

**CHURCH-GOVERNMENT RELATIONS IN THE MANAGEMENT OF CHURCH
FOUNDED SECONDARY SCHOOLS IN NORTHWEST ANKOLE DIOCESE IN
IBANDA SINCE 2017 TO 2025**

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DECLARATION

I, **Ezra Akatukunda**, Registration Number **M23MO5/010**, a student of the Master of Divinity program at Bishop Tucker School of Divinity and Theology, declare that this research project entitled *"Church - Government Relations in the management of Church-Founded Secondary Schools in Northwest Ankole Diocese in Ibanda since 2017 to 2025"* is my original work. It has not been submitted to any other institution for the award of a degree or diploma. All sources of information used have been duly acknowledged.

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APPROVAL

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DEDICATION

I dedicate this project to my beloved wife Anoline Nasasira Akatukunda and the whole Kaguhangire family for their tireless support and prayers which gave me strength and courage throughout this journey. When life became hard for me, they stood as pillars so that I register success. May the Almighty God bless you always.

In a very unique way, I also dedicate this piece of work to the education department in the diocese of Northwest Ankole, Ibanda and I pray that they continue pushing harder for the development of our Anglican Church founded schools in partnership with the government.

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ABBREVIATIONS

CAO: Chief Administrative Officer

DEC: Diocesan Education Coordinator

PHRO: Principal Human Resource Officer

IDLG: Ibanda District Local Government

C/P: Chairperson

BOG: Board Of Governors

DS: Diocesan Secretary

DEO: District Education Officer

SU: Scripture Union

CBS: Community Bible Study

C.O.U: Church of Uganda

ABSTRACT

This research aims to explore the Church - the Government's relationships in the provision and management of Church founded secondary education in Uganda. The focus of this study will primarily be on the management of Anglican Secondary Schools located within Northwest Ankole Diocese over the period of 2017 - 2025. Changes in Government education policies particularly the introduction of Universal Secondary Education (USE) have created a strained relationship between the Church as the founder and the Government as the principal financier of education relative to issues of authority, governance, and educational priorities. This study will examine how these relations affect the governance of Anglican Secondary Schools, academic achievement and the Church's mission and purpose in providing education starting from Biblical historical point of view. The study will use a quantitative descriptive research design to collect data from participants selected from the population purposively. Data will be analyzed through quantitative method which will come up with a thematic basis to identify key themes and patterns from the research objectives. The study found that while Government has improved the access to education and the infrastructure associated with educational provision, Government actions have also created a number of challenges for Church authorities with respect to maintaining control and decision-making in relation to the educational operations of their schools and to preserving a Christian identity within Church founded schools. The conclusion from the study will include the strategies and recommendations.

1.0. CHAPTER ONE

This chapter lays the foundation which the researcher focuses on and it covers the general introduction, background, problem statement, objectives, research questions significance of the study, justification of the study, scope, and theoretical framework

1.1.1. Introduction

The study examines church-government relations in the management of church-founded secondary schools in the Northwest Ankole Diocese in Ibanda, focusing on the period from 2017 to 2025. The Northwest Ankole Diocese, a jurisdiction of the Church of Uganda, was officially inaugurated in 2017, marking a significant milestone in the region's religious and educational history (Church of Uganda, 2017). The diocese was carved out of the larger Ankole Diocese, motivated by the need to bring religious services and administrative oversight closer to its population. Its establishment in 2017 not only aimed to enhance spiritual growth but also to strengthen the church's role in education, a sector historically influenced by religious institutions in Uganda (Mugisha, 2021).

Since its inception, the diocese has maintained a healthy partnership with the government in the management of church-founded secondary schools. These schools, many of which were established long before the diocese's formation, have continued to serve as a bridge between the government and the church in providing quality education. However, the role of the diocese in managing these schools has raised questions about the balance of power, autonomy, and collaboration between the church and the government (Kagaba, 2018). This study explores these dynamics within the context of the diocese's relatively recent establishment and its evolving role in managing these institutions.

The period from 2017 to 2025 has been chosen for this study as it encapsulates the diocese's formative years and provides a framework to analyze the challenges and opportunities that have shaped church-state relations over education. This timeframe allows for an investigation into how the diocese has navigated its responsibilities amidst broader socio-political and economic changes in Uganda (Bank, 2019).

By examining the interplay between the church and the government in the administration of church-founded secondary schools, this research seeks to contribute to the broader discourse on

the role of religious institutions in education in Uganda [¹] It also sheds light on the implications of such relations for access, equity, and quality in education, which remain critical issues in the country's development agenda (Government of Uganda, 2020).

1.1.2. Background to the Study

The establishment of schools by Christian missions in Uganda dates back to the late 19th century, when missionaries such as the Church Missionary Society (CMS) and the White Fathers introduced formal education alongside evangelization. These mission-founded schools were not merely academic institutions, but also moral and spiritual centers that promoted Christian values, discipline, and character formation (Byaruhanga, 2008). This approach is deeply rooted in the biblical understanding of education, where teaching is seen as a divine mandate. For instance, Deuteronomy 6:6–7 commands believers to diligently teach God's word to their children in daily life, while Proverbs 22:6 emphasizes training a child in the right way so that they remain steadfast even in adulthood. Similarly, Matthew 28:19–20 presents education as part of discipleship, where teaching is central to forming faithful followers of Christ. The Church of Uganda, as a key stakeholder, therefore understood education not merely as intellectual development, but as holistic formation; spiritual, moral, and social grounded in Scripture. Consequently, it played a leading role in the development of education through the establishment of primary and secondary schools, many of which became pillars of Uganda's educational system.

Following Uganda's independence in 1962, the government gradually assumed increased control over education, leading to the nationalization of teacher training, curriculum development, and funding. This shift created a partnership between the Church and Government, of course with the government overseeing technical administration while the Church retained ownership and spiritual oversight of its schools (Ssekamwa, 1997). However, this partnership has, over the years, become a source of tension, especially regarding governance, staffing rights, discipline enforcement, and the preservation of Christian values in Church-founded schools.

In relation to the above, during the political tenure of President Idd Amin, private and mission schools were nationalized (Paige J. R., 2000). This came after the 1970 education act had increased state supervision over schools of course both private and mission schools. Therefore, when president Amin seized power in 1971, a year later that was 1972, his government issued a decree that placed these schools under the direct state control. In this directive that was issued out, school

¹ Government of Uganda. (2020). *National Education Policy Framework*. Kampala: Ministry of Education and Sports

administration was transferred from the church authorities to the ministry of education, Government took over funding and management of funds, the government started appointing head teachers instead of the foundation body. It was from this time that churches lost ownership and in decision making but only remained as spiritual supporters. [2]

After the political regime of president Amin, many educational policies were passed which continued to shape these schools of course with implications for instance UPE in 1997 [3], USE in 2007 under president Museveni. [4] These two policies increased financial and administrative dependence from government.

But the most important act was the 2008 education act which repealed the 1970 education act. This education Act maintained a strong state oversight over all these schools. It had many implications which included: “all schools including church founded must be registered and licensed by the government, the ministry of Education was given authority to inspect schools and enforce compliance, government gained approval and representation on school management and Board of governors committees, again on ownership” (Uganda, 26th August 2008), therefore, education act recognized the foundation bodies as owners but matters of administration and regulation powers remain with the state. This is exactly what this research is addressing.

Back to our church founded schools which were affected by these policies, for instance the recruitment of teachers, appointment of head teachers, staffing, inspection and regulation of standards, the church could not operate independently.

Northwest Ankole Diocese which was established in 2017, inherited secondary schools which were church founded but government aided for example Kibubura girls, Bigyera secondary school, Ishongororo high school, Ryabatenga secondary school and also witnessed some other schools being taken over by the government like Kijongo high school

Because of the joint administration of these schools between the church and government, from the period of 2017 to 2025, the diocese witnessed growing challenges in its Church-founded schools. These included student strikes, teacher absenteeism, teachers strikes, staff and student misconduct (for example, drunkenness, smoking), teenage pregnancies, and declining academic performance. These vices raised concerns about the weakening of spiritual and moral foundations in schools

² Education Act, Chapter 127(Uganda)

³ *Republic of Uganda*. Education (Pre-Primary, Primary and Post-Primary) Act, 2008, Chapter 247 — defines “UPE” as the state-funded Universal Primary Education programme with Government-paid tuition fees.

⁴ *UG Education Sector framework documents* note that USE was introduced in 2007 to build on UPE and improve access to secondary education

originally intended to be models of Christian discipline and excellence as narrated by (Byaruhanga, 2008). Scholars have noted that the increased involvement of the government in areas traditionally overseen by the Church such as appointing head teachers and setting disciplinary standards limited the Church's ability to influence the ethos of its own schools (Ssekamwa, 1997)

Moreover, questions rose about the effectiveness of the current Church-government framework in sustaining the values upon which these schools were founded. While the government supports education through grants and supervision, the Church often finds itself sidelined in key decisions affecting its institutions. The weakening of the Church's influence may be contributing to the erosion of moral values, a lack of accountability, and spiritual indifference among students and staff.

Therefore, this study sought to investigate the nature of Church-government relations in the management of Anglican Church founded schools in Uganda from 2017 to 2025. It further examined the implications of this relationship on moral, spiritual, and academic standards, and explored possible strategies for strengthening the Church's role in educational governance.

1.1.3. Problem Statement

Church-founded secondary schools in Uganda, particularly those under the Anglican Church in Northwest Ankole Diocese, were established to promote academic excellence alongside moral and spiritual formation. In recent years, however, these institutions had increasingly faced challenges that contradicted with their founding mission. Indicators of poor administration such as teacher strikes and absenteeism, alcohol and substance abuse among students and staff, rising teenage pregnancies, indiscipline, poor academic performance, and weakened governance by Boards of Governors became common according to Mutebi, (2015) in his research on "*Church-state relations in administration of church-founded schools and hospitals in Uganda*". Therefore, problems pointed to a breakdown in leadership, value transmission, and administrative oversight. (Mugisha, 2021) (Mutebi, 2015)

A key concern was that while the government played the dominant role in funding, staffing, and regulating these schools, the Church's influence over governance, staffing decisions, and ethos had diminished (Mwesigwa, 2021) in "*Church-State Relations in Uganda's Education Sector*"⁵. This shift in Church-Government relations appeared to have weakened pastoral care, reduced

⁵ Mwesigwa, D. (2021). "Church-State Relations in Uganda's Education Sector." *Makerere Journal of Higher Education*, 13(2), 45–60. <https://repository.tangaza.ac.ke/handle/20.500.12342/779>

accountability, and undermined the moral and spiritual guidance once central to these institutions. National policies such as directives on pregnant learners' readmission sometimes clashed with Church positions, creating inconsistent discipline and management practices.

Therefore, this study investigated how changes in authority, policy, and resource control between 2017 and 2025 had shaped the administration and moral standards of Anglican Church-founded secondary schools in Northwest Ankole Diocese.

1.1.4. Purpose of the study

To critically examine the nature of Church–government relations in the management of the Anglican Church-founded schools in the diocese of Northwest Ankole, Ibanda from 2017 to 2025. The study seeks to understand how this relationship has evolved over time and how it has affected the management, moral standards, spiritual development, and academic performance of these institutions.

1.1.5. General objective

To examine how Church-government relations have influenced the management, moral discipline, and academic performance of Anglican Church–founded schools in the diocese of Northwest Ankole, Ibanda from 2017 to 2025

1.1.6. Objectives of the study

1. To examine the current administrative relationship between the Church of Uganda and the government in the management of Anglican Church-founded secondary schools in Northwest Ankole Diocese Ibanda.
2. To assess the impact of Church-Government relations on moral discipline, spiritual formation, and academic performance in selected Church-founded secondary schools in Northwest Ankole Diocese Ibanda.
3. To identify strategies for improving Church- Government collaboration in order to restore the Christian ethos and governance standards in these schools.

1.1.7. Research Questions

From the above objectives, this research will be guided by the following study objectives.

1. What is the current nature of the administrative relationship between the Church of Uganda and the government in managing Anglican Church-founded secondary schools in Northwest Ankole Diocese Ibanda?
2. How have Church- Government relations influenced moral discipline, spiritual values, and academic performance in selected Church-founded secondary schools between 2017 and 2025?
3. What practical strategies can enhance Church-State collaboration to improve the administration and Christian identity of Anglican Church-founded secondary schools secondary?

1.1.8. Scope of the Study

The study was directed by the content scope, geographical scope and time scope as bellow:

Geographical Scope: The study was geographically limited to 4 selected Anglican Church-founded secondary schools located within four archdeaconries of the Diocese of Northwest Ankole in Ibanda District. These areas were chosen due to their diversity in school experiences and accessibility for data collection. These archdeaconries include: St. Paul's Ibanda archdeaconry, Kakinga archdeaconry, Ryabatenga archdeaconry and Kijongo archdeaconry.

Content Scope: The study focused on the roles of the Church and the Government in the administration of these schools. Specifically, it examined aspects such as governance, discipline, moral and spiritual formation, and academic performance, highlighting how both institutions contribute to or influence these areas.

Time Scope: The study covered the period from 2017 to 2025. It was selected because it was when the Diocese was created

1.1.9. Justification of the Study

This study was timely and necessary for several reasons. First, the Diocese of Northwest Ankole represented a unique case where Church- Government relations in education can be closely observed at the grassroots level. Given that many Church-founded schools were managed with shared responsibilities between religious and government authorities, understanding how these relationships function or fail was crucial.

Although numerous studies have been done on Church involvement in education, very little focus on the outcomes of this partnership in terms of student discipline, moral integrity, and academic performance within Anglican secondary schools. There is also a lack of documentation on context-specific strategies that can improve collaboration between Church and State in educational governance.

By filling this gap, the study will offer evidence-based insights for policymakers, Church leaders, and educators. It will also provide a model that could inform Church- Government collaboration in other regions of Uganda and in similar settings across sub-Saharan Africa

1.1.10. Significance of the Study

This study held significance for multiple stakeholders involved in the governance and development of Church-founded educational institutions in Uganda:

- 1. The Church of Uganda:** The study would provide the Church of Uganda particularly the diocese of Northwest Ankole with a clearer understanding of its evolving role in the administration of its secondary schools. It offered insights into the challenges and opportunities faced by the Church in maintaining its influence over governance, spiritual development, and moral instruction in schools. The findings would also help the Church to reassess its policies, strengthen its supervisory role, and develop strategies for more effective engagement in education, in line with its mission and values.
- 2. Government Education Authorities:** The research would also help policymakers and officials in the Ministry of Education and Sports to better appreciate the historical and ongoing contributions of the Church in Uganda's education sector. By identifying areas of successful collaboration between Church and Government, the study would inform policy decisions aimed at fostering a more harmonious and productive partnership in the administration of Church-founded schools. This could lead to improved education policy frameworks and more inclusive governance structures.
- 3. School Administrators and Teachers:** Head teachers, administrators, and teaching staff in Church-founded schools would benefit from practical recommendations derived from the study's findings. These included strategies for improving discipline, promoting holistic moral and spiritual development, and enhancing academic performance. The study also empowered educators to better navigate the expectations of both Church and State authorities, enabling them to create more stable, value-based, and academically focused school environments.

1.1.11. Theoretical Framework

This study was guided by two complementary theories: Social Contract Theory and Governance Theory, both of which provided a lens for analyzing the dynamics between the Church and the State in school administration.

1.1.11.1. Social Contract Theory

Originally developed by philosophers like Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, Social Contract Theory posits that individuals or groups enter into mutual agreements with governing authorities to ensure order, rights, and responsibilities (Gough, 1967). Applied to this study, the Church and the Government can be viewed as entering a form of social contract regarding the governance of Church-founded schools. The Church, as the founder and owner, offered moral and spiritual oversight, while the Government provided funding, regulation, and technical administration. In this regard, when one party dominates or neglects its obligations, the terms of the ‘contract’ are breached resulting in disorder such as poor governance, moral decline, and performance failure.

1.1.11.2. Governance Theory

Governance Theory focused on how power, authority, and responsibilities were distributed among various actors in the public sphere (Paige J. R., 2000.). In the context of education, governance involved shared decision-making among stakeholder’s government bodies, religious institutions, school boards, and local communities. This theory was particularly useful in analyzing how overlapping or unclear responsibilities between the Church and Government affected the management of Church-founded secondary schools. Weak governance structures may result in diminished accountability, ineffective leadership, and conflict over roles issues evident in many Anglican Church–founded schools today.

1.2.0. LITERATURE REVIEW

1.2.1. Introduction

This section reviewed the existing literature on the three objectives that will guide this research. This review was organized under the three guiding objectives which included: Administrative relationship between the church and government, impact of the church-Government relations and strategies for improving church-Government collaboration in management of these schools.

1.2.2. Administrative Relationship between the Church and Government in management of church founded schools

1.2.2.1. Biblical foundation of education

Before rushing to this relationship, it's very important to note that the idea of education picks its roots in the bible. Education, from a biblical perspective, originates with God as the ultimate source of knowledge, wisdom, and truth. Scripture consistently presents God as a teacher who reveals Himself to humanity through His Word, creation, and historical actions (Psalm 19:1; Romans 1:19–20 NIV). This means that education is not merely the transmission of information but a process of knowing God and understanding His purposes. In this sense, true education is both spiritual and intellectual, grounded in divine revelation.

The Bible emphasizes that wisdom begins with reverence for God. Proverbs 1:7 teaches that “the fear of the Lord is the beginning of knowledge,” indicating that all genuine learning must be rooted in a right relationship with God. This establishes a theological framework where education is not value-neutral but morally and spiritually directed. Christian education, therefore, seeks to shape both the mind and character of the learner.

Furthermore, Scripture assigns the responsibility of education primarily to parents and the faith community. In Deuteronomy 6:6–7, believers are commanded to teach God's commandments diligently to their children in everyday life. This shows that education is continuous and holistic, extending beyond formal institutions into the home and community. Similarly, Proverbs 22:6 emphasizes early moral and spiritual formation, highlighting the long-term impact of education on individual life and society.

In addition, the Bible presents education as a tool for character formation and righteous living. It is not limited to intellectual development but includes nurturing virtues such as love, discipline, and obedience to God (Galatians 5:22–23). The ultimate goal is to prepare individuals to fulfill their God-given purpose and contribute positively to society.

Historically, biblical education was closely linked with religious institutions such as the family, priests, and prophets, indicating a strong connection between faith and learning. This connection remains relevant today, especially in church-founded schools, where education is expected to integrate spiritual formation with academic instruction.

Therefore, the biblical foundation of education emphasizes that learning is God-centered, morally grounded, community-based, and transformative. This foundation provides an important lens for

examining the administrative relationship between the Church of Uganda and the state in managing Anglican-founded schools, as it raises critical questions about whether current educational practices still reflect these original biblical principles.

1.2.2.2. Administrative Relationship between the Church and Government

The relationship between the Church and the Government in Uganda, especially in the realm of school administration, has historically been one of both collaboration and tension. From the outset of formal education in Uganda, the Church particularly the Anglican Church played a central role in establishing and managing schools. This legacy continues to influence how Church-founded schools operate within the broader framework of government oversight.

Ssekamwa (1997) in his book *“History and development of Uganda”* reminds us that "education in Uganda was born in the Church and baptized by the missionaries" (Ssekamwa, 1997). This image highlights how deeply rooted the Church is in the foundation of the country's education system. According to him, the early missionaries did not just introduce reading and writing, but also managed the schools, selected the curriculum, and disciplined students. This administrative leadership continued even after the State began to formalize and expand education systems in the colonial and post-colonial eras.

However, with the expansion of governmental structures, a gradual transition took place in administration of Church-founded schools: State authorities began to assume key administrative roles. Yet, the partnership with the Church was never completely dissolved. Vincent Mutebi's 2015 in his research study on *Church–State relations in Uganda* underscores this nuance he explores how, even as the State provides funding and staffing, the Church continues to exert considerable influence over school ethos, leadership appointments, and moral formation repository. This dual administration often becomes a flashpoint when governmental appointments or policy directions clash with the Church's institutional vision

Bishop David Zac Niringiye (2016) in his book *“the Church in the world”* adds a more reflective perspective, arguing that the Church's involvement in public life, including education, is not merely historical but theological. He writes, “The Church in Uganda has never viewed education as neutral; it has always been a form of spiritual formation and mission” (Niringiye', April 30, 2016 Pg 116). In this light, administrative decisions such as curriculum content, discipline policies, and head teacher appointments carry deeper meaning for Church leaders.

Mugambi and Küschner-Pelkmann (2004), writing in a broader African context, describe this partnership as "a dance of responsibility and power" (Mugambi and Frank Küschner-Pelkmann, 2004). They show how Churches often maintain authority over 'soft' governance areas like spiritual programs and pastoral care while the State focuses on infrastructure and staffing. However, they caution that unless both parties regularly engage in dialogue, misunderstandings can arise, especially around issues of authority and accountability.

Byaruhanga (2008) in his book *"Bishop Tucker and the Establishment of the Anglican Church"* says that *Africa* contributes a valuable historical layer by exploring how early Anglican bishops, like Bishop Alfred Tucker, insisted on retaining administrative control over Church-founded schools even under colonial governance. Tucker believed that "education without moral and spiritual control is incomplete and potentially harmful" (Byaruhanga, 2008). This legacy persists in today's diocesan education offices, where Church inspectors still supervise religious instruction, attend Board of Governors meetings, and sometimes influence teacher transfers.

In practice, this administrative relationship plays out differently across regions. In the Diocese of Northwest Ankole, for instance, Church education secretaries actively work with head teachers and government inspectors to ensure that both academic and moral standards are upheld. At times, this has led to tensions such as when a government appointee is perceived to undermine the school's Christian values. Yet, many schools still thrive under this shared model of governance, benefiting from the spiritual guidance of the Church and the logistical support of the State.

Therefore, the administrative relationship between the Church and the State in Uganda's education sector is best understood as a delicate partnership rooted in history, theology, and necessity. As Mutebi (2015) rightly points out, "the sustainability of Church-founded schools lies not in dominance by either party, but in a shared commitment to values, excellence, and service" (p. 91).

1.2.3. Impact of Church-Government Relations

The partnership between the Church and the government as talked about by Ssekamwa (1997) in his book of "History and development of Education in Uganda" State in Uganda's education sector has not only shaped how schools are run, but also deeply influenced the character, faith, and academic potential of generations of students. Church-founded schools, especially under the Anglican Church of Uganda, have historically been known not just for academic excellence, but also for producing morally upright and spiritually grounded citizens. However, this legacy continues to evolve under the dynamics of Church-government collaboration.

Ssekamwa (1997) as he writes in *“History and Development of Education in Uganda”* points out that "discipline and moral instruction were at the very heart of the early missionary schools" (Ssekamwa, 1997). He explains how the Church designed education not just to fill minds with knowledge but to form character an emphasis that still exists today. Yet, as government involvement increased especially in funding, staffing, and curriculum control the Church's influence on student conduct and spiritual life has, in some cases, become understated.

In many Church-founded schools, chaplaincy remains the heart of moral and spiritual formation. Ssebulime (2024), writing about *“chaplaincy in Church of Uganda schools”*, observes that “where chaplains are supported and visible, students tend to show stronger moral behavior and a deeper sense of purpose” (Ssebulime, 2024-09-24). His findings reveal that spiritual programs, prayer time, and scripture engagement often make these schools distinct, even when academic content is standardized nationally.

However, tension can arise when Government policies override the Church’s moral and spiritual agenda. For instance, Mutebi notes that some head teachers posted by the government may not prioritize Christian values or even resist the chaplain’s authority, leading to what he calls a “disconnect between spiritual intent and school leadership practice” (Mutebi, 2015) (p. 53). This highlights how Church-Government relations are not just administrative but have real effects on students’ formation.

Byaruhanga (2008), *“Bishop Tucker and the establishment of the African Anglican Church”* reflecting on the vision of early Anglican leaders like Bishop Tucker, reminds us that spiritual formation was never meant to be a side activity. He writes, “to Bishop Tucker and his successors, a school without Christian discipline was incomplete and dangerous to the soul” (Byaruhanga, 2008) . Even today, that vision remains in the hearts of many Church leaders, especially in rural dioceses like Northwest Ankole, where bishops and diocesan education coordinators, area archdeacons still attend school board meetings and monitor the moral climate of schools.

On the question of academic performance, Church-founded schools would outperform others not necessarily because they have better facilities, but because they carry a strong identity and mission. In some schools, scripture-based motivation, moral codes of conduct, and teacher commitment rooted in Christian values give students a structured environment to thrive. (Niringiye’, April 30, 2016 Pg 116) supports this, noting that “spiritual formation can enhance academic formation when students see learning as a calling, not just a duty” (p. 132).

In some cases, particularly where Government influence dominates and the Church has limited say, discipline problems and declining academic performance are reported. This is confirmed by studies like that of Basome and Allida (2023), which found that in schools where religious education is underemphasized or poorly implemented, students' behavior and focus tend to decline and that is the case these days.

Despite these challenges, recently, Mugambi and Küschner-Pelkmann (2004) made arguments in "*Church-State Relations, A Challenge for African Christianity*," that Church Government relations, when well-managed, create a synergy that serves students holistically. "The Church nurtures the soul while the sharpens the intellect," they write, "but when one voice is silenced, the child is left half-fed" (Mugambi, 2004). Their point is not theoretical it reflects what many Ugandan parents believe: that true education must touch both the head and the heart hence holistic education.

In summary, the impact of Church-Government relations on moral discipline, spiritual growth, and academic success is undeniable. Where both institutions work in harmony, the results are seen not only in grades but in the integrity and resilience of young people. But when their visions clash, it is often the students who suffer the most. It is therefore vital for ongoing dialogue and mutual respect between Church and Government, to ensure that Uganda's Church-founded schools remain centers of both excellence and transformation.

1.2.4. Strategies for Improving Church–Government Collaboration in School management

As Church-government relations continue to shape the governance of Church-founded schools in Uganda particularly Ibanda, scholars and practitioners alike agree that collaboration must not be left to chance. It requires deliberate, respectful, and structured engagement rooted in mutual recognition of the Church's historical role and the State's administrative authority. While challenges persist, several strategies have been proposed and successfully tested in both Uganda and other African contexts to foster more effective partnership.

Mutebi (2015), in his study of "*Church-State relations in Uganda*"⁶, observes that "collaboration begins with clarity of roles." He emphasizes the need for Memoranda of Understanding (MOUs) between Church dioceses and government education departments. Such agreements, he suggests, should define responsibilities in areas like teacher deployment, head teacher appointment, and

⁶ Church – State Relations in Uganda with Special Reference to Administration of Church-Founded Schools and Hospitals

discipline policy. When these boundaries are understood, conflicts diminish and cooperation strengthens.

Historically, such cooperation has worked. Ssekamwa (1997) notes that during the early years of Uganda's post-independence education system, Church-founded schools thrived because the State respected the Church's moral authority, while the Church welcomed State support in logistics and curriculum development. He adds, "The dual administration worked like a double engine one spiritual, the other academic pulling the school in one direction" (Ssekamwa, 1997)

However, with time, these engines have sometimes pulled in opposite directions. That's why renewed dialogue has become essential. According to Niringiye (2016), "*the Church in the World*" effective collaboration today must be rooted not only in policy but in shared values. He argues, "The Church must not demand control; it must demonstrate value. The State must not assume control; it must seek partnership" (Niringiye, April 30, 2016 Pg 116) (p. 145). This kind of mutual humility, he insists, opens the door for sustained cooperation.

One practical strategy that has worked in dioceses like Northwest Ankole is the establishment of active diocesan education secretariats. These structures act as bridges between the Church and the Ministry of Education. By supervising Church-founded schools, attending Board of Governors meetings, and guiding religious instruction, they ensure that Church values are represented while respecting government guidelines. Reports from the Ankole region indicate that such coordination has led to better performance and reduced conflicts over leadership appointments (Monitor, 2024)

Mugambi and Küschner-Pelkmann (2004) take this further by proposing continental strategies. They suggest that both Church and State institutions "must invest in joint training for school leaders," including shared sessions on governance ethics, spiritual leadership, and inclusive policy implementation. This kind of cross-institutional formation, they argue, helps create leaders who understand and respect both authorities.

Concrete recommendations also come from neighboring Kenya. A study by Okutu et al. (2024) on Catholic Church-sponsored schools in Nandi County found that consultation before head teacher posting significantly reduced disputes and increased morale among staff. The Church remained involved through the Board of Management, while government officials appreciated the Church's role in maintaining discipline and academic standards. The researchers concluded, "Collaboration flourishes when the Church is not sidelined but invited into dialogue."

Back in Uganda, media commentaries such as the New Vision (2022) have also emphasized the need for strategic policy frameworks within the Church itself. They propose that the Anglican Church develop a formal education policy to guide all its dioceses covering areas such as staff mentorship, integration of Christian values, and support for CRE (Christian Religious Education). Such policies would ensure consistency in Church engagement across schools and districts.

Byaruhanga (2008), reflecting on *Bishop Tucker's vision*, offers perhaps the most timeless strategy of all: presence. “Where the Church is present, engaged, and prayerfully involved in the school,” he writes, “there, discipline flourishes, and learning becomes a calling” (p. 83). His point is simple: strategy does not have to be complex. Sometimes, regular school visits, pastoral engagement, and consistent presence are what matter most.

In conclusion, improving Church–State collaboration in school administration will not come from legal reforms alone. It demands trust, communication, and shared vision. From formal agreements and joint training to active Church presence and spiritual leadership, these strategies, when well implemented, can help Church-founded schools in Uganda thrive as spaces of both academic excellence and Christian formation.

1.2.5. Identified Research Gaps

A review of existing literature on Church–Government relations in Uganda and broader African contexts revealed a growing interest in understanding the roles and impact of both institutions in the administration of Church-founded schools. Scholars such as Mutebi (2015), Niringiye (2016), and Ssekamwa (1997) explored the historical foundations, the administrative interactions, and the spiritual significance of Church involvement in education. Others, like Mugambi & Küschner-Pelkmann (2004), have proposed forward-looking strategies to enhance collaboration between the Church and the State. These studies have been instrumental in highlighting the theoretical frameworks and historical developments shaping Church– Government dynamics.

However, a significant research gap remained in the contextual and empirical assessment of how these administrative relationships directly affected moral discipline, spiritual formation, and academic performance in specific Church-founded secondary schools particularly in post-2008 Uganda. Much of the existing literature was either historical, generalized across Africa, or focused primarily on primary or Catholic-founded schools.

Additionally, while strategies for improving Church–Government collaboration have been proposed, there was limited documentation of localized practices and practical models that were currently working or failing within specific dioceses, such as the Diocese of Northwest Ankole. Very few studies engaged both Church and government stakeholders at the grassroots level, including teachers, parents, and students, to examine the lived realities of this relationship in school administration.

Thus, this study sought to fill this gap by providing an in-depth analysis of Church–Government administrative dynamics in selected Anglican-founded secondary schools in the Diocese of Northwest Ankole.

Evaluating the real-time effects of these relationships on discipline, spiritual life, and academic results.

Documenting context-specific strategies that could serve as models for Church–State collaboration in school management across Uganda and beyond.

1.3.0. METHODOLOGY

This chapter contained the research design, methods, and procedures that were employed to investigate the nature of Church– Government relations in the management of selected Anglican Church founded secondary schools in the Diocese of Northwest Ankole. It described the study’s approach to data collection, analysis, target population, sampling techniques, and ethical considerations

1.3.1. Research Design

According to John W. Creswell (2014), research design is “the plan or proposal to conduct research, involving the intersection of philosophical assumptions, strategies of inquiry, and specific methods of data collection and analysis. (Creswell, 2014).

This study therefore, adopted a qualitative case study research design because it sought to gain an in-depth understanding of church–government relations in the management of Church-founded Anglican secondary schools in the Diocese of North West Ankole within their real-life context. A qualitative approach was appropriate for exploring participants’ perceptions, institutional roles, and governance dynamics, which are socially constructed and context-dependent. Borrowing experience from Yin, the case study design is particularly suitable where a researcher investigates a contemporary phenomenon within a bounded system and where the boundaries between the

phenomenon and context are not clearly evident, thereby allowing for holistic and contextual analysis. (Yin, 2018)

1.3.2. Study Population

The target population for this study comprised of individuals directly involved in the administration of Anglican Church–founded secondary schools in the Diocese of Northwest Ankole. These included: Head teachers, who oversee school operations, Church foundation body representatives, who ensure Church interests are upheld, Government education officers, including district inspectors, and PTA members, who engage with both Church and school administration. These were selected and used for the study because they would enable the researcher to look at the study and analyze it from different perspectives in order to obtain reliable and valid information and indeed, they gave help.

1.3.3. Sample Size

At the time when this research was carried out, Northwest Ankole Diocese had 9 Archdeaconries which included: Ryabatenga, Bigyera, Nkondo, Bugarama, Kakinga, Bihanga, Nyabuhikye, Ibanda, and Kijongo, but only four were purposively selected including Ibanda, Kakinga, Ryabatenga, and Bigyera because they have secondary schools which are government aided. And these schools were Bigyera secondary school, Kibubura girls secondary school, Ryabatenga Secondary school and Ishongororo High School. The study also involved 20 participants selected from 4 Church-founded secondary schools across those four archdeaconries in the Diocese of Northwest Ankole as illustrated in the table below.

Table 1 Sample Size

S/N	Respondent categories	Participants	Sampling Technique
1	Head Teachers	4	Purposive sampling
3	Church leaders	10	Purposive sampling
4	Government education officer (at district level)	2	Purposive sampling
7	PTA	4	Purposive sampling
	TOTAL	20	

This sample size was manageable and sufficient in capturing varied perspectives on Church–government in the management of schools.

1.3.4. Sampling Technique:

The study employed purposive sampling in selecting Archdeaconries and participants. Four secondary schools were deliberately chosen from these four archdeaconries within the Diocese of Northwest Ankole, based on factors such as Church affiliation, administrative activity, and willingness to participate.

Within each selected school, key stakeholders including head teachers, Church and government representatives and parents were identified based on their roles and relevance to the study objectives. Purposive sampling was suitable for this research because it ensured the inclusion of individuals with specific knowledge and experience in Church–Government relations in school management

1.3.5. Data Collection Methods

The research collected data using interview guide with structured questions and focus group discussions as explained below.

Interviews: The researcher designed structured interviews which were used with head teachers, Church foundation body members, and government education officers. These provided in-depth insights into administrative roles, policy implementation, and collaboration challenges.

Focus Groups: The researcher organized focus group discussions with teachers and other relevant people to explore more on the relations of the church-government in the management of church founded secondary schools.

Document Analysis: the researcher also reviewed relevant documents such as school reports, government inspection records, Church policy guidelines, and minutes from Board of Governors meetings to supplement primary data with contextual evidence

1.3.6. Quality control for validity

To ensure the validity and reliability of the research findings, quality control measures were applied throughout course of the study.

Validity: Content validity will be ensured by designing interview guides in alignment with the study objectives and by consulting academic experts in educational administration and theology.

Triangulation of data. The researcher used different data collection methods such as interviews, focus group discussions, document reviews which facilitated the collaborating of findings and enhanced the validity of results.

Confidentiality assurance. The researcher ensured participant anonymity and confidentiality which surely encouraged trustworthy and accuracy in responses overcoming biases.

1.3.7. Data Analysis

After a successful collection of data from interviews, focus discussions and document reviews, the researcher used qualitative analysis method which came up with a thematic basis to identify key themes and patterns from the research objectives.

1.3.8. Ethical Considerations

The researcher upheld ethical standards by obtaining informed consent from all participants to ensure confidentiality of their responses, and respecting their right to withdraw at any stage. Approval was sought from the Diocesan secretary's office, and data collected was used solely for academic purposes.

1.3.9. Limitations of the Study

The researcher met few limitations than expected in the research process and findings such as limited financial support where the ability to reach all intended schools, print adequate materials, take meals, computer maintenance and recharging the internet router was really hard.

1.3.10. Delimitations of the study:

In trying to mitigate financial constraints, the researcher adopted a focused sampling strategy and prioritized essential data collection activities to stay within budget while maintaining research quality.

1.3.11. Procedure for Data collection

The researcher collected the official introductory letter from the Post graduate research office at Uganda Christian University (UCU) which helped legitimize the study and facilitated cooperation from the schools and authorities involved. This letter served as an official endorsement, making it easier to gain access to participants and necessary documents during my data collection process. It was presented to the heads of schools, Church leaders, and at the district.

1.3.12. Research Budget

Item	Amount
Personnel	157,000=
Travel costs	314,000=
Materials and supplies	314,000=
Administration	314,000=
Result dissemination	508,000=
Contingency	489,100=
Reimbursement & time compensations	314,000=
Total	2,096,100=

Sources of funding

I used personal savings as well as donations from my relatives.

CHAPTER TWO

ADMINISTRATIVE RELATIONSHIP BETWEEN THE CHURCH AND GOVERNMENT

2.0.Introduction

This chapter presents and discusses the findings based on the first objective this study; “*Church-Government relations on the management of church founded secondary schools in Northwest Ankole Diocese, Ibanda*”. As part of the ethical consideration, we agreed with participants not to disclose their names hence confidentiality will be observed. Therefore, in examination of these aspects, we will gain deeper position of the relations in the management of these schools by church and the government.

2.1.1. How would you describe the relationship between the Church and the Government in this school since 2017?

From the interviews and focus group discussions carried out with Head teachers, Church leaders, government officials and parents on the administrative relationship between the Church and government in the management of church founded secondary schools in Northwest Ankole Diocese, qualitative findings show that however much these schools were founded by the church as custodians, the colonial government ever since it started granting aid in far back 1925 has assumed the central authority in the administration of these schools (Jones, 1925).⁷ The church and government share responsibilities in making decisions, supervision is very technical from both parties but much attention is paid to the government because of many responsibilities it holds including recruitment and staffing.

Headteachers indicated that government through its Ministry of Education and Sports and the local government is responsible for recruiting and posting teachers, inspecting schools, evaluating staff, and enforcing national policy. But on the other hand, the church through the Diocesan office and foundation body representatives, focuses on spiritual oversight, preservation of Christian values, and representation on Board of Governors.

The CAO and the PHRO IDLG described this relationship as cooperative but sometimes strained, particularly when decisions made by government authorities and policies⁸ appear to overlook the

⁷ This was after the Phelps-Stokes recommendations but before then, missionaries were the source of funding

⁸ Like the new development in the new curriculum where Christian education is taught as optional subject

values and the expectations of the church as the founding body. Some interviews responded that though the church is recognized as the custodian of these schools, its influence over key administrative decisions like appointment of head teachers, staff deployment, and disciplinary procedures has gradually declined.

The findings on the current state therefore suggest that the administrative relationship between the Church and Government in Northwest Ankole Diocese is characterized by interdependence: the Government provides financial and technical support while the Church contributes moral guidance and institutional identity. However, the balance of authority within this partnership remains a subject of concern among some stakeholders.

2.1.2. Changes in the administration of church founded secondary school by the government.

The headteacher Ryabatenga Secondary school noted that several changes have occurred especially in the administration of the Anglican church founded secondary schools following the increased involvement of the Government in school management.

He said that one of the major changes was the shift in authority over staffing and headship appointments. It was revealed that the government now plays a leading role in recruitment the recruitment, deployment, and payment of teachers in government aided schools

The DEC NWAD also stressed that Headteachers are often appointed or approved through government structures, particularly the Ministry of Education and district service commissions. Consequently, the Anglican Church, despite being the founding body, has limited direct control over staffing decisions in these institutions unlike in the Roman Catholics. This finding aligns with Ssekamwa (1997) in the book *“History and Development of Education in Uganda”*, who explains that after the expansion of government involvement in education, administrative authority over staffing and school leadership increasingly shifted toward state structures while churches retained symbolic ownership and moral oversight (Ssekamwa, 1997).

Another significant change reported by the C/P BOG Ishongororo High school was the strengthening of government supervision and regulation of schools. Through regular inspection by district education officers and officials from the Ministry of Education, schools are required to comply with national education policies, curriculum standards, and administrative procedures. While this supervision has helped improve accountability and standardization within the education

system, some respondents felt that it has also reduced the Church's direct influence in shaping the moral and spiritual direction of the schools. This observation supports the argument of Mutebi (2015) "*Church-state relations in administration of church-founded schools and hospitals in Uganda*", who notes that the increasing involvement of the State in the governance of church-founded institutions has gradually limited the operational autonomy of religious bodies in educational management (Mutebi, 2015) .

In a conversation with the school bursar of Ishongororo high school, he observed that financial management and funding structures have become increasingly dependent on government support. Government grants and salary payments for teachers are now central to the functioning of many church-founded schools. While this financial support has enabled schools to maintain operations and improve infrastructure, he argued that it has created a level of dependency syndrome on government systems. Mugambi and Küschner-Pelkmann (2004) "*Church-State Relations: A Challenge for African Christianity*" similarly observe that in many African countries, church-founded schools rely heavily on state funding, which often results in a redistribution of administrative authority between the two institutions (Küschner-Pelkmann, F · Mugambi,, 2004).

Furthermore, the area archdeacon of Bigyera Archdeaconry where Bigyera Secondary Scholl is noted that disciplinary approaches and governance structures have also evolved under government influence. Policies related to student discipline, teacher management, and school administration are now largely guided by national education regulations. In some cases, these policies are perceived to conflict with traditional Christian disciplinary expectations. Niringiye (2016) "*The Church in the World: A Historical-Ecclesiological Study of the Church of Uganda with Particular Reference to Post-Independence Uganda*", notes that when state administrative systems dominate school governance, the church may struggle to maintain its original mission of moral and spiritual formation within educational institutions.

2.1.3. Causes of Teachers' Strikes in Church-Founded Secondary Schools

The study also sought to establish the main causes of teachers' strikes in Anglican Church-founded secondary schools in Northwest Ankole Diocese since 2017. Findings from the interviews conducted through parents revealed that teachers' strikes have been influenced by a combination of administrative, financial, and governance-related challenges.

Parents indicated that one of the primary causes of teachers' strikes is delays in salary payments and dissatisfaction with remuneration, especially when the government increased salaries for science teachers and left Arts teachers behind. This situation created disparities within the teaching

staff, leading to dissatisfaction and occasional industrial action. And when teachers lay down tools, innocent learners miss a lot academically.

The CAO IDLG also highlighted poor communication and limited consultation between teachers and school administrators as another factor contributing to strikes. And indeed, during my small focus group discussion with teachers, some expressed frustration when decisions affecting their work environment are made without sufficient consultation. According to Ssekamwa (1997), *“History and Development of Education in Uganda”*, effective school administration requires transparent communication between school leadership and staff in order to maintain institutional stability and cooperation (Ssekamwa, 1997).

In addition, headteachers pointed out that increased government regulations and administrative procedures sometimes create pressure on school management and teachers. For example, strict inspection standards, reporting requirements, and policy implementation demands can create stress in school administration, particularly in institutions struggling with limited resources. Niringiye (2016) *“The Church in the World”*, continues to observe that when governance structures become overly bureaucratic, schools may experience tensions between institutional mission and administrative compliance (Niringiye, April 30, 2016 Pg 116).

2.1.4. Role of the Diocese in Governance and Oversight of Church-Founded Schools

The study further sought to understand the role played by the Diocese of Northwest Ankole in the governance and oversight of Anglican Church-founded secondary schools.

Religious leaders revealed that the Diocese continues to play an important role in safeguarding the Christian identity, moral direction, and institutional mission of these schools, despite the increased involvement of the Government in their administration.

The DS NWAD whose name is confidential explained that the Diocese exercises its oversight through the foundation body representatives and the diocesan education office, which participate in the governance structures of the schools, particularly through the Boards of Governors and school management committees. These representatives ensure that the interests and values of the Church are considered during decision-making processes related to school administration. According to Ssekamwa (1997) *“History and Development of Education in Uganda”*, foundation bodies in Uganda’s education system serve as custodians of the values and traditions upon which mission schools were originally established (Ssekamwa, 1997).

Respondents also indicated that the Diocese contributes to the spiritual development of students and staff through chaplaincy services, pastoral visits, and the organization of religious programs such as chapel services, Christian fellowships, and diocesan youth conferences. These activities help to maintain the spiritual atmosphere within Church-founded secondary schools and reinforce moral discipline among learners. Ssebulime (2024) “*The Role of Chaplaincy Ministries in Transforming Students’ Morals*”, similarly observes that active chaplaincy ministries in Church of Uganda schools significantly contribute to shaping students’ moral character and spiritual growth (Ssebulime, 2024-09-24).

While in Bigyera secondary school, the headteacher noted that the Diocese occasionally participates in conflict resolution and advisory roles when disputes arise within school management. For example, he said that diocesan education coordinator may intervene when misunderstandings occur between school administrators, teachers, or the government authorities. This role helps to maintain harmony and ensure that the mission of the Church-founded schools is not compromised. Niringiye (2016) argues that the Church’s continued presence in public institutions such as schools allows it to serve as a moral voice and guide within society.

However, a number of church leaders expressed concern that the Diocese’s influence in some administrative matters has become limited due to the strong regulatory authority of the Government in education management. Decisions regarding staffing, policy implementation, and resource allocation are often determined by government structures, leaving the Diocese with a more advisory and spiritual role rather than direct administrative authority. Therefore, churches retain ownership of many schools, the operational control in government-aided institutions is largely exercised by state education authorities.

In conclusion, the findings indicate that the Diocese of Northwest Ankole continues to play a significant but evolving role in the governance of Anglican Church-founded secondary schools. While the Government provides administrative and financial support, the Diocese remains responsible for promoting the Christian ethos, moral discipline, and spiritual formation that define the identity of these institutions.

2.2. Theological reflection

The relationship between the Church and Government in the administration of Church-founded schools reflects a broader biblical understanding of shared authority under God. In the Old Testament, governance and spiritual leadership often worked together for the well-being of society. For instance, kings and priests had distinct but complementary roles (2 Chronicles 19:8–

11), where civil authority ensured justice while religious leaders preserved God's law. Similarly, the New Testament teaches a balanced view of authority. Jesus' teaching, "Render to Caesar what is Caesar's and to God what is God's" (Matthew 22:21), shows that both spiritual and secular authorities have legitimate roles. Likewise, Paul in Romans 13:1 emphasizes submission to governing authorities as ordained by God, while Acts 5:29 reminds believers that obedience to God remains supreme. These texts help us understand that the current interdependence between Church and Government in school management is not a contradiction, but a reflection of a biblical model of shared responsibility, though tensions arise when one authority overshadows the other.

From the perspective of Church history, the partnership between Church and Government in education has long existed, though not without challenges. Early missionary education in Africa, including Uganda, was deeply rooted in the Church's mission of evangelism and moral formation. Missionaries established schools as centers of both learning and spiritual growth. However, over time, especially after independence, governments took a more active role in administration, funding, and policy regulation. As noted by scholars like Ssekamwa (1997), this shift gradually transferred administrative authority to the State while leaving the Church with moral and spiritual oversight (Ssekamwa, 1997). Historically, similar patterns were seen in medieval Europe, where Church and State cooperated in education but often struggled over control. This historical experience shows that while collaboration is beneficial, imbalance in authority can weaken the original mission of Church-founded institutions.

Therefore, the above study call for a renewed understanding of partnership rooted in biblical principles and historical wisdom. The Church must remain actively engaged, not only as a spiritual guide but also as a moral voice in governance, ensuring that its founding vision is preserved.

At the same time, the Government's role in providing structure, funding, and standardization should be appreciated as part of God's provision for order in society. Practically, this means fostering dialogue, mutual respect, and clearly defined roles between the two institutions.

When both Church and Government work in harmony, schools can achieve holistic education forming students intellectually, morally, and spiritually. However, when the balance is lost, the risk is producing learners who are academically competent but spiritually and morally weak. Therefore, strengthening this partnership is not only an administrative necessity but also a theological responsibility.

CHAPTER THREE

IMPACT OF CHURCH–GOVERNMENT RELATIONS ON MORAL DISCIPLINE, SPIRITUAL FORMATION, AND ACADEMIC PERFORMANCE

3.0. Introduction

This section presents and discusses the findings related to the second objective of the study, which sought to assess how Church–Government relations have influenced moral discipline, spiritual formation, and academic performance in Anglican Church-founded secondary schools in Northwest Ankole Diocese between 2017 and 2025. The responses obtained from interviews with school administrators, Church representatives, parents and education officials revealed that the relationship between the Church and the Government has had both positive and negative implications for the holistic development of students in these institutions.

3.1.1. Effects have teachers’ and students’ strikes had on discipline, spiritual life, and academic performance

The guide sought to examine the effects of teachers’ and students’ strikes on discipline, spiritual life, and academic performance in Anglican Church-founded secondary schools in Northwest Ankole Diocese. Findings from the interviews revealed that strikes have had significant negative consequences on all three aspects of school life.

With regard to discipline, Headteachers indicated that strikes often lead to a breakdown of order within the school environment. During periods of industrial action or student unrest, normal routines are disrupted, supervision becomes weak, and cases of indiscipline such as absenteeism, disrespect for authority, and engagement in risky behaviors tend to increase. They noted that students take advantage of such situations to engage in misconduct, which undermines the moral standards expected in Church-founded institutions. This finding is consistent with Oduro et al. (2007) “*Educational Leadership and Quality of Education in Disadvantaged Communities in Ghana and Tanzania*”, who argue that instability in school management often weakens discipline systems and reduces institutional control over student behavior (Oduro, G.K.T., Dachi, H.A., & Fertig, M., 2007).

In terms of spiritual life, school chaplains observed that strikes interfere with organized religious activities such as chapel services, fellowship meetings, and pastoral guidance. Since these programs depend on structured school schedules and active participation of both teachers and students, disruptions caused by strikes limit opportunities for spiritual growth and mentorship. Some participants expressed concern that prolonged interruptions may lead to spiritual

disengagement among students. According to Tschannen-Moran (2014) “*Trust Matters: Leadership for Successful Schools*”, a stable and supportive school environment is essential for nurturing both moral and spiritual development in educational institutions (Tschannen-Moran, 2014).

Regarding academic performance, the DEO agreed that strikes negatively affect teaching and learning processes. Loss of instructional time, incomplete syllabus coverage, and reduced teacher commitment during periods of unrest were identified as key challenges. In some cases, students were forced to study independently without adequate guidance, which affected their overall academic achievement. This finding aligns with the work of Psacharopoulos and Patrinos (2018) “*Psacharopoulos, G., & Pa Returns to Investment in Education*”, who note that disruptions in schooling time significantly reduce learning outcomes and academic performance (Psacharopoulos, G., & Patrinos, H. A., 2018).

Therefore, the findings indicate that teachers’ and students’ strikes have had a profound negative impact on discipline, spiritual life, and academic performance in Church-founded secondary schools. These disruptions not only affect academic outcomes but also weaken the moral and spiritual foundation that defines the identity of these institutions.

3.1.2. Influence of Joint Administration on Students’ Moral Discipline and Spiritual Formation

In an interview with one of the clergy, revealed that joint administration between the Church and the Government had a mixed influence on students’ moral discipline and spiritual formation in Anglican Church-founded secondary schools. However, he noted that the Church continued to promote moral values and spiritual growth through chaplaincy, religious instruction, and Christian programs. At least where there was no clergy chaplain, there was a lay chaplain especially in one rural secondary school. These efforts helped maintain a sense of identity and moral direction within the schools.

On the other hand, still in an interview with other clergy, they observed that increased government control had shifted attention toward academic performance and policy compliance, often at the expense of moral and spiritual priorities. This in some cases, contributed to declining discipline and reduced student participation in spiritual activities. Gifford (2009) similarly notes that state-dominated education systems may weaken the influence of religious institutions in shaping students’ values (Gifford., 2009).

Therefore, the findings suggest that while joint administration provided structural support to schools, it also created challenges in maintaining a strong balance between academic goals and spiritual formation.

3.1.3. How active was the Church in spiritual programs

In an interview with the DIS indicated that the Church remains moderately active in spiritual programs within Church-founded secondary schools, although the level of involvement varied across schools.

One of the chaplains reported that chapel services were regularly conducted, especially on Sundays and sometimes during midweek. These services were often organized by school chaplains or visiting clergy. However, the consistency and depth of these programs differed depending on the commitment of school leadership and the support given by the administration.

The above finding supported Ssebulime (2024), who argues that “*where chaplaincy ministries are active and visible, students tend to demonstrate stronger moral behavior and spiritual growth.*” This suggested that chapel programs remain a key avenue for spiritual formation in Church-founded schools. (Ssebulime, 2024-09-24)

In addition, student fellowships such as SU and CBS were reported to be present in many schools across the diocese. These fellowships provided platforms for Bible study, prayer, and peer encouragement. However, chaplains noted that participation had declined due to competing academic pressures and limited supervision.

This observation connected with Niringiye (2016), who emphasizes that *spiritual formation should not be treated as an optional activity but as central to education*, arguing that when schools neglect spiritual programs, they weaken their Christian identity.

Regarding pastoral care, one of the head teachers in a rural secondary school, revealed that it is less structured and often inconsistent. While some schools have active chaplains who provide counseling and guidance, others lack regular pastoral engagement due to limited Church presence. In such cases, students rely more on teachers than clergy for guidance. This reflects the concern raised by Mutebi (2015), who notes that “*reduced Church involvement in school life leads to a disconnect between spiritual intent and actual practice.*” In other words, although schools are Church-founded, the practical influence of the Church is sometimes minimal (Mutebi, 2015).

Furthermore, that head teacher in an interview highlighted that the Diocese occasionally visits schools through education coordinator or clergy and sometimes the bishop himself, but these visits

are not frequent enough to sustain strong spiritual programs. As a result, spiritual activities often depend on individual school initiative rather than consistent diocesan support. But from the historical point of view, Ssekamwa (1997) noted that Church-founded schools were originally designed as centers of both academic and spiritual formation, where daily worship and moral instruction were central (Ssekamwa, 1997). The current findings suggest a shift from this original model, with spiritual programs still present but less strongly enforced.

3.1.4. Contribution of Diocesan Input to Students' Moral Discipline and Spiritual Life

On this note, findings revealed that the Diocese played a significant role in promoting moral discipline and spiritual life in Anglican Church-founded secondary schools.

this was revealed in an interview with area archdeacon of one of the selected schools who indicated that diocesan involvement through pastoral visits, chaplaincy support, and participation in school governance helped to reinforce Christian values among students. These interventions contribute to improved discipline, spiritual awareness, and guidance for both students and staff. Baur (2009) affirms that active Church leadership remains essential in sustaining moral and spiritual formation within educational institutions in Africa (Baur, 2009).

However, inside the schools, parents who were interviewed especially those on PTA and BOG noted that the impact of the Diocese was sometimes limited by restricted authority in administrative matters, especially where government policies dominated decision-making. This could reduce the effectiveness of diocesan efforts in fully shaping the moral direction of schools. (Gifford, 2009) similarly notes that when religious institutions have limited influence in governance, their ability to shape values may be weakened.

Meaning that the findings suggested that while diocesan input remained valuable and impactful, its effectiveness depended on the level of collaboration and space given within the broader Church–Government administrative framework.

Theological reflection

The findings on moral discipline, spiritual formation, and academic performance reflect a deep theological concern about the holistic formation of a person as taught in Scripture. In the Old Testament, education and discipline were inseparable from spiritual formation. Proverbs 22:6 teaches that “*train up a child in the way he should go*”, emphasizing moral and spiritual grounding from an early stage.

Similarly, Deuteronomy 6:6–7 calls for continuous instruction in God’s ways as part of daily life. In the New Testament, Jesus’ model of formation combined knowledge, character, and spiritual growth, as seen in Luke 2:52, where He grew in “wisdom, stature, and favor with God and man.” The disruptions caused by strikes, weakened spiritual programs, and reduced pastoral care contradict this biblical vision of integrated development. When discipline breaks down and spiritual activities decline, education becomes incomplete, focusing only on intellectual growth while neglecting the moral and spiritual dimensions that Scripture upholds.

From the perspective of Church history, Christian education has always aimed at forming the whole person; mind, body, and spirit. Early missionary schools in Africa, including Uganda, were intentionally structured to combine academic learning with daily worship, moral instruction, and pastoral guidance.

As noted by historians like Ssekamwa (1997), these schools were centers of Christian character formation, not just academic excellence. However, with increasing government involvement in education, there has been a gradual shift toward academic performance, policy compliance, and administrative efficiency. While this has improved access and standardization, scholars such as Gifford (2009) observe that it has sometimes weakened the Church’s influence in shaping moral and spiritual life. This historical shift helps explain the current situation where spiritual programs are present but less emphasized, and where discipline challenges are increasing in some Church-founded schools.

In terms of application, the findings call for a deliberate restoration of balance between academic excellence and spiritual formation. The Church must reclaim its prophetic and pastoral role by strengthening chaplaincy, ensuring consistent spiritual programs, and actively guiding students’ moral development.

At the same time, the Government’s contribution to structure, resources, and policy should be seen as supportive rather than dominant. Practical steps such as integrating spiritual activities into the school routine, enhancing collaboration between chaplains and administrators, and ensuring regular diocesan involvement can help restore the original mission of these schools.

When Church and Government work in harmony, education can produce not only academically competent students but also morally upright and spiritually grounded individuals. This reflects the biblical vision of holistic transformation, where education shapes both the intellect and the character for the service of God and society.

CHAPTER FOUR

STRATEGIES FOR IMPROVEMENT

4.0. Introduction

This section presents the findings on the objective three which focuses on the strategies for improving Church government collaboration so as to restore the Christian values and governance standards in the Anglican church founded secondary schools.

4.1. Enhancing Diocesan Involvement in School Governance

Findings from the study revealed several practical ways through which the Diocese can be more effectively involved in the governance of its schools.

Headteachers emphasized the importance of grant aiding, where the Diocese provides financial or material support to its schools. This support can strengthen the Church's influence and enable it to actively participate in decision-making processes. As Brinkerhoff (2002) notes, institutions that contribute resources to partnerships are more likely to have a stronger voice in governance (Brinkerhoff, 2002).

The church leaders highlighted the need for the Diocese to engage in lobbying, particularly with government authorities and education policymakers. Through lobbying, the Church can advocate for its interests in areas such as leadership appointments, policy implementation, and preservation of Christian values in schools. This aligns with Edwards (2009), who argues that civil society organizations, including religious institutions, can influence public policy through strategic advocacy and engagement

In an interview with Teachers at Kibubura girls secondary school, teachers found that the Diocese should develop a clear succession plan for leadership in its schools like in the Catholic community. Respondents noted that preparing and mentoring future leaders aligned with Church values would help maintain continuity in both administration and spiritual direction. Bush and Glover (2014) argue that succession planning is key to sustaining effective leadership in educational institutions.

Finally, respondents suggested that the Diocese should be more intentional in identifying and nurturing teachers ("spotting teachers") who demonstrate strong Christian values and leadership potential. Such teachers can play a vital role in promoting discipline and spiritual formation within

schools. Grace (2002) emphasizes that faith-based schools depend heavily on value-driven educators to sustain their mission and identity (Grace, 2002)

4.1.2. Strengthening the Christian Ethos of Church-Founded Schools

Findings from the study revealed that restoring and strengthening the Christian ethos of Anglican Church-founded secondary schools requires both intentional spiritual leadership and structural commitment from the Diocese and school management.

Many respondents emphasized the need to strengthen chaplaincy and spiritual programs, including regular chapel services, fellowships, and pastoral care. These activities were seen as central to nurturing students' moral discipline and spiritual growth. Christian education must go beyond formal instruction to include lived experiences of faith through worship, reflection, and community life.

In addition, respondents highlighted the importance of active involvement of clergy and Church leaders in school life. Regular visits by bishops, priests, and diocesan officials were viewed as a way of reinforcing the spiritual identity of the schools and providing moral guidance to both students and staff.

From a personal analytical perspective, it can be argued that the weakening of Christian ethos in these schools is not merely a result of government involvement, but also due to reduced intentionality by the Church in occupying its spiritual space within the institutions. Where the Church becomes passive, administrative structures naturally dominate, often prioritizing academic outcomes over moral formation.

Furthermore, the study revealed the need to integrate Christian values into the daily culture of the school, rather than limiting them to scheduled religious activities. This includes embedding values such as integrity, discipline, and responsibility in teaching, leadership, and student conduct. According to Astin et al. (2011), institutions that intentionally integrate spirituality into their educational environment are more effective in shaping students' character and holistic development.

Respondents also suggested the importance of role modeling by teachers and school leaders. Teachers who demonstrate strong Christian values in their professional and personal conduct serve as powerful agents of moral formation. In my view, this is one of the most critical yet often overlooked aspects: students are more influenced by what they observe than what they are taught.

Therefore, without value-driven educators, the Christian ethos of these schools cannot be sustained.

Finally, the Chief CAO IDLG said that in restoring the Christian ethos requires a deliberate partnership between the Church and the Government, where space is intentionally created for spiritual formation alongside academic excellence. This calls for a rebalancing of priorities so that education in Church-founded schools remains both academically sound and spiritually grounded.

4.1.3. Restoring the Original Mission of Church-Founded Schools

Findings from the study revealed that restoring the original mission of Anglican Church-founded secondary schools requires a deliberate re-centering of both spiritual purpose and institutional identity.

In a private interview with the Archdeacon of Ryabatenga whose name is confidential, he emphasized the need for the Church to reclaim its foundational role in education, particularly by ensuring that moral and spiritual formation is given equal priority alongside academic excellence. This involves not only strengthening religious programs but also reasserting the Church's voice in key governance decisions. According to Grace (2002), faith-based schools lose their distinctiveness when their founding mission is overshadowed by market-driven or purely academic priorities.

The DEC NWAD also highlighted the importance of value-based leadership in restoring the mission of these schools. School leaders, especially head teachers, must embody and promote the Christian vision upon which these institutions were established. Without leadership that is aligned to the Church's mission, it becomes difficult to sustain the intended identity of the schools. Day et al. (2010) argue that leadership is central to maintaining institutional values and shaping school culture.

From a personal analytical standpoint, restoring the original mission of Church-founded schools requires more than structural adjustments; it demands a renewed commitment by the Church to actively participate in the life of its institutions. The study suggests that over time, the Church may have unintentionally ceded too much space to state systems, thereby weakening its transformative influence. Therefore, reclaiming this mission calls for intentional engagement, consistent presence, and strategic collaboration with the Government.

The DEC NWAD also suggested that all church-founded secondary schools should be headed by ordained leaders, as was the practice in the early years of mission education. He noted that it was

among the 10 years strategic plan of the Diocese. So, he explained that ordained leaders were historically seen as guardians of both academic standards and spiritual formation, and their leadership helped preserve the Christian identity and moral direction of these schools.

An interview with the Diocesan Inspector of Schools revealed that the Church should make Christian Religious Education compulsory at O' Level in church-founded schools so that learners continue to receive moral and spiritual formation. The interview further showed that the Church should strengthen the centralization of staff recruitment by ensuring that the Diocese participates in the appointment of both government-paid and non-government staff, so that those employed can uphold the values and mission of the Church in the schools.

Furthermore, most church leaders noted that there is a need to align educational policies with Christian values, particularly in areas of discipline, student conduct, and moral instruction. While government policies aim at inclusivity and standardization, the Church must find ways of integrating these policies with its moral teachings without compromising its identity. Wodon (2015) observes that faith-based schools can remain effective when they successfully integrate public education requirements with their religious mission (Wodon, 2015).

In conclusion of this part, the findings suggest that restoring the original mission requires a holistic approach one that integrates spiritual formation, academic excellence, leadership integrity, and active Church involvement. In my view, the future of Church-founded schools depends on their ability to remain faithful to their founding vision while adapting to contemporary educational realities. Without this balance, such institutions risk becoming ordinary schools, losing the very essence that once made them unique centers of transformation.

Theological reflection

The strategies for improving Church–Government collaboration and restoring the mission of Church-founded schools are deeply rooted in the biblical understanding of stewardship, leadership, and transformation.

In the Old Testament, God entrusts leaders with responsibility over His people and resources, emphasizing accountability and intentional guidance (Genesis 2:15; Nehemiah 2:17–18). Nehemiah's leadership in rebuilding Jerusalem demonstrates the importance of strategic planning, collaboration, and active involvement in restoring what had been weakened.

In the New Testament, the Church is called to holistic ministry that nurtures both spiritual and social well-being. Ephesians 4:11–13 highlights the role of leaders in equipping others for growth and maturity, while Matthew 5:13–16 calls believers to be “salt and light” in society.

These scriptures affirm that the Church must not withdraw from institutions like schools but actively shape them through leadership, moral guidance, and intentional engagement.

From the perspective of Church history, the success of Christian education has always depended on strong, intentional Church involvement. Early missionary schools in Africa were sustained not only by preaching but also by structured leadership, resource commitment, and constant presence of clergy and educators. As noted by scholars like Grace (2002), faith-based institutions maintain their identity when their mission is actively protected through leadership, values, and participation.

Historically, where the Church invested in leadership development, chaplaincy, and value-based teaching, schools remained centers of transformation. However, where the Church became passive, administrative systems gradually took over, often shifting focus toward academic performance at the expense of spiritual formation. This historical pattern reflects the current findings, where reduced diocesan involvement has contributed to the weakening of Christian ethos in some schools.

In terms of application, the strategies identified in this study call for a deliberate and renewed commitment by the Church to reclaim its role in education while working constructively with the Government. Practical actions such as strengthening chaplaincy, mentoring value-driven teachers, developing leadership succession plans, and actively participating in governance are not merely administrative strategies but theological responsibilities.

The Church must intentionally occupy its space by providing both spiritual direction and moral leadership, ensuring that education remains holistic. At the same time, collaboration with Government should be guided by mutual respect and shared goals, allowing both institutions to complement each other.

When these strategies are implemented faithfully, Church-founded schools can regain their original mission as centers of academic excellence, moral discipline, and spiritual transformation, producing individuals who are not only knowledgeable but also grounded in Christian values.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.0. Introduction

This This chapter presents the summary, conclusions, and recommendations of the study. It brings together the main findings from the research, shows the meaning of the results in relation to the study objectives, and gives practical recommendations for improvement. The chapter also highlights areas that may need further study in order to deepen understanding of the subject.

5.1.1. Summary of findings

This study examined Church–Government relations in the management of Anglican Church-founded secondary schools in Northwest Ankole Diocese from 2017 to 2025. The findings are summarized according to the study objectives.

5.1.2. Administrative Relationship

The study found that the administrative relationship between the Church and the Government was characterized by a shared governance framework. While the Government played a dominant role in staffing, funding, and policy regulation, the Church maintained responsibility for spiritual oversight and moral guidance. However, the findings revealed that increased government control had led to deduced Church influence in key administrative decisions such as staffing and leadership, stronger and government supervision and regulatory systems and increased dependency on government funding.

The study also established that teachers’ strikes were mainly caused by salary disparities, poor communication and limited consultation between teachers and school administrators.

Despite these challenges, the Diocese continued to play a role through foundation bodies, chaplaincy, and participation in Boards of Governors, although its influence was perceived to be declining.

5.1.3. Impact on Moral, Spiritual, and Academic Life

The findings revealed that Church–Government relations had both positive and negative effects on school life. Decline in student discipline during strikes and administrative instability, disruption of spiritual programs and reduced participation and Poor academic performance due to interrupted learning.

Also, the study found that spiritual programs such as chapel services and fellowships still played a key role in shaping students' values. The Diocese contributed to moral and spiritual development through pastoral support and guidance

However, joint administration had increasingly shifted focus toward academic performance and policy compliance, sometimes at the expense of spiritual formation.

5.1.4. Strategies for Improvement

The study found that several strategies can strengthen the Church's role in church-founded secondary schools. These include increasing diocesan involvement in school governance through grant aiding, lobbying government authorities, leadership succession planning, and identifying teachers with strong Christian values for future leadership.

The findings also showed that strengthening the Christian ethos requires stronger chaplaincy programs, regular involvement of clergy in school life, integration of Christian values into the daily school culture, and role modeling by teachers and school leaders. In addition, the study found that restoring the original mission of church-founded schools requires giving equal attention to spiritual formation and academic excellence, appointing leaders who support the Church's vision, making Christian Religious Education compulsory at O' Level, and centralizing staff recruitment so that both government-paid and non-government staff reflect the values and mission of the Church.

5.2. Conclusions

Based on the findings of the study, several conclusions can be drawn.

First, the relationship between the Church and the Government in the management of Church-founded secondary schools is interdependent but imbalanced, with the Government exercising greater control over administrative functions. This imbalance has limited the Church's ability to fully influence the governance and identity of its schools.

Second, the study concludes that the current Church–Government arrangement has contributed to challenges in maintaining discipline, spiritual formation, and academic consistency, particularly in the context of strikes and administrative conflicts.

Third, although the Church continues to play a role in promoting moral and spiritual values, its influence has become less effective due to reduced authority and limited engagement in key decision-making processes.

Finally, the study concludes that the sustainability and effectiveness of Church-founded schools depend on a renewed partnership between the Church and the Government, where both institutions actively contribute to holistic education that integrates academic excellence with moral and spiritual formation.

5.3. Recommendations

Based on the findings and conclusions of the study, the following recommendations were proposed:

5.3.1. Recommendations to the Church (Diocese of Northwest Ankole)

The Diocese is recommended to increase its involvement in school governance through regular monitoring, active participation in Boards of Governors, and pastoral engagement.

The Church should strengthen chaplaincy services and spiritual programs to promote moral discipline and spiritual growth.

The Diocese should develop leadership succession plans to ensure that future school leaders uphold Christian values.

The Church should engage in lobbying and advocacy to influence education policies and protect its interests in school administration.

The Diocese should identify and support value-driven teachers who can serve as role models in promoting Christian ethos.

5.3.2. Recommendations to the Government

The Government should recognize and respect the role of the Church as a founding body in school governance.

There is need to involve the Church in key decisions, especially in the appointment of head teachers and policy implementation.

The Ministry of Education should promote collaborative governance frameworks that balance administrative efficiency with institutional identity.

The Government should address issues related to salary disparities and delays to minimize teachers' strikes.

5.3.3. Recommendations to School Administrators

School leaders should promote inclusive leadership and effective communication to reduce conflicts and improve staff morale.

Administrators should ensure that spiritual programs are integrated into school routines alongside academic activities.

Head teachers should model ethical and value-based leadership in line with the mission of Church-founded schools.

5.3.4. Recommendations for Further Research

Further studies should explore Church–Government relations in other dioceses for comparative analysis.

Research should be conducted on the long-term impact of government policies on faith-based education in Uganda.

Future studies could examine the role of students and parents in shaping school governance and moral outcomes.

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APPENDICES

Appendix A: INTERVIEW GUIDE

CHURCH-GOVERNMENT RELATIONS IN THE MANAGEMENT OF CHURCH-FOUNDED SECONDARY SCHOOLS IN NORTHWEST ANKOLE DIOCESE IN IBANDA SINCE 2017 TO 2025

Praise God! My name is **Ord. Ezra Akatukunda**, a student at Uganda Christian University (UCU) pursuing a Master of Divinity degree. I am conducting a research study titled, “*Church-Government Relations in the management of Church-Founded Secondary Schools in Northwest Ankole Diocese in Ibanda (2017–2025)*.”

The purpose of this study is to understand how the relationship between the Church and the Government has influenced the management and mission of Church-founded secondary schools. The information you share will be used strictly for academic purposes and will be treated with full confidentiality.

I will ask you a few questions about your experiences and views. There are no right or wrong answers. I am interested in your honest opinion. If there is any question you feel uncomfortable answering, you are free not to respond. You may also withdraw from the interview at any time.

With your permission, I would like to record this conversation so that I can accurately capture your views during analysis. The recording will be kept confidential.

Thank you for accepting to participate. We can now begin.

SECTION A: DEMOGRAPHIC INFORMATION

This section seeks to gather background information about the respondents to help in understanding and interpreting the research findings accurately.

1. What is your age?
2. What is your gender?

3. What is your highest level of education?
4. What is your occupation or role?
5. How long have you been in this church/school/community?
6. What is your current position (if any) in the church/school
7. Which archdeaconry/parish/office/school do you belong to?

Section B: Administrative Relationship (Objective 1)

1. How would you describe the relationship between the Church and the Government in this school since 2017?

.....

2. What changes have you seen in the administration of this school after the Government took more control?

.....

3. What do you think are the main causes of teacher's strikes in our church founded secondary schools since 2017?

.....

4. What role does the Diocese play in governance and oversight?

.....

Section C: Impact on Moral, Spiritual, and Academic Life (Objective 2)

1. What effects have teachers' and students' strikes had on discipline, spiritual life, and academic performance in the Anglican Church founded schools since joint administration began?

.....

2. In what ways has joint administration affected students' moral discipline and spiritual life compared to before?

.....
.....
3. How active is the Church in spiritual programs (chapel, fellowships, pastoral care)?

.....
.....
4. In your view, what are the effects of the diocesan input on student's moral discipline and spiritual life?

.....
Section D: Strategies for Improvement (Objective 3)

1. How can the Diocese be more effectively involved in governance of its schools?

.....
.....
2. In your view, how can the Christian ethos of these schools be strengthened again (for example through clergy leadership, chaplaincy, or spiritual programs)?

.....
.....
3. What can be done to restore the original mission of the Church-founded schools?

.....
.....
4. Any other strategy that can bring transformation in the Anglican Church founded secondary schools? If any

.....
.....
Thank you for your time and May God bless you

Appendix B. RESEARCH ETHICS CONSENT LETTER



**UGANDA CHRISTIAN
UNIVERSITY**

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Office of the Vice Chancellor
Research Ethics Committee UG-026



02nd March, 2026

EZRA AKATUKUNDA
Uganda Christian University
ezrakamenyu@gmail.com
0776 460533



UG-REC-026 APPROVAL NOTICE

To: Ezra Akatukunda ; Principal Investigator

Re: UCU-REC Application titled: *Church-Government Relations in the Management of Church-Founded Secondary Schools in North West Ankole Diocese in Ibanda Since 2017 to 2025.*

Application Number: UCUREC-2025-1909

Version: 4.1

Type: ☒ INITIAL REVIEW
☐ Exemption Request
☐ Protocol Amendment
☐ Letter of Amendment (LOA)
☐ Continuing Review
☐ Material Transfer Agreement
☐ Other, Specify:

I am pleased to inform you that the UG-REC-026; UCUREC under expedited review approved the above referenced application.

Approval of the research is for a period from 2nd March, 2026 to 2nd March, 2027.

This research is considered minimal risk category.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and additions to the protocol or the consent form must be submitted to the REC for re-review and approval prior to the activation of the changes. The REC application number assigned to the research should be cited in any correspondence.
3. Reports of unanticipated problems involving risks to participants or other must be submitted to the REC. New information that becomes available which could change the risk: benefit ratio must be submitted promptly for REC review.

Research and Ethics

P.O. Box 4, Mukono, Uganda, Plot 67-173, Bishop Tucker Road, Mukono Hill
Tel: +256 (0) 312 350 885 Fax: +256 (0) 4142 90 800 Email: rec@ucu.ac.ug Web: www.ucu.ac.ug
UCUREC is accredited by Uganda National Council for Science & Technology, FDA, and National Institutes for Health of the United States of America



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Research Ethics Committee UG-026



4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by subjects and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Regulations require review of an approved study not less than once per 12-month period. **Therefore, a continuing review application must be submitted to the REC eight weeks prior to the above expiration date of 2nd March, 2027 in order to continue the study beyond the approved period.** Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study, at which point new participants may not be enrolled and currently enrolled participants must be taken off the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. Your research details have been shared with the Executive secretary of Uganda National Council for Science and Technology (UNCST) and you are **not** required to get clearance.

The following is the list of all documents approved in this application by UG-REC _026:

	Document Title	Language	Version	Version Date
1.	Protocol	English	1.0	2026-03-02
2.	Data collection tools	English	1.0	2026-03-02
3.	Informed Consent forms	English	1.0	2026-03-02
4.	Study work plan	English	1.0	2026-03-02
5.	Budget	English	1.0	2026-03-02

Signed and Stamped

Prof. Peter Waiswa.
UCUREC Chairperson,
pwaiswa@musph.ac.ug



Research and Ethics

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