provincial Family Life Ministry of the Church of Uganda emphasizes the God-given responsibility of parents to model Christian virtues, pray with their children, and integrate biblical principles into everyday living (Church of Uganda, 2018, p. 14). In Central Busoga Diocese, this home-based faith formation is supplemented by pastoral visits and Sunday school programs.

As a lay reader in Kaliro Parish, the researcher has observed that while some families actively nurture faith through Scripture reading, prayer, and moral instruction, others depend almost entirely on church-led initiatives. This observation, together with the lack of focused empirical research on family faith formation in Kaliro Parish, inspired the present study.

1.2 Statement of the Problem

Although the role of the family in faith development is widely acknowledged (Strommen & Hardel, 2000, p. 23), there is limited empirical research specific to Kaliro Parish. This knowledge gap limits understanding of how family dynamics influence faith formation among church members. Furthermore, socio-economic hardships, evolving cultural norms, and generational differences present additional challenges to effective faith nurturing.

1.3 Purpose and Objectives of the Study

1.3.1 Purpose

The purpose of this study was to examine the roles of families in faith formation in Kaliro Parish, Kaliro Archdeaconry, Central Busoga Diocese.

1.3.2 Objectives

The study sought to:

- a) Examine the role of parents and guardians in nurturing religious beliefs and values within their households in Kaliro Parish.
- b) Explore the challenges families face in fulfilling their faith formation role.
- c) Investigate how the Church supports faith development within families and determine additional measures that can strengthen this support.

1.4 Research Questions

1. What specific religious beliefs and values do parents and guardians emphasize in their households in Kaliro Parish?
2. What are the main challenges families encounter in nurturing religious beliefs and values?
3. What programs does the Church in Kaliro Parish provide to support family faith formation, and what additional support do families need to improve their practices?

1.5 Scope of the Study

This study was conducted in Kaliro Parish, one of the eight parishes in Kaliro Archdeaconry, Central Busoga Diocese, Eastern Uganda. The parish was selected because of its diversity of congregations, active lay leadership, and accessibility to the researcher. It comprises ten churches with a total membership of approximately 7,560. Data was collected from a sample representing all churches in the parish.

The research focused on family roles in faith formation, the challenges encountered, and the support provided by the Church. It did not cover other forms of religious education, such as those offered in schools.

1.6 Justification of the Study

Family faith formation is central to Christian discipleship, yet its effectiveness is declining in many Ugandan communities. This study provides empirical insights from

Kaliro Parish that can assist the Diocese, parish leaders, and Christian educators in strengthening family-based faith development initiatives.

1.7 Significance of the Study

The findings of this study will:

- I. Assist church leaders in developing targeted family ministry programs.
- II. Help parents understand their biblical and practical responsibilities.
- III. Provide theological education students with insights into parish-based research.
- IV. Serve as a resource for policy formulation in the Diocese's Family Life Ministry.

1.8 Limitations of the Study and Coping Strategies

1.8.1 Limitations

The study faced the following challenges:

- I. **Language barriers:** Some respondents in the study area did not understand English.
- II. **Low questionnaires return rate:** Some respondents either delayed or failed to return the questionnaires.
- III. **Financial constraints:** Costs related to stationery, transport, and communication were high.
- IV. **Transport difficulties:** Poor roads and heavy rains made it difficult to access some areas.

1.8.2 Coping Strategies

To address these challenges:

- a. The researcher engaged local interpreters during interviews and translated the questionnaire into Lusoga.
- b. Follow-up visits were made to respondents' homes to collect completed questionnaires.

- c. Gumboots were used during heavy rains, and motorcycles were hired to access hard-to-reach areas.
- d. Financial support was sought from friends and family members.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents scholarly perspectives on the topic, organized according to the study objectives. The review incorporates literature from international, national, and diocesan contexts to provide a comprehensive understanding of the roles of families in faith formation, the challenges they face, and the ways in which the Church supports them.

2.1 Definition of Key Terms

(i) Role

The Oxford English Dictionary defines role as “the function or part played by a person or thing in a particular situation” (Oxford University Press, 2010, p. 1114). In Christian education, Hauer was (2001) explains role as the responsibilities and functions assigned by God to individuals within the community of faith (p. 29). For this study, role refers to the responsibilities families assume in nurturing faith within the household.

(ii) Family

The World Health Organization defines family as a group of individuals related by blood, marriage, or adoption, living together as a social unit (World Health Organization [WHO], 2019, p. 8). The Church of Uganda’s Provincial Family Life Ministry describes family as a God-ordained domestic church where faith is first taught and lived (Church of Uganda, 2018, p. 14). This study adopts the latter definition, emphasizing the spiritual and nurturing function of the family.

(iii) Faith Formation

Bosch (2011) describes faith formation as a lifelong process of learning and growing in faith through teaching, experience, and practice (p. 57). Groome (2011) defines it as the intentional process by which individuals develop their understanding, belief, and practice of their religious faith (p. 42). In this study, faith formation refers to the process by which families nurture Christian beliefs and values in their members.

(iv) Diocese

A diocese is a district under the pastoral care of a bishop in the Christian Church (Encyclopedia Britannica, 2023). In Anglican polity, it is a regional church jurisdiction headed by a bishop with spiritual oversight (Church of Uganda, 2019, p. 3). Here, the Diocese referred to, is the Central Busoga Diocese of the Church of Uganda.

(v) Christian

McGrath (2016) defines a Christian as one who follows Jesus Christ and adheres to His teachings (p. 15). The Church of Uganda describes Christians as baptized members who participate in the life and mission of the Church (Church of Uganda, 2018, p. 5). This study adopts the latter definition, focusing on active participation in the church community.

(vi) Church

The Catechism of the Catholic Church (1994) defines the Church as “the People of God” called to worship, teach, and serve (para. 751). The Anglican Communion Office (2019) describes the Church as the community of baptized believers living out the gospel in fellowship and mission (p. 8). For this study, the Church is understood as the Anglican Church of Uganda and its parish community.

2.2 Roles of Families in Faith Formation

International Perspective

Families have long been recognized as the primary agents for transmitting religious faith across cultures and denominations. International research indicates that children's earliest encounters with prayer, Bible reading, and moral guidance occur within the home environment (Deuteronomy 6:6-7; Strommen & Hardel, 2000, p. 21). Smith and Denton (2005) found that regular family faith practices such as shared prayer and Scripture study strongly correlate with higher levels of spiritual maturity in adolescents (p. 84).

National Perspective

In the African context, Mbiti (1991) emphasizes that the family is the cornerstone of moral and spiritual instruction, with elders modelling and transmitting values rooted in faith traditions (p. 106). Ugandan church teaching reinforces this view, identifying parents as "domestic church" leaders tasked with nurturing faith at home (Church of Uganda, 2018, p. 14).

Diocesan Perspective

Within Central Busoga Diocese, pastoral records and diocesan teaching materials underline the importance of family devotions, Scripture engagement, and moral guidance led by parents. Parish-level programs especially in Kaliro Archdeaconry often encourage households to hold daily prayers and to integrate Christian ethics into family decision-making (Central Busoga Diocese Family Life Desk, 2022).

2.3 Challenges Faced by Families in Their Faith Formation Role

International Perspective

One major challenge that global worldviews pose to families in their role of faith formation is the rise of secularism and relativism, which often undermines parents' authority as primary nurturers of faith. Berger (1999) notes that secularization has privatized religion, leading families to treat faith as optional rather than central to daily life. Similarly, Smith and Denton (2005) observe that in such contexts, many young people embrace a "moralistic therapeutic deism," reducing Christianity to

being nice and seeking personal happiness rather than genuine discipleship. In pluralistic societies shaped by globalization, Walls (2002) argues that exposure to multiple belief systems can create confusion for children, making it difficult for parents to transmit a consistent faith identity. Consequently, families face the challenge of modeling and teaching Christian practices in a world that often questions or relativizes absolute truth claims.

National Perspective

In Uganda, urbanization and labor migration have disrupted traditional extended family structures, weakening the role of grandparents and older relatives in faith teaching (Kasente, 2001, p. 22). Furthermore, generational differences can create tension between parents' religious values and children's exposure to secular attitudes through education and media (Otwombe, 2017, p. 105).

Diocesan Perspective

Central Busoga Diocese faces similar issues, particularly in rural parishes where poverty limits access to Bibles and Christian literature. Limited theological training for parents also hampers effective home-based faith formation (Central Busoga Diocese Synod Report, 2021).

2.4 Church Support to Families in Their Faith Formation Role

International Perspective

Around the world, churches support family faith development through programs such as Sunday school, family catechesis, pastoral counseling, and lay leadership training (Gushee, 2010, p. 48). The Anglican Communion encourages intentional discipleship initiatives that integrate family-based practices (Anglican Communion Office, 2019, p. 12).

National Perspective

In Uganda, the Church of Uganda implements family life programs that include seminars, marriage counseling, and parental training to strengthen household faith formation (Church of Uganda, 2018).

Diocesan Perspective

Central Busoga Diocese offers family life ministry workshops, youth-parent dialogue forums, and pastoral home visits aimed at reinforcing Christian teaching at home (Busoga Diocese Family Life Ministry Report, 2023). These programs have been shown to increase parental confidence and encourage active family faith practices.

2.5 Additional Measures to Support Families in Faith Formation

Scholars recommend a more holistic and integrated approach that includes family-centered discipleship, expanded pastoral visitation, and greater involvement of youth ministries (Smith & Denton, 2005; Groome, 2011). Providing affordable Christian literature, increasing community-based peer support networks, and offering financial support to struggling families are also proposed strategies (Bompani, 2015; Church of Uganda, 2018).

At the diocesan level, the introduction of parish-based “family mentors” and regular faith formation clinics could strengthen the capacity of parents to teach and model Christian living effectively.

2.6 Conclusion

The literature reviewed emphasizes that families are central to the transmission of Christian faith, serving as the first and most influential setting for spiritual formation. However, socio-economic constraints, cultural shifts, and limited theological training undermine this role. While the Church both globally and locally provides significant support, there is a need for more context-sensitive, parish-level strategies that integrate pastoral care, Christian education, and community empowerment to strengthen family faith formation in Central Busoga Diocese.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter outlines the methods and procedures used to collect and analyze data for this study. It describes the research design, area of study, sources of data, population and sampling techniques, data collection instruments, data processing and analysis strategies, ethical considerations, and the study timeline. The aim was to ensure that the research process is systematic, transparent, and adaptable.

3.1 Research Design

The study adopted a descriptive survey design, which was appropriate for collecting in-depth information on the roles families play in faith formation and the challenges they encounter (Kothari, 2014, p. 15). This design allowed the collection of quantitative data through structured questionnaires and qualitative data through structured interviews and direct observations. The design was chosen because it enabled the researcher to capture both statistical trends and detailed personal experiences, which are important for understanding the research problem.

3.2 Area of Study

The research was conducted in Kaliro Parish, located in Kaliro Archdeaconry, Central Busoga Diocese, Eastern Uganda. The parish comprises of ten churches St. John Bwayuya, St magrete bwayuya. St peters Bukumankoola St Luke kaliro St Steven nabitende and others with approximately 7560 congregation. These congregations were selected because of their diverse family structures, active Christian participation, and varied socio-economic backgrounds. The researcher's familiarity with the area as a lay reader in one of the churches and a resident provided easier access to respondents and reduced data collection costs.

3.3 Sources of Data

The study used both primary and secondary sources of data:

- Primary data were obtained directly from respondents through questionnaires, interviews, and observation.
- Secondary data were sourced from books, academic journals, diocesan reports, and church documents related to family faith formation and Christian education.

3.4 Population and Sampling Techniques

The target population consisted of parents and guardians actively involved in family and church life within the five congregations of Kaliro Parish.

A total of 50 respondents were selected using purposive sampling. This method ensured that only individuals with practical experience in faith formation within their families were included. Efforts were made to achieve gender balance and age diversity.

The sample distribution was as follows:

- 20 males (including youth, middle-aged, and elderly men)
- 30 females (including youth, middle-aged, and elderly women)

This balance ensured representation of different perspectives within the parish community.

3.5 Data Collection Instruments

These refer to the tools the researcher used to gather information from respondents. The following instruments were used:

3.5.1 Questionnaires

The researcher used structured questionnaires containing both close-ended (to capture quantifiable data) and open-ended (to allow for elaboration) questions. A

total of 50 questionnaires were prepared one for each respondent and distributed during church gatherings and home visits. The questions focused on respondents' family faith practices, challenges faced in nurturing faith, and perceptions of church support.

3.5.2 Interviews

Structured interviews were conducted with selected respondents to supplement questionnaire data. These purposeful conversations involved male and female adults, youths, educated, and illiterate members of the parish. The same core questions from the questionnaires were used to maintain consistency, but interviews allowed respondents to explain their answers more fully and share personal experiences.

3.5.3 Observation and Personal Experience

The researcher engaged in non-participant observation during Sunday services, Sunday school sessions, Bible study groups, and family gatherings. Observations focused on how families participated in worship, taught children, and engaged in church activities. Additionally, the researcher drew from personal pastoral experience in Kaliro Parish to enrich the interpretation of data.

3.6 Data Processing and Analysis Strategies

After data collection, the researcher followed the steps below:

- I. **Preparation:** An introductory letter from Uganda Christian University (see Appendices) was used to gain access to respondents. Respondents were approached respectfully, and their willingness to participate was sought before distributing data collection tools.
- II. **Coding and Entry:** Questionnaire responses were coded and entered Microsoft Excel for descriptive statistical analysis, producing frequencies, percentages, and tables.

III. **Qualitative Analysis:** Data from interviews and observation notes were analyzed structurally by grouping responses under key themes related to the research objectives.

IV. **Triangulation:** Data from different sources (questionnaires, interviews, and observations) were cross-checked to ensure accuracy and reliability.

3.7 Ethical Considerations

The researcher adhered to the following ethical standards:

- i. **Informed Consent:** All respondents were informed about the purpose of the study and voluntarily agreed to participate.
- ii. **Confidentiality and Anonymity:** No personal identifiers were recorded, and respondents' privacy was guaranteed.
- iii. **Right to Withdraw:** Respondents were free to withdraw at any stage without penalty.
- iv. **Academic Integrity:** The research underwent a plagiarism check in compliance with Uganda Christian University's Plagiarism Policy (2024).
- v. **Respect and Cultural Sensitivity** The researcher respected cultural norms and values during interactions.

3.8 Timeline

Activity	Duration.	Dates
Proposal development	2 weeks	April 2025
Data collection.	4 weeks	May 2025
Data analysis	2 weeks	June 2025
Draft writing	3 weeks	July 2025
Final submission		Mid-August 2025

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

4.0 Introduction

This chapter presents, analyzes, and interprets the data collected from respondents in Kaliro Parish. The data were gathered through questionnaires, structured interviews, and observations, as outlined in Chapter Three. The findings are organized according to the research objectives and are presented using tables, percentages, and thematic explanations.

Out of the 50 questionnaires distributed, all were returned fully completed, representing a 100% response rate. This high return rate was due to the researcher's personal engagement with the respondents and the familiarity with the study area.

4.1 Demographic Characteristics of Respondents

The demographic data helped to provide context for interpreting the findings.

Table 4.1: Gender Distribution of Respondents

Gender	Frequency	Percentage (%)
Male	20	40
Female	30	60
Total	50	100

Interpretation: The equal gender representation ensured balanced perspectives from both men and women on family roles in faith formation.

Table 4.2: Age Distribution of Respondents

Age Group	Frequency	Percentage (%)

18-30Years	10	20
31-45Years	18	36
46-60 Years and above	15	30
60 above	7	14
Total	50	100

Interpretation: The majority of respondents (36%) were aged between 31 and 45, representing the most active family-raising stage.

Table 4.3: Number of Children Nurtured

Number of Children Nurtured	Frequency	Percentage
1-2	20	40
3-4	18	36
5 or more	12	24
Total	50	100%

4.2 The Role of Families in Faith Formation in Kaliro Parish

Respondents identified several key roles families play in faith formation.

Table 4.4: Findings on the Role of Families in Faith Formation in Kaliro Parish

Specific Role	Frequency	Percentage (%)
Teaching children Bible stories and prayer	45	90
Encouraging church attendance	48	96
Setting moral examples through lifestyle	44	88
Organizing family devotion	40	80

Supporting church program	38	76
Total		

Interpretation: Almost all families encourage church attendance (96%), and a large majority (90%) teach Bible stories and prayers at home. This shows that spiritual instruction at the family level remains a strong pillar of faith formation.

4.3 Challenges Faced by Families in Faith Formation in Kaliro Parish

Table 4.5: Challenges Reported by Respondents in faith formation role in kaliro parish

Challenge	Frequency	Percentage (%)
Economic hardship limiting church involvement	35	70
Inadequate parental knowledge of the Bible	25	50
Influence of secular media on children	32	64
Lack of time due to work commitments	30	60
Pear pressure among the youth	28	56
Total		

Interpretation: The most common challenge (70%) was economic hardship, which limited families' ability to fully participate in faith activities. Secular influences and time constraints were also significant barriers.

4.4 Church Support to Families in Faith Formation in Kaliro Parish

From interviews and observations, respondents highlighted several church interventions:

Table 4.6: Findings on church support to families in their Faith Formation Role in Kaliro Parish

Church support (Program)	Frequency	Percentage (%)
Sunday school program for children	45	90
Couples' fellowship for Marital enrichment	35	70
Bible study groups for children and adults	40	80
Pastoral visits to families in their homes	38	76
Youth mentorship programs to counter negative peer influence	32	64
Total		

Note: Some respondents mentioned more than one church program, so the totals in the frequency column exceed the total sample size (50), but percentages are calculated against 50 respondents (100%).

Interpretation

The findings show that the Sunday school program is the most widely recognized church support (90%), reflecting the Church's strong emphasis on children's faith formation. Bible study groups (80%) and pastoral visits (76%) also emerged as significant interventions that help families grow spiritually and remain connected to the Church. Couples' fellowship (70%) supports marital enrichment, which in turn strengthens family faith formation. Meanwhile, youth mentorship programs (64%) are appreciated though slightly less accessed, suggesting the need for the Church to invest more in structured youth engagement.

4.5 More that can be done to support families in their faith formation Role in Kaliro Parish.

While respondents appreciated these efforts, some felt the church could increase training sessions for parents on how to nurture faith at home.

Table 4.7: Findings on more that can be done to support Families in their Faith Formation Role in Kaliro Parish.

Form of support	Frequency	Percentage
Organizing regular family seminars and workshop on parenting and faith	42	84
Increasing pastoral visits and counseling	38	76
providing Christian literature and Bible to families	36	74
Strengthening the youth and children ministry	34	68
Establishing income generating projects to support families Training	30	60
Total		

Note: Respondents gave multiple suggestions; hence the frequencies exceed 50, but percentages are calculated from the 50 respondents (100%).

Interpretation

The findings reveal that families in Kaliro Parish strongly desire practical support for faith formation. The highest need was for family seminars and workshops (84%), which would equip parents with skills to nurture their children spiritually. Strengthening youth and children's ministries (80%) was also highlighted, reflecting concern over negative peer influence. Respondents also emphasized the importance of increased

pastoral visits (76%) and Christian literature distribution (72%) as ways to deepen faith at home. Economic empowerment through income-generating projects (68%) and training lay leaders (60%) was suggested to make faith formation more sustainable.

4.6 Observational Findings

Through direct observation, the researcher noted:

- Families actively participated in Sunday services, especially in singing and Bible reading.
- Children were more engaged when parents modelled active worship.
- In some cases, parents delegated spiritual teaching entirely to church leaders, limiting home-based discipleship.

4.7 Summary of the Key Findings

- I. Families play a central role in faith formation through teaching, moral example, and participation in church life.
- II. Major challenges include economic hardship, secular influences, and lack of biblical knowledge among parents.
- III. The church provides valuable programs, but more targeted parental training is needed.
- IV. Observations confirmed that home-based faith practices significantly influence children's spiritual growth.

CHAPTER FIVE

THEOLOGICAL REFLECTION

5.0 Introduction

This chapter presents a theological reflection on the role of families in faith formation, the challenges they encounter, and the support offered by the Church. It draws upon biblical teaching and Anglican doctrine to deepen the understanding of how faith is nurtured within families in Kaliro Parish and beyond. The aim is to demonstrate that both Scripture and Anglican tradition affirm the family as a central institution for transmitting Christian faith (Wright, 2010).

5.1 The Role of Families in Faith Formation in the Bible

The Bible presents the family as the foundational setting for faith formation. It is within the home that faith is first taught, practiced, and passed on to future generations (Towner, 2008).

In the Old Testament, Deuteronomy 6:4-7 charges parents with the responsibility of diligently instructing their children in God's commands:

“Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart... Impress them on your children. Talk about them when you sit at home...”

This shows that faith is to be intentionally taught and consistently lived out in everyday family life (Wenham, 2015).

Psalm 78:5-7 reinforces this principle by urging parents to recount God's mighty works so that the next generation may set their hope in Him. This reflects a generational chain of faith transmission (Brueggemann & Bellinger, 2014).

In the New Testament, Ephesians 6:4 exhorts fathers to bring up your children in the training and instruction of the Lord, combining both nurture and discipline grounded in Christian faith (O'Brien, 1999).

The early life of Jesus also affirms the role of the family in spiritual development. Luke 2:52 records that He grew in wisdom and stature, and in favor with God and man, demonstrating holistic growth within a family context (Green, 1997).

The Anglican tradition mirrors this biblical view by describing the family as the "domestic church," where the journey of faith begins and continues (Pobee, 2013). The Book of Common Prayer (Church of Uganda, 2002) instructs parents to teach their children the Christian faith and to guide them in living a godly life.

5.2 Challenges Faced by Families in Faith Formation in the Bible

Scripture is realistic about the challenges families face in passing on the faith many of which resonate with the experiences of families in Kaliro Parish.

The moral failure of Eli's sons (1 Samuel 2:12-17) illustrates how parental neglect can hinder faith development (Firth, 2009). Likewise, the parable of the prodigal son (Luke 15:11-32) depicts the pain of children straying from the faith and the hope of restoration through love and forgiveness (Bailey, 2011).

Biblical narratives also acknowledge socio-economic hardships and external pressures. The famine that disrupted Joseph's family (Genesis 37-50) demonstrates how material needs can strain family relationships and spiritual life (Goldingay, 2003). Paul's counsel to Christian households in Colossians 3:18-21 addresses the tension between cultural values and the demands of the Gospel (Wright, 2010).

These accounts show that cultural change, economic struggles, and generational gaps are enduring barriers to faith transmission issues still relevant today (Osmer, 2008).

5.3 Church Support to Families in Faith Formation in the Bible

The Bible presents the Church as a vital partner in supporting families in their mission of faith formation (Yoder, 2009).

The early Christian community in Acts 2:42-47 devoted itself to teaching, fellowship, and prayer, creating an environment that strengthened both individual believers and households (Marshall, 1980).

1 Timothy 3:4-5 requires that church leaders manage their households well, implying that pastoral oversight and example contribute to strengthening family faith (Fee, 2011).

The early Church's practice of catechesis systematic religious instruction remains a core Anglican strategy for equipping families in faith education (Pobee, 2013). The Book of Common Prayer affirms that pastoral care, sacraments, and baptism integrate individuals into the wider Christian family, providing a supportive network for ongoing discipleship (Church of Uganda, 2002).

In Kaliro Parish, such biblical patterns are reflected in youth ministries, parenting seminars, counseling programs, and pastoral visits. These initiatives foster a partnership between the Church and families, strengthening their capacity to nurture faith in the home.

5.4 Conclusion

This theological reflection affirms that the family holds a God-given and Church-supported role in the transmission of faith. The struggles faced by families in Kaliro Parish mirror biblical realities, underscoring the need for intentional Church involvement. Strengthening the Church-family partnership is consistent with both Scripture and Anglican doctrine, ensuring that believers are formed holistically for faithful living and effective witness in the world (Osmer, 2008; Wright, 2010).

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter presents the overall conclusion of the study on the role of families in faith formation within Kaliro Parish, Kaliro Archdeaconry, Central Busoga Diocese. It also offers practical recommendations drawn from the study's findings and theological reflections, aimed at strengthening faith formation within families and enhancing the Church's support to its members.

6.1 Conclusion

The study established that families in Kaliro Parish serve as the primary environment for nurturing Christian faith. Through practices such as prayer (Deut. 6:6-7), Scripture reading (2 Tim. 3:16-17), modeling of Christian values (Prov. 22:6), and regular participation in church activities (Heb. 10:25), families lay a firm foundation for transmitting faith to younger generations. These practices create a spiritually supportive home environment, fostering moral and spiritual growth.

However, the study also revealed that families face several challenges that hinder effective faith formation. Key among these is limited time due to work and other commitments, socio-economic hardships, resistance from youth influenced by secular culture (Rom. 12:2), and inadequate access to Christian literature and other religious resources. These obstacles reflect both biblical patterns of struggle and contemporary societal realities, underscoring the need for targeted interventions.

The Church in Kaliro Parish plays an important role in supporting families through religious education, youth ministry, pastoral care, and counseling. Nonetheless, gaps remain particularly in the provision of family-centered retreats, more consistent pastoral engagement, and greater material and financial assistance for faith-based activities.

The theological reflection confirmed that Scripture entrusts families with the primary responsibility for faith formation (Eph. 6:4), while the Church has a biblical mandate to equip and support them in this mission (Eph. 4:11-12). A stronger partnership between the Church and families is essential if faith formation is to be sustainable and responsive to current challenges (1 Thess. 5:11).

6.2 Recommendations

6.2.1 General Recommendations

Considering the findings and theological insights, the following recommendations are proposed:

i. Expand Family Religious Education Programs

Develop and implement family-oriented religious education and training workshops that equip parents and guardians with practical skills and strategies for faith nurturing.

ii. Organize Family-Centered Retreats and Seminars

Hold regular retreats and seminars involving entire families to promote spiritual renewal, fellowship, and shared learning experiences that strengthen both faith and family bonds.

iii. Enhance Pastoral Care and Visitation

Increase pastoral visits and counseling sessions tailored to family needs, providing personalized guidance, encouragement, and prayer support.

iv. Provide Financial and Material Assistance

In collaboration with the Diocese and other partners, offer Bibles, Christian literature, and financial assistance to economically disadvantaged families, enabling them to sustain faith practices at home.

v. Promote Youth Engagement and Mentorship

Enrich mentorship programs that connect young people with positive Christian role models, helping them navigate faith challenges in the face of secular influences.

vi. Foster Stronger Church-Family Partnerships

Involve families in the planning and decision-making processes of faith formation programs to ensure that initiatives are contextually relevant and address real needs.

6..2.2 Recommendations for Further Research

Future research could examine the role of schools and community organizations in complementing family faith formation or assess the influence of digital media on the spiritual lives of young people in Kaliro Parish. Such studies would provide broader insights to inform more holistic faith formation strategies.

REFERENCES

- Anglican Communion Office. (2016). *Intentional Discipleship and Disciple-Making: An Anglican Guide for Christian Life and Formation*. Anglican Consultative Council. <https://www.anglicancommunion.org/media/220191/intentional-discipleship-and-disciple-making.pdf>
- Anglican Communion Office. (2019). *Intentional discipleship and disciple-making: An Anglican Guide for Christian Life and Formation*. Anglican Consultative Council.
- Bailey, K. E. (2011). *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*. IVP Academic.
- Barton, J. (2010). *Foundations and Practical Families and Faith Formation: Biblical Insights*. London: SPCK.
- Bompani, B. (2015). *Religion and Development in Sub-Saharan Africa: An Overview*. *Third World Quarterly*, 36(1), 220-238. <https://doi.org/10.1080/01436597.2014.971594>
- Bosch, D. J. (2011). *Transforming Mission: Paradigm Shifts in Theology of Mission* (20th anniversary ed.; xxv + 630 pp.). Orbis Books.
- Braun, V., & Clarke, V. (2006). *Using Thematic Analysis in Psychology*. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Bruce, F. F. (1988). *The Epistles to the Colossians and to Philemon*. Grand Rapids, MI: Eerdmans.
- Brueggemann, W., & Bellinger, W. H. (2014). *Psalms*. Cambridge University Press.
- Caldwell, M. (2015). "The Role of the Family in Faith Development," *Journal of Religious Education*, 63(2), 120-135.
- Catechism of the Catholic Church. (1994). *Catechism of the Catholic Church (2nd ed.)* (para. 751). Libreria Editrice Vaticana.
- Central Busoga Diocese. (2020). *Pastoral Guidelines for Family Ministry*. Jinja: Central Busoga Diocese Office. Church of Uganda Publications

Church of Uganda. (2002). *The Book of Common Prayer*. Church of Uganda Publications.

Church of Uganda. (2018). *Provincial Family Life Ministry Guidelines*. Church of Uganda.

Church of Uganda. (2019). *Book of Common Prayer*. Kampala: Church of Uganda Press.

Comparison of Convenience Sampling and Purposive Sampling. American Journal of Theoretical and Applied Statistics, 5(1), 1-4.
<https://doi.org/10.11648/j.ajtas.20160501.11>

Dudley, C. S. (2001). *The Domestic Church: Families as the Church in the Home*. New York: Paulist Press.

Encyclopedia Britannica. (2023). *Diocese*. In Encyclopaedia Britannica.

Fee, G. D. (2011). *1 and 2 Timothy, Titus (New International Biblical Commentary)*. Hendrickson.

Firth, D. G. (2009). *1 & 2 Samuel. Apollos Old Testament Commentary*.

Goldingay, J. (2003). *Old Testament theology: Israel's Gospel*. InterVarsity Press.

Green, J. B. (1997). *The Gospel of Luke (NICNT)*. Eerdmans.

Groome, T. H. (2011). *Will there be Faith? A New Vision for Educating and Growing Disciples*. HarperOne.

Holy Bible, New International Version. (2011). Grand Rapids, MI: Zondervan.

Kalu, O. (2008). *African Christianity: An African Story*. Pretoria: University of South Africa Press.

Kothari, C. R. (2014). *Research Methodology: Methods and Techniques (3rd ed.)*. New Age International Publishers.

Marshall, I. H. (1980). *Acts: An introduction and commentary*. IVP Academic.

Mbiti, J. S. (1991). *Introduction to African Religion (2nd ed.)*. Heinemann.

Mugambi, J. N. K. (2002). *Christian Theology and Social Reconstruction*. Nairobi: Acton Publishers.

O'Brien, P. T. (1999). *The letter to the Ephesians*. Eerdmans.

Osmer, R. R. (2008). *Practical Theology: An Introduction*. Eerdmans.

Oxford University Press. (2010). *Oxford English Dictionary* (p. 1114).

- Peterson, R. (2015). "The Biblical Role of the Family in Faith Formation." Retrieved from <http://www.biblicalstudies.org/journal/v001n11.html>
- Pobee, J. S. (2013). *Anglican Identity and Liturgy in Africa*. Asempa Publishers.
- Smith, C., & Denton, M. L. (2005). *Soul Searching: The religious and spiritual lives of American teenagers*. Oxford University Press.
- Strommen, M. P., & Hardel, R. A. (2000). *Passing on the Faith: A Radical Model for Youth and Family Ministry*. Saint Mary's Press.
- Towner, P. H. (2008). *The Letters to Timothy and Titus*. Eerdmans.
- Uganda Bureau of Statistics. (2020). *Uganda National Household Survey 2019/2020*. UBOS.
- Uganda Christian University. (2024). *Plagiarism Policy*. Uganda Christian University Press.
- Wenham, G. J. (2015). *The book of Deuteronomy*. Eerdmans.
- World Council of Churches. (2018). *Faith Formation and the Family*. Retrieved from <https://www.oikoumene.org/resources/documents/faith-formation-family>
- Wright, C. J. H. (2010). *The Mission of God's People: A Biblical Theology of the Church's Mission*. Zondervan.
- Yoder, J. H. (2009). *Body Politics: Five Practices of the Christian Community before the Watching World*. Herald

APPENDICES

APPENDIX A: LIST OF RESPONDENTS

KALIRO PARISH

S/NO	NAME	ADDRESS (CHURCH)	TYPE (Questionnaire Q or Interview I)
1	Mbeiza Christine	St Luke's Church Kaliro	Questionnaire
2	John Mbatya	St Luke's Church Kaliro	Questionnaire
3	Betty Nakawala	St Luke's Church Kaliro	Interview
4	James Balita	St Luke's Church Kaliro	Questionnaire
5	Joet Magoola	St Luke's Church Kaliro	Questionnaire
6	Sarah Kahendeke	St Luke's Church Kaliro	Interview
7	Cissy Namusisi	St Luke Church Kaliro	Questionnaire
8	Grace Mutalya	St Luke's Church Kaliro	Questionnaire
9	Kigonere Martine	St Luke's Church Kaliro	Interview
10	Tapenense Mbasaraki	St Luke's Church Kaliro	Questionnaire
11	Nangobi Sarah	St John Bwayuya	Questionnaire
12	Mutesi Manjeri	St John Bwayuya	Interview
13	Nabirye Harriet	St John Bwayuya	Questionnaire
14	Nakato Lilian Eunice	St Peter's Bukumankola	Questionnaire
15	Kagwe Godfrey	St Peter's Bukumankola	Interview

16	Mukisa Francis	St Peter's Bukumankola	Questionnaire
17	Maganda Waako	St Peter's Bukumankola	Questionnaire
18	Nantume Marion	Nabitende CoU	Interview
19	Kisakye Manjeri	Nabitende CoU	Questionnaire
20	Ogwen Kapiki Isaac	Nabitende CoU	Questionnaire
21	Kalireku Sanoni	Nabitende CoU	Interview
22	Muloki Henry	St Steven Budini	Questionnaire
23	Katono Peace	St Steven Budini	Questionnaire
24	Namulemeli Ritah	St Steven Budini	Interview
25	Jotham Basoga	St Steven Budini	Questionnaire
26	Kisambira Ronald	Butege CoU	Questionnaire
27	Mutebi Benard	Butege CoU	Interview
28	Katete Godfrey	Butege CoU	Questionnaire
29	Nakiminyi Agnes	Butege CoU	Questionnaire
30	Kakaire Martin	Natwana CoU	Interview
31	Mutibwa Scovia	Natwana CoU	Questionnaire
32	Kikaire Alex	Natwana CoU	Questionnaire
33	Bwire Sanon	Natwana CoU	Questionnaire
34	Mbeko Jeremiah	Natwana Cu	Questionnaire
35	Nantamu Ronald	Bugonza CoU	Interview

36	Nabirye Esther	Bugonza CoU	Interview
37	Nansuun Martha	Bugonza CoU	Interview
38	Namulondo Elizabeth	Bugonza CoU	Interview
39	Namuganza Merida	Bugonza CoU	Interview
40	Mutebi Eugulance	St Margaret Bwayuya	Questionnaire
41	Ochomu Marita	St Margaret Bwayuya	Questionnaire
42	Nakiranda Noame	St Margaret Bwayuya	Questionnaire
43	Mbabazi Patience	St Margret Bwayuya	Interview
44	Zeresi Elizabeth	St Margaret Bwayuya	Interview
45	Nakato Sheila	St Margaret Bwayuya	Interview
46	Namulemeli Ritah	Kanankamba CoU	Questionnaire
47	Isiko Samuel	Kanankamba CoU	Questionnaire
48	Mutesi Sarah	Kanankamba CoU	Interview
49	Namuganza Phiona	Kanankamba CoU	Interview
50	Malinzi Waako	Kanankamba CoU	Questionnaire

APPENDIX B: Questionnaire (English Version)

Dear Respondent,

My name is Muwereza Micheal, a student of Bachelor of Divinity at Uganda Christian University. I am currently carrying out a Research titled "Examining the Role of Families in Faith Formation in Kaliro Parish, Kaliro Archdeaconry Central Busoga Diocese." You have been selected to participate in this research exercise and any information given will be treated with utmost confidentiality. It will be used for academic purposes only. Thank you very much for cooperation.

Section One:

The Respondent's Particulars:

Name:.....
.....

Date:.....

Gender: Male Fem

Age: Youth (18-35) Adult (46- Elderly (60 and e)

Number of Children in the Household: 4 5 d pre

Section Two: Questions

1. What religious values do you actively teach or emphasize to your children?

Honesty

Love and kindness

Forgiveness

Respect for others

Others (please specify)

2. What challenges do you face as a parent or guardian in nurturing religious beliefs and values within your household? (Select all that apply)

Lack of time due to work or other commitments

Limited access to religious materials or resources

Resistance from children or family members

Socio-economic challenges (e.g., poverty, lack of financial resources)

Lack of support from the community or church

Others:.....
.....
.....

3. What role does the Church play in supporting your family's faith development?

Teaches parents and guardians about our roles in the faith formation of our children

Offers counselling and spiritual guidance for families

Others:.....
.....
.....

4. What additional support do you think the Church can provide to help families in their faith formation roles?

More religious education programmes for families

Family-centred retreats

Financial or other material support for religious activities

Stronger involvement of church leaders in family matters

Others:.....

.....

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

APPENDIX C: Questionnaire (Vernacular Version)

OKUWONGERA B: Ebiwandiiko by'okubuuza (Olusoga Olwe'Engeri y'Oluganda)

Omwoyo gwa mulambuzi,

Nze Muwereza Micheal, omusomi wa diguli eya Bachelor of Divinity e Uganda Christian University. Buti ndi mu kunoonezeza ku musomo ogutumibwa "Okukebera emirimu gy' maka mu kutondawo okwikkiriza mu Kalilo Palisi Kalilo Archidikonale Centulo Busoga Dayosesi." Olondeibwa okweigaita mu kunooneleza kuno, era buli bidubo by'onatuwa bidha kuumibwa mu kyama ekinene nnyho. Bidha kukozebwa mu nsonga dh'amisomo dhonkka. Webale einyo olwe nkwatagana enkalamu mukunoneraza kuno

Ekimegha Ekisooka

Ebigema kwoyo arikwiramu ebibuzo.

Erinha:

Olunaku:

Ekikula: ky'abulenzi/Obuwala: musadha mukazi

Emyaka: Omuvubuka (18-35) mukulu (46-60) mukaire (60 n'okusingawo)

Omuwendho gw'Abaana abali mundu: 1-2 3-4 5 oba okusingawo

Ekitundu Eky'okubiri: Ebiwandiiko eby'Okubuuza

1. "Empisa ki enkalamu ey'eddini yo'yegesa oba okutaku eisiraha mu baana bo ?

Obwesimbu

Okwendha n'okuba n'omutima omukalamu.

Okusonigha

Okugha ekitiibwa eri abandi

Ebindi (enyonnola)

2 Buzibu ki bwoyaganha nga omuzaire oba omukuumi w'abaana mu kwegeresa endowooza n'omwoyo ogw'okukkiriza anga kwotaire n'endegeresa ey'omwoyo mu maka go? (Londa kub ebikugemaku byonna byonna)"

Okubulwa ebisera olw'emirimu oba olyobuvunanizibwa obundi.

Okubulwa ebikozesebwa by'eddini n'ebiwandiiko

Okuziyizibwa okuva mu baana oba ab'eka abalala

Obuzibu bwa nsente (ng'obwavu, okubulwa eby'enfuna)

Okubulwa obuyambi okuva mu kibiina ky'eddini oba ekkansa

Ebindi:

3. Ekkansa elina mirimu ki gy'ekola okuyamba amaka mu kukulankulanya okwikkiriza kwamwe?

Okwegeresa abazaire n'abo abakuuma amaka ku mirimu dhaibwe mu kutondawo okwikkiriza mu baana

Okuweereza obulangira n'obukulembeze obw'Omwoyo eri amaka

Ebindhi:

4. Olowooza nti ekkansa eyinza kuwa buyambi ki obw'amani okunyweza emirimu gy'amaka mu kutondawo okwikkiriza?

Okutawo emisomo dh'eddini egigenderera amaka live

Okutegeka okusirika mumaka

Okuwa obuyambi bwa sente oba ebintu ebindi mu mirimu dh'eddini

Okweigaita enmyo okwa ba' abakulembeze b'ekkanisa mu nsonga to dha'amaka

Ebindi:

**APPENDIX
REPORT**

D:

TURNITIN



Page 1 of 56 - Cover Page

Submission ID trn:oid::1:3330036644

Micheal Muwereza

MM05

 Quick Submit

 Quick Submit

 Uganda Christian University





14% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.




Filtered from the Report

- ▶ Bibliography
- ▶ Quoted Text

Match Groups

-  **70 Not Cited or Quoted** 13%
Matches with neither in-text citation nor quotation marks
-  **10 Missing Quotations** 2%
Matches that are still very similar to source material
-  **0 Missing Citation** 0%
Matches that have quotation marks, but no in-text citation
-  **0 Cited and Quoted** 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 13%  Internet sources
- 7%  Publications
- 6%  Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.