

THE IMPLICATIONS OF KIGANDA CULTURAL HOSPITALITY ON EVANGELISM AMONG THE BAGANDA

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DECLARATION

I, Rev Janepher Nambi-Registration Number RM23M05/028 hereby declare that this research is my first-hand original work. And it has never been submitted to any learning institution for any award.

Sign 

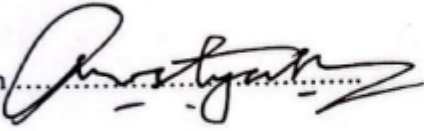
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ABSTRACT

This study examines the implications of Kiganda cultural hospitality on evangelism among the Baganda people within the Church of Uganda. Kiganda hospitality, expressed through generosity, communal living, respect, and the welcoming of strangers, has historically strengthened social relationships and promoted community cohesion. Since the introduction of Christianity in Buganda, evangelistic activities have interacted with these cultural values through homes, schools, and community gatherings. Despite the significance of hospitality in both Kiganda culture and Christian ministry, its contribution to evangelistic outreach has received limited scholarly attention.

Guided by the principles of contextual theology, the study explores key expressions of Kiganda cultural hospitality, evaluates the extent to which the Church has integrated these practices into its evangelistic mission, and assesses their effectiveness in facilitating the reception and spread of the Gospel. The findings reveal that, although hospitality remains a valuable evangelistic resource, the Church has relied on it informally rather than through deliberate institutional structures. This has resulted in limited theological documentation, inadequate training frameworks, and the absence of organised programmes. The situation has been further influenced by missionary-era policies that marginalised some of the most hospitable members of Baganda society from formal ministry roles.

Drawing on documented cases of hospitality-driven church growth and testimonies from experienced practitioners, the study demonstrates that hospitality-based evangelism produces authentic, culturally relevant, and sustainable outcomes. It also identifies women as the primary custodians of Kiganda hospitality and, therefore, key agents of evangelism whose contributions require greater recognition and support. The study recommends the development of a bilingual theological framework, the institutionalisation of hospitality ministry, clergy retraining, empowerment of women's ministries, and collaboration with theological institutions and cultural leaders to strengthen contextual evangelism and mission within the Church of Uganda.

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL.....	ii
ACKNOWLEDGEMENT.....	iii
ABSTRACT.....	iv
CHAPTER ONE.....	1
INTRODUCTION.....	1
1.0 Introduction.....	1
1.1 Background of the study.....	2
1.2. Statement of the problem.....	4
1.3 Purpose of the Study.....	4
1.4 Objectives of the Study.....	4
1.5 Research Questions.....	5
1.6 Justification of the Study.....	5
1.7 Significance of the Study.....	5
1.7.0 Theological Contribution.....	5
1.7.1. Historical Contribution.....	6
1.7.2 Practical Contribution.....	7
1.7.3 Policy Relevance.....	7
1.8. Scope of the Study.....	8
1.8.0 Geographical Scope.....	8
1.8.1 Limitations of the Study.....	9
1.8.2 Historical records: Some archival data may be incomplete or biased.....	9
1.8.3. Oral histories: Memory-based interviews may present inaccuracies.....	9
1.8.4. Geographical focus: The study is restricted to Namirembe Deanery and may not reflect all Baganda experiences.....	9

1.8.4. Time limitation: The breadth of the 21st century poses challenges for detailed comparative analysis.....	10
1.9. Conceptual Framework.....	10
1.9.0. Diagram: Conceptual Framework for the Study.....	11
CHAPTER TWO.....	12
LITERATURE REVIEW.....	12
2.0 Introduction.....	12
2.1 Elements of African cultural hospitality and contextual theologies.....	12
2.2 Hospitality practices as evangelistic tools in the Church of Uganda's missions.	15
2.3 Hospitality-based Evangelism among the Baganda.....	15
2.4 The role of Kiganda cultural hospitality in church growth.....	16
2.5 Different ways in which the Church of Uganda has engaged with hospitality....	17
2.6 Transforming Kiganda hospitality in evangelism.....	17
2.7 Contextual Strategies for Integrating Kiganda Cultural Hospitality into Contemporary Evangelism.....	18
2.8 Assessing the effectiveness of church hospitality practices in evangelism among the Baganda.....	19
2.9 How the church of Uganda understands the Kiganda cultural hospitality on evangelism.....	19
2.3.0 Early Missionaries and Indigenous Outreach.....	20
2.3.1 Eucharist and mission.....	21
2.3.2 Evangelism combined with Education through policies.....	21
2.3.3 How the Kiganda Culture of Hospitality is integrated in mission and evangelism.....	23
2.3.4 Communal identity theory.....	25
2.3.5 The position of the Church of Uganda in Evangelism and the Kiganda cultural influence.....	26

2.3.6 The biblical point of view.....	27
2.3.7 Concluding scholarly argument.....	28
CHAPTER THREE.....	29
RESEARCH METHODOLOGY.....	29
3.0 Introduction.....	29
3.1 Research Design.....	29
3.2 Study Area.....	30
3.3 Target population.....	30
3.4 Sampling Techniques and Sample Size.....	31
3.5 Data Collection Methods.....	31
3.5.1 Documentary Analysis.....	31
3.5.2 Semi-Structured Interviews.....	32
3.5.3 Focus Group Discussions.....	32
3.5. 6 Data Analysis.....	33
3.5.7 Ethical Considerations.....	33
CHAPTER FOUR.....	34
DATA PRESENTATION, ANALYSIS AND FINDINGS.....	34
4.0 Introduction.....	34
4.1 Response Rate.....	34
4.2 Demographic Profile of Respondents.....	35
4.3 Theme One: Key Elements and Expressions of Kiganda Cultural Hospitality Among the Baganda.....	37
4.3.1 The Meaning and Philosophy of Kiganda Hospitality.....	37
4.3.2 Traditional Practices of Welcoming Visitors.....	38
4.3.3 The Role of Food Sharing and Gift-Giving.....	39
4.3.4 Moral and Spiritual Values Underlying Kiganda Hospitality.....	40

4.3.5 The Role of Clan Networks in Kiganda Hospitality.....	41
4.3.6 Gender Roles in the Practice of Kiganda Hospitality.....	42
4.3.7 Challenges to Traditional Kiganda Hospitality in the Contemporary Context.	43
4.4 Theme Two: The Church of Uganda's Engagement with Kiganda Cultural Hospitality in Evangelism.....	43
4.4.1 Understanding of Christian Hospitality Among Clergy and Church Leaders.....	43
4.4.2 Church Programmes that Incorporate Elements of Hospitality.....	44
4.4.3 Impact of Literacy Requirements on Hospitality-Based Evangelism.....	45
4.4.4 Missionary Attitudes Towards Kiganda Hospitality: Historical Findings.....	46
4.4.5 Institutional Gaps in the Formalisation of Hospitality as an Evangelistic Strategy.....	47
4.5 Theme Three: Integrating Kiganda Cultural Hospitality as an Effective Tool for Evangelistic Outreach.....	48
4.5.1 Cultural Elements Used in Evangelism and Their Effectiveness.....	48
4.5.2 Documented Cases of Hospitality-Driven Church Growth.....	49
4.5.3 Proposed Approaches for Integrating Kiganda Hospitality into Formal Evangelism.....	50
4.5.4 The Role of Women in Hospitality-Based Evangelism.....	51
4.5.5 Community Responses to the Church's Hospitality.....	52
4.6 Cross-Cutting Themes.....	52
4.6.1 The Tension Between Biblical Faithfulness and Cultural Integration.....	52
4.6.2 The Generational Gap in Hospitality Practices.....	53
4.6.3 The Potential of Hospitality for Interfaith and Community Relations.....	54
4.7 Summary of Findings.....	54
CHAPTER FIVE.....	56
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	56
5.0 Introduction.....	56

5.1 Summary of the Study.....	56
5.2 Summary of Findings.....	57
5.2.1 Findings on Objective One: Key Elements and Expressions of Kiganda Cultural Hospitality.....	57
5.2.2 Findings on Objective Two: The Church of Uganda's Engagement with Kiganda Cultural Hospitality in Evangelism.....	58
5.2.3 Findings on Objective Three: Integration of Kiganda Hospitality as an Effective Tool for Evangelistic Outreach.....	59
5.2.4 Findings on Cross-Cutting Themes.....	59
5.3 Conclusions.....	60
5.4 Recommendations.....	61
5.4.1 Recommendations to the stakeholders.....	61
5.4.2 Conclusion.....	62
5.4.3 Areas for further research.....	63
Bibliography.....	64
APPENDICES.....	66
APPENDIX I: introduction letter, consent form and Questionnaire.....	66
Appendix II: Map showing Namirembe Archdeaconries and Parishes of the study area.....	78
Appendix III: Letter of permission to the area of study.....	79
Appendix IV: Letter Ug-Rec-026 Approval Notice.....	80

CHAPTER ONE

INTRODUCTION.

1.0 Introduction.

This study internalises the relationship of using Kiganda cultural hospitality and the propagation of Christianity among the Baganda. It searches how deeply ingrained communal values, especially hospitality, shaped evangelistic engagement, facilitated mission strategies, and contributed to the formation of Christian identity among the Baganda. Kiganda hospitality is expressed through welcoming visitors, sharing meals, offering gifts, teaching, training, respectful communication, and communal solidarity, all of which have historically shaped social life among the Baganda. With Christian evangelism, hospitality emerges as a biblical and cultural practice, fertile ground for gospel proclamation, discipleship, and church growth. The study, therefore, seeks to evaluate whether and how the integration of Kiganda hospitality advanced or hindered evangelistic outcomes in the Church of Uganda. It further proposes a contextual integration model for contemporary evangelism that remains both biblically faithful and culturally relevant.

However, the church of Uganda has historically struggled to balance preservation of the biblical teachings with the integration of Kiganda cultural practices, particularly hospitality, in its evangelistic efforts. The challenge lies in maintaining theological integrity while ensuring that the gospel resonates meaningfully within the cultural context of the Baganda. This study seeks to analyse this dynamic interplay between Kiganda hospitality and Christian evangelism. By analysing traditional customs, social structures, and leadership styles that inform Kiganda hospitality and their context, the research will provide insight into how these cultural elements either facilitated or hindered the church's mission. Understanding this historical development of Christianity in Uganda and for forming contemporary approaches to culturally sensitive evangelism.

1.1 Background of the study.

The Baganda people, Uganda's largest ethnic group, have traditionally placed a high value on *obulamu bw'abantu* (the life of people together) (Mbiti, African Religion and Philosophy, 1969) a principle deeply expressed through hospitality. The Baganda's social and political structures are closely intertwined with their hospitality custom, reinforcing leadership styles that prioritise consensus, respect for tradition, and the inclusion of social values. Hospitality is not simply social etiquette but a profound cultural language and practice through which the Baganda express respect, inclusion, communal belonging, moral values, spiritual, and cultural obligation, where strangers/ visitors are welcomed. Food is shared, and community relationships are strengthened. Anthropologists (Historians who study past events) and African theologians (Mbiti, 1969; Kaggwa, 1934) affirm that African communities thrive through relational bonds, where hospitality cements trust, solidarity, and moral order to African societies, including the Baganda, emphasise the interconnectedness of people, the importance of welcoming others as an extension of one's community, and the obligation to maintain harmonious relationships. Hospitality thus functions as a symbolic bridge between the known and the unknown, enabling new relationships to form and fostering mutual respect.

The Baganda trace their ancestry to revered figures such as Kintu, who is considered the first king and ancestor of the Baganda people. Their history dates to the 13th or 14th century, with origins attributed to Kintu, who unified scattered tribes under a powerful, centralised monarchy led by the Kabaka(king). According to the article of *Ebyafayo Bya Buganda 2002*, the Baganda are Bantu-speaking people who settled in the area of modern-day Uganda, on the shores of Lake Victoria, between the 13th and 16th centuries. Renowned for their advanced political and administrative structures, the Baganda developed a sophisticated kingdom that became a dominant force in East Africa in the 18th to 19th centuries. Culturally, their lives are structured around a patrilineal clan system, a complex spiritual tradition that included ancestor veneration and nature spirits, and the use of their distinct language (Luganda) (Mbiti, African Religions and Philosophy, 1990).

Kiganda cultural hospitality is a fundamental aspect of the Baganda tribe's identity, shaping their social interactions, communal relationships, respect, and leadership dynamics. This ancestral lineage strengthens many cultural values, including the imperative to welcome guests in distinct cultural patterns with generosity and honour. Their customs embed moral and ethical codes that emphasise reciprocity, respect, and social responsibility. Hospitality involves ritual greetings, offering of food, shelter and drink, and communal sharing, which reflect a broader worldview that values collective welfare and social bonds. This practice is supported by an intricate social and political organisation where clan leaders, elders and kings (Kabaka) play critical roles in guiding communal behaviour and decision-making to sustain the Baganda communities.

According to David B. Barret (1900-2000, *Volume 1st and 2nd ed.*) "Christianity has been in existence in North Africa for many centuries. Protestant and Catholic missionaries brought the Western form of Christianity to many parts of Africa in the 16th century and the late 18th century. Most of the fast-growing Christian Churches are in Africa". The Christian understanding of the Kiganda cultural hospitality of the Baganda has not been clarified by the church of Uganda to be applied by the evangelists in the work of evangelism. Although the Kiganda practice strong cultural hospitality, the church of Uganda lacks a clear, tested framework for integrating these practices into evangelism. The church uses hospitality informally; there is little documentation of the work and forms of biblical-theological guidance.

When missionaries arrived in Buganda in the late 19th century, they encountered these traditions and began evangelism through schools, catechism classes, parish life, and revivals (Byaruhanga, 2014). Many of these evangelistic spaces relied on hosting learners, sharing meals, and opening homes parallels with Kiganda hospitality. Scholars such as Sanneh (2009) and Bediako (1995) argue that Christianity in Africa thrives where it meaningfully engages local cultures, while Bevans (2002) highlights models of contextual theology for enculturating faith.

Despite the importance of hospitality in African society, little research has focused specifically on the role of Kiganda hospitality in shaping evangelistic effectiveness

in the Church of Uganda during the 21st century. This study will fill that gap by analysing the ways Kiganda hospitality intersected with evangelism, discipleship, and church growth in the church of Uganda.

1.2. Statement of the problem.

Addressing the concern that the Church of Uganda has been grappling with in the integration of cultural hospitality into its mission. However, this indigenous expression of hospitality has not been adequately explored or clearly explained in relation to the church's mission of evangelism in Buganda, where there is a rich, deeply rooted culture of hospitality, there is an established traditional way of welcoming people into the community. This limited engagement may stem from the fear that such practices, shaped by cultural upbringing, could lead to the incorporation of certain negative or incompatible cultural elements into the church. Consequently, the potential value of Kiganda hospitality in strengthening evangelistic outreach remains underexamined. Therefore, this study seeks to analyse how the inclusion of Kiganda cultural hospitality among the Baganda functioned as an asset or a challenge to the Church's evangelism, and how the Church of Uganda today can re-appropriate it responsibly in its mission.

1.3 Purpose of the Study

This study examines the role of Kiganda cultural hospitality as both a cultural and theological asset in supporting evangelism in the Church of Uganda, focusing on the Baganda people. It explores how values such as generosity, communal living, and openness influenced the reception and spread of the gospel. The study also evaluates how these practices complemented or conflicted with biblical teachings, addressing the tension between biblical integrity and cultural relevance. Ultimately, it offers insights for contextual theology and culturally sensitive evangelism in contemporary pastoral ministry in Uganda.

1.4 Objectives of the Study

1. To analyse key elements and expressions of Kiganda cultural hospitality as practised among the Baganda.
2. To analyse the extent to which the church has engaged with the culture of hospitality and evangelism among the Baganda.

3. To assess how integrating Kiganda culture hospitality can effectively aid evangelistic outreach.

1.5 Research Questions

1. What are the key elements and expressions of Kiganda hospitality as practised among the Baganda?
2. To what extent has the church engaged with and incorporated Kiganda cultural hospitality in its evangelistic mission among the Baganda?
3. How does the integration of Kiganda cultural hospitality effectively aid evangelistic outreach among the Baganda?

1.6 Justification of the Study

This study is justified because little focused academic work has evaluated how Kiganda hospitality influenced evangelism in the 21st century. While African theologians argue for inculturation and contextualization, there remains a research gap in understanding hospitality as a distinctive cultural practice shaping evangelism. Documenting this historical and theological intersection will guide both scholarship and

1.7 Significance of the Study

1.7.0 Theological Contribution

This study makes a significant contribution to African theology of mission by demonstrating how Kiganda hospitality among the Baganda can serve as a theological resource for evangelism. Mbiti (1969) reminds us that African religious traditions and cultural practices provide fertile ground for Christian witness, a perspective that continues to shape African theology. By engaging Kiganda cultural hospitality, this study will build on Bediako's (1995) call to interpret Christianity through African categories of thought and life.

Furthermore, the research contributes to inculturation theology, which seeks to ground the gospel message in local cultural realities. Bevans (2002) stresses that

theology must be contextual, and hospitality, as practised in Kiganda culture among the Baganda, becomes an avenue of God's self-revelation within community life. Sanneh (2009) similarly highlights how the translation of the gospel into indigenous frameworks allows Christianity to become truly African rather than foreign.

By drawing attention to hospitality as a theological category, this study enriches African missiological discourse. It challenges the Church of Uganda to engage in indigenous values for mission and discipleship critically. This theological contribution ensures that African Christianity is not just reactive but also proactive in retrieving, affirming, and transforming cultural resources for the growth of the gospel (Byaruhanga, 2014).

1.7.1. Historical Contribution

The study is significant in documenting how Kiganda hospitality among the Baganda influenced the spread of Christianity in Uganda. According to Byaruhanga (2014), Ugandan Christianity has often been narrated primarily from the perspective of missionaries, overlooking local practices that sustained evangelism. By highlighting hospitality, this research will recover the indigenous contributions that made the mission effective at the grassroots.

In the Church of Uganda, evangelism thrived not only because of imported European models but also because of local practices of welcoming, sharing, and community solidarity. These practices provided fertile ground for Christian fellowship and catechesis. As Walls (1996) emphasises, the history of Christianity cannot be told without recognising the role of local cultural dynamics in shaping its growth. This study, therefore, will fill a crucial historical gap.

Additionally, by focusing on the 20th century, the research offers insights into how traditional Kiganda values coexisted with Christian teaching in a transformative way. Such a historical retrieval equips present-day churches to understand how past integrations worked and how they can be reimagined in the 21st century. It ensures that history is not merely descriptive but instructive for ongoing mission practice.

1.7.2 Practical Contribution

This research is practically significant because it develops a contextual integration framework for evangelism in African churches like the church of Uganda. As Bevans and Schroeder (2004) argues, mission must always be dialogical and contextual, engaging real-life situations. Kiganda hospitality, when critically integrated, provides training guidelines that help clergy and laity carry out evangelism in ways that resonate with local identity.

The study also generates practical tools for small group ministries, catechesis, and parish outreach programs. For instance, the culture of welcoming visitors with food, accommodation, and communal care can inspire innovative models of Christian fellowship. These tools enable parishes to move beyond abstract teaching and embody evangelism in lived practices that people understand and appreciate.

Moreover, this practical dimension helps to avoid cultural alienation that sometimes hinders the mission. Sanneh (2009) observes that the gospel becomes powerful when it is “translated” into local idioms of life. By affirming Kiganda hospitality, this research strengthens the Church’s capacity to make evangelism both biblically faithful and culturally meaningful in the Ugandan setting.

1.7.3 Policy Relevance

The study has policy significance for diocesan and parish planning in mission, catechesis, and pastoral ministries. Church leaders and mission boards require evidence-based frameworks to guide evangelisation in contexts where cultural heritage still holds influence. By documenting the role of Kiganda hospitality, this study provides insights that can inform diocesan strategies and parish mission statements (Byaruhanga, 2014).

Furthermore, the findings can influence policies related to catechetical training and theological education. Bevans (2002) underscores that theological formation must be contextual to prepare ministers who can engage their communities effectively. In this regard, policy makers within the Church of Uganda can use this

research to strengthen curricula that equip clergy with tools for contextual mission.

Finally, the research also speaks to wider ecumenical and interfaith relations. Hospitality is a universal human value that fosters dialogue, reconciliation, and peacebuilding. By framing it as a resource for mission, church policies can incorporate hospitality into programs for community engagement, interfaith cooperation, and national reconciliation efforts—thus extending the study’s significance beyond ecclesial boundaries.

1.8. Scope of the Study

1.8.0 Geographical Scope

The study will be conducted around the Cathedral Deanery centred around St. Paul’s Cathedral Namirembe in Namirembe Diocese, together with the surrounding parishes such as Natete, Kasubi, Kibuye, and Katwe. These parishes are located in Lubaga Division, which serves part of the city of Kampala and the district of Wakiso. The Deanery’s main church is St. Paul’s Cathedral Namirembe in Kampala. This area is within the central region of Buganda, and the main occupant tribe is Baganda. However, these churches have not realised the implications of Kiganda cultural hospitality as a fundamental aspect in evangelism in the church of Uganda.

The study will examine how the Church of Uganda engaged (or failed to engage) with hospitality in its evangelism, particularly in light of missionary practices such as literacy, baptism, confirmation, marriage rituals and childbirth used by the Baganda people as elements of hospitality in the 20th century and to the church today.

The study focuses on the Baganda people within the Church of Uganda, with emphasis on Namirembe Deanery parishes. It covers the historical 20th century, examining evangelism within the Anglican and evangelical traditions. The scope is limited to the cultural expressions of hospitality as practised by the Baganda and their implications on evangelism.

1.8.1 Limitations of the Study

1.8.2 Historical records: Some archival data may be incomplete or biased.

Explanation: Archival documents, such as church minutes, colonial records, or mission reports, may be either missing or written from the perspective of missionaries, which can lead to a one-sided account of events.

To address this, the researcher will compare multiple sources by cross-checking archival records with oral histories, published works, and secondary literature. This will help fill in gaps and balance the incomplete data.

1.8.3. Oral histories: Memory-based interviews may present inaccuracies.

Explanation: Human memory is selective and can fade or be influenced by personal experiences, which means oral testimonies might not always provide precise or objective accounts.

The researcher will validate oral accounts by interviewing multiple respondents across different generations or ages and comparing their stories with written records. Recording, transcribing (writing down), and analysing recurring themes will also improve accuracy.

1.8.4. Geographical focus: The study is restricted to Namirembe Deanery and may not reflect all Baganda experiences.

Explanation: Limiting the scope to Namirembe Deanery might not capture the diversity of Kiganda cultural hospitality across the Baganda people, since cultural expressions may vary from place to place.

While keeping Namirembe as the core case study, the researcher can contextualise findings by briefly reviewing literature or referencing examples from other deaneries in Buganda. This ensures the study acknowledges wider applicability or uniqueness.

1.8.4. Time limitation: The breadth of the 21st century poses challenges for detailed comparative analysis.

Explanation: Covering 100 years means a huge span of historical, political, and ecclesiastical changes, making it difficult to give equal depth to all decades.

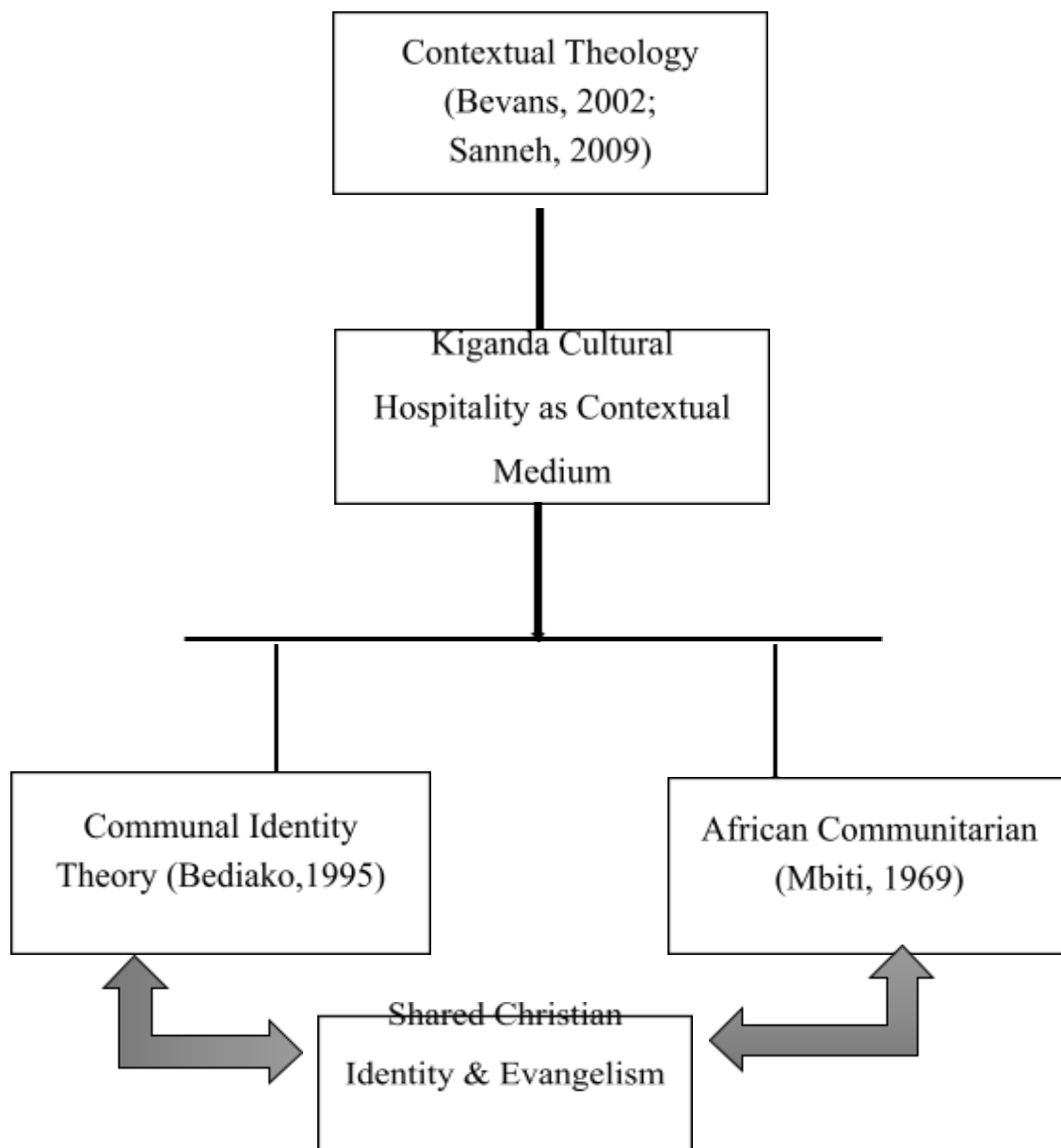
The researcher will divide the century into manageable periods (e.g., colonial era, early independence, post-independence, late 20th century) and focus on key trends or turning points. This way, the analysis remains both broad and detailed without being overwhelming.

1.9. Conceptual Framework

This study is anchored in Contextual Theology, as articulated by Bevans (2002) and Sanneh (2009), which emphasises that the gospel must be expressed in ways that resonate with local cultural contexts. Kiganda hospitality is understood as a medium through which the gospel was lived, taught, and experienced in everyday life. In this framework, evangelism is not treated as an external import but as a dynamic process rooted in the lived traditions of the Baganda people. By analysing hospitality as both a social and theological reality, this study demonstrates how mission can be enriched by African cultural practices rather than separated from them.

Alongside contextual theology, Communal Identity Theory (Bediako, 1995) and African Communitarianism (Mbiti, 1969) provide a deeper understanding of how Christian identity is shaped through community practices. Bediako argues that African Christianity thrives when it embraces cultural experiences such as kinship, storytelling, and hospitality as identity-forming elements. Similarly, Mbiti's communitarian maxim, *"I am because we are, and since we are, therefore I am,"* highlights the communal worldview that undergirds Kiganda society. Kiganda cultural Hospitality, in this sense, is not only a social duty but also a traditional spiritual expression of belonging and mission. These theories together create a strong framework to evaluate how Kiganda hospitality shaped evangelism historically and how it can continue to guide mission today.

1.9.0. Diagram: Conceptual Framework for the Study



This diagram shows how Contextual Theology frames the study, while Communal Identity Theory and African Communitarianism explain how Kiganda hospitality supports Christian mission and evangelism.

CHAPTER TWO.

LITERATURE REVIEW.

2.0 Introduction

In this section, a literature review is a critical and systematic examination of existing scholarly works, theories, and empirical studies related to a particular area of research. In this research, it will contextualise the current study within the broader academic discourse, identify gaps in knowledge, evaluate various perspectives, and establish a theoretical foundation for further investigation. In the context of this study, the researcher explores the existing research on Kiganda cultural hospitality and its implications for evangelism within the church of Uganda, particularly in the 21st-century context. By focusing on the Baganda tribe as a case study, the review seeks to critically engage with African theological scholarship, cultural anthropologists, and missiological studies that address the intersection of indigenous cultural practices and Christian mission. It aims to assess how Kiganda hospitality, deeply rooted in the communal values of care, welcome, food-sharing, generosity, guest care, openness, medium, and respect, has been understood, appropriated, or perhaps overlooked as a means of evangelism. Furthermore, this review will highlight the theoretical contributions of scholars such as John Mbiti, Kwame Bediako, and Pro. C. B. Byaruhanga, Apolo Kaggwa, among others, in the field of culture and African Christianity and inculturation, drawing attention to how hospitality may function not merely as an evangelistic strategy, but as a means of shaping an authentically Christian identity within the Kiganda context.

2.1 Elements of African cultural hospitality and contextual theologies.

According to the different scholars I have read about, they explain that, “Elements of the African cultural hospitality among the African are deeply rooted in the social, spiritual, and communal life of the African People, emphasizing respect, generosity, and relational belonging. These cultural practices provide a rich context for developing contextual theologies that engage faith through lived

experiences and indigenous values. In Kiganda society, hospitality is expressed through welcoming strangers, sharing food, and honouring guests as bearers of dignity and peace. Such elements resonate with Christian theological themes of love, fellowship, and service, creating meaningful points of dialogue between culture and gospel. Within the church of Uganda, these hospitality practices significantly shaped evangelistic encounters and community formation. Therefore, analysing Kiganda cultural hospitality through a contextual theological lens will offer critical insight into how indigenous culture influenced evangelism among the Baganda people”.

In his book, *Translating the Message: The Missionary Impact on Culture*, Lamin Sanneh argues that Christian mission is fundamentally a process of translation rather than cultural replacement. In the revised 2009 edition, particularly on pages 142-162, Sanneh’s main argument is that when Christianity is translated into people’s local languages, it affirms and empowers indigenous culture instead of destroying it. For the Baganda, the arrival of the gospel and its teaching in Luganda allowed Christian faith to be expressed within their own cultural categories, such as social reciprocity, gift exchange, and hospitality. Translation gave theological meaning to Kiganda values like *enkolagana ey’obulungi* (good relations), greeting, welcome coming, and sharing a meal. This suggests that hospitality was not just a tool for missionaries to gain entry into communities but became a genuine medium through which evangelism could take root. In this way, Sanneh helps us see how translation gave dignity to Kiganda culture and enabled local Christians to interpret the gospel in their own terms. However, Sanneh’s work also has limitations for a case study on the Baganda people. His focus is broad and comparative; he does not provide a detailed analysis of how specific Kiganda practices- such as welcoming rituals, food and drink protocols, or seating arrangements- were actually incorporated into church evangelism. Without this micro-level detail, it is difficult to see how translation shaped the day-to-day ministry of the church of Uganda. To address this gap, the research study will connect Sanneh’s theological framework with the church-level evidence such as church records, oral histories, and catechism practice. For instance, exploring how Luganda Bible translations influenced the way catechists taught hospitality, or how church institutional communities practised welcome in Baptism classes. In short,

Sanneh gives us the theoretical foundation. In this study, the local Ugandan historical data will be needed to explain how hospitality can become a lived evangelistic practice in the church of Uganda.

In his book *Models of Contextual Theology*, Stephen B. Bevans argues that all theology is contextual, meaning that it is always shaped by the culture in which it takes root. In the revised 2002 edition, particularly on pages 5-10 and 186, Bevans outlines several models translation, anthropological, praxis, synthetic, transcendental, and counter-cultural which describe different ways theology interacts with culture. Through these models, he demonstrates that Christian theology does not exist in isolation but is continually formed through its engagement with social, cultural, and historical contexts. For the Ugandan setting, particularly among the Baganda, the translation and anthropological model are especially important. These models help us see Kiganda hospitality not as a “pagan leftover” but as a valid theological resource (*locus theologicus*). Acts such as ‘welcoming visitors’, ‘sharing food’, and cultivating relationships can be understood as central forms of Christian witness, since they naturally embody the gospel in the social grammar (rules, behaviours, and cultural structures) of the Baganda. Beven, therefore, legitimises the idea that Kiganda hospitality is not a distraction from mission but a means through which the gospel is revealed and communicated. Nevertheless, Bevans’ work remains theoretical and does not address how these models play out in specific dioceses or parish-level tensions. For example, what happens when Kiganda hospitality practices - such as long ceremonial welcome or offering alcohol to guests- seem to conflict with the church mission policies or catechetical standards? Bevans does not provide guidance on how to resolve such clashes. The researcher will build on Bevans’ work by showing how different model choices in Buganda produced different evangelistic outcomes. For example, where the translation and anthropological models were emphasised, hospitality often opened doors for evangelism without undermining faith formation. Conversely, when a counter-cultural model dominated, such as insisting on literacy or doctrinal tests before baptism, hospitality was sidelined, and relational evangelism weakened. Thus, this research will supply a “clear, tested framework” that the Ugandan churches currently lack, offering practical insights

for how contextual theology can be applied in a balanced way within the church of Uganda.

In my view, theology is never abstract or detached; it always takes shape within the culture that receives it. In the context of Buganda, Kiganda hospitality provides a natural framework for expressing the gospel. Practices such as welcoming visitors, sharing meals, and building relationships are not secondary courtesies but primary authentic forms of witness. They communicate the Christian message in a way that resonates deeply with the Baganda's social and relational worldview. This study will suggest ways that Kiganda hospitality functions as a theological resource or an avenue through which the gospel becomes tangible and credible.

2.2 Hospitality practices as evangelistic tools in the Church of Uganda's missions.

In his book *Mission, Church and culture*, Aylward Shorter (1988, pp.65-70) critiques missionary approaches that overlooked indigenous cultural resources, including hospitality, communal meals, gift sharing, baptism, Eucharist, schools and medical missions, drama and public preaching and testimony, indigenous music and hymnody, clan and kinship networks and church fellowships. However, his work does not provide concrete examples from the Kiganda context to demonstrate how such neglect affected evangelistic outcomes. In his book, *Translating the Message*, Lamin Sanneh (1989, pp. 140-145) emphasises the importance of cultural translation in Christian mission but does not specifically analyse hospitality as a practical evangelistic method. The scholarly gap here lies in the absence of focused studies on hospitality-based evangelism within the Church of Uganda's mission. This study will clearly request that the church should prioritise institutional expansion over relational evangelism, thereby sidelining Kiganda hospitality, and proposes a reassessment of mission strategies that intentionally integrate cultural hospitality.

2.3 Hospitality-based Evangelism among the Baganda.

Scholars like Mbiti John, Kwame Bediako comment about how “Hospitality has been a central value in Baganda culture, shaping social interactions, community cohesion, and the ways people welcome outsiders, sharing meals, giving shelters to strangers, sharing gifts, social integration, respectful communication, care and help”. In the context of Christian mission, this cultural emphasis on hospitality provided a unique opportunity for evangelism, allowing missionaries to engage in relational and meaningful ways. Hospitality-based evangelism refers to the intentional use of welcome, care, and communal inclusion as tools for spreading the gospel, creating spaces where converts feel nurtured and socially integrated. By aligning evangelistic practices with indigenous norms of welcome relational engagement, the church of Uganda was able to foster participation, trust, and spiritual growth among the Baganda. Understanding this integration of culture and mission provides.

In his book, *The Baganda: An Account of Their Native Customs and Beliefs*, John Roscoe (1911, pp. 12-125) provides a detailed description of Kiganda hospitality as a fundamental social obligation among the Baganda. However, his work remains largely ethnographic and does not critically examine how such hospitality practices could have been intentionally utilised as evangelistic strategies by early Christian missionaries. Therefore, while John Roscoe’s ethnographic account points at hospitality as a fundamental social obligation among the Baganda in Buganda, this research study will seek to bridge the existing gap by critically examining how such cultural hospitality practices can be intentionally utilised as effective strategies for Christian evangelism.

2.4 The role of Kiganda cultural hospitality in church growth.

In his book, *African Religion and Philosophy*, John S. Mbiti (1969, pp. 108-112) interprets African hospitality as both a social and theological value deeply embedded in communal life. While his analysis is insightful, it remains generalized and does not adequately address the specific roles of Kiganda hospitality in the context of evangelism. In his book, *The Church and Mission in Africa*, Ward (2006,

pp. 95-100) recognises the contribution of indigenous practices to church growth during the colonial period but fails to critically assess why Kiganda hospitality was not systematically incorporated into evangelistic strategies. The gap, therefore, is the lack of a localised and critical examination of hospitality as an intentional evangelistic tool within the church of Uganda. This research will address this gap by focusing on how hospitality supported church growth informally but was marginalised by Western missionary paradigms.

2.5 Different ways in which the Church of Uganda has engaged with hospitality.

The Church of Uganda has incorporated hospitality through baptism classes, catechumen programmes and the education of the clergy. The Church of Uganda has recognised hospitality as one of the vital aspects of Christian mission. Hospitality has been used as a means of welcoming and nurturing new believers within the faith community. Through the establishment of schools through baptism classes, catechumen programs, and pre-marital counselling, the church creates spaces where individuals are taught and guided in their spiritual journey. These programs reflect the church's commitment to care, inclusion, and discipleship, a sense of belonging among converts. Such efforts demonstrate the close connection between evangelism and hospitality in the life of the Church. However, scholars of African Christianity like Kwame Bediako (1995. P. 111, Andrew F. Walls (2002, p. 79; Dana L. Robert, 2009, p. 104; Kevin Ward, 2015, p. 154) argue that the element of emphasising hospitality as a strategy for evangelism work to bring many people to the faith has been neglected. Therefore, based on the existing practices of the church of Uganda in promoting hospitality through baptism classes, catechumen programs, and pastoral education, this research will seek to examine how hospitality can be more intentionally emphasised and utilised as a strategic approach to evangelism. To strengthen the welcoming and nurturing of new believers within the faith, a God-fearing community.

2.6 Transforming Kiganda hospitality in evangelism.

In his book *Religion in Africa*, Benjamin Ray (2000, pp.180-185) examines the impact of modernisation and urbanisation on African communal values, including

hospitality. While his analysis is sociologically robust, it does not sufficiently engage the theological implications of these changes for evangelism. In his book, *The Social Origins of Violence in Uganda*, Kasozi (2010, pp. 230-235) discusses the challenges faced by churches amid rapid social transformation, but does not critically evaluate the decline of hospitality as an evangelistic resource. The gap in this literature is the failure to link the transformation of Kiganda hospitality directly to evangelistic effectiveness. This study argues that the erosion of traditional hospitality weakened relational evangelism among the Baganda and proposes the contextual recovery of hospitality within modern and urban church settings.

2.7 Contextual Strategies for Integrating Kiganda Cultural Hospitality into Contemporary Evangelism.

In his book *Translating the Message*, Lamin Sanneh (2009, pp.210-215) advocates for contextual theology that draws from indigenous cultures to communicate the gospel effectively. However, his discussion remains largely theoretical and does not provide specific models applicable to the Kiganda context. In his book *Models of Contextual Theology*, Stephen Bevans (2002, pp. 90-95) offers frameworks for contextual engagement, but lacks practical guidance on implementing hospitality-based evangelism in specific African societies. The gap in these works lies in the absence of culturally grounded and actionable evangelistic models, open households, and kinship networks within the church of Uganda. Although the works of Lamin and Stephen B. Bevans provide an important theological foundation for contextualising the gospel, their discussions do not sufficiently translate these ideas into practical evangelistic strategies within the Kiganda cultural setting.

Therefore, this study will propose the contextual suggestion by Bevans that will practically be applied within Baganda society by intentionally integrating traditional forms of hospitality, such as open homes, communal meals, and kinship networks, into the evangelistic ministry of the church. In Kiganda culture, hospitality functions as a natural bridge for building trust, welcoming strangers, and strengthening community relationships. When these cultural practices are carefully aligned with Christian teachings on love, fellowship, and witness, they

will become effective channels for communicating the gospel. Consequently, this research argues that the church of Uganda should intentionally develop contextual evangelistic frameworks that encourage believers to use their homes as spaces of welcome, dialogue, and discipleship. Such an approach will operationalise Bevans' contextual theology by grounding it in lived cultural practices among the Baganda. If this is implemented, Kiganda cultural hospitality will move from being a social tradition to a missional resource that strengthens evangelism and fosters deeper community engagement within the church's mission.

2.8 Assessing the effectiveness of church hospitality practices in evangelism among the Baganda.

In *The Customs of the Baganda* (1934, pp. 3, 12, 40, 173-199), Apollo Kaggwa outlines traditional Baganda customs, including hospitality, social organisation, and moral practices. Although he does not explicitly discuss "evangelism," his work preserves norms of welcome, receiving visitors, mediating conflicts, sharing food, and using respectful speech that likely facilitated early missionary entry and later indigenous Christian outreach, functioning as a cultural bridge for Christian witness.

Apollo Kaggwa presents Kiganda hospitality as a structured, morally-backed set of practices for receiving and honouring strangers: formalised greetings and respectful speech, a duty to receive and honour visitors, and the sharing of food as both a welcome and a social bond. Kaggwa treats these as communal norms that regulate conflict and create a safe space for outsiders to enter a household or court. So, this research study will seek to identify evangelism strategies that will be integrated with Apollo Kaggwa's ideology of traditional Baganda culture in church growth.

2.9 How the church of Uganda understands the Kiganda cultural hospitality on evangelism

In his book, *A History of African Christianity*, Hastings (1994, pp.210-215) acknowledges that missionary evangelism in Buganda benefited from cultural

values such as communal openness and welcome, yet he does not interrogate the deliberate role of hospitality in evangelism. The gap in these works lies in their failure to move beyond description to theological and missiological application. Although Hastings acknowledges that missionary evangelism in Buganda benefited from cultural values mentioned, this study seeks to utilise the early evangelism strategies of hospitality which were neglected to be used, and propose a contextual theological re-reading of these historical sources to demonstrate how hospitality could have enhanced relational evangelism.

2.3.0 Early Missionaries and Indigenous Outreach.

In *The Customs of the Baganda* (1934, pp. 3, 12, 40, 173-199), the early missionaries who came to Buganda were welcomed through the strong tradition of hospitality practised by the Baganda. This cultural openness created opportunities for interaction, dialogue, and the sharing of the Christian message from the Bible. As a result, indigenous outreach gradually developed as local converts began spreading the gospel within their own communities. Those customs functioned as a cultural bridge for early missionaries and for later indigenous outreach: the obligation to welcome, feed, and speak courteously smoothed initial contact, opened domestic space for conversation, and provided Christians with ready social practices by which to show care and begin religious instruction. At the same time, in contemporary churches, institutional gaps appear not in hospitality itself but in how the church translates those communal habits into organised evangelistic strategy e.g., tensions in diocesan governance, electoral disputes, and uneven pastoral training that distract from or fragment evangelistic focus. These institutional strains and the need for systematic evangelism training are not documented in diocesan mission statements. My argument (is brief and practical): in this study will seek to guide the church of Uganda and how it should deliberately recover and systematize Kaggwa's hospitable practices as evangelistic methods -not by romanticizing (not being unrealistic) with the past, but by making "welcome" operational: (1) train clergy and lay teams to host regular shared meals and listening sessions (recreating Kaggwa's practice of sharing food and respectful speech, see cited discussions, on pp. 62; 162-170), (2) equip diocesan, archdeaconry and parish councils with mediation and reception protocols so

visitors and disputants are received and heard (thus reducing governance friction), and (3) embed these practices into evangelism training curriculum so hospitality becomes measurable ministry activity rather than ad hoc goodwill. Therefore, this research study will explore ways to implement these three moves to both restore a culturally rooted bridge for witness and address the Christian institutional gaps that hinder evangelistic coherence.

2.3.1 Eucharist and mission.

In his book *So I Send You*, Roger Bowen argues persuasively that the eucharist is not merely a liturgical event but a formative and missional practice, constituting the church's tangible participation in Christ's sending into the world- a moment where believers are nourished and then sent forth to embody the gospel in daily life (p.48). This theological claim resonates profoundly with the cultural ethos of hospitality among the Baganda, a people whose social world traditionally prioritises welcoming the guest, communal sharing of food, and sacrificial generosity as core values. when the Eucharist understood as Christ's invitation to table and mission is interpreted in dialogue Kiganda hospitality, it highlights an incarnational model of evangelism that moves beyond mere proclamation to embodied welcome and shared life: just as a Muganda host opens his homestead to strangers with mutual respect and abundant provision, so the church in Uganda is called not only to announce the gospel but to live it out in practices that reflect sacrificial welcome. I contend that Bowen's insistence on situating the Eucharist within the church's outward-going mission challenges the church of Uganda to re-read the sacrament through indigenous cultural practices of hospitality; this fusion offers a missiological advantage where evangelism becomes less about foreign models of conversion and more about authentic, culturally resonant witness rooted in shared bread, shared life and shared mission. Thus, drawing from both Bowen and the Baganda culture context, the research study will come up with a documentary writing about the Eucharist to become a locus of evangelistic encounter that mirrors Christ's own hospitality, transforming the church from an institution that says welcome to one that practices welcome as the heart of its evangelistic identity.

2.3.2 Evangelism combined with Education through policies.

In his book, *Bishop Alfred Robert Tucker and the Establishment of African Church* (2008, pp. 170-180), Byaruhanga demonstrates how the church missionary society (CMS) in Uganda combined evangelism with education through policies such as requiring literacy before baptism and prioritising the training of local clergy. This approach not only facilitated conversion but also empowered Ugandans to shape an African Christian identity that was not merely derivative of missionary influence. Although Byaruhanga does not explicitly isolate hospitality as a central theme, his study highlights spaces where it was implicitly at work. Schools, for instance, become sites of welcome that drew children and families into the orbit of Christian teaching, while parish networks created bonds of fellowship that sustained evangelistic outreach. A notable gap in Byaruhanga's analysis is the limited attention given to hospitality as a key element for deliberate mission strategy. While education and clergy formation are carefully examined, the relational dimensions- such as teachers offering shelter and meals to students, parishes welcoming catechumens, or communities receiving guests at worship- are left largely unexplored. To address this gap, the research on Kiganda cultural hospitality on evangelism among the Baganda will investigate how hospitality was woven into these institutional and parish records, and testimonies to provide valuable evidence of how acts of not merely background cultural value but as an integral part of the church's missionary strategy in twenty-first-century Uganda.

In biographical and mission histories such as J. V. Taylor's *The Growth of the Church in Buganda* (1958, VLMX 543) and W. M. Macmillan's *Alfred Robert Tucker* (1933, pp. 133-141), Bishop Alfred Robert Tucker is portrayed as both an artist-bishop and a pragmatic strategist. These accounts highlight his strong commitment to vernacular Scripture, the establishment of schools, and the training of indigenous clergy and leaders as key elements in the growth and consolidation of the Church in Buganda. of African catechists as key features of his missionary vision. When considered in Kiganda cultural norms, Tucker's methods can be interpreted as providing theological justification for hospitality as an evangelistic practice. By welcoming African initiative and creating mission houses that functioned as centres of visiting, feeding, and teaching, Tucker's strategy

aligned with Ganda patterns of building trust and allegiance through acts of reception and relational care.

Nevertheless, these works remain limited in their focus, as they largely narrate episcopal policies, institutional expansion, and numerical growth in terms of baptism and schools. They give little attention to the texture of evangelistic encounters within Ganda households and clans, where hospitality practices played a decisive role in conversions and discipleship. Another gap lies in the under-examined impact of missionary requirements, such as the literacy prerequisite for baptism, which unintentionally excluded older or rural Baganda whose competence in hospitality far surpassed their literacy skills. To address these gaps, research on Buganda must shift from institutional policy to everyday evangelistic practice. Examining oral testimonies, parish archives, and clan narratives. It will show how hospitality complemented and, at times, was constrained by missionary policy. Such an approach will make it possible to assess not only the successes of Tucker's vision but also the missed opportunities to more fully embrace cultural strengths like hospitality in the life of the church of Uganda.

In his book *The Growth of the Church in Buganda* (1958), John V. Taylor explains how Christian mission in Buganda deliberately combined evangelism with education through mission schools and church policies aimed at shaping Christian belief and social conduct (pp. 120-135). Taylor notes that schools became central spaces for catechesis, discipline, and educational relationships, shared life, and participatory learning. The mission model often privileged Western educational structures over indigenous modes of welcome and hospitality transmission. In my view, this gap requires reimagining mission education in ways that intentionally incorporate Kiganda hospitality as a core evangelistic practice, as it will be recommended in this study.

2.3.3 How the Kiganda Culture of Hospitality is integrated in mission and evangelism.

In his book, *The Growth of the Church in Buganda*, John Vernon Tylor shows how the Christian mission in Buganda. The Kiganda culture is widely known for its deep-

rooted values of hospitality, communal relationships and mutual care, which have shaped social life for centuries. In the context of Christian mission and evangelism in the 20th-century Buganda, missionaries often encountered these cultural practices as both an opportunity and a challenge. By integrating Kiganda hospitality into mission strategies, such as communal learning in mission schools, and fostering fellowship during church activities, evangelism became more relational and culturally resonant. This integration allowed the church of Uganda to connect Christian teachings with familiar social norms, strengthening both participation and spiritual formation. However, the extent to which hospitality was intentionally incorporated varied, reflecting gaps in understanding and adaptation. Studying these intersections provides insight into how indigenous cultural values influenced the effectiveness and reception of evangelistic efforts among the Baganda.

In his book *Introduction to African Religion* (1975, pp. 13-15), John S. Mbiti asserts that African Religion is an integral part of African heritage, formed historically, culturally, and religiously through the collective thinking and lived experiences of generations (African Communitarian). He emphasises that it permeates all aspects of African life, shaping values, relationships, and understanding of the spiritual world without being separated from everyday existence. functions on both communal and individual levels, where beliefs are shared by the community, and ceremonies are conducted collectively by families, clans, or entire populations. This perspective is particularly relevant to the Kiganda context, where cultural hospitality is more than a social practice; it is rooted in traditional religious values that emphasise community, respect for elders, and the sacredness of human relationships. Such practices, including welcoming of strangers and participation in the communal nature of African Religion, he does not delve into how these traditional systems interact with Christianity, particularly in an evangelistic context. There is a noticeable gap in analysing how cultural practices like Kiganda hospitality and its implications for evangelism within the Baganda tribe. Exploring how the church in Uganda can engage meaningfully with deeply rooted cultural values while maintaining the integrity of the Gospel. From the perspective of John Mbiti, this research study tries to harmonise such cultural elements, which will be effectively utilised by evangelists in the church of Uganda

as strategic tools for evangelism by engaging families, clans and entire communities through culturally resonant practices like Kiganda hospitality. The church could have reached a wider audience and drawn many people to Christ.

In his book *African Religion and Philosophy* (1969, pp. 103-107), John Mbiti systematically analyses African traditional religions by drawing on extensive fieldwork conducted among over 300 ethnic groups, presenting a structured understanding of African religious thought and practice. He aimed to dismantle the notion that African traditional beliefs were inherently “demonic and ant-Christian, instead asserting they deserve respect equivalent to major religions. He approached traditional religions from a Christian theological standpoint, which later drew criticism, but offered powerful groundwork for inculturation, the adaptation of Christian beliefs to African cultural contexts. The implications for Evangelism and Cultural Hospitality (applied understanding). While it did not address Kiganda hospitality directly, Mbiti’s approach supports the idea that evangelism should engage and respect local frameworks, such as the Kiganda Cultural hospitality and customs of the Baganda tribe. This implies that the Kiganda cultural hospitality of the Baganda tribe in Buganda, Uganda, remains highly significant and can be effectively applied by the church leaders as a strategic tool in evangelistic work. When embraced, this form of hospitality - which emphasises the welcoming of strangers and visitors - can serve as a powerful means of reaching and transforming lives through the message of Christ. Therefore, such an approach should not be neglected in evangelism. Instead, it should not be recognised as a culturally rooted method of drawing people to Christ naturally and compellingly, without unnecessary struggle.

2.3.4 Communal identity theory.

Scholarly works on *African Christianity and Inculturation*- such as those by John Mbiti and Kwame Bediako (1969)- affirm the integral role of culture in evangelism. However, these scholars do not present culture merely as a tool for conversion, but rather as a context within which authentic Christian identity can be shaped. Within the Kiganda cultural context, hospitality is not simply an evangelistic strategy but a lived expression of communal identity, care, and relational ethics. The church of Uganda, particularly in Buganda, can bridge the identified gap by reimagining

hospitality as a form of inculturation-rooted in Kiganda values such as care for the oppressed, offering comfort, showing respect, and expressing unconditional love. This approach not only resonates with traditional Baganda practices but also fosters a genuinely Christian Kiganda identity that reflects both the gospel and the cultural heritage of the people. By doing so, evangelism becomes a holistic process that disciples live through lived witness rather than mere proclamation.

In the Baganda: *In Account of Their Native Customs and Beliefs* (1911, pp. 82-109), John Roscoe provides a rich ethnographic (field-based) description of Ganda social life, including marriage rituals of welcome, clan obligations, ritual practices, and norms of generosity. His work establishes a valuable baseline for understanding the social logic of hospitality in Baganda. Feeding a guest, escorting visitors, and honouring them publicly were not casual courtesies but markers of moral status and indicators of one's adherence to community virtue. Read through an evangelistic lens, these insights illuminate why relational approaches - such as visiting homesteads, sharing meals, and observing proper protocol- were often more persuasive than preaching alone. Evangelism that aligned with these deeply held expectations of virtue resonated strongly with Ganda converts and seekers.

Despite its value, Roscoe's account is limited by the early 20th-century colonial gaze. He documents customs with anthropological precision but does not explore how Christian converts themselves repurposed hospitality within emerging church life. For example, he scarcely addresses how acts of welcome were integrated into catechesis, baptismal preparation, or lay witness in Luganda-speaking congregations. This omission highlights the need for research that goes beyond cultural description to examine missiological application of hospitality. By engaging parish records, oral traditions, and testimonies, it becomes possible to trace how hospitality practices facilitated movement from initial contact to catechumenate and ultimately to baptism. In this way, Roscoe's cultural "anatomy" can be complemented by a missiological "physiology" that shows how hospitality functioned as a vital bridge between Kiganda social ethics and the evangelistic mission of the Church of Uganda in the twentieth century.

2.3.5 The position of the Church of Uganda in Evangelism and the Kiganda cultural influence.

In a *History of Global Anglicanism* (2006, pp 66), Kevin Word situates the church of Uganda within the wider Anglican communion and traces key developments such as the East African Revival and the broader 20th-century trajectory of Ugandan Christianity. His account underscores the vitality of lay participation, the growth of small groups, practices of confession and experiences of community renewal. These features provided fertile ground for the integration of Kiganda hospitality, where house-to-house visiting, shared meals, and mutual aid functioned not only as social customs but also as evangelistic practices. Word's framing, therefore, shifts hospitality from the realm of mere courtesy to that of revival praxis, showing how cultural values became instruments of spiritual renewal.

Yet, Ward's broad, synthetic survey leaves unresolved questions that are central to this study. He does not adequately address how missionary requirements -such as literacy standards for baptism or leadership- may have limited the evangelistic potential of hospitality, particularly among those whose relational competence outweighed formal education. Nor does he explore whether, and how, pastoral leaders developed biblical-theological frameworks for interacting with Kiganda customs into evangelism. To address these gaps, parish-level documentary research, including baptismal registers, catechist reports, and oral testimonies, is necessary. Such sources can illuminate how hospitality was practised on the ground, how it was shaped by missionary legacies, and how it contributed to both the growth and the tensions within the Anglican Church of Uganda.

2.3.6 The biblical point of view.

In his book, *No Future Without Forgiveness* (1999, pp. 34-36), Archbishop Desmond Tutu beautifully explains that giving and hospitality are deeply intertwined with the understanding of humanity, emphasising how these practices affirm human dignity, restore relationships, and express the interconnectedness of human life. His teaching is rooted in the African concept of *Ubuntu*, which means, "I am because we are." Tutu points out that this philosophy arises from the realisation

that everything we possess comes from God's grace, and that our humanity is inseparably connected to that of others. He emphasises that human beings are created to live within a delicate and interdependent network of relationships. For Tutu, true generosity springs from acknowledging that all we have is a gift of divine love and grace. Consequently, such awareness nurtures gratitude and inspires us to be generous in return. Through acts of giving, we not only uphold the dignity of others but also affirm our own humanity.

Although Desmond Tutu's reflections on hospitality—rooted in the African philosophy of *Ubuntu* ("I am because we are") have greatly influenced Christian understanding of giving and community, there is limited research on how these ideas have been practically integrated into evangelism within the Church of Uganda. Most studies emphasise Tutu's theological vision of human interconnectedness, but rarely explore how this concept shapes local evangelistic methods or hospitality practices in the Church of the province of Uganda congregations. This gap calls for a deeper investigation into how Tutu's theology could enrich contextual evangelism that values both faith and culture.

In my view, Tutu's understanding of hospitality as an expression of *Ubuntu* offers the Church of Uganda a powerful tool for evangelism. When believers embrace others with generosity and shared humanity, evangelism becomes relational rather than confrontational. I believe this study will integrate Tutu's ideas to help the Church of Uganda present the gospel in ways that reflect both African warmth and Christian love.

2.3.7 Concluding scholarly argument

Across the reviewed literature, hospitality is widely acknowledged as a significant cultural and theological value, yet it is rarely treated as a deliberate evangelistic strategy within the Church of Uganda throughout the 21st century, underutilised Kiganda hospitality in evangelism due to Western missionary influence and socio-cultural transformation. By critically engaging existing scholarship and addressing these gaps, this research proposes hospitality-based evangelism

practices as a culturally authentic and theologically grounded approach for the Baganda people.

CHAPTER THREE.

RESEARCH METHODOLOGY.

3.0 Introduction.

This chapter describes the methods and procedures that will be used to carry out the study entitled “The Implication of Kiganda Cultural Hospitality on Evangelism among the Baganda.” It explains the research design, study area, target population, sampling techniques, data collection method, and data analysis procedures. The methodology was designed to enable the researcher to collect reliable information that would help to understand how Kiganda hospitality has influenced evangelism in the church of Uganda, especially within Namirembe Deanery. The study also sought to ensure that both the cultural and biblical dimensions of hospitality.

3.1 Research Design.

The study will adopt a qualitative research design that incorporates a historical approach. The qualitative and historical methods will enable the researcher to interpret past events, narratives, beliefs, and customs of the African people and examine how these cultural elements have shaped evangelism within the Church of Uganda. Through the use of historical documents, oral traditions, archives, and church records such as baptism and confirmation registers, parish visitor logs, and related archival materials, the study will explore patterns of hospitality and their influence on evangelistic practices. According to John W. Cresswell, qualitative research focuses on understanding social phenomena through participants’ perspectives, noting that it involves “exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (Creswell W. , 2014, p. P.4). In this study, the qualitative design enables a deeper examination of how the traditional Kiganda values of hospitality influence evangelistic practices and interactions between churches and local communities.

Furthermore, it employs the descriptive and interpretive methods to analyse the relationship between cultural hospitality and evangelism among the Baganda

people. Data will be collected through interviews, observation and document analysis in order to capture both cultural practices and church-based evangelistic efforts. As Norman K. Denzin and Yvonna Lincoln explain, qualitative research involves “an interpretive naturalist approach to the world”, meaning that researchers study phenomena in their natural settings and attempt to make sense of them through the meanings people bring to them (Densi, 2011, P. 3) . This methodological approach is therefore suitable for investigating how Kiganda cultural hospitality shapes evangelism and contributes to the spread of the Christian message among the Baganda.

This design is chosen because it allows for a deep and detailed understanding of cultural practices and their implications for evangelism by focusing on descriptive and interpretive evidence. By analysing narratives and historical records, the researcher will be able to examine how Kiganda cultural hospitality has functioned within the life and mission of the Church of Uganda and how it can inform contemporary evangelistic engagement among the Baganda people.

3.2 Study Area.

The research will be conducted within the Namirembe Deanery of the church of Uganda within five parishes: these are Kibuye, Kasubi, Katwe, Nateete, and St Paul Namirembe Cathedral located in the Buganda region. Namirembe was selected because it is the historical centre of Anglican Christianity in Uganda and has a rich record of early missionary and indigenous evangelism efforts. The area also maintains a strong expression of Kiganda culture, making it a suitable site for studying the integration of cultural hospitality and Christian mission.

3.3 Target population.

The target population included:

- Church leaders serving within the church of Uganda parishes in: St Paul Namirembe Cathedral, Kibuye, Martyrs Church Nateete, Katwe Church and Kasubi church.
- Cultural clan leaders and community leaders: LC1 and LC3.

- The population was chosen because each group has unique experiences and insights concerning both hospitality and evangelism.

3.4 Sampling Techniques and Sample Size.

The study will use purposive sampling to select participants who are knowledgeable about Kiganda culture and actively involved in evangelism, such as church leaders, community leaders, e.g., clan leaders and Local Chair Persons, among the Baganda. Snowball sampling will be used to identify additional participants with relevant experience. The sample size will be determined by the principle of data saturation, where data collection will stop once no new themes emerge. A sample of approximately 15-30 participants is considered sufficient for this qualitative inquiry, depending on the richness of the data. (Patton, 2015, pp. 264-272), (Creswell J. W., 2018 pp. 158-160). Key informants such as elderly Christians, local historians, and long-serving clergy will be intentionally selected because of their first-hand experiences.

3.5 Data Collection Methods.

In this study, data will be collected using qualitative methods to explore how African cultural hospitality influences evangelism among the Baganda people. The study will employ semi-structured interviews, focus group discussions and documentary analysis to obtain in-depth insights into cultural practices and religious experiences. These methods will allow the researcher to capture participants' lived experiences, beliefs, and interpretations within their natural social and cultural context. (Patton, 2015, pp. 3-5; Creswell & Poth 2018, pp. 157-162; (Bryman, 2016, pp. 466-468)

3.5.1 Documentary Analysis

This will involve reviewing relevant documents such as church records (baptism and confirmation registers), evangelistic reports, diocesan newsletters, missionary reports, cultural texts, and historical writings on African hospitality and evangelism. These documents will provide contextual background and support triangulation with primary data. This method enhances the credibility of findings

by comparing multiple sources of evidence (Creswell & Poth, 2018, pp. 187-189; Bryman, 2016, pp. 542-544; Patton, 2015, pp. 306-308). This will provide historical background and help identify trends in evangelistic hospitality.

3.5.2 Semi-Structured Interviews.

This will be conducted with selected participants targeting 15 to 30 in number, including church leaders, cultural clan leaders and community leaders like chairperson LC 1, or LC 3 and a counsellor. An interview guide with open-ended questions will be used to explore how hospitality practices such as welcoming visitors, sharing meals and community bonding influence evangelism efforts. This method allows flexibility for probing deeper into participants' experiences (Patton, 2015, pp. 426-430; Bryman, 2016, pp. 468-470; Creswell&Poth, 2018, pp. 163-165). The interviews will focus on personal experiences, stories, and perceptions of how Kiganda hospitality was practised and how it influenced evangelism. These will be achieved by using recorded audio and written materials from the participants. The semi-structured format will allow participants to freely express their views while keeping the discussion relevant to the research objectives.

3.5.3 Focus Group Discussions.

Focus group discussions will be held with the Youth-Fellowships and Christian Women's Groups to explore shared cultural understandings of hospitality and its role in evangelism. This will be achieved by using audio devices to capture participants' views accurately, allowing the researcher to replay and analyse the conversation in detail. At the same time, note-taking will be used to highlight key points, non-verbal cues, and important information that may not be obvious from the audio alone. Each group will consist of 5-7 participants to encourage interaction and exchange of ideas. FGDs will review collective norms and values related to hospitality and how they shape evangelistic practices, though careful moderation will be required to manage group dynamics. These discussions will encourage interaction and shared reflection on how hospitality shaped relationships, the church, and evangelism outcomes (Bryman, 2016, pp. 501-505; Creswell & Poth, 2018, pp. 164-166; Patton, 2015, pp. 475-478).

3.5. 6 Data Analysis

Qualitative data from interviews, focus groups, and case studies will be analysed thematically. The process will involve transcription, coding, categorisation, and identification of key things related to Kiganda hospitality and evangelism. The researcher will identify key themes, such as the meaning of hospitality, its biblical understanding, its cultural expressions, and its impact on evangelism (Cresswell & Poth, 2018, pp. 181-195; Patton, 2015, pp. 521-526; Bryman, 2016, pp. 579-583).

3.5.7 Ethical Considerations.

Ethical principles will be strictly observed throughout the study. Participants will be informed about the purpose of the research, and their informed consent will be obtained before participation. Confidentiality and anonymity will be assured by not disclosing participants' identities. Participation will be voluntary, and respondents will be free to withdraw at any time without consequences. Their privacy and confidentiality will be protected by not revealing their identities and by storing data safely. The research will also avoid causing harm, whether physical, emotional or social and will treat all participants with respect, honesty, and fairness. Data collected will be used strictly for academic purposes.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND FINDINGS

4.0 Introduction

This chapter presents an analysis and discusses the data collected from the field during the research study on the implications of Kiganda cultural hospitality on evangelism among the Baganda. The data were gathered using three qualitative methods: semi-structured interviews, focus group discussions (FGDs), and documentary analysis within the Namirembe Deanery of the Church of Uganda, covering five parishes: St. Paul's Cathedral Namirembe, Kibuye C.O.U, St. Andrews Kasubi C.O.U, Katwe Martyrs C.O.U, and Nateete Martyrs C.O.U. The analysis is organised thematically, guided by the three research objectives of the study, namely: to analyse the key elements and expressions of Kiganda cultural hospitality as practised among the Baganda; to assess the extent to which the Church of Uganda has engaged with Kiganda cultural hospitality in its evangelism; and to evaluate how integrating Kiganda cultural hospitality can effectively aid evangelistic outreach.

Data are presented qualitatively through direct quotations from respondents, summaries of focus group discussions, recorded video clips of some respondents, and insights drawn from documentary sources. Thematic analysis was employed to identify, organise, and interpret patterns and meanings across the data (Braun & Clarke, 2006, as cited in Creswell & Poth, 2018, p. 181). All identifying information has been treated in accordance with the ethical guidelines outlined in Chapter Three. Respondents are referred to by their categories for instance, Clergy Respondents (CR), Cultural Clan Leaders (CCL), Lay Readers (LR), Church Department Leaders (CDL), and Church Missionary Coordinators (CMC), to maintain confidentiality and anonymity.

4.1 Response Rate

The study targeted a total of 30 respondents drawn from five categories of participants within the study area. Of these, 25 respondents fully participated in the study, yielding an overall response rate of 83.3%. This rate is considered

adequate for qualitative inquiry, as Patton (2015) affirms that in qualitative research, the emphasis is on the richness and depth of information rather than the volume of respondents (p. 264). Table 4.1 below provides a breakdown of the response rate by category.

Table 4.1: Response Rate by Respondent Category

Respondent Category	Targeted	Responded	Non-response	Response Rate (%)
Clergy	5	5	0	100%
Church Missionary Coordinators	7	5	2	71.4%
Cultural Clan Leaders	8	5	3	62.5%
Lay Readers	5	5	0	100%
Church Department Leaders	5	5	0	100%
TOTAL	30	25	5	83.3%

The two church missionary coordinators who did not respond were unavailable due to travel commitments, while three cultural clan leaders cited schedule conflicts with clan functions during the data collection period. The high response rate from clergy, lay readers, and church department leaders indicates significant interest in the subject of Kiganda cultural hospitality and its implications on evangelism.

4.2 Demographic Profile of Respondents

The demographic characteristics of the 25 respondents are summarised in Table 4.2. The profile captures gender, age range, level of education, and years of involvement in church ministry or cultural leadership.

Table 4.2: Demographic Profile of Respondents

Characteristic	Category	Frequency (n=25)
Gender	Male	15 (60%)
	Female	10 (40%)
Age Range	36-50 years	10 (40%)
	51-65 years	9 (36%)
	66 years and above	6 (24%)
Level of Education	O-Level	4 (16%)
	A-Level	5 (20%)
	Graduate and above	16 (64%)
Years of Ministry/Cultural Leadership	5-15 years	8 (32%)
	16-25 years	11 (44%)
	Over 26 years	6 (24%)

The data in Table 4.2 reveal that the majority of respondents (60%) were male, reflecting the predominantly male leadership structure in both the Church of Uganda and traditional Kiganda clan systems. However, the participation of female respondents (40%) is significant in that it captures the voices of women who play a central role in evangelistic work, though often unrecognised, in the practice of Kiganda hospitality. In terms of age, the majority of respondents (76%) were aged

36 years and above, which means the study benefits from experienced and mature perspectives on both cultural hospitality and evangelistic ministry.

Regarding education, 64% of respondents held graduate-level qualifications, ensuring a capacity for theologically and culturally reflective responses. In terms of experience, 68% of respondents had served in ministry or cultural leadership for more than 16 years, making them well-positioned to speak to historical trends in the integration of cultural hospitality and evangelism.

4.3 Theme One: Key Elements and Expressions of Kiganda Cultural Hospitality Among the Baganda

The first research objective sought to analyse the key elements and expressions of Kiganda cultural hospitality as practised among the Baganda. Data from semi-structured interviews with cultural clan leaders, focus group discussions with community members/ recorded video clips, and documentary analysis were integrated to construct a comprehensive picture of what Kiganda hospitality entails, how it is expressed, and what values undergird it.

4.3.1 The Meaning and Philosophy of Kiganda Hospitality

When respondents were asked what hospitality means in the traditional Kiganda context, there was a strong convergence around the idea that hospitality is a moral and communal obligation rooted in the identity of the Baganda people. Cultural clan leaders and elderly respondents in particular described hospitality not as an optional social courtesy but as a sacred duty embedded in the social order of Buganda.

One cultural clan leader (CCL 2, personal communication, April 2026) articulated this clearly:

“In our culture, when you welcome a visitor, you are not merely opening your door; you are affirming their humanity. The Kiganda saying ‘Omuntu omu si muntu’ (a person alone is not a person), meaning that our identity is found in relationships. Hospitality is how we enact that relationship with those who come to us”.

This perspective connects deeply with Mbiti's (1969) foundational formulation of African communitarian philosophy: 'I am because we are, and since we are, therefore I am' (p. 108). The respondent's articulation demonstrates how deeply the communitarian worldview is encoded in everyday Kiganda social behaviour. Hospitality, in this sense, is not a service rendered but an expression of personhood. Similarly, a focus group participant from Kasubi parish (FGD Participant, May 2026) noted:

"We were taught from childhood that a home that does not welcome strangers is cursed. Receiving a visitor well is not charity, it is obedience to the moral code that holds our community together".

This aligns with Bediako's (1995) argument that African cultural values, including the ethics of communal belonging and care, provide authentic categories through which Christian identity can be shaped (p. 111). The data thus confirm that Kiganda hospitality is grounded in a philosophy of mutual humanity, a philosophy that is both culturally deep and theologically resonant.

4.3.2 Traditional Practices of Welcoming Visitors

The study found that Kiganda hospitality is expressed through a structured and ritualised set of practices that regulate how guests are received. Interview data from both cultural clan leaders and older lay readers revealed a consistent pattern of welcome that includes ceremonial greetings, the offering of food and drink, shelter, respectful seating arrangements, and formal acknowledgement of the visitor's presence.

CCL 3 (personal communication, April 2026) described the traditional welcome as follows:

"When a visitor arrives, the first thing is that the woman kneels, and the man bows his head as a sign of respect. Then you bring water for washing your hands. Then you prepare food. It is not permissible to let a visitor leave your home without eating. If you have nothing, you borrow from a neighbour translated as 'Munyumba temuberamu kubo'. That is our custom".

The emphasis on kneeling and bowing as gestures of welcome stresses that Kiganda hospitality is not merely a practical act of provision but a ritual performance of honour and dignity that results in a relationship. This observation is consistent with Roscoe's (1911) early ethnographic documentation, which identified formalised greetings and the duty to receive and honour visitors as core markers of moral status in Baganda society (pp. 82-109). A lay reader from Nateete parish (LR 4, personal communication, April 2026) further noted that the welcoming process also involves storytelling and communal conversation:

After food, the host and visitor sit together and talk. News is exchanged; blessings are shared. The visit is not considered complete until words have passed between both parties. It is through this conversation that trust is built.

This finding is particularly significant from a missiological standpoint. Sanneh (2009) highlights how Christianity in Africa flourishes when it engages the relational and communicative textures of local cultures (p. 142). The practice of communal conversation during visits represents a natural site for evangelistic dialogue and witness.

4.3.3 The Role of Food Sharing and Gift-Giving

A recurring element in both interview and focus group data was the central role of food sharing in Kiganda hospitality. Across all five parishes studied, respondents consistently identified the sharing of food as the most significant expression of welcome and communal belonging.

A church department leader (head of laity) from Kibuye parish (CDL 1, personal communication, April 2026) observed:

Food is not just nourishment in Kiganda culture. When you share food with someone, you are saying: I trust you, I accept you, you belong here. That is why missionaries who accepted food from the Baganda found it much easier to plant the gospel they had entered into a relationship in the 20th century.

This insight connects powerfully with Bowen's (as cited in the Chapter Two literature review) argument that the Eucharist is a missional act of shared life, an incarnational practice of hospitality that mirrors Christ's own table fellowship. The parallel between Kiganda communal meals and the Eucharistic table reveals the theological depth embedded in cultural food practices among the Baganda.

Gift-giving was also identified as an integral dimension of Kiganda hospitality. CCL 5 (personal communication, May 2026) explained:

When you come to my home, and you leave without a gift, even something small like plantains or groundnuts, you have not truly been welcomed. The gift is a symbol that the relationship continues beyond the visit. It binds us together even after we have parted.

This reciprocal dimension of Kiganda hospitality in which hosts are obligated to send guests away with a token of the relationship reflects a sophisticated social ethic of sustained community bonds. Kaggwa (1934) documented such practices as central to the social organisation of Buganda, noting that gift exchange mediated relationships not only between individuals but between clans and kingdoms (pp. 173-199).

4.3.4 Moral and Spiritual Values Underlying Kiganda Hospitality

Respondents across all categories identified a cluster of moral and spiritual values that undergird Kiganda hospitality. These include respect (okuwa ekitiibwa), love (okwagala), generosity (okugaba), communal responsibility (obuvunanyizibwa obwawamu), and gratitude (okusanyuka). Elderly respondents in particular highlighted the spiritual dimension of these values.

An elder from Kasubi parish (CCL 1, personal communication, April 2026) stated:

“Our ancestors taught us that the visitor who comes to your home may be a spirit, a messenger, or a test from God. You must receive every person with the same care. If you reject a visitor, you may be rejecting a blessing. If you welcome them, you invite blessing upon your household”.

This spiritual framing of hospitality as a sacred duty aligns closely with biblical teachings on hospitality, particularly Hebrews 13:2, which instructs believers to entertain strangers, for in doing so some have entertained angels unawares. The convergence between Kiganda spiritual values of hospitality and biblical hospitality ethics represents a significant theological resource for contextual evangelism, as Bevans (2002) would argue when he affirms that local cultural values can function as a genuine locus theologicus – a site of divine revelation (pp. 5-10).

Respondents also drew on traditional proverbs to articulate the moral logic of hospitality. LR 2 (personal communication, April 2026) cited the Luganda proverb:

'Omwami talya yekka', the host does not eat alone. This means that what you have is not yours alone; it must be shared. This is the foundation of everything in our culture.

Mbiti (1975) recognised that such proverbs and oral traditions carry within them the accumulated moral wisdom of generations and function as living repositories of communal ethics (pp. 13-15). Their continued use among respondents of all age groups suggests that the moral values of Kiganda hospitality remain alive and operative, even amid rapid social changes.

4.3.5 The Role of Clan Networks in Kiganda Hospitality

Data from interviews with cultural clan leaders and documentary analysis of parish records revealed that clan networks play a decisive role in organising and sustaining the practice of Kiganda hospitality. Respondents described how the clan (olusuku) functions as the primary social unit through which obligations of welcome and care are distributed.

CCL 4 (personal communication, April 2026) explained:

In the clan, no visitor is a stranger. If you arrive in any village and announce your clan, someone from that clan will take you in. This is an ancient law of our people. The clan ensures that no person is left without a home. In addition, after getting a home, you must be given a name from the same family that confirms you have been welcomed peacefully without question.

This finding is consistent with Roscoe's (1911) documentation of the clan system's role in organising social obligations among the Baganda, including the hospitality of hosting visitors from affiliated clans (pp. 82-109). From a missiological perspective, the clan network represents a natural social infrastructure for church-based evangelism. As Kaggwa (1934) noted, the obligation to welcome within clan networks facilitated not only social cohesion but also the movement of information, relationships, and by extension the gospel across communities (pp. 173-199).

Several respondents, including CMC 3 (personal communication, April 2026), noted that early missionaries who understood and respected the clan system gained much greater evangelistic access:

Those missionaries who took time to understand our clans, who visited the clan heads and shared meals with them, found that the whole community would follow. The clan leader's welcome was the community's welcome.

4.3.6 Gender Roles in the Practice of Kiganda Hospitality

A significant dimension of Kiganda hospitality uncovered in the data is the gendered nature of its expression. While men traditionally take the role of receiving and conversing with visitors, women bear the primary responsibility for preparing and serving food, managing the domestic space of welcome, and creating the warm atmosphere that characterises Kiganda hospitality.

A female focus group participant from St. Paul's Cathedral Namirembe (FGD Participant, April 2026) reflected:

We, women, are the ones who make hospitality happen. We wake up early, prepare the food, keep the home clean, and ensure that every visitor is comfortable. But when people speak about who welcomed whom, they name the husband. Our work is invisible, but without it, there would be no hospitality.

This observation draws attention to a significant gap in both cultural practice and church policy. Ward (2006) has noted the contribution of indigenous practices to

church growth without critically examining the gendered labour underlying these practices (pp. 95-100). The data from this study suggest that any framework for integrating Kiganda hospitality into evangelism must explicitly recognise, honour, and empower women's contributions.

4.3.7 Challenges to Traditional Kiganda Hospitality in the Contemporary Context

Respondents across all categories acknowledged that contemporary socioeconomic pressures are eroding traditional practices of Kiganda hospitality. Urbanisation, economic hardship, individualism, and changing family structures were cited as the primary challenges.

CDL 5 (personal communication, April 2026) lamented:

In the city, people no longer know their neighbours. Everyone is busy, and everyone is struggling financially. The old practice of feeding every visitor, of keeping an open home it is becoming very difficult. People lock their gates and do not come out.

Ray (2000) anticipated this trajectory in his analysis of modernisation's impact on African communal values, noting that urbanisation tends to fragment the relational bonds that sustain practices like hospitality (pp. 180-185). Kasozi (2010) similarly identified rapid social transformation as a challenge to communal cohesion in Uganda (pp. 230-235). These findings highlight the urgency of the study's recommendation that the Church of Uganda intentionally work to recover and institutionalise hospitality-based evangelism before further erosion occurs.

4.4 Theme Two: The Church of Uganda's Engagement with Kiganda Cultural Hospitality in Evangelism

The second research objective examined the extent to which the Church of Uganda has engaged with Kiganda cultural hospitality in its evangelistic ministry within Namirembe Deanery. Data from interviews with clergy, church missionary coordinators, church department leaders, and documentary analysis of parish records were used to address this objective.

4.4.1 Understanding of Christian Hospitality Among Clergy and Church Leaders

When clergy and church leaders were asked how they understood the term 'Christian hospitality' in their ministry, the majority demonstrated a theologically informed but narrowly defined conception of hospitality.

CR 1 (personal communication, April 2026) stated:

We understand hospitality as welcoming people to our church services, ensuring that newcomers feel at home when they attend worship. We also express it through charitable giving to the poor and visiting the sick. It is part of our pastoral care.

While this understanding captures important dimensions of Christian hospitality, it remains largely confined to the institutional spaces of the church. It does not fully incorporate the expansive, relational, and community-embedded character of Kiganda cultural hospitality as expressed in homesteads, clan networks, and everyday communal life. Bevans (2002) would identify this as a gap in contextual theological engagement, the failure to recognise local cultural practices as legitimate theological resources (pp. 5-10).

However, two clergy respondents showed a more contextualised understanding. CR 3 (personal communication, April 2026) noted:

Hospitality in our ministry is not just about the Sunday service. It is about how our members treat their neighbours during the week, how they open their homes for Bible study, and how they share food with those who have nothing. This is how the church grows through the small acts of welcome in people's everyday lives.

This broader understanding points toward a model of hospitality-based evangelism that Sanneh (2009) would recognise as a genuine translation of the gospel into indigenous cultural categories (p. 142).

4.4.2 Church Programmes that Incorporate Elements of Hospitality

Documentary analysis of parish records, including catechumen registers, evangelism reports, and parish council minutes from the five studied parishes, revealed that the Church of Uganda has engaged with hospitality informally across

several programme areas, even where it has not explicitly named hospitality as a strategic pillar of evangelism.

Key programme areas where hospitality was identified include: baptism preparation classes, where catechumens are welcomed into learning communities and provided with teaching in a relational environment; confirmations and pre-marital counselling sessions, in which food, fellowship, and communal instruction play important roles; and parish revival meetings, where house-to-house visiting and shared meals have historically served as entry points for gospel proclamation.

CMC 2 (personal communication, April 2026) noted:

During our parish missions, we go house to house. When a family receives us with tea or food, conversation opens naturally. We have found that people who have received us in their homes are far more likely to come to church than those we only spoke to on the roadside.

This finding corroborates Byaruhanga's (2014) observation that indigenous agents of church growth in Uganda have historically relied on relational and hospitality-based approaches to evangelism, even when institutional church policy did not explicitly recognise or encourage such approaches (p. 170). Ward (2006) similarly noted the vitality of lay participation and house-to-house fellowship in East African Revival contexts as a form of hospitality-based spiritual renewal (p. 66).

Despite these informal engagements, documentary analysis revealed a significant absence of formal training curricula on hospitality-based evangelism. None of the five parishes studied had a documented evangelism strategy that explicitly named Kiganda cultural hospitality as a tool or resource. This represents a critical institutional gap that this study seeks to address.

4.4.3 Impact of Literacy Requirements on Hospitality-Based Evangelism

Several respondents, particularly those with longer memories of the Church of Uganda's historical mission practices, reflected on how the early missionary

requirement for literacy before baptism affected the integration of hospitality into evangelism.

CR 4 (personal communication, April 2026) observed:

In the early days of the church in Buganda, if you could not read, you could not be baptised. This created a separation between the educated and those whose wisdom was in their hands and hearts, the elders, the clan leaders, the women who practised hospitality. The church gained the literate but lost the hospitable.

This observation is consistent with Byaruhanga's (2014) analysis of how CMS mission policies in Uganda, while empowering local Christians through education, also inadvertently marginalised indigenous modes of relational engagement like hospitality (pp. 170-180). Taylor (1958) similarly noted that mission schools, while centres of catechesis, often privileged Western educational structures over indigenous modes of transmission (pp. 120-135).

CCL 5 (personal communication, April 2026) added a cultural perspective:

The elders who knew our traditions best, those who could welcome, mediate, and counsel, were the ones most disadvantaged by the literacy requirement. The church missed the opportunity to train them as evangelists of hospitality.

This finding suggests that the historical gap between Kiganda hospitality and church evangelism was not merely accidental but was structurally produced by missionary policies that privileged literacy-based models of Christian formation over relational and cultural modes of witness.

4.4.4 Missionary Attitudes Towards Kiganda Hospitality: Historical Findings

Documentary analysis of available archival materials, including select diocesan newsletters, early parish records from St. Paul's Cathedral Namirembe, and published mission histories, revealed a mixed legacy of missionary engagement with Kiganda cultural hospitality.

On one hand, Taylor (1958) documented that early missionaries in Buganda frequently benefited from the hospitality of the Baganda, receiving food, shelter,

and communal welcome that provided the relational foundation for evangelistic encounters (pp. 120-135). On the other hand, the same missionary paradigm often failed to intentionally incorporate this hospitality into formal evangelistic strategy, treating it as a social background rather than a theological resource.

CMC 5 (personal communication, April 2026) summarised this historical ambivalence:

The missionaries benefited from our hospitality, but they did not see it as part of their mission method. They received our food and our welcome, then went to preach in the way they had been trained, standing at the front, reading from books. The very thing that opened the door for them was not included in the programme.

Hastings (1994) acknowledged this same pattern, noting that missionary evangelism in Buganda benefited from cultural values of communal openness and welcome without deliberately incorporating them into mission strategy (pp. 210-215). The data from this study, therefore, confirm an enduring institutional gap: the Church of Uganda has historically relied on Kiganda hospitality as a social precondition for mission without institutionalising it as a missiological method.

4.4.5 Institutional Gaps in the Formalisation of Hospitality as an Evangelistic Strategy

A consistent finding across all respondent categories was the absence of a clear, formalised framework for integrating Kiganda cultural hospitality into the evangelistic programmes of the Church of Uganda at the deanery and parish levels.

CDL 3 (personal communication, April 2026) expressed this concern:

We all know that hospitality is important. Every pastor says it. But there is no training, no curriculum, no framework that tells us how to use it deliberately in evangelism. It remains a good intention that never becomes a strategic practice.

LR 3 (personal communication, April 2026) corroborated this:

When we go for evangelism outreaches, we are trained in preaching, in Scripture memory, and in how to pray with someone. Nobody

trains us in how to receive a visitor in a Kiganda way, how to share a meal as a form of witness, or how to use the clan network to spread the gospel. These things are assumed but not taught.

Bevans (2002) has argued that without deliberate contextual engagement, the church risks producing a Christianity that is foreign to its cultural setting (pp. 186-190). The data from this study strongly indicate that the Church of Uganda has not yet moved from informal cultural engagement to a systematic, theologically grounded framework for hospitality-based evangelism, a gap that this research seeks to address through its findings and recommendations.

4.5 Theme Three: Integrating Kiganda Cultural Hospitality as an Effective Tool for Evangelistic Outreach

The third research objective assessed how the integration of Kiganda cultural hospitality can effectively aid evangelistic outreach among the Baganda. This theme draws on data from all respondent categories, with particular emphasis on the experiences of missionary coordinators, lay readers, and focus group participants.

4.5.1 Cultural Elements Used in Evangelism and Their Effectiveness

Respondents identified several specific Kiganda cultural elements that have been or could be effectively deployed in evangelistic outreach. These include communal meals, home visitation, respectful greeting protocols, storytelling, use of Luganda proverbs, and the hosting of small group gatherings in homes.

CMC 4 (personal communication, April 2026) described a successful evangelistic approach used in Katwe parish:

We started hosting monthly fellowship meals in different homes in the community. We would cook together, eat together, and then read a passage of Scripture and pray. Within six months, we had twelve new families attending our Sunday services, all of them first encountered the gospel around a shared meal.

This experience provides compelling empirical evidence for the evangelistic effectiveness of hospitality-based outreach. It operationalises what Sanneh (2009) describes as the 'translation' of the gospel into indigenous cultural frameworks, the meals became the medium through which the Christian message was communicated in a culturally intelligible and emotionally resonant way (pp. 210-215).

Respondents also highlighted the use of Luganda proverbs in evangelistic conversations. LR 1 (personal communication, April 2026) noted:

When I share the gospel, I often begin with a proverb that the listener already knows. Then I show how the Bible says something similar. That creates a bridge. People are not defensive; they feel that their culture is being respected, not attacked.

This approach reflects the anthropological model of contextual theology described by Bevans (2002), in which the cultural experience of the community becomes the primary source and medium of theological expression (pp. 90-95). The use of proverbs as evangelistic bridges confirms Mbiti's (1969) insight that African oral traditions carry within them a wisdom that is not incompatible with the gospel (pp. 103-107).

4.5.2 Documented Cases of Hospitality-Driven Church Growth

Through documentary analysis of parish records and oral testimonies, the study identified several cases in which deliberate or informal use of Kiganda hospitality contributed to documented church growth. Three cases are presented here.

Case 1: St. Paul's Cathedral Namirembe. A parish council report from 2019 documented an outreach initiative in which lay evangelists were deployed to visit all households within a two-kilometre radius of the cathedral. Evangelists were instructed to offer greetings in Luganda, accept any refreshment offered, and listen to the household's needs before presenting the gospel. The report noted a 23% increase in attendance at new believers' classes following this initiative, compared with a 7% increase following a previous loudspeaker-based evangelism campaign.

Case 2: Kasubi Parish Focus group participants recalled a woman's fellowship leader who, over a period of five years, hosted monthly communal cooking events in her home. Women from the neighbourhood who were not church members were invited to cook and eat together. These events consistently resulted in new members joining the women's fellowship and subsequently becoming active in Sunday worship. By one participant's estimate, over 30 women came to faith through this woman's kitchen ministry.

Case 3: Nateete Parish Interview data from CR 5 (personal communication, April 2026) described a young men's fellowship that transformed clan funerals into evangelistic opportunities by providing hospitality, support food, practical assistance, and presence to bereaved families regardless of their church affiliation. The respondent noted:

When you are with someone in their grief, and you bring food, and you sit with them through the night, and then you pray with them, that is when they truly hear the gospel. Not in a crusade, but in a moment of shared humanity.

These cases collectively demonstrate that Kiganda cultural hospitality, when intentionally deployed in evangelism, produces measurable and relational church growth. They support Byaruhanga's (2014) argument that indigenous agents of mission in Uganda have always been most effective when their approaches are culturally resonant and relationally grounded.

4.5.3 Proposed Approaches for Integrating Kiganda Hospitality into Formal Evangelism

Respondents were asked to propose how the Church of Uganda could more deliberately integrate Kiganda cultural hospitality into its evangelistic strategy. Three major proposals emerged from the data.

First, the training of clergy and lay evangelists in hospitality-based evangelism methods. CDL 2 (personal communication, April 2026) proposed:

The Diocese should develop a training programme, maybe a short course or a workshop that teaches our evangelists how to use

hospitality intentionally: how to visit homes, how to share meals, how to enter into the relational world of the people they are trying to reach. This must be as formal as training in preaching or prayer.

This proposal aligns with Bevans and Schroeder's (2004) argument that mission must be dialogical and contextual, and that such dialogue requires deliberate formation of ministers who can engage their cultural context (p. 47).

Second, the integration of hospitality practices into parish programmes. CMC 1 (personal communication, April 2026) suggested:

Every parish should have an outreach team specifically assigned to hosting activities, shared meals, home fellowship groups, and clan visiting protocols. These should be scheduled, funded, and evaluated, just like any other ministry programme.

Third, the development of a biblical-theological framework for Kiganda hospitality in evangelism. CR 2 (personal communication, April 2026) emphasised:

We need a theological document that shows our people how the Bible teaches hospitality, how Jesus modelled it at the table, how the early church used it and how our Kiganda customs align with and enrich this teaching. Without the theological foundation, hospitality remains a social activity rather than a missional one.

This call for a biblical-theological framework resonates with Tutu's (1999) Ubuntu theology, which grounds the ethics of hospitality in the theology of human interconnectedness created by God (pp. 34-36). It also reflects the need for the contextual integration model that this study proposes in its recommendations.

4.5.4 The Role of Women in Hospitality-Based Evangelism

Across all data sources, women emerged as the principal practitioners of hospitality within both the Kiganda cultural context and the church community. Yet, as noted in Section 4.3.6, their contributions are structurally undervalued in both settings.

CDL 4 (personal communication, April 2026) observed:

In our parish, the women's fellowship does more evangelism through their cooking, their visiting, and their welcoming than any formal programme we have. But when we plan our evangelism budget, we fund the men's outreach team and the loudspeaker. The women's kitchen ministry receives nothing.

This finding calls for a deliberate policy correction. Bevans and Schroeder (2004) argue that mission must take seriously all agents of the *missio Dei*, including those whose contributions are embedded in domestic and relational spaces (p. 295). The empowerment of women as formal agents of hospitality-based evangelism is not merely a matter of gender equity but a missiological imperative since women, as the primary practitioners of Kiganda hospitality, are the most naturally equipped evangelists in the model proposed by this study.

4.5.5 Community Responses to the Church's Hospitality

Focus group data from community participants in all five parish areas revealed that the local community's perception of the Church of Uganda's hospitality significantly influences their openness to the gospel.

A focus group participant from Kibuye parish (FGD Participant, April 2026) stated:

When the church comes to preach on the street, we listen politely, but we do not feel connected. But when a church member visits our home, brings something, and sits with us, then we feel that the church truly cares. That is when we consider attending.

Another participant from Katwe (FGD Participant, April 2026) added:

The churches that are growing in this community are the ones whose members are known in the neighbourhood not only on Sunday, but every day. They visit, they help, they share. That is what makes people want to belong.

These responses powerfully affirm the central thesis of this study: that Kiganda cultural hospitality, when lived out by church members in their communities, creates the relational conditions for effective evangelism. Walls (1996) observed that the history of Christianity cannot be understood without recognising the role

of local cultural dynamics in shaping its growth (p. 74). The community data from this study confirm that hospitality remains one of the most potent cultural dynamics available to the Church of Uganda for advancing its evangelistic mission.

4.6 Cross-Cutting Themes

In addition to the three thematic areas aligned with the research objectives, the data analysis surfaced three cross-cutting themes that span all categories of respondents and all research questions.

4.6.1 The Tension Between Biblical Faithfulness and Cultural Integration

A persistent tension identified across the data was the concern among some clergy and church leaders that uncritical integration of Kiganda cultural hospitality into evangelism could introduce practices that conflict with biblical teaching. CR 2 (personal communication, April 2026) noted:

Some hospitality customs involve the offering of alcohol, the inclusion of ancestral rituals in communal meals, or expectations of reciprocity that can become manipulative. We must be careful to distinguish what in our culture enriches the gospel and what must be transformed by it.

This concern reflects Bevans' (2002) identification of the 'counter-cultural model' of contextual theology, the recognition that not all cultural practices can be uncritically affirmed, and that some require prophetic transformation in the light of the gospel (pp. 117-137). The data suggest that the Church of Uganda needs a framework that enables critical inculturation, affirming what is good, transforming what is problematic, and clearly articulating the theological basis for these decisions.

4.6.2 The Generational Gap in Hospitality Practices

Several respondents noted a widening gap between older generations, who practice traditional Kiganda hospitality fluently, and younger generations, for whom social media and urban individualism have displaced relational cultural norms.

LR 5 (personal communication, April 2026) observed:

Our young people do not know how to receive a visitor the Kiganda way. They open the door, say hello, and go back to their phones. The art of sitting with someone, of making them feel honoured, of sharing food, this is being lost. If the church does not recover and teach it, it will disappear.

This finding has direct implications for evangelism among the younger generation, suggesting that the church needs to invest in intergenerational programmes that transmit the practice of Kiganda hospitality as a living tradition and an evangelistic skill.

4.6.3 The Potential of Hospitality for Interfaith and Community Relations

A surprising but consistent finding across focus group data was the recognition that Kiganda cultural hospitality transcends religious boundaries and can serve as a platform for interfaith dialogue and community peacebuilding, both of which create fertile ground for evangelism.

A focus group participant from Namirembe (FGD Participant, April 2026) shared:

In our neighbourhood, we have Muslim families and Christian families who share meals at funerals, at weddings, at celebrations. This is our culture; hospitality does not ask about your religion. And it is in these shared spaces that Christians can witness quietly but powerfully.

Tutu (1999) articulated this dimension of hospitality in his Ubuntu theology, observing that the recognition of shared humanity across religious and social boundaries is the foundation of both reconciliation and mission (pp. 34-36). The data suggest that hospitality-based evangelism has the potential to serve not only as a tool for church growth but as a platform for broader community transformation and interfaith engagement, an insight that extends the significance of this study well beyond its immediate ecclesiastical context.

4.7 Summary of Findings

This chapter has presented, analysed, and interpreted data from 25 respondents across five respondent categories within the area of study of the Church of Uganda. The following key findings emerge from the thematic analysis:

First, Kiganda cultural hospitality is a deeply embedded moral, social, and spiritual practice among the Baganda, expressed through ritualised welcome, food sharing, gift-giving, communal conversation, clan-based obligations, and gendered patterns of care. Its philosophical foundation in African communitarian thought (Mbiti, 1969; Bediako, 1995) makes it a natural and theologically significant resource for contextual evangelism.

Second, while the Church of Uganda has benefited informally from Kiganda hospitality as a social precondition for mission, it has not developed a formal, documented, and theologically grounded framework for integrating hospitality into evangelistic strategy. This represents a significant institutional gap that has been compounded by historical missionary policies particularly the literacy requirement for baptism which marginalised the most hospitable and relationally competent members of Baganda society from formal evangelistic roles.

Third, the data provide compelling evidence drawn from documented parish cases and respondent testimonies that when Kiganda hospitality is intentionally and critically integrated into evangelism, it produces measurable church growth, deepens community relationships, and creates authentic, culturally resonant witness. Respondents across all categories proposed practical measures for formalising this integration, including evangelism training curricula, parish hospitality programmes, and a biblical-theological document on hospitality and mission.

Fourth, several cross-cutting issues demand attention: the need for critical inculturation to distinguish gospel-enriching from gospel-compromising cultural practices; the urgency of intergenerational transmission of Kiganda hospitality as a living tradition; the structural empowerment of women as the primary agents of hospitality-based evangelism; and the potential of hospitality as a platform for interfaith dialogue and community peacebuilding.

These findings set the stage for Chapter Five, which will present the summary, conclusions, and recommendations of the study, including the proposed contextual framework for integrating Kiganda cultural hospitality into the evangelistic mission of the Church of Uganda in the twenty-first century.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary of the entire study, draws conclusions based on the findings presented in Chapter Four, and offers practical recommendations to all relevant stakeholders. The study investigated the implications of Kiganda cultural hospitality on evangelism among the Baganda, with particular focus on the Namirembe Deanery of the Church of Uganda, covering five parishes: St. Paul's Cathedral Namirembe, Kibuye C.O.U, St. Andrews Kasubi C.O.U, Katwe Martyrs Church, and Nateete Martyrs Church. The study was guided by three research objectives, and conclusions and recommendations in this chapter are organised in direct correspondence with those objectives and the cross-cutting themes that emerged from the data.

The chapter proceeds in five sections: a summary of the study covering its background, purpose, methodology, and objectives; a summary of the key findings organised by research objective; overall conclusions drawn from the study; recommendations directed at various respondents; and a brief concluding reflection on the significance of the study for the Church of Uganda's mission in the twenty-first century.

5.1 Summary of the Study

The study was motivated by the observation that while the Baganda people possess a rich and deeply embedded tradition of cultural hospitality expressed through communal welcome, food sharing, gift-giving, clan-based obligations, and relational ethics, the Church of Uganda has not adequately explored or intentionally harnessed this tradition as a strategic resource for evangelism. Although informal hospitality has historically created the social conditions for missionary entry and gospel proclamation in Buganda, there exists no formal, documented, or theologically grounded framework within the Church of Uganda for integrating Kiganda cultural hospitality into its evangelistic programs.

The study sought to fill this gap by pursuing three specific objectives: first, to analyse the key elements and expressions of Kiganda cultural hospitality as practised among the Baganda; second, to assess the extent to which the Church of Uganda has engaged with Kiganda cultural hospitality in its evangelistic ministry; and third, to evaluate how the deliberate integration of Kiganda cultural hospitality can effectively aid evangelistic outreach among the Baganda.

The study adopted a qualitative research design incorporating a historical approach. Data were collected through semi-structured interviews, focus group discussions, and documentary analysis involving twenty-five purposively selected respondents drawn from five categories: clergy, church missionary coordinators, cultural clan leaders, lay readers, and church department leaders. Thematic analysis was employed to organise, interpret, and present the findings across three major thematic areas corresponding to the research objectives, alongside three cross-cutting themes.

The study is anchored in Contextual Theology as articulated by Bevans, Communal Identity Theory as developed by Bediako, and African Communitarianism as systematised by Mbiti. These theoretical frameworks provided the lens through which Kiganda cultural hospitality was examined as both a cultural reality and a potential theological and missiological resource for the Church of Uganda.

5.2 Summary of Findings

5.2.1 Findings on Objective One: Key Elements and Expressions of Kiganda Cultural Hospitality

The study found that Kiganda cultural hospitality is a comprehensive, structured, and morally grounded set of practices that constitutes a fundamental dimension of Baganda identity. The key elements identified include ritualised greetings and kneeling as acts of honour, the offering of food and drink as the primary expression of welcome, communal conversation and storytelling as instruments of relationship-building, gift-giving as a symbol of sustained social bonds, and clan-based obligations that extend the duty of welcome beyond individual households to the entire community network.

The moral and spiritual values undergirding these practices were identified as respect, love, generosity, communal responsibility, and gratitude, which are transmitted through oral traditions, proverbs, and intergenerational practices. The study further found that women bear the primary burden of enacting hospitality within both the home and the church, though their contributions remain structurally undervalued and largely invisible in institutional recognition.

The study also found that traditional Kiganda hospitality is under significant pressure from urbanisation, economic hardship, individualism, and the diminishing transmission of cultural values to younger generations. This erosion represents a missiological urgency for the Church of Uganda to recover and institutionalise these practices before they are irretrievably lost.

5.2.2 Findings on Objective Two: The Church of Uganda's Engagement with Kiganda Cultural Hospitality in Evangelism

The study found that the Church of Uganda has engaged with Kiganda cultural hospitality informally and inconsistently across the five parishes studied, but has not developed a formal, tested, or theologically articulated framework for integrating hospitality into evangelism. Hospitality-related practices such as home visitation, communal meals during outreach, and the welcoming of catechumens have historically been present in the church's work. Still, they have been treated as a social background rather than a strategic missiological method.

The study identified the historical literacy requirement for baptism as a significant structural barrier that marginalized the most relationally and culturally competent members of Baganda society, elders, clan leaders, and women from formal evangelistic roles. This policy inadvertently privileged literate, Western-educated forms of Christian formation over indigenous, hospitable modes of witness.

Documentary analysis of parish records confirmed the absence of any formally documented evangelism strategy within the studied parishes that explicitly names Kiganda cultural hospitality as a tool or resource. None of the five parishes had a curriculum for training evangelists in hospitality-based outreach. This institutional gap, consistently identified across all respondent categories, represents the central problem that this study seeks to address through its recommendations.

5.2.3 Findings on Objective Three: Integration of Kiganda Hospitality as an Effective Tool for Evangelistic Outreach

The study found compelling evidence through documented parish cases, respondent testimonies, and focus group data that when Kiganda cultural hospitality is intentionally deployed in evangelism, it produces measurable and relational outcomes, including new church members, deepened community relationships, and authentic Christian witness that resonates with the cultural identity of the Baganda.

Three documented cases from Namirembe, Kasubi, and Nateete parishes demonstrated that hospitality-driven outreach, monthly fellowship meals, women's cooking fellowships, and funeral support ministry consistently outperformed traditional proclamation-only methods in drawing new families and individuals into the life of the church.

Respondents across all categories proposed three primary strategies for formalising this integration: the development of training curricula for clergy and lay evangelists in hospitality-based evangelism methods; the embedding of hospitality activities into parish programme structures with dedicated budgets and evaluation mechanisms; and the production of a biblical-theological document that grounds Kiganda hospitality practices in Christian teaching and makes the case for their use as missiological tools.

5.2.4 Findings on Cross-Cutting Themes

Three cross-cutting themes emerged across the data. First, there is a genuine and necessary tension between cultural affirmation and biblical faithfulness: not all elements of Kiganda hospitality can be uncritically incorporated into church evangelism, and a framework of critical inculturation is required to guide the process of discernment. Second, a widening generational gap in the practice of Kiganda hospitality poses a long-term threat to its availability as an evangelistic resource, calling for intentional intergenerational transmission within church communities. Third, Kiganda hospitality holds significant potential beyond evangelism practice, as a platform for interfaith dialogue, community

peacebuilding, and social transformation outcomes that extend the study's significance well beyond the internal life of the Church of Uganda.

5.3 Conclusions

Based on the findings summarised above, the following conclusions are drawn:

First, Kiganda cultural hospitality is a theologically rich and missiologically very powerful resource that the Church of Uganda has historically underutilised. Its deep roots in African communitarian philosophy, its connection with biblical teachings on welcome, love, and service, and its proven capacity to create the relational conditions for gospel proclamation make it a natural and powerful asset for contextual evangelism among the Baganda. The failure to recognise, name, and institutionalise this resource represents a significant missed opportunity in the Church of Uganda's evangelistic mission.

Second, the Church of Uganda's historical engagement with Kiganda cultural hospitality has been characterised by informal reliance and institutional neglect. While missionaries and indigenous church agents have benefited from the hospitable cultural environment of Buganda, the church has not produced the theological documentation, training frameworks, or programme structures necessary to make hospitality a deliberate and sustained pillar of its evangelistic strategy. This gap has been further compounded by missionary-era policies that disadvantaged the most hospitable members of Baganda society from formal ministry roles.

Third, the intentional integration of Kiganda cultural hospitality into evangelism is not only feasible but demonstrably effective. The empirical evidence gathered in this study from three documented cases of hospitality-driven church growth and from the consistent testimony of experienced ministry practitioners confirms that hospitality-based evangelism produces authentic, culturally resonant, and relationally sustainable outcomes. The church does not need to invent a new evangelistic method; it needs to recognise, honour, and institutionalise a method that is already working at the grassroots level.

Fourth, women are the primary agents of Kiganda hospitality and, by extension, the most naturally equipped agents of hospitality-based evangelism. The church's

failure to formally recognise, train, resource, and deploy women in this capacity is both a missed missiological opportunity and a justice concern. Any framework for integrating Kiganda hospitality into evangelism must place women at the centre of its vision and implementation.

Fifth, the integration of Kiganda cultural hospitality into evangelism requires a framework of critical inculturation, one that affirms cultural practices that are consonant with the gospel, transforms those that are not, and provides clear biblical and theological guidance to help church communities navigate this process with wisdom and confidence. Without such a framework, the church risks either uncritical syncretism on one hand or cultural insensitivity on the other.

Sixth and finally, the erosion of traditional Kiganda hospitality under the pressures of urbanisation, economic hardship, and generational change represents a missiological emergency. If the Church of Uganda does not act decisively and soon to recover, teach, and practise these cultural traditions as living expressions of Christian witness, the most culturally grounded tool available to it for reaching the Baganda with the gospel will be lost within a generation.

5.4 Recommendations

The following recommendations are offered to various stakeholders, like Bishops, Clergy, theological Institutions, cultural leaders, and Evangelists, based on the conclusions of this study. They are organised by the audience to facilitate practical implementation.

5.4.1 Recommendations to the stakeholders.

1. The Church of Uganda should develop a formal Biblical theological framework on Kiganda Cultural Hospitality on Evangelism, produced in both English and Luganda, to guide parishes in integrating hospitality into evangelistic ministry.
2. The Church should institutionalise hospitality-based evangelism through dedicated structures (such as a diocesan Hospitality and Evangelism Working Group) and budget allocations, ensuring hospitality is treated as a funded, accountable ministry rather than an informal activity.

3. The Church should retrain clergy and evangelism teams to combine proclamation-based and hospitality-based approaches, incorporating home visitation, shared meals, Luganda proverbs, storytelling, and clan-network engagement into evangelism practice.
4. The Church should formally recognise and empower women as central practitioners of hospitality-based evangelism, granting women's fellowships and kitchen ministries institutional status equal to other outreach programmes.
5. The Church should partner with theological institutions and cultural/clan leaders to embed contextual theology training, research, and cultural-faith collaboration into ministerial formation and broader mission strategy

5.4.2 Conclusion.

This study has demonstrated that the implications of Kiganda cultural hospitality on evangelism among the Baganda are profound, far-reaching, and largely untapped by the Church of Uganda. The Baganda people carry within their cultural heritage a tradition of welcome, generosity, and communal care that is not only socially powerful but theologically resonant with the heart of the Christian gospel. The God revealed in Scripture is a God who welcomes, feeds, and gathers, and the Kiganda practice of hospitality, at its best, is a cultural expression of that same divine character.

The Church of Uganda stands at a critical juncture. On one hand, the pressures of modernity are eroding the very cultural traditions that once provided the richest soil for gospel proclamation in Buganda. On the other hand, the church possesses the theological resources, the institutional structures, and the relational networks necessary to recover, affirm, and deploy these traditions in service of its evangelistic mission. What has been lacking is the will, the framework, and the formal commitment to do so.

This study offers that framework. It calls on the Church of Uganda to move beyond informal reliance on Kiganda hospitality as a social precondition for mission and to embrace it as a deliberate, theologically grounded, and institutionally supported pillar of its evangelistic strategy. It calls the church to honour women as the primary practitioners of this tradition. It calls the church to partner with clan

leaders as cultural allies in mission. It calls theological institutions to equip the next generation of ministers with the tools for critical inculturation. And it calls all members of the Body of Christ in Buganda to embody, in their daily lives and their community relationships, the welcome of God, a welcome that is both ancient in its cultural roots and eternally new in its gospel power.

The hospitality of the Baganda is not merely a cultural tradition to be preserved; it is a missional gift to be deployed. May the Church of Uganda have the wisdom, the courage, and the faith to use it.

5.4.3 Areas for further research.

During this study, the researcher has discovered that Kiganda cultural hospitality is done mostly by women in nature, mostly in the community and in Christian churches. Therefore, there is a need for further research that will intentionally examine how the traditional roles of women in Kiganda cultural hospitality, such as welcoming visitors, preparing meals, offering care, and demonstrating love and concern for others, can be formally integrated into evangelistic ministry within the Church of Uganda. Since women are often the primary custodians of hospitality practices, future studies will explore practical models for recognising, training, and empowering them as agents of evangelism. Such research may also investigate how these hospitality-based ministries will contribute to church growth, discipleship, and community transformation while remaining faithful to biblical teaching

Another important area for further study is the documentation and institutionalisation of Kiganda cultural hospitality within theological institutions. Research will explore ways of incorporating cultural hospitality into theological curricula, ministerial formation programmes, and mission training. This would help preserve valuable indigenous knowledge while equipping future church leaders to engage effectively with local cultural resources in ministry. Such studies will also examine appropriate frameworks for integrating cultural values with Christian theology and practice.

Thirdly, further research will be needed to examine the perceived tension between Kiganda cultural hospitality and Christian teaching within some church communities. It will explore how hospitality will be understood as a social and

relational value that promotes unity, fellowship, and openness to the Gospel of Christ. Research in this area will help churches distinguish between cultural practices that support Christian witness and those that require transformation, thereby fostering a more positive appreciation of Kiganda culture as a resource for evangelism and community building.

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APPENDICES

APPENDIX I: introduction letter, consent form and Questionnaire

21/September/ 2025

PART ONE:

Questionnaire introduction statement

Dear Sir / Madam

Thank you for taking part in this survey about the Topic. **The Implications of Kiganda Cultural Hospitality on Evangelism among the Baganda.**

My name is Rev. Janepher Nambi. From the Diocese of Mukono, a student of Uganda Christian University. Reg. No. RM23/MO5/028. I am undertaking a research survey on the above topic. This survey will take eight months to be completed. So, you are kindly requested to answer these questions in the interview schedule. Your response will help us to understand the purpose of the Kiganda Hospitality and its implications on Evangelism. Please answer each question to the best of your ability. All responses are anonymous and confidential. If you have any questions, don't hesitate to get in touch with me at nambijanepher7@gmail.com or +256762427751.

.....

.....

Date

Signature

.....

Name

If a participant cannot read or write a witness signs here on his/her behalf.

I was present while the informed consent form detailing the “The implications of Kiganda Cultural Hospitality on Evangelism among the Baganda people were read to the participant. All questions by the participant were answered and the participants voluntarily agreed to take part in the study.

.....

.....

Date

Signature of the Witness

.....

Name of the Witness.

SECTION A: Questionnaire on Kiganda Cultural Hospitality (Traditional Context among the Baganda)

(Target respondents: elders, cultural leaders, and community members familiar with traditional Kiganda practices)

I sincerely appreciate your support and honesty in responding

Section A: Demographic information

Name:

.....

Designation:

.....

1. GENDER: Please tick

a. Male

b. Female

2. MARITAL STATUS: Please tick

a. Married

b. Single

3. LEVEL OF EDUCATION: Please tick

a. None

b. O-level

c. A' level

d. Graduate

4. EMPLOYMENT: Please tick

- a. *Self-employed*
- c. *Employee*
- d. *None*

4. a. AGE: Please tick the age range

36-40	41-45	46-50	51-55	56-60	61-65

b.

66-70	71-75	76-80	81-85	86-90	91-95

5. YOUTH STATUS: Please tick the age range

15-20	21-25	26-30	31-35

Section B. Questionnaire about the traditional Kiganda culture

1. What does “hospitality” mean in the traditional Kiganda culture?

.....

a. Showing love and care to the stranger, b. Greetings, c. Giving gifts.

2. How is a visitor or stranger welcomed in a typical Baganda home?

.....

Kneeling, b. Show happiness, c. Greetings, d. Welcome

3. Which key practices (e.g., greetings, food sharing, guest care, mediation) show hospitality in the Kiganda culture?

.....
How important is sharing food or drink in building relationships among the Baganda?

.....
How do clan networks influence the ways of hospitality practiced among the Baganda?

.....
What moral or spiritual values guide Kiganda hospitality?

a.

b.

4. Are there traditional songs, sayings, or proverbs that teach about hospitality? Please give examples.

a.....

b

c

5. In your opinion, how does hospitality among the Baganda promote community peace and social bonding?

.....

6. What role do men and women play in performing acts of hospitality?

.....

7. How do the Baganda handle conflicts or misunderstandings during acts of hospitality?

.....

8. Are there occasions when hospitality is linked to religious or spiritual rituals? If yes, explain in one sentence

.....

9. How can traditional hospitality values be compared to Christian values of love and service?

.....

10. Do you think Kiganda hospitality has changed over time? Explain how.

.....

11. What challenges do Baganda families face today in maintaining traditional hospitality practices?

.....

12. In your view, how can traditional Kiganda hospitality support Christian evangelism today?

.....

SECTION A: Questionnaire on Kiganda Cultural Hospitality (Traditional Context among the Baganda)

(Target respondents: elders, cultural leaders, and community members familiar with traditional Kiganda practices)

SECTION C: Questionnaire for the Church of Uganda (Anglican -Namirembe Deanery and the selected parishes.

(Target respondents: clergy, lay leaders, evangelists, and parish administrators)

1. How do you understand the term Christian hospitality in your ministry?

a. Yes b. No

a. Yes

b. No

a

b

a. Yes

b. No

Explain

.....

a. Yes

b. No

.....

7. Have you observed any cases where hospitality led to successful evangelism or church growth? If yes, how

.....

If No, why

.....

10. What challenges does the church face in integrating local cultural practices like Kiganda Hospitality?

a.....

b.....

11. How are women's contributions to church hospitality recognized or utilized in evangelistic work?

.....

12. How do the economic conditions affect the church's ability to practice hospitality in evangelism?

a

b

13. What measures would you suggest to create a clear framework for integrating Kiganda hospitality into evangelism?

.....

14. How do you think the church of Uganda can balance cultural relevance and biblical faithfulness in evangelism?

.....

SECTION A: Questionnaire on Kiganda Cultural Hospitality (Traditional Context among the Baganda)

(Target respondents: elders, cultural leaders, and community members familiar with traditional Kiganda practices)

SECTION D: Questionnaire for Namirembe Deanery and Parish Community Members

(Target respondents: ordinary parishioners, youth, women's fellowship, and men's guild members)

1. How would you describe the spirit of hospitality in your parish community?

.....

2. Are visitors and strangers easily welcomed in your parish?

.....

3. What forms of hospitality are commonly practiced during church events?

.....

4. Have you ever been personally involved in offering hospitality as part of evangelism? Please explain

.....

5. How does your parish encourage members to host or support evangelistic activities?

.....

6. Are cultural elements such as greetings, food-sharing, or storytelling used during outreach events?

.....

7. Do you think these cultural elements help make evangelism more meaningful?

.....

8. What challenges do you experience when practicing hospitality during church events?

.....

9. In your opinion, how do people in the community respond to the church's hospitality?

.....

10. Are there examples where hospitality brought people closer to the church or to faith in Christ?

.....

11. How do you view the role of women in preparing meals, hosting, and welcoming visitors in evangelism?

.....

12. Do you think the church should teach more about hospitality as a spiritual gift?

.....

13. Has the sense of hospitality changed from the time of your parents or grandparents?

.....
14. How can the church strengthen community ties through hospitality-based evangelism?
.....

15. What recommendations do you have for improving hospitality in evangelistic missions today?
.....

SECTION A: Questionnaire on Kiganda Cultural Hospitality (Traditional Context among the Baganda)

(Target respondents: elders, cultural leaders, and community members familiar with traditional Kiganda practices)

SECTION E: Questionnaire for Church Historians, Theologians, and Mission Scholars.

(Target respondents: theologians, seminary lecturers, church historians, and mission researchers in Namirembe Deanery)

1. How would you describe the relationship between culture and evangelism in the Church of Uganda in the 21st century?
.....

2. What role did Kiganda hospitality play in early missionary work and indigenous evangelism?
.....

3. Were missionaries sensitive to or dismissive of Kiganda cultural practices of hospitality?
.....

4. How did the literacy requirement for baptism influence the integration of hospitality in evangelism?
.....
5. What lessons can be drawn from parishes that effectively used cultural hospitality for outreach?
.....
6. How did women's roles in hospitality contribute to mission work historically?
.....
7. Were there recorded tensions between traditional hospitality customs and biblical teachings?
.....
8. How did Namirembe Deanery influence the spread of evangelism through cultural engagement?
.....
9. Are there specific examples of hospitality-based evangelism in the Church of Uganda archives?
.....
10. What theological reflections have been made on contextualizing hospitality in Ugandan evangelism?
.....
11. Do you think cultural hospitality should be considered part of contextual theology in Uganda?

.....

12.What barriers prevented full cultural integration of hospitality into the Church’s mission strategy?

.....

13.How did church leaders in the 20th century view traditional practices like guest care and mediation?

.....

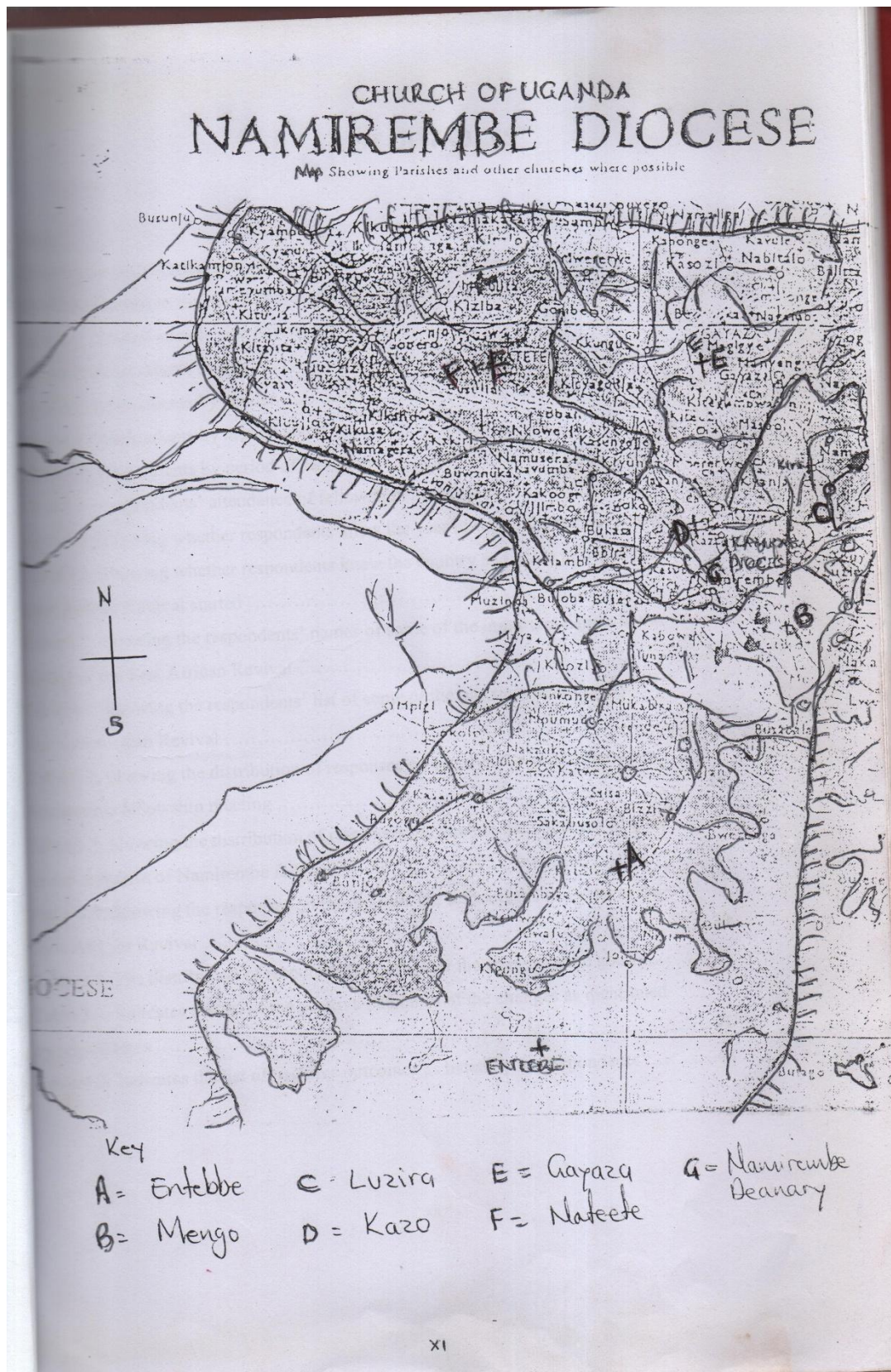
14.In your opinion, how can historical lessons from the 20th century shape evangelism today?

.....

15.What policy or theological recommendations would you propose for future mission work in Uganda?

.....

Appendix II: Map showing Namirembe Archdeaconries and Parishes of the study area



Appendix III: Letter of permission to the area of study



NAMIREMBE DIOCESE

CHURCH OF UGANDA (ANGLICAN)

Bishop: The Rt. Rev. Moses Banja
Tel: Off: 0414 - 271682 (All Departments)
Email: namirembediocese21@gmail.com



NAMIREMBE HILL,
P.O Box 14297
KAMPALA
(Uganda)

26th May 2026

The Parish Priests,
Diocesan Departments,
Namirembe Diocese.

Dear Colleagues,

RE: REV. JANE PHER NAMBI

Greetings in our Lord.

This is to introduce and recommend the above mentioned person of Mukono Diocese.

She is a student of Uganda Christian University, pursuing a Master's degree in Divinity/Theology, looking for an opportunity to carry out her research project in Namirembe Diocese. We have allowed her to collect data from the Parishes and Departments within our Diocese.

We shall therefore be grateful if you give her the necessary assistance to access the same.

May God bless you.

Yours in the service,


Rev. Canon Henry Segawa
DIOCESAN SECRETARY



DIOCESAN
SECRETARY
NAMIREMBE
DIOCESE

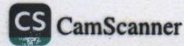
cc. Bishop of Namirembe
cc. HOD Research & Postgraduate Studies, Uganda Christian University

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, He may give it to you" John 15:16

Diocesan Secretary, Diocesan Treasurer, Youth Secretary, Education Secretary, Estates Secretary, Planning and Development Secretary, Mission Secretary, Health Secretary, Live Stock Secretary, Project Secretary, Mothers' Union Secretary, Fathers' Union Secretary, Christian Women Fellowship, Christian Men Fellowship, Children's Ministry

Appendix IV: Letter Ug-Rec-026 Approval Notice

 UGANDA CHRISTIAN UNIVERSITY A Centre of Excellence in the Heart of Africa	 05 May, 2026	
JANEPPER NAMBI Uganda christian University nambijanepper7@gmail.com 0762 427751		
UG-REC-026 APPROVAL NOTICE		
To: Janepher Nambi; Principal Investigator		
Re: UCU-REC Application titled : <i>The Implications of Kiganda Cultural Hospitality on Evangelism among the Baganda.</i>		
Application Number: UCUREC-2026-1965		
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 05 May, 2026 to 05 May, 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 <u>prior</u> 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		



Janepher Nambi

Academic research JN

 Quick Submit Quick Submit Uganda Christian University

Document Details

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