

**LANGUAGE EXPRESSION AND CLERGY-LAITY MINISTRY
CONFLICTS IN CENTRAL BUSOGA DIOCESE**

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DECLARATION

I, Mulijji Joseph, a student of Kyambogo University, to the best of my knowledge, hereby declare that the content in this dissertation is my original effort and that no similar content has been done and submitted to any institution of higher learning or university, for this matter, for any academic award.

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APPROVAL

I hereby approve that the student in the name, Mulijji Joseph is the original author of this dissertation and as the assigned supervisor; I hereby approve it for consideration for his award of a master of arts in religious studies.

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DR. GYAVIIRA DAVIS KISITU

DEDICATION

This dissertation is dedicated to my entire family particularly my wife Nabwire Emily Mulijji (Mrs) and all my children for their patience, love and encouragement during this course. Blessings to them.

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I thank God for enabling me to accomplish this research work when I am healthy enough, for His provision, and for keeping me alive. Glory be to His name. His unwavering support and guidance have been my constant source of inspiration, pushing me to strive for excellence in my research. His grace and mercy have truly humbled me, and I give all praise to His holy name for the accomplishment of this task.

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ABSTRACT

This study examined the connection between language expression and persistent conflicts between the clergy and laity in the central Busoga diocese. The specific objectives were, to investigate the indicators of clergy-laity conflicts, to examine forms of language expressions in fueling conflicts and to investigate the impact of language expression in the clergy-laity conflicts. The study took qualitative approaches. It is descriptive and analytical in nature. Data was collected through field interviews, observations and examining some written documents. Findings indicated that both the clergy and laity use language expressions to either launch offensive or defensive attacks. These language expressions further deepen the differences and create hostilities between the laity and clergy, which further affect the Christian activities in various parishes. The study further revealed that language expressions are a manifestation of attitudes, personal human differences, theological biases and sectarianism which arise from a section of people having preference for some clergy over others. The atmosphere of hostility may result into chaos and murders unless the problems are addressed or the church finds the lasting solution. Unity, which is the core value of Christians is being lost as the clergy and laity are busy exchanging hostile expressions. A culture of empathy needs to be cultivated. There is need to develop accommodative spirit by both the clergy and laity. The laity, which is largely constituted by youthful people need to be allowed to participate in various church services, as they identify with human suffering and often volunteer. Laity can lead Sunday services and take discipleship seminars. The clergy should be sensitive to the local people and should be keen to understand their audience. Sermons can be dangerous and complicate pastoral partnerships, but oral language expression by clergy can strengthen relationships. Conflict resolution between clergy and laity involves treating others as they are, fostering mutual respect, understanding, and collaboration. Scripture guides leaders, and humility, compassion, and relational wisdom promote transparency. Effective communication and involvement of laypeople foster inclusivity and democracy, resulting in a resilient religious community.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter presents information concerning the background, problem statement, purpose of the study, objectives of the study, research questions, significance of the study, scope of the study, and conceptual framework.

1.1 Background of the Study

This is sub-divided into historical, theoretical, conceptual and contextual perspectives.

The research primarily focuses on the relationships between the clergy and laity and language use in fueling or dealing with conflicts. Clergy denotes ordained church leaders who are formally tasked with supervising certain religious ceremonies and imparting teachings on religious doctrine and customs to adherents (Yocum's 2015). Given that they are chosen from the general populace and then collaborate with them after their training and ordination, it is essential for them to possess the utmost degree of reverence for the general public. The names "lay" and "laity" are derived from the Greek word laos, which translates to "people."

The laity, in traditional ecclesiastical terminology, refers to the group that is separate from the clergy. Non-clergy is a term used to describe those who are not part of the clergy, often known as the "lay person." Jesus did not want to establish a hierarchical Church with a privileged group of "Clerics" and a subordinate group of "laity," hence this division is not of his making and is not required by the early Church traditions. Jesus' followers were regarded with equal treatment,

being seen as siblings and comrades (Matthew 23.8ff; John 13). Paul had a thorough understanding of the differentiation of roles and responsibilities, as seen in his writings (1 Corinthians 12:12ff; Romans 12:4ff; Ephesians 4:11ff). However, he did not possess an understanding of a hierarchical structure among individuals. Paul was entirely unaware of the concept of "priests" as we now understand it; there was no reference to them.

According to Svein (2016), the word "laity" denotes those who have religious views, as opposed to the clergy. They form a community of devoted people who consistently follow religious duties, while also playing a significant role in disseminating the teachings of that particular religion. Inside this specific framework, the word "laity" refers to those who participate in religious gatherings inside the church. These persons, although not officially ordained, actively participate in disseminating the gospel with the clergy in this particular religion.

Given that both the clergy and laity operate from the same environment, serving the same purpose, unity of purpose is very paramount in Christian service and realizing the evangelization objectives. Against this background, the continued forms of hostilities which characterize the clergy-laity relationships in Busoga become an important aspect worth investigating. This problem is however not only limited to Busoga. Conflicts have always been part of human society, and in specific terms, there have been clergy and laity conflicts even in history.

The connection between the priest and the laity originated in the 1520s, when the laity saw the need of aiding the clergy in disseminating the gospel in the United Catholic Church of that time. According to Joachim (2019), the church faced a predicament regarding the distribution of church ministry duties and leadership

responsibilities, particularly in regards to identifying the suitable persons to manage the recruiting process. This occurred when certain ordinary church members mobilised their fellow Christians to reject a pastor sent by his bishop to Australia. The Bible does not include the phrases "clergy" and "laity". In modern times, these phrases are often used to distinguish between the members of a religious congregation and the ordained clergy. According to Romans 12:6, all Christians, irrespective of their specific roles and abilities, are regarded as slaves or servants of the Lord.

In Colossians 4:7, Paul saw Tychicus as both his "brother" and "fellow servant." Epaphras and Paul had identical situations (Colossians 1:7). The individual referred to as Paul's "brother, fellow worker, and fellow soldier" was born on the current day according to Philippians 2:25. Paul and Timothy explicitly referred to themselves as the "servants" of the Corinthian church (2 Corinthians 4:5). Peter saw Silas as his "loyal sibling" (1 Peter 5:12). During their talks about serving Christ, the apostles refrained from use the pronouns "we" or "them". They considered themselves colleagues with all church members who self-identified as Christians.

Churches started recognizing and recruiting leaders from other congregations, leading to the development of a division between "professional ministry" and "lay ministry." In the first century of the church's establishment, most churches acknowledged the supernatural impact on their members and therefore chose and assigned them to leadership roles. This fact is evident in almost every reference to local church leadership in the New Testament, whether it is described as a "pastor," "elder," or "overseer" (1 Timothy 3:1–7 and 5:17–20 alongside Acts 20:17–38. Titus 1:5–9).

Over time, some Christian communities started recognizing full-time preachers as official representatives of "the church," while seeing non-professionals as simple followers or attendees rather than equal believers in Christ. This line of thinking resulted in the creation of a hierarchical organization, which exacerbated the separation between the clergy and the general populace. It is important to remember certain Bible passages, like Romans 12, 1 Corinthians 12 to 14, and most of Ephesians. These passages highlight the genuine fellowship among all followers of Jesus Christ and the need for each individual to exhibit humility while using our spiritual abilities and positions to assist one another.

The distinction between "professional ministry" and "lay ministry" arose when churches transitioned from appointing leaders from external sources to instead "calling" individuals from outside their own congregations. During the first century of the church's establishment, most churches saw the divine involvement in their own members and considered them appropriate for leadership roles, subsequently assigning them to such posts. Each instance of local church leadership in the New Testament, whether denoted as "pastor," "elder," or "overseer," affirms this reality.

Uganda has a substantial Christian population; however, it is comprised of several faiths. Katongole (2017) contends in his book "A Future for Africans: Critical Essays in Christian Social Imagination" that Christians in Uganda are facing a state of spiritual inertia caused by the contradictory ministerial responsibilities manifested in the power struggle between church leaders (clergy) and their followers (laity). Each opposing faction strives to assert its dominance in church affairs, so limiting the possibilities for spiritual development. This

exemplifies the impact of disagreements between clergy and individuals belonging to the main denominations on Ugandan Christians.

In the Eastern district of Kumi, the Archbishop of the Church of Uganda who had visited the Teso subregion was locked out of the Church by a group of Christians, after a clergy members (Bishop Mike Esakan of St. James Church Atukur) who had welcomed the archbishop into the district called a section of Christians as wasps. This statement was made in view of the split in the Anglican church following the controversial removal of Bishop Oode Okunyu from serving as a Bishop in 2019. People, led by a section of the laity protested the derogatory way by which they had been called and described as wasps (Emwamu 2024). In the same region, just in the nearby district of Soroti, the laity and a section of Christians locked the church in 2020. The action took place in Camp Swahili parish when Mr. Andrew Thomas Ogada, one of the laity (lay reader) and church official was transferred to another parish by the church clergy under mysterious circumstances. According to the newspaper information, the lay reader was transferred because of a clergy who was conniving with some Christians to swindle church resources. The Christians, led by other lay readers locked the church premises purposely to send a message of their disappointment to the clergy (Emwamu 2020).

The study was carried out in the central Busoga Diocese. The diocese was carved from Busoga diocese in 2016, and its current Bishop is Rt. Rev. Patrick Wakula. Geographically, Central Busoga Diocese is located in Eastern Uganda, neighbored by Busoga Dioceses, East Busoga, Bukedi and Lango. It covers the political districts of Iganga, Kaliro, Luuka, Bugweri and Namutumba. It is largely a home to Basoga Anglican Christians, but also inhabited by Christians from

other migrant tribes like Basamya and Banyole. The Diocese is housed in Iganga at All Saints Cathedral Iganga. Central Busoga Diocese has more than 500 Anglican churches.

Central Busoga Diocese, historically is part of the history of the Anglican Christianity in Busoga. Busoga was also the scene of the murder of Bishop Hannington. In 1891, the first mission station was established by the CMS missionaries from Mengo (Buganda). This history is already documented in various scholarly works, which take historical and narrative approaches in the study of Christianity in Busoga (Tuma 2018).

Conflicts in Church leadership in Busoga are not a new phenomenon. In the works of Thomas Moore Kisitu, a historical evolution of the conflicts has been satisfactorily presented (Kisitu 2002). Of interest is the observation that some of the causes of the conflicts are “petty issues or events,” which snowball into conflicts. These petty issues and events are however conveyed through a communication mechanism called language, before they result into physical violence. Some of the conflicts mentioned by Kisitu include, the 1974-76 incident in Bugembe when Bishop Bamwose closed a school.

The 1984-1988 uproar when the petition of Christians in Iganga and Namutumba archdeaconries asking to be removed from Busoga Diocese and formed into a separate diocese of Iganga was rejected; the 1989 incident when Christians from Walukuba Parish staged a protest against the decision of Bishop Bamwoze to replace their Vicar, Rev Nathan Lubaale, with Rev Fredrick Kibedi Nswemu; the 1993 incident when Archbishop Yona Okoth was brutally assaulted by Christians at Bugembe Cathedral; and the 1993 Waitambogwe Parish Church incident when

Bishop Cyprian Bamwoze was brutally assaulted when he had gone on a pastoral visit (Kisitu 2002).

In 1922, the people of Busoga refused to be part of the Upper Nile Diocese with its headquarters located at St. Andrews Church in Jinja because they did not want to lump up with other ethnic groups in the East especially the Bakedi, who were conceived in among Basoga as naked people. As the result the Upper Nile Diocese headquarter was transferred to Mbale. This demonstrated one case of language use and expression, in which the Basoga people expressed their pride not to associated with what they called naked people. To be dressed, by this time in history was a sign of civility. The Basoga preferred to be associated with Baganda Anglican Christians, whose headquarters were at Namirembe in Kampala (Chiluwa 2024).

It is further noted that in late 1960s, when the first attempt was made to create Busoga diocese, there was a delay because the Basoga Christians refused a non-Musoga Bishop. When Cyprian Bamwoze was one of the nominees by the house of Bishops, his enthronement was delayed partly because there was a section of Busoga Christians who thought that Cyprian Bamwoze was arrogant and selfish (Genes 2020).

In related developments, Basoga Christians in Jinja accused Namirembe for marginalizing Busoga and Basoga Christians, which in a way accounted for the drop in financial contributions from the region to Namirembe. These complains were written to the Namirembe by Basoga Christians, addressed to one Sabiiti who was responsible for the diocesan administration. Christians from Busoga threatened that the contributions will continue to be miserable unless Busoga is

granted a diocese and a Bishop. In 1972, Busoga eventually was granted a diocese, with its first Bishop as Cyprian Bamwoze. One of the tasks of Bamwoze was to unite the Basoga people from the clan prejudices. He hailed from Bugabula clan, which was one of the privileged clans, and non-Bugabula Christians viewed him with envy and suspicions (Swain 2015).

It didn't take long before Bishop Bamwoze started receiving opposition and challenges verbally and in written from a section of Christians who may have included the laity. For instance in 1973, a group of Christians of Namalemba Church of Uganda in Iganga wrote to the Bishop a letter rejecting Canon Kidaga assigned to the church. On many accounts, Bishop Bamwoze has been described as arrogant, authoritarian and disrespectful. He for instance refused to respond to lawful orders following his illegal dismissal of one Kyaligonza, an employee in the diocese, and refusal to reply to the written requests by the parents of Lubiri Diocesan School on Bugembe hill, whose school he had closed in 1976. Bamwoze's refusal to meet and discuss with the people sent negative feedback to the people of Bugembe. It is not surprising that the Bugembe cathedral was the epicenter of resistance to Bishop Bamwezo in Busoga (Willis 2014)

Later on, there were conflicts in St. James's parish church in Jinja. This was caused largely by the strained relations between two canons, James Kitamirike and John Kalimungabo Bagenda, following the replacement of the former by the latter as Archdeacon of Jinja and vicar of St James' Church. Bishop Bamwoze had refused to transfer Bagenda when the Christians in the church cast a vote of no-confidence in the Canon. Bagenda had accused Kitamirike of plans to frustrate his activities in the church, and even accused the later for practicing witchcraft against him. The accusations of witchcraft against a fellow clergy

caused further resentment in Bagenda by the Christians in the church. In all these happenings Bishop Bamwoze refused to give heed to people's concerns to have Bagenda transferred. In response, Bagenda criticized the church leadership including the laity for what he called misusing church funds. To him, preparing meals and giving transport refunds to choir practice members was unnecessary despite the fact that some of the choir members travelled for long distances from as far as Kamuli. He took over the executive matters of the church, transferred and appointed lay readers of the church without consultation, in what he called streamlining the funds and administrative affairs from what he called "a clique of laity" (Kisitu 2002, 190).

The laity and other members of the church rejected Bagenda's moves, and demanded that Bamwoze transfer him. Following a series of events, Bagenda convened a parish council meeting on 8th July 1991, in which he invited everybody. In this meeting, which was meant to be attended by the parish council members, Bagenda informed all the attendees that there is a group of Bayaye which was against him and his loyal friends in the church. In the dramatic way, Bagenda was instead served with a vote of no confidence by the very visitors he had invited, which indicated that the people were just waiting to seize any opportunity to take their action. In the letter against Bagenda, they stated in part that: "the Christians are accusing the priest of lacking respect, slow approach towards the problems of the church and failing to work hand in hand with the church executive on several issues. The clergyman is also accused of being a dictator, for changing church routines and making unnecessary dismissals, recruitments and transfers of lay readers without consulting the appropriate authorities. The memorandum signed by the Head of the Christians in the parish,

Mr Joel Kafuko, also accuses the priest of making unreliable statements” (Mwesigwa 1991, 3). In all these developments, Bishop Bamwoze refused to transfer Bagenda. The arrogance of the Bishop in his refusal to yield to the demands of the people led to the 1992 vote of no confidence against the Bishop. By the time Bishop Bamwoze retired in 1998, there had been so many more conflicts related to clergy vs laity and Christians in Busoga, which cannot be exhausted in this dissertation.

Bamwoze was the inaugural Bishop for Busoga Diocese church of Uganda. As the founding Bishop, his leadership style in managing the clergy and Christians in the Busoga sub-region became equally inaugural in influencing the church leadership relations throughout Busoga. It has to be borne in mind that the Central Busoga Diocese was born when the Laity and some Christians from Iganga and Namutumba archdeaconries wanted to break off from Busoga diocese to form their own diocese. Their views were penned down in letters addressed to Bishop Bamwoze. However, the petitioners unfortunately did not follow the constitutional protocols of engaging the relevant councils, but only used the house of laity of Iganga Archdeaconry as their forum (Yocum 2015).

Tuma (2018) argues that laity’s approach was however tactical. They feared that the clergy would especially those loyal to Bamwoze would not support their demand for the diocese, because they would fear annoying the Bishop. The laity also thought that excluding the clergy in this course would underscore the importance of the laity in the formation of the diocese, and hence give them an upper hand in the administration of the church affairs in the new dioceses. It has been observed that clergy “did not emphasise and affirm the place of the laity in the church, that they denied them the opportunity to use their gifts and talents

fully and effectively, and that they dominated the decision-making organs and processes of the church. In the view of the laity, this resulted in an acute absence of mutual respect, companionship and equality of clergy and laity. Consequently, they decided to exclude the clergy to show that, given a chance, they too were able to play a key role in the life and work of the church.

The demands of the people were disputed and problematized by the council of archdeaconry. The clergy in the council capitalized on the formalities other than the intentions of the people. They in particular question how such an important matter can be channeled through the newly formed house of the laity, doubted the authenticity of the claims in the petition, doubted the intentionality of the petitioners and alleged that the laity behind the proposal were the enemies of Bishop Bamwoze. Bishop Bamwoze finally revealed his resentment against the laity's demands for the Diocese by splitting Iganga Archdeacon to create Namutumba Archdeacon and disorganizing the clergy who were sympathetic to the petition through transfers (Emwamu 2020).

However, the creation of Namutumba archdeaconry further complicated matters for Bamwoze. The house of laity for Iganga and Namutumba joined hands to form what was called Iganga Diocesan Steering Committee (IDSC), to consolidate their demands for the diocese. This committee which was largely constituted by the laity was at locker heads with the clergy that was loyal to Bamwoze, for example Canon Bagenda of the Iganga Archdeaconry who labelled the committee members as Bayekera (rebels) . The members of the committee disrupted religious activities, for instance they would discourage Christians from attending functions and church services officiated by Bagenda. In the series of other events, the IDSC announced in 1987 that they had seceded from the Busoga

Diocese and have created their own Diocese. They demanded that the archbishop (Yona Okoth) should appoint a care taker Bishop, which was not possible because of the unconstitutional nature of their actions. IDSC accused Bamwoze for being spiritually bankrupt, immoral and murder. Whereas Bishop Bamwoze successfully prevented the split of the Diocese in 1980s, the seeds of disunity and conflicts which took forms of verbal and literally utterances were planted (Welch 2011).

Furthermore, Tuma (2018) reveals that the position of the laity in the diocese formation was very clear and reckoned with. It laid the foundations for the further creation of the Central Busoga Diocese and the significance of the laity in the day-to-day activities of Christian ministry in the Anglican church of Uganda. Conflicts still exist, and if not addressed, will lead to the downfall of the church in this specific sub-region. The primary motivation for the research stemmed from the tensions between the clergy and laity inside the Busoga Diocese, who held the position of Diocese head from the early 1970s to the 1980s, emphasized that at that time, Bishop Bamwoze had no regard for the perspectives of the church's administrative staff.

Taylor (2023) denotes that Language is a key feature in every conflict, either as the causal factor or solution. In the forgoing background, there is an aspect of language expressions either verbally, written or non-verbal expressions. Language is a communicative means, which eases or polarizes social relationships. That Bishop Bamwoze was arrogant, unresponsive to critical issues or the clergy and the house of laity conflicted, was all conveyed through language expressions, which scholarship needs to focus on. As shall be demonstrated later,

there are conflicts in the church especially in the new Dioceses of Central Busoga. The prevailing rivalries between clergy and laity, have wreaked havoc on the Central Busoga Diocese's church ministry. This issue has caused chaos between the clergy and laity, making ministry work difficult in terms of providing spiritual and material services to adolescents, the elderly, and the congregation as a whole.

Walukamba (2015) acknowledges quite often church ministers disagree about their duties and leadership responsibilities, with the clergy seeing themselves as employers and spiritual leaders of the laity and the laity seeing themselves as visionaries for the church and landowners in the Central Busoga Diocese. As a result, if the clergy and laity continue to conduct themselves in this manner, it can tarnish the Central Busoga Diocesan church ministry. The ministry also necessitates harmony and cooperation. The language employed in the day-to-day performance of duties by the two appears to be the fundamental source of the problems in question, according to anecdotal testimony from some of the ministers and observations made. It is therefore critical to look into the connection Wbetween language expression and the ongoing struggle between clergy and laity in the central Busoga diocese. This presumably helps minimize conflicts and enhance the preaching of the gospel in an environment that is conducive.

1.2 Statement of the Problem

Various studies have shown that language has the ability to influence the way people understand and relate to reality (Muhanji 2021, Adejisola 2019, Moravcsik 2010). It can influence for instance the way human beings relate to

one another. In the Anglican diocese of Central Busoga, there have been experiences of disunity, conflicts and misunderstandings between the clergy and laity on issues related to language expressions. Pastoral experience within Busoga diocese reveal enduring conflicts, misunderstandings, accusations and counter accusations that are mostly related to the way members of either parties communicate to one another. This has evidently resulted into incidences of mistrust, violence, and divisions which have negatively complicated the mission of evangelization in the region of central Busoga.

Given the role of language in communicating the Good News to the people, it is important to explore how its usage and expression can at the same time, hinder the message it communicates. Clergy-laity related conflicts are not a new phenomenon in the Anglican church. There is evidence that a large body of scholarship has investigated clergy and laity conflicts in relation to issues of governance, finance, ministry, leadership, and church property (Muhanji 2021). It is however less interrogated how clergy-laity conflicts are related to issues of language expression or the role played by language expression in the context of evangelization, an area that this study seeks to make a contribution. Using the context of Central Busoga diocese, this study explores the role of language expressions in the laity-clergy relationships and how this affects church life.

1.3 General Objective of the Study

This study examined the connection between language expression and persistent conflicts between the clergy and laity in the central Busoga diocese.

1.4 Specific Objectives of the Study

The study was guided by the following specific objectives:

1. To investigate manifestations of clergy-laity conflicts in the Diocese of Central Busoga.
2. To identify the forms of language expressions in context of the clergy-laity conflicts in the central Busoga diocese.
3. To examine the role and impact of language expressions in the clergy-laity conflicts in central Busoga diocese.

1.5 Research Questions

The study responded to the following research questions:

1. What are the manifestations of clergy-laity conflicts in the Diocese of Central Busoga?
2. What are the forms of language expressions in context of the clergy-laity conflicts in the central Busoga diocese?
3. What is the role and impact of language expressions in the clergy-laity conflicts in the central Busoga diocese?

1.6 Significance of the Study

The study can be of assistance to the clergy leadership in the Diocese of Central Busoga in obtaining knowledge and sharing beliefs on how to bridge the gap between clergy and laity, in order to promote a harmonious ministry in the church of Christ.

Academician: The research may enable future academics who are interested in investigating the gap between clergy and lay church pastors to gain more knowledge.

Clergy: As the church's campus readers, it's hoped that the findings of the study will help them come up with appropriate solutions for bridging the gap between their pastoral tasks and those of the laity.

It is also hoped that the outcomes of this study may help lay church ministers better understand their pastoral tasks, learn to appreciate their roles, and work in harmony with clergy without conflicts.

1.7 Scope of the Study

The study was conducted in the Central Busoga Diocese. The study covered the areas of Central Busoga Diocese headquarters in the selected archdeaconries (churches) of Iganga, Namutumba, Kaliro, Kiyunga, and Busesa.

In terms of content, the study investigated the indicators of clergy-laity conflicts in the Diocese of Central Busoga; determined the role of verbal language expression on the clergy-laity conflicts; investigated the relationship between written language expression and the clergy-laity conflicts; and to suggest recommendations to the clergy-laity conflicts. The independent variable was language expression, and the dependent variable was clergy-laity conflicts. This research was timed in two different ways. Relationship problems between clergy and laity have a long history. However, this specific analysis only considered the years 2016 and up to this point. Since worries about the decline in respect between clergy and laity have been circulating during this time, it was only considered on purpose. Central Busoga was chosen because of the persistent unhealthy working relationship between the clergy and the laity which has given birth to un called for death with counter accusation between the two houses which needs a lasting solution to address the matter (Khademi 2022).

1.8 Theoretical Review

The study was guided by the language games theory. The renowned philosopher Ludwig Wittgenstein advanced the language game theory in his 1953 book "Philosophical Investigations." This theory proposes that the meaning of language is not fixed by a set of definitions or rules, but rather is determined by how words are used in various social contexts or "language games." Wittgenstein argued that language is a dynamic and flexible system that is constantly evolving through its use in different situations and interactions (Bucata 2017).

The main issues stressed in this theory are the importance of context, the fluidity of language, and the rejection of a fixed meaning for words. Wittgenstein believed that understanding language requires an examination of how it functions within different social practices and activities, rather than relying on strict definitions or rules (Coomber 2018).

Bucata (2017) stresses that this theory guides the study in several ways. First, it encourages researchers to look beyond simple definitions of words and consider how language is used in specific situations within the church community. Second, it highlights the role of context in shaping the meaning of words and the interactions between clergy and laity. Finally, it stresses the need to understand language as a dynamic and evolving system that is constantly influenced by social practices and cultural norms within the church. By applying the language game theory to the study of clergy-laity conflict, researchers can gain a deeper understanding of how language shapes power dynamics and communication within religious institutions.

1.9 Justification of the Study

There is an ongoing conflict between clergy and laity, which in one way or another threatens the delivery of services. In the event of this study, there is a realization that each of the two study categories of individuals (clergy and laity) seems to be seeing themselves above the other. This does not only spoil church leadership, but rather promotes conflicts beyond the church level to the congregation. The situation has prevailed for more than ten years now, and it is high time something was documented about it. In another angle, the clergy and laity are supposed to be role-models to the rest of Christians, and the disunity conflict between the two affects all ministers in the Anglican Church. The resultant effect of the study will be to suggest possible measures to minimize and/or control clergy-laity conflicts in the Diocese of Central Busoga for smooth running of the ministry of Jesus Christ.

1.10 Definitions of key Concepts

The key concepts defined here are; language expression, verbal language, nonverbal, oral language, clergy and laity.

Language expression in the context of the church refers to the various ways in which individuals communicate their thoughts, beliefs, and emotions within the religious community. It encompasses both verbal and non-verbal forms of communication, such as prayers, hymns, sermons, and rituals. Language expression in the church plays a crucial role in fostering a sense of unity, understanding, and connection among its members, as well as in conveying and reinforcing spiritual teachings and values.

Verbal language expression in the context of church refers to the use of spoken words to communicate religious beliefs, teachings, and messages within the faith

community. It encompasses various forms of verbal communication, such as sermons, prayers, hymns, and scripture readings, that serve to convey spiritual guidance, inspire worship, and foster a sense of unity among church members. Through verbal language expression, individuals are able to articulate their faith, share their experiences, and engage in meaningful dialogue with others in the church setting.

Nonverbal language expression: In the context of church, nonverbal language expression refers to the various ways in which individuals communicate and convey their thoughts, emotions, and beliefs without using words. It includes gestures, facial expressions, body language, and even the use of symbols or rituals. Nonverbal language expression in the church setting can play a significant role in enhancing the worship experience, fostering a sense of community, and conveying reverence and devotion.

Oral language expression in the context of church refers to the verbal communication used by individuals during religious services and gatherings. It encompasses the use of spoken words, prayers, hymns, sermons, and other forms of vocal expression to convey religious teachings, worship, and spiritual messages. This form of communication allows for the sharing of beliefs, the expression of emotions and devotion, and the strengthening of the church community through collective participation in spoken rituals.

Clergy refers to the ordained ministers or religious leaders within a particular faith or denomination. They are responsible for leading religious services, providing spiritual guidance, and performing sacraments or rituals. The clergy

often play a crucial role in their communities, offering support and counseling, and serving as intermediaries between the divine and the congregation.

Laity also known as laypeople are individuals who are not ordained clergy or religious professionals. They are members of a religious community who are not directly involved in the leadership or administration of the religious organization. The laity play a vital role in the religious community, as they are the ones who actively participate in the rituals, attend religious services, and contribute to the spiritual and financial well-being of the community.

The above terms are key in this research and one cannot disregard them in as far as language use is concerned between the clergy and the laity in Central Busoga Diocese and the findings in this dissertation. In chapter two below an effort has been made to review literature on the indicators of clergy-laity conflicts, forms of language expression and the impact of language expression on the clergy-laity relationship.

1.11 Conclusion

Thus, the first chapter provided a foundation for understanding the history of language expression and the clergy-laity conflicts. The development of a problem statement is a good step toward communicating the need for the current study, while the development of specific objectives is a necessary step to guide the major themes in the succeeding chapters. As a result, this chapter is very important because it acts as a pillar for the other chapters. The next chapter (two) is basically developed in line with the specific objectives of the study centered on literature review.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter comprises of literature concerning manifestations of clergy-laity conflicts in the clergy-laity conflicts, forms of language expression in context of the clergy-laity conflicts and on the role and impact of language expression on the clergy-laity relationship, and recommendations to the clergy-laity conflict.

2.1 manifestations of clergy-laity conflicts

Brandt (2019) states that throughout the later Middle Ages, there was a sudden eruption of violent outbursts in German towns, fueled by hidden hostility against the clergy, their privileges, and their conduct. During the late mediaeval period, Magdeburg experienced some of the most atrocious manifestations of this kind. The people of the area murdered their archbishop in the year 1325. In 1402, they conducted a thorough search of the city's holy quarter, looting and igniting fires, while intimidating the clergy with the prospect of physical harm. Magdeburg was not an exception.

During the spring of 1386, the bishop, chapter, and clergy of Worms informed the council of Frankfurt of the violent actions committed by the people of Worms. These actions included physically assaulting and imprisoning priests and prelates, demolishing chapels, monasteries, and cathedrals, and looting valuable religious artefacts. In the 1380s, when the Leagues of the Rhenish and Swabian Cities were at their peak, the common people in Basle, Cologne, Worms, Speyer, and Mainz, who were no longer afraid of the powerful supporters of the clergy, expressed their long-suppressed animosity. According to the clerical author of the

Chronicon Moguntinum, they carried out this action as a kind of revenge against the clergy. They inflicted greater suffering upon them than they did upon the Jews, disregarding the authority of the nation's leaders and acting according to their own desires. On many instances, ecclesiastics were subjected to physical assault or coerced into making a difficult choice between voluntary banishment and a curtailment of their rights, as a result of escalating tensions and acts of arson targeting church assets.

The Roman Catholic priesthood is now confronted with a worsening predicament: a shortage of priests, several parishes deprived of the Eucharist, a continuous exodus of priests from the order, a decline in new vocations, and a growing scepticism about the fundamental reason of their existence. The repercussions of the discoveries on paedophilia inside the Church have not yet diminished. Vatican II emphasised the concept of the Church as "the People of God," comprising the Pope, Cardinals, Bishops, priests, deacons, religious individuals, and the laity. The laity are increasingly vocal in asserting their rightful position within the Church and affirming their identity as an integral part of the Church (Willis 2014).

Quaker church missionaries embarked on a journey to Kenya as part of the Western Christian missionary endeavour on the barren continent, as stated by Muhanji (2021). Historians often characterise the spirituality of the Society of Friends as quietism, a belief system that was not compatible with African mysticism. The missionaries, considering African mysticism to be malevolent, firmly rejected it. Undoubtedly, Africans have the belief that a transcendent entity brought about the existence of the universe and humanity. Every ethnic group in Africa has an own name for the ultimate god.

In reference to the above Rabiah (2018) stresses that Western missionaries disregarded the Quaker theory of "there is that of God in everyone" because they did not consider the belief in a supreme God among Africans. Consequently, the pastoral ministry in Kenya did not establish a strong connection with American Quakerism. Furthermore, it reveals how missionaries without the fundamental Quaker practices and concepts that were the foundation of the Quaker church established the Quaker church in Kenya. Applying the early Quaker beliefs in the African setting poses significant challenges, and the Quaker church in Kenya is now facing a critical decision point .

Priests need comprehensive and continuous instruction and materials to effectively recognise and cultivate lay leaders as equal collaborators in ministry, as well as to engage in envisioning, strategic planning, and dispute resolution. Conventional seminary education and even alternative training programmes continue to uphold the belief that clergy members bear the main, if not exclusive, duty for the well-being and liveliness of the congregation. However, they offer minimal or no instruction in acquiring expertise in crucial areas like teamwork and fostering collaboration (Kurniati 2016).

It is not surprising that clerics, in addition to adopting an attitude of "Father/Mother knows best," also feel compelled to engage in excessive levels of functioning. They often gauge their efficacy based on the amount of time they allocate to certain activities, rather than considering the influence of their ministry on the congregation and its individual members. Moreover, conflict often emerges when non-professional leaders fail to actively engage in the development and execution of crucial choices that are fundamental to the community's existence (Chiluwa 2024).

Every religious community, regardless of its size or structure, must actively participate in a continuous process of envisioning and strategic planning. This is a collaborative process including the Rector, the Vestry, and the general congregation, with each party providing relevant feedback. Furthermore, I am not specifically referring to official mission statements intended for publication in the bulletin or strategic plans that remain unused. I am promoting a methodical, contemplative, but pragmatic approach to discerning the congregation's divine calling and implementing tangible measures to achieve it. In the absence of such a procedure, substantial choices made by the Rector and even the Vestry are seen as random and impulsive, rather than deliberate actions used to forward a certain plan or goal.

John J. Park (2014) brings to the forum a case of conflict in the Korean United Method Church between the clergy and laity. Accordingly, the laity was objecting to the coming of the new pastor to the church because they had a preference for another person contrary to the position of the church council. The situation seems similar to the historical formation of the Busoga diocese where people showed preferences to the kind of clergy they wanted over others. Park went ahead to describe the causes and ingredients of the conflict, highlighting the problem of values and need to respect the church orders. Although Park's study indicates that the problems of the clergy and laity can be anywhere where the two co-exist, his context of study is unique to the context of the current study. Whereas Park's church of study was a migrant community of the Korean church in the diasporah, the church in Busoga is by the Basoga people living in within their cultural contexts. Besides, Park does not seem to give prominence to language as the key variable in the conflicts.

Oludele (2014) also brings to light conflicts between the clergy and laity in the Baptist church in Nigeria. He explores the causes of the conflict and found out that despite the existence of policies which should govern the church, the church in the Nigerian context suffers from lack of respect for the rules and procedures by both the clergy and laity, hence cause conflicts. That on many accounts, the laity and clergy want to flout the church policies to advance personal or common interests. This situation shares a lot with the Busoga context, where there is a conflict of power between the clergy and laity. Besides, in the specific case -of the demand for the Iganga and Namutumba diocese, the laity refused to follow the procedures, which made their efforts despicable. On a number of occasions, the people have always advanced what they want but not what ought to be as per the Anglican church policies. However, Oludele's analysis focuses on power politics and administrative protocols of the church, and does not give attention to specific use of language expressions in fueling or mitigating the laity-clergy crisis.

2.2 Forms of language expression in context of the clergy-laity conflicts

For communication to be intelligible, it has to be expressed in an intelligible way. The language as words and symbols and signs are a key means of conveying communication ideas, information and feelings (Kurniati 2016). Apart from the spoken and written words, communication is expressed through sounds, symbols, posture, gestures or signs (Rabiah 2018). Like spoken words, sounds, symbols, posture, gestures or signs are also cultural specific, and may convey communicative ideas and feelings as per the cultural context (Miller and Hoogstra 1992, Weitzman 2013). In the context of this study, the researcher did

not find specialised studies on forms of language expressions in the church context.

From social sciences, silence has been examined as a form of communication. It is a means of avoiding confrontations (Baltezarevic et al. 2022), expressing emotions (Ephratt 2008) and a form of disagreement (Khademi 2022). Postures are also acclaimed as a means of communication. Postures indicate the emotional state of the speaker or audience during the communication processes (Vinayagamoorthy et al. 2006, Kelmaganbetova et al. 2023).

The National (2017) examines a case study that delves into the topic of clergy-laity relationships, with a specific emphasis on a priest in Morobe who voiced concerns over the language spoken by young people. Rev. Yasam Aiwara, the district president of the Yabim district in the Evangelical Lutheran Church of PNG (ELC PNG), said that a considerable proportion of young people now use various insulting expressions while addressing those in positions of power. Regardless of their official titles, he said that young people in Tok Pisin were using the terms "bats," "sis," "paps," and "mams" to refer to pastors, teachers, administrators, and managers. What is the origin of these names? They do not utilise these names. I am unsure about the exact definition of the word "Paps and Mams" that you mentioned. Does it consist of a combination of English and Tok Pisin? Rev. Aiwara said. According to him, Christ has given every person the capacity to use logic and reason, enabling them to comprehend and uphold the principles that govern existence.

Aiwara argues that a substantial portion of the population still faces poverty as a result of entrenched attitudes and cultural approval. Aiwara contends that

individuals who possess education and skill may nonetheless use inappropriate language within the confines of their cultural milieu. He claims that many people with a keen fashion sense struggle to prepare meals using fire and often wind up with soot on their faces when going home. To effect society change, particularly in the areas of living standards, reason, and conduct, individuals must first alter their perspectives (Vander 2020).

Conflict is a necessary component in the growth and progress of an increasing organisation. Without it, there is no way to make progress, correct mistakes, and seek truth. The successful efforts of Christ in promoting peace do not ensure the complete absence of disagreement among the believers, but rather empower us to calmly and lovingly display tranquilly even in the midst of conflict.

In his research, Laura (2015) examined the notion that people may have increased emotions of shame in areas that are important to their self-concept, and that this shame is strongly linked to discomfort in those areas. Many clergy members have difficulty in distinguishing their personal identity from their job as pastors, prompting the issue of whether transgressions linked to their pastoral responsibilities are more shameful than transgressions in other areas. In two separate studies, seminary students created hypothetical situations that portrayed the challenges clergy members would face in their professional capacities. Following that, both seminarians and clergy evaluated their reactions to these imagined shortcomings and filled out a burnout scale.

The findings demonstrated a positive correlation between a heightened feeling of shame and an increased experience of unpleasant emotions among seminarians. In addition, clergy members had lower levels of satisfaction and higher levels of

emotional weariness. Moreover, there was a positive correlation seen between elevated levels of shame and heightened negative feelings in both religious and non-religious contexts. Grones (2020) reveals that Contrary to expectations, the clergy did not experience ministry shame more often than general shame, and ministry shame was not more strongly linked to clergy burnout than general shame. A study is carried out to analyse the effects on the psychological welfare of ministers.

The clergy see pastoral work and religion as crucial in fostering human development, promoting well-being, and providing a structure for navigating one's life. Empathy, dedication, effective communication, and collaborative mindset are seen as essential factors for facilitating pastoral counselling and care (Heald, 2016:8). In a society that blends traditional and modern aspects, there is often a notable absence of agreement between religious beliefs, spiritual rituals, and personal aspirations, which leads to conflicts stemming from the impact of modernity. Religious views may significantly impact the counselling and psychotherapy process, sometimes overshadowing the client's own experiences and perception of reality. There is a significant association between an individual's lifestyle, religious views, and the availability of therapy and care in pastoral settings (Jaammie, 2019:12).

We are not obliged to obey leaders who exceed their legal authority, even if they claim to have a divine mandate. The exhortation for women to "be submissive to your own husbands" is explicitly aimed at their marital partners and not all males, as seen in 1 Peter 3:1 and Ephesians 5:22. Likewise, it is inappropriate for parents to dictate their adult children's choice of spouse, for political authorities to

enforce certain religious beliefs on its citizens, or for ecclesiastical authorities to limit Christians in their selection of professions.

The clergy see pastoral work and religion as essential in fostering human development, promoting welfare, and providing a structure for managing life affairs. Empathy, commitment, effective communication, and teamwork are seen as essential factors for carrying out pastoral counselling and care (Heald, 2016:8).

Within a cultural context that blends traditional and modern aspects, there often exists a fundamental disparity between religious convictions, spiritual rituals, and personal requirements, resulting in clashes with modernity. The strong religious convictions of the client may have a significant influence on the counselling and psychotherapy process, possibly leading to the client's experience of reality being eclipsed by their religious perspectives. A significant association exists between an individual's lifestyle and their religious views, as well as the availability of pastoral therapy and care (Jaammie, 2019:12).

The congregation need leaders who exemplify the attributes of Christ in order to proficiently lead and inspire its young members. For leaders in the laity ministry to effectively connect with young people, it is crucial that they possess a solid foundation in biblical principles (Abraham, 2016:1). Moreover, it is crucial for them to grasp current influences that affect Christianity, allowing them to interact with the general population and form meaningful relationships with them. If you possess a profound inclination to aid young people in their spiritual quest, opting for a bachelor's degree in laity ministry might be a superb decision. It is essential to transmit the truthfulness of the gospel from one generation to another in order to facilitate the growth of the Christian community. Ultimately, offering chances for spiritual advancement to ordinary individuals throughout their formative years

will equip them to have a substantial impact for Christ both now and in the future (Abraham, 2016:2).

Paul exhibited profound apprehension over the existence of dishonest instructors, and he dedicated a span of three years to cautioning the adherents at Ephesus about this matter. He displayed unwavering dedication to this cause, even shedding tears while speaking incessantly. Paul predicted that after his departure, malevolent persons would surreptitiously enter the society and inflict damage upon the disciples. In addition, he cautioned that some deceitful instructors would arise from inside the organisation, disseminating incorrect doctrines with the intention of misleading the followers.

When clergy members partake in immoral entertainment and compromise their moral principles, and subsequently exercise their 'freedom' by discussing it from the pulpit and incorporating references to inappropriate films into their sermons, they are disseminating impurity to those who have been cleansed by Jesus and encouraging them to emulate their conduct - and potentially go beyond. Peter said that their eyes are brimming with adultery and an unquenchable craving for immorality. They have a tendency to allure persons who are emotionally or mentally disturbed. Their hearts are highly skilled in the pursuit of greed. "Damned descendants!" The citation is derived from the biblical text of 2 Peter, specifically chapter 2, verse 14.

One aspect that contributes to the feeling of estrangement between ordinary people and the church or religion is the apparent clash between Christianity and science. The dominant perception in this field is that Christians have an excessive level of assurance in their belief of having all the answers, which accounts for

35% of the replies. Around 29% of non-clergy individuals with a Christian upbringing hold the belief that churches are not in sync with the scientific progress of our contemporary society. An further 25% of individuals have the conviction that "Christianity is opposed to scientific principles." Around 23% of respondents expressed a lack of interest in the current debate between creationism and evolution. Furthermore, the research suggests that many young Christians with a strong interest in science are facing challenges in harmonising their religious beliefs with their professional aspirations in science-related fields (Cornish 2021).

Rabiah (2018) argues that Young Christians aged thirteen to twenty-nine are facing the difficulty of living meaningful lives in terms of sex and sexuality, since they have unlimited access to digital pornography and are part of a culture that values hyper-sexuality above overall well-being. Many young followers have a significant predicament in maintaining the church's expectations of chastity and sexual purity in today's society, especially considering the common practice of postponing marriage until one's late twenties. Studies indicate that a significant proportion of young Christians participate in sexual behaviour at a comparable frequency to their non-Christian peers, while maintaining more traditional beliefs around sexuality. 17% of young Christians indicated experiencing scrutiny at church as a result of their imperfections. Within the demographic of Catholics aged 18 to 29, the topic of sexuality has particular importance, since 40% of individuals in this group believe that the church's teachings on sexuality and birth control are outdated.

David Kinnaman, author of the book "unchristian," highlights the urgent concern of laypeople becoming disconnected from church activities. This is particularly

significant because most churches are most successful in meeting the needs of "traditional" laypeople - those whose life experiences and questions conform to societal norms and conventions. Nevertheless, a significant number of individuals in society no longer follow the traditional pattern of leaving their parental household, pursuing school, obtaining a job, getting married, and establishing a family, all prior to turning 30. Today, ordinary individuals are now delaying, reorganising, and sometimes completely ignoring these important life events (William 2013:2).

A considerable proportion of young persons who often participate in religious services sometimes choose to skip Sundays when they undergo the process of transferring to college, moving away from their hometown, or starting their first job. According to LifeWay's study by Emwamu (2024), around 66% of adults who have previously discontinued participation in programmes ultimately reengage as they get older. Nevertheless, in recent years, young Christians are increasingly ascribing their departure from the church to more substantial political and spiritual concerns. In 2017, 70 percent of them stated these perspectives as motivations for their departure, in contrast to just 52 percent ten years earlier.

2.3 Role of language expression in the clergy-laity conflicts

The laity-clergy relationship is a social interaction. In this interaction, appropriate interactive language and expression is key in cementing relationships. There has to be mutual respect and collegial relationship if work is to be achieved. In the works of Kisitu, there are various accounts of poor language use which galvanized the Busoga crisis (Kisitu 2002). The same is demonstrated in the works of Mudoola (1978). From all these works, it can be deduced that the

Busoga conflict manifested because of poor communication between the clergy and the laity. Proper language use and expression is one of the anchors of effective communication. Communication has been discussed at various levels in different disciplines, and its importance in realizing organizational objectives has been extensively articulated. For instance, George Bucata and Marius - Alexandru Rizescu have stated that:

“Communication makes possible the interaction between members of the working team. A manager should be the first to establish bridges between the members of the organization, through a careful and effective communication. Through communication, organization activities scroll correctly. A good manager will use communication in order to make it understandable to convey its message receptor exactly as we think in order to obtain the expected feedback at the time of the initiation of the communicative process. All these elements form the basis of communication processes, whereby individuals of an organization will be able to establish interpersonal connections, which are be the basis of good management activities, both internally and externally” (Bucăța and Rizescu 2017, 50).

From the above, Bacata and Rizescu intimate that communication fosters good interactions and working relationships of all the stakeholders in an organization. Effective communication enhances productivity and meaningful feedback. In the case of the church, communication between the clergy and laity has to be meaningful in order to achieve the desired outcomes of pastoral work. In the similar way to the above, in human resource management, “poor communication can be the result of a difference in communication styles. Failure to communicate may cause employees to make wrong assumptions and believe in gossip. Poor communication not only causes conflict; it also decreases productivity and employee morale” (Grones 2020). Communication which enhances productivity involves use of verbal words, written statements, gestures and signs and symbols.

Scholarly work has continued to show that language expression plays a key role in friendship formation or disunity of individuals (Abraham 2016:47). Abraham's observation can't be taken for granted as many peoples' relationships are purely rooted in communication. Gaps in communication can easily give birth to premature separation, marriage breakage and painful loss of a relationship. However, Abraham dealt much with individual relationships but this research has shown that in Central Busoga Diocese effective and perfect language expression are still lacking as the laity think their ever right and the clergy boost of having the pulpit to air out their feelings.

Market creation is a result of language expression as it is embedded in facial expression that either attracts or distracts customers in peoples' businesses (Oludele 2014:47). According to Oludele success of any business is deeply rooted in language expression and communication. Good marketiers are strongly supported by their language in attraction of clients short of that chances of failing the business are high. In relation to the above phenomenon Spiritual business should never be taken for granted, Oludele centered his work on Business life and commodities but Spiritual growth and development is equally centered on language expression of church leaders and those they lead. Facial expression is equally needed if good yields are to be realized and cementing the relationship between the two houses.

Conflict management is largely attributed to language expression in many African communities. It solves family wrangles if used properly and escalates disunity if not properly managed by an individual. Locals who take alcohol in African villages take advantage of being drunk and pour out what pains them to

their spouses which yields to peace making and creation of harmony in many rural African families as stated by John J. Park (2004). The act of speaking out their heart is very fine and health for both their soul & mind and their relationships in families but the approach in their expression has an issue to be addressed, why wait after taking alcohol? Meaning they do it under the influence of alcohol which is not applicable in church life. However, the element of peace creation is paramount and cannot be taken for granted. The Anglican Diocese of Central Busoga can borrow a leaf leaving out the element of alcoholism.

2.4 Conclusion

This chapter has handled literature review in relation to the topic of study and it was discovered that many scholars have presented a lot about conflicts in relation to land, property, leadership but language expression in Central Busoga Diocese had not been addressed. The next chapter three presents methodology used in data collection for this research

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the research design, study population, determination of sample size, sampling techniques, and procedure to data collection. The chapter also presents the instruments for data collection, data quality assurance, data analysis, limitations to the study and the ethical considerations.

3.1 Research Design

The study is simply descriptive and analytical in nature and used qualitative methodologies for data gathering and analysis. The qualitative results were derived from interviews and observations made by the researcher during the analysis of the findings. The researcher also examined some written materials like journal articles, newspapers and internet materials to generate data.

3.2 Study Population

The study targeted different categories of people based on the geographical level.

Table 3.1 shows the nature of study population for this study.

Table 3. 1: Study population

Archdeaconry	Number of Laity	Number of Clergy	Total number
Diocesan office	1	1	2
Iganga	4	2	6
Namutumba	4	2	6
Luuka	4	2	6
Kaliro	4	2	6
Buseasa	4	2	6
Total	21	11	32

The six individuals comprising each archdeaconry are as follows: the archdeacon (clergy), responsible for coordinating the initiatives of the archdeaconry with the diocese; the vicar/curate (clergy), who oversees the lay leaders under their authority; the lay reader, tasked with delivering sermons to a specific subset of individuals within a congregation; the head of laity; the chairperson of the mothers' union and the chairperson youth for the archdeaconry. Nevertheless, within the diocese, two individuals were specifically singled out: the diocesan secretary responsible for typing and distributing designated papers, and the diocesan head of laity.

The socio-demographic characteristics include the age, sex, and category of respondents. The results were obtained from 32 respondents while ten respondents were interviewed to obtain qualitative data.

From results, 48% of respondents belonged to the age group of 18 to 25 years old, while 27% belonged to the age group of 25 years and older. The lowest percentage was 25%, indicating respondents below the age of 18 years. This distribution of respondents across different age groups provided valuable insights into the demographic composition of the survey sample. It is worth noting that the higher percentage of respondents in the 18- to 25-year-old category suggested a strong representation of young adults in the study.

Regarding the composition of the study population by gender, findings indicate that 57% of the study population was male and 43% was female. These findings suggest a slight imbalance in gender representation within the study population, with a higher proportion of males. It would be interesting to further know that this disparity in turn leads to slight imbalance in the results obtained.

In terms of category, the study comprised of two categories. One was the clergy, also the smallest group with a 10% representation. The second category was for the laity represented by 90%. The clergy category included individuals who held positions of authority within the church and were responsible for leading religious services and providing spiritual guidance. On the other hand, the laity category encompassed all other members of the church who were not part of the clergy, including regular attendees and active participants in church activities.

3.3 Sampling

This comprised of sample size and the sampling techniques.

3.3.1 Sample Size

Shantikumar (2018:2) defines sampling as a method that allows researchers to infer information about a population using results from a subset of the general population, without investigating every individual. The sample size of the study was 32 respondents including the 30 respondents from the archdeaconries and the two respondents from the Diocesan level.

3.3.2 Sampling Techniques

In this study, the researcher adopted purposive sampling technique

3.3.2.1 Stratified Sampling Technique

This is a technique called probability sampling, where a researcher may categorise the study population into smaller groups based on shared features, which may not include the complete population (Explorable.com, 2019:3). The study population was divided into majorly three categories, including the diocesan secretary, the diocesan head of laity, archdeacons, vicar, lay reader,

Mothers Union Chairperson and heads of laity. Similarly, the research population was stratified by gender to mitigate any potential gender bias in the replies.

3.3.2.2 Purposive Sampling

Purposive sampling is a method in which researchers use their own judgment to pick persons for a study, depending on certain criteria, in order to include members of the population who are most relevant to the research (Foley, 2018). According to this survey, the researcher determined that both clergy and laity leaders were explicitly included. This methodology was used to gather data from respondents who had a higher level of expertise in the subject area being researched, hence enhancing the conclusions of the study. Each chosen category has an overseer who has knowledge about every category of humans.

3.3.2.3 Simple random sampling technique.

This is a process of selecting a subset of individual during data collection where a researcher at random decides to choose a particular person suspected to have relevant information about a particular topic of research and equal chance is given to individual to air out their views on particular subject matter (Olundele 2014). In order to obtain relevant data about the topic, the researcher employed this simple random technique to give equal opportunity to any other individual member of Central Busoga Diocese with relevant information about the topic of research have their views documented for the good of Central Busoga Diocese.

3.4 Data Collection Methods and Instruments

3.4.1 Data Collection Methods

This study was conducted using: observation, interview and document analysis as explained in the subsequent subheadings:

3.4.1.1 Observation Method

Kugler (2019) defines observation as a way of gathering data by watching behavior, events or noting physical characteristics of a given situation in the area of study. Data was collected from laypeople using this strategy. By using this approach, the researcher personally attended religious congregations and observed what was taking place engaged with the members in the congregation and took note of what was observed during the interaction. The observation approach was deliberately chosen due to the substantial number of laypeople in various churches, the efficient collection of essential information within a two-month timeframe, and the extensive coverage area of Central Busoga Diocese.

3.4.1.2 Interview Method

This is a method of data collection that involves two or more people exchanging information through a series of question and answer on a given topic of research (Gulbaram 2023). One-on-one interviews were held with the clergy and other senior members of the congregations. This approach was used to conduct a comprehensive and extensive investigation of the perspectives, attitudes, and opinions of participants about the involvement of laypeople in the church. Informant interviews were valuable for acquiring comprehensive information, uncovering the underlying narrative of the respondents' experiences, and corroborating data obtained via other data gathering techniques. Appointments were meticulously scheduled and arranged based on the availability of each participant.

3.4.1.3 Document Analysis

Dirks (2022) defines document analysis as the process that involves evaluating electronic and physical documents to interpret and gain an understanding of their

meaning and develop upon the information they provide. Document analysis was key in this research as written language expression was discovered to be playing a key role in accelerating the ongoing conflicts between the clergy and the laity in this locality. A number of anonymous letters were seen, Newspapers, journal Articles, internet materials all aimed at generating data relevant to the area of research. This was employed by the researcher because relevant exhibits were important to prove to the audience about of what is happening in Central Busoga Diocese.

3.4.2 Data Collection Instruments

Data collection is the act of acquiring and evaluating information on certain variables in order to address research inquiries and assess results (Quan-Hoang, 2018:4). The use of data collecting devices facilitated the acquisition of the necessary information to address the primary inquiries of the investigation. This research used majorly two instruments: an interview guide, and an observation guide.

3.4.2.1 Interview guide

An interview is a face-to-face discussion where the interviewer and interviewee exchange usually semi-structured questions and responses regarding a specific topic of interest (Polak & Green, 2015). Interviews include direct face-to-face verbal interaction, when one individual or a group of individuals is questioned at a given time. Interviews were carried out with three participants from each of the 05 archdeaconries. Consequently, a total of three interviews were carried out for each archdeaconry. The three participants included the archdeacon, vicar, and lay reader.

3.5 Validity and Reliability

This consists of validity and reliability of the research instruments

3.5.1 Validity of the instruments

Validity pertains to the extent to which a test accurately assesses the specific construct it is intended to examine (Bucata 2018). The instruments were created and sent to supervisors and coworkers for analysis of their appropriateness, and subsequently, they were evaluated and adjusted for accuracy. The questionnaires were designed with parts that align with the particular aims of the research. Each item in the questionnaire was assessed on a scale ranging from highly relevant (4) to not relevant (1). The irrelevant elements were excluded, while the somewhat relevant ones were updated and adjusted before to data collection.

The objective of qualitative research was to elucidate or comprehend the phenomena of interest from the participant's perspective. Thus, the researcher allowed the respondents to lawfully assess the reliability of the findings. The researcher meticulously recorded the protocols for verifying and reviewing the data throughout the investigation, and also deliberately sought out and described the occurrences that were likely to contradict previous findings.

3.5.2 Reliability of the instruments

Reliability refers to the extent to which a measurement consistently produces the same result when the test is conducted again under same circumstances (Martyn & Wilson, 2019). To guarantee the accuracy of qualitative data, the researcher made certain that the recorded information from interviews accurately represented the facts, replies, observations, and occurrences. The researcher conducted several measurements, observations, and samples, and cross-validated

the accuracy of the data with an expert or supervisor to ensure answer consistency and tailor the questions to be relevant and suitable.

3.6 Data Processing

Vertisnky (2018) defines data processing as the act of translating gathered information into valuable and usable finding for academic use or other intended goal. The data was selected carefully following the specific objectives and then presented as it was obtained from the field. Findings that necessitated use of tables, multiple responses were reflected in the tables. Most importantly, the study was purely qualitative and excluded the use of statistical expressions.

3.7 Limitations

Limitations to research are un avoidable but can be dealt with depending on the researcher' expertise and training (Vesna 2022). The anticipation was that the field work will experience a deceleration at some stage as a result of the COVID-19 pandemic and its accompanying lockdowns and controls. Nevertheless, every effort was exerted to make up for any time that was lost, in order to be prepared to submit the thesis for assessment punctually.

Anticipated misconceptions among some participants may lead them to see the study as politically biased, resulting in a reduced amount of information gathered from different responder groups. Nevertheless, the introductory letter explicitly conveyed to responders and participants that the study is only for academic purposes and aims to provide academic advantages, without any malicious motives.

Certain archdeaconries were located in remote regions that are particularly challenging to access during rainfall. Consequently, meticulous preparation was

necessary to facilitate transportation. The researcher meticulously arranged all necessary resources to ensure everyday transit.

The combination of work obligations and research activity created a demanding situation, necessitating careful preparation. As a reaction, plans were made to request a length of time off from work in order to improve the accessibility of the study's findings.

The study ultimately proved to be very captivating, necessitating the recruitment of more research assistants. This has financial ramifications. Nevertheless, once the researcher made this commitment, all necessary resources were readily accessible to support data gathering, regardless of the expenses involved.

3.8 Ethical Considerations

A set of principles to guide in research design and practices must be put into consideration before going to the field for data collection. These safeguard the research in his public relation and one to one interaction (Dogbey 2018). Precautions were used to safeguard the respondents' or participants' image, since some matters addressed are related to the confidentiality of their employment. Respondents were first reassured that the research was only for academic objectives, and the self-administered surveys were intentionally designed to maintain anonymity.

To obtain findings without any bias, the researcher separated himself from a team of reverends and chose to be fully a student, a researcher for that matter. In addition, the researcher chose to conduct the study in churches outside of his area of service.

The researcher ensured that the presented findings were an accurate representation of the actual results, in order to prevent the manipulation of data and the presentation of fake material. At this stage, the researcher saw a profound reverence for information in the relentless quest for truth. Ensuring compliance was achieved by requesting each participant to sign a permission form.

Every responder and participant received equitable treatment to ensure their free and unbiased involvement in the research, without any false expectations or coercion. Considerable flexibility was included into the exercise, allowing participants or respondents to exit at any stage without any conditions.

A formal authorization document was acquired from the Office School of Postgraduate Studies and Research to confirm that this research was solely academic in nature and minimized any bias from participants. The privacy of participants was protected by anonymizing their identities to prevent any possibility of tracing them.

The researcher took extensive measures to ensure anonymity by giving code names/numbers to participants in all study notes and documents, securely storing notes and any identifying participant information under lock and key. Furthermore, the confidentiality of participant data was maintained throughout the study, since there were no occurrences that would need the researcher to disclose episodes of abuse or suicide risks.

In order to ensure anonymity, all responders and participants were treated equally, allowing each of them to actively engage without any prejudice or false expectations. The researcher reached a mutual understanding with the respondents on the precise dates, time, and a suitable location to collect data.

3.9 Conclusion

This chapter provides a focus into chapter as it helps the reader to understand how findings were obtained from the field and the approaches a reader must expect in the analysis in chapter four. This means that the third chapter explains the whole process of data collection and analysis and the fourth chapter only actualizes the stated approaches here.

CHAPTER FOUR
MANIFESTATIONS OF CLERGY – LAITY CONFLICTS IN CENTRAL
BUSOGA DIOCESE.

4.0 Introduction

In this chapter, efforts are made to present evidence of the manifestations of clergy - laity conflicts in Central Busoga Diocese. The approach used is historical narrative, presenting cases of hostilities which have happened in the recent past. It has to be noted that the objective of the chapter is not to bring out everything that occurred, since it would not be possible, but to attempt to illustrate that there are relational tensions between the laity and clergy in the diocese.

4.1 Evidence of clergy-laity conflicts

Refusal to contribute to finances to the Diocese. This has been one of the indicators of poor working relationship between the clergy and the laity. It has been observed that in the earlier years when Busoga was demanding for a diocese and a bishop of their own tribe, this method was used against the Namirembe diocese. In the works of Kisitu, the church in Busoga especially Iganga district refused to remit finances to Namirembe, which resulted into several meetings. The laity in Busoga that demanded for the establishment of the Busoga diocese explained to the then diocesan secretary at Namirembe that the Basoga Christians were demoralized because they have been denied the diocese, and that explained why they cannot contribute to the treasury (Kisitu 2002).

The Christians in Central Busoga diocese seem not to have forgotten the effectiveness of this weapon. On 17th September 2023, they returned empty envelopes distributed for development of the Diocese. Special funds envelopes

were distributed in the Diocese and given to all Christians to support the development of the Diocese. These envelopes had different amount written on top so as to enable every laity to participate in the development of the Diocese depending on one's capability financially. Surprisingly, a number of Christians (laity) returned empty envelopes and some had written abusive words and sealed the envelopes. This showed the clergy the anger the laity have towards them. One of the reasons why the laity responded in this way was because of the claim that the clergy lack financial transparency, and the laity has lost confidence in them.

Rampant boycotts by both the clergy and laity to services. There are numerous accounts where the laity has boycotted church services of the clergy. In the same way, the clergy have boycotted offering services to the laity. These public boycotts are not only weaponized as a means of humiliating each other but a demonstration of a strained relationship. For purposes of illustration, some examples are important: In Busesa parish, believers boycotted the holy communion. The Parish Priest in Busesa Parish head quarter was conducting a holy communion service after transferring the lay – reader at the Parish headquarters and when it came to serving Holy common, only two individuals (laity) went to be served by this priest.

In one of the Parishes in Iganga Archdeaconry called Busei Parish, on 02 July, 2023 a baptism service was organized at Busei Parish headquarters and one of the laity refused a certain clergy to baptize his child alleging that this particular clergy man was an adulterous and therefore a bad spirit would enter his child if he had been baptized by that particular reverend. Poor attendance of church services by the laity particularly those that are led by the clergy. In Luuka – Kiyunga Archdeaconry, the researcher discovered that churches where lay

readers lead services (prayer), they are normally full to capacity. On contrally, when a given clergy programmes to visit a given church in his/ her Parish, a poor turn – up has been noticed everyone claiming to be busy leaving the clergy in dilemma as to whether is loved or hated by the laity. This indicates that the laity – clergy relationship in Kiyunga Archdeaconry is not good at all an indicator of conflicts between the laity and the clergy in central Busoga Diocese.

In an interaction during church service with one of the laity he is quoted to have said *“Tisaba bwentegera nga omwaule najja okubulira kubanga buli lwa bulira ayogera ku makka gange.....Musilu inno!!...”* He was trying to express his anger over the sermons delivered by one of the clergies in Kasokwe Parish Kaliro Archdeaconry. In that Lusoga statement, he was trying to say that he cannot attend prayers if he gets to know that it is their reverend to preach in that particular service simply because he will only preach about Mr. Koire’s family which annoys him. This is a typical indicator of clergy – laity conflicts in Central Busoga Diocese if a laity reaches an extent of dodging church services to run away from sermons delivered by the clergy. This was not only in Kasokwe – Kairo but another case was discovered in Bumoozi Busesa Archdeaconry where the head of laity doesn’t want to listen to the sermon preached by the clergy in that Parish claiming he stole their cow and yet he claimed to be righteous before the laity.

In an interview with the chairperson youth of Kiyunga Archdeaconry, he was quoted saying *“Reverand waiFFE musosoze tayenda bavubuka kuwerezaku mukanisa atenga niife otusinga bungii mu church eyo aye tumulinze lwalileeta basa tituja ku dhigema.”* The youth chairperson in Kiyunga Archdeaconry was also trying to express his anger towards the clergy in Kiyunga to translate his

message which was in Lusoga, he said; Our Reverend is discriminative in his work, he doesn't want us the youth to serve in church and yet we are the majority in number but we are waiting for him to bring envelopes for offering, we are not going to take them. A full chairperson youth at the archdeaconry level if he can utter out such a statement it is an indicator of clergy laity conflicts in Central Busoga Diocese.

Being in a leadership position, the chairperson youth in Kiyunga archdeaconry was influencing fellow archdeaconry youth leaders in other Parts of the Diocese to do the same so that they can be felt by the clergy in the Diocese and by his influence, those of Iganga wanted to do the same fueling even those of Kaliro to follow their example. This act put the clergy on tension worrying as to whether they will manage to work with the youth department in Central Busoga Diocese.

A mother of twins in Bulumba Parish Kaliro archdeaconry hired a priest from Mukono Diocese to go and officiate a thanks giving ceremony at his home in Bulumba Kaliro archdeaconry after God blessing her with twins. When asked why she did this and yet there was a Parish Priest in Bulumba, she said; *“...omwaule oyo tiyansabiraku nga Nninda ate tiyaidha kumbona nga nzaire; kale tisobola kumuwa mmere yange ya' bwerere nensonga lwaki nfunie owundi okuva e'mukono Diocese. Era tyenda kubona mwaule oyo kumukolo gwangwe.....”* This lady was trying to say; That clergyman never prayed for me when I was pregnant and even never checked on me when I delivered, I can't therefore give him free food to eat that is why I got another one from Mukono Diocese. This is a typical example on the ongoing conflicts between the clergy and laity in Central Busoga Diocese.

A laity is meant to notify the clergy of a given Parish within his area of jurisdiction which this lady didn't do. Under normal circumstances, it is the clergy to invite a fellow clergy from another diocese to officiate a given function which this lady didn't respect. This is a typical indicator of clergy –laity conflicts in Central Busoga Diocese. It was not the only case to have done that but another incident happened in Namalemba –Namutumba Archdeaconry when a PHD candidate who had graduated decided to invite the Bishop of Bukedi to come and officiate his thanks giving ceremony without informing any clergy in Central Busoga Diocese and the Bishop himself: though the function took place successfully it was an indicator of clergy - laity conflicts in Central Busoga Diocese.

Low turn up of the laity to Diocesan functions organized by the clergy at the Diocese. On several occasions, the clergy in Central Busoga Diocese have organized celebrations for the different groups of laity such as Mothers Union, Youths, Fathers union, Christians women fellowship but the turn up of Christians (laity) to such functions has been not good at all. For example, on the 25 – 03 – 2023 a Mothers Union annual celebration was organized at the diocesan headquarters in Iganga CMS but out of 1500 expected turn up, they only realized 157. This is evidence that there is an ongoing conflict between the laity and the clergy in Central Busoga Diocese. On 02-07-2023 Fathers Union annual celebrations were equally organized and out of 1200 expected member turn-up they only realized 97 participants.

When it came to youth Celebration in September 2023 it was worse chairs were seen empty and when the The chairperson youth was asked why this happened; In his response said, *“Tukoye Okusondanga Ssente Demikolo Dobulabirizi Aye*

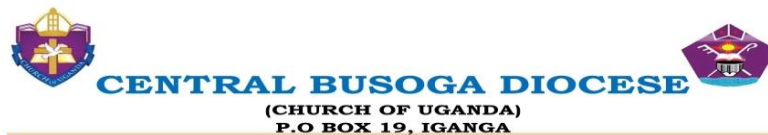
bwetwiida Twabula Kyetulya Nga Omukolo Guwoire.....Kale Abauule webalitegera nga tweena endala etuluma, Batutegekera Ekyokulya Tuliida Kumikola Dhaibwe...” In that Kisoga expression He was trying to explain why the youth don’t turn-up for diocesan functions and he said: We are tired of collecting money for diocesan functions and when we come we fail to have something to eat after the function therefore when the Clergy will realize that we also feel hungry and they prepare for us something to eat after the function we shall come to their functions. This is atypical indicator of Clergy-Laity conflicts in Central Busoga Diocese.

Resignation from the church services is another indicator of strained relationships. Some laity have resigned from positions of responsibility entrusted to them by their fellow laity to work with the clergy. One of the laity is the Diocesan treasurer who resigned from her office as Diocesan treasurer claiming was not pleased with what the clergy on the same committee were doing for example; she one day said “I cannot continue signing empty cheques without knowing the amount to be released and for what purpose....” Her resignation from such a sensitive office of the Diocese is an indicator of clergy - laity conflicts in Central Busoga Diocese.

A head of laity in Kaliro archdeaconry resigned claiming he wanted the archdeacon to serve happily because he didn’t want the head of laity to ask about how collections in the church are spent particularly the 60 million donation from the President for the construction of the New S.t Luke Church which was spent and value for money was not Seen. And also, a mothers Union Chairperson in Kalalu parish Busesa archdeaconry resigned claiming the parish priest demanded

a love affair with her and she was on pressure yet not ready to give in because she swore to be faithful to her husband until death.

Anonymous and abusive written materials have been written; whose sources are a matter of guesses. For instance, there was a letter purportedly written from the diocesan office to the head of the laity in Namutumba Archdeaconry warning him to leave church land issues to the clergy showed how the ongoing conflicts between the clergy and laity in Central Busoga Diocese.



THE HEAD OF LENITY
NAMUTUMBA ARCHDEACONRY

RE: LEAVE CHURCH PROPERTY

Am deeply saddened to hear of what is ongoing in Namutumba Archdeaconry. The Diocesan office has been reliably informed by the Archdeaconry of how you are interfering with church land matters in your Archdeaconry.

Am sorry to mention but you're an idiot, inhuman, Antichrist, enemy of the church, stupid in thinking and backward in conduct. From today get to learn that church land is fully managed by the Clergy and no laity in whatever capacity is expected to question about how it is used.

Therefore by the authority entrusted to me as the Diocesan secretary, I command you to leave land matters in Namutumba to be fully managed by the Clergy without your interferences anymore.

Yours in service,

A handwritten signature in blue ink, appearing to read "C. Wamukoya", is written over a dotted line.

REV. CANON CHARLES WAMUKOYA
DIOCESAN SECRETARY



The above picture is one of the letters, which was accessed by the researcher demonstrating the deplorable situation in the diocese. In the letter the head of laity was described as an “idiot” interfering with what he is less concerned. This tripled the anger of the laity who in turn planted sign posts in the church land in

Namutumba telling the public that it was Not for sale. This conflict is still ongoing and an indicator of clergy – laity conflicts in Central Busoga Diocese.

This issue of land wrangles between the clergy and laity is well known. Ronald Seebe in a news paper article presents a case of how the clergy have allocated the church land in Namutumba, which has resulted into conflict with the laity. For instance, there is land dispute between St. Michael Church in Namutumba town council. Dr. Fred Kasiisa, the head of the laity together with others are opposed to the clergy's appropriation of the church land to private developers. He, contrary to the letter above stated that "it is not the responsibility of the diocese to allocate land but the leadership of St. Michael" (Seebe 2024). The land wrangles in the diocese started as early as 2017, a year after the diocese was formed. In 2017, the diocese surveyor demarcated and allocated land to private developers, which strained the relationships between the laity and the clergy more so the clergy that are loyal to the diocesan bishop (Seebe 2024). When you critically analyse the above, land wrangles are under the category of nonverbal form of communication style and if not given attention Central Busoga diocese is in danger the concerned must act to save the future of the diocese.

In one of the envelopes which the laity returned to the church, people had written abusive remarks. One of the remarks observed by the researcher is captured below.

Ewe - Omumulabili zi Na'bwule bo !!!

Mwatutelekesa ssente????

Twakoo wa - kumanyoko

Demulireku Dimala

Try else where.

There are so many other cases of anonymous writings which have been distributed to the clergy members with accusations of some sort. In one of the letters, a member is apparently accusing the female clergy for having an affair with her husband.

Makiigo church of Uganda,
P.O. box 144 Iganga
26.03.2023
Muyabo omwauke Mkooye
Yakumusadha wange ofume omwauke.
Lekerawo abavuzi nga ate olinwauke. Twagutibwa
ni mwana Balikoonyi nga 13.11.1998. Kulwaki tofuna
musadhawo.
Olimbaki Ekisulu ewe
Bwotakugucanyo nowakumusadha wange njakutola
ekintu.
Ninze gusadha

Physical quarrels between the laity and the clergy. The hostile relations between the clergy and laity has even gone physical, in the open view of the public. In one of the Parishes in Kaliro archdeaconry, called Namukooge Parish a number of the laity mobilized themselves and hired a tax, went to the Diocesan headquarters demanding that their lay reader should not be transferred to some other place. This came after the vicar of Namukooge (clergy man) had decided to transfer one of the lay readers at the Parish headquarters without consulting the Parishioners (laity). The laity went to the Bishop's office demanding that their lay reader shouldn't be transferred. A lot of verbal exchange was made between the laity and the diocesan officials, besides verbally harassing the vicar. This caused commotion in the Parish and the Diocese at large an indicator of conflicts between the laity and the clergy in Central Busoga Diocese.

Threats of poisoning is also another indicator of disharmony in the diocese. In the year 2017, the Bishop of Central Busoga Diocese was poisoned from one of the Parishes in Namutumba Archdeaconry called Nawaikona Parish. It is said and believed that a group of "dark – hearted" Christians (laity) came together and planned for the killing of the Bishop and number of clergies using poison. They successfully organized and poisoned the food of the Bishop during his pastoral visit in Nawaikona Parish. The Bishop Himself survived death after eating but two of his clergy who ate the same food died including the archdeacon of Namutumba and the Vicar of All saints Cathedral the late Now Rev. Canon John Kiiza. The Archdeacon was buried at the Diocesan headquarters - Iganga and left his family. All this indicates clergy – laity ministry conflicts in Central Busoga Diocese.

Dismissals and transfers of the laity characterize the relationships in the diocese. For instance, one of the laity whose name is well known in the Diocese was dismissed from the office of a community development officer after purchasing hens which caused loss to the Diocese and even ashamed the Bishop. The hens talked about were supplied by a laity liaising with the Diocese development officer who in turn demanded for a huge amount of money from the Diocese putting the clergy led by Bishop into a risk of being arrested and paying heavily to the laity group.

The laity even organized News reporters to cover the scenario that was to happen at the Diocese exposing the clergy as being unfaithful in their work and liars. This too is an indicator of clergy - laity ministry conflicts in Central Busoga Diocese. In another case, there was a case of transfer where the laity is accused of financial mismanagement. Mr. Kabaala Thomas of Namalembe was transferred from St. John Namalembe Church of Uganda to St. Andrews Bupala Church of Uganda on accounts of unfaithfulness in finances, adulterous practices and acting in ways which were disrespectful to the church elders. The language of the transfer letter as seen below indicates a high degree of harassment. The laity is accused of several other cases of misconduct. Transfers are used as a weapon to get ride of some staff in the church service and not as a means of bringing better services to the churches.

NAMUTUMBA ARCHDEACONRY
CENTRAL BUSOGA DIOCESE
CHURCH OF UGANDA
P.O.BOX 115 BUSEMBATIA
DATE: 30-01-2023

THE LAY READER
NAMALEMBA COU
(KABAALA THOMAS)

RE: YOUR TRANSFER.

I greet you in Jesus Name

This serve to inform you that you have been transferred from S.t John Namalemba COU to St. Andrew Bupala COU. The clergy in Namutumba Archdeaconry have seen your unfaithfulness in finances, disrespect to the church elders and adulterous practices and have resolved that you try your talents elsewhere. You're indeed uncultured and can no longer be worthy to serve as lay reader St. John Namalemba. This is with immediate effect.

Yours faithfully,



Ven. Rev. CANON MOSES MUSENGUZI
ARCHDEACON NAMUTUMBA



- CC. All Clergy Namutumba.
- CC. Head of Laity St. John Namalemba.
- CC. Head of Laity St. Andrews Bupala

The relationship between the clergy and laity is characterized with stubbornness and impunity exhibited on both sides. These range from refusal to execute lawful orders, destructions and disrespect. For instance, a clergyman from Bumoozi Parish in Busesa archdeaconry got transferred from this Parish to another Parish in Namutumba and during the process of his transfer, he burnt records of the laity in this Parish a night before he left officially. He burnt baptism register, confirmation register, marriage register, register of services book and left the Parish with no single record of all what was officiated there. The act annoyed every laity in Bumoozi Parish who even wanted to beat the clergy if they had the

opportunity. The handover process never took place and the New Priest was confused of where to start from. The laity later reported him to Diocese and he was interdicted for the act but accelerated clergy – laity conflicts in Central Busoga Diocese. In one of the Parishes in Iganga Archdeaconry a lay reader annoyed his vicar (clergy) when he hired church land to outsiders, fellow lay men to use it for agriculture without the knowledge of the clergy. This annoyed the clergy and demanded that he makes a written apology. Surprisingly, the laity refused and the clergy tempted to expel him from the church. This caused chaos in the church when other laity joined the lay reader to fight the clergy who was demanding a written apology.

A clergyman refused to pray for the dead person one of his Parishioners in Magogo Parish claiming he had died of a shameful death after taking a lot of alcohol. This Reverend was informed about the death of a laity who was working as an usher in Magogo church of Uganda but refused to pray for him after learning that he had died of overtaking alcohol when the researcher heard of this, he approached the priest and he had this to say; *“Tisobola kuziika muntu afirire mu baala nga alikunwa omwenge..... yebisisa kikafiire bakobe bakakfiiri baine ba muzike”*. In other words, he was trying to say He cannot burry someone who had died from the bar when taking alcohol.... he behaved like a pegan therefore let them invite fellow pegans to pray and bury him.

To the laity, this was an insult to them and the clergy was behaving ungodly claiming that he was more holy than them. They organized themselves and decided to call a pastor from a Pentecostal church who came and officiated the burial but promoted a bitter relationship between the clergy and laity in this church of Magogo. The same happened in Ivukula church Namutmba

archdeaconry where a clergy refused to bury a dead body which had been brought from Kampala claiming he had never seen the dead in church 3 years ago and that the dead had never participated in “TOFALI” contribution towards the construction of the New Cathedral. The refusal to bury the dead by the clergy when called to do so is an indicator of clergy – laity conflicts in Central Busoga Diocese.

On many occasions, the clergy has demonstrated reluctance in approving and signing recommendations and resolutions made by the laity in church development meetings. It was discovered that on several occasions the laity hold meetings in Kaliro Archdeaconry discussing development matters for the church. Surprisingly, when resolutions discussed by the laity as far as development is concerned when they are presented to the clergy for consent and signing, he takes long to sign and even at times totally refuses to sign a signal of failing church development in Kaliro archdeaconry and Central Busoga Diocese. This has promoted the conflicts between the clergy and laity in Central Busoga Diocese as the laity claim and interpret such an act as a move towards failing development in this Diocese.

4.2 Conclusion

This chapter has clearly presented the manifestation of clergy-laity conflicts in Central Busoga Diocese. Among which were refusal to contribute to finances of the Diocese, rampant boy courts, low turn up on the Diocesan functions of the Diocese by the laity. The following chapter five is presenting the forms of language expression in the clergy-laity conflicts in Central Busoga Diocese

CHAPTER FIVE

FORMS OF LANGUAGE EXPRESSIONS IN THE CLERGY – LAITY

CONFLICTS IN CENTRAL BUSOGA DIOCESE

5.0 Introduction

This chapter entails a discussion of the forms of language expressions that are common in the clergy-laity conflicts. An expression, according to the dictionary definition refers to the mode, means, or use of significant representation or symbolism to convey a vivid indication or depiction of mood or sentiment. The term language expression in this study is functionally used to refer to the communicable modes and means used to convey people's sentiments in the central Busoga clergy and laity conflicts. In the clergy – laity conflicts in Central Busoga Diocese different forms of language expressions were discovered in this research. The conflicts are expressed in different ways as shown below;

5.1 Written language expression and clergy – laity conflicts

It has already been demonstrated that there are several literary documents exchanged between the clergy and the laity. Some the writings are disguised as official documents but packed by emotions and scornful word, which insult the recipients, while others are anonymized with intend to conceal the identity of their authors. From ancient times to the digital age, letters have been an essential form of communication (Miller 2023).

To date, letter writing is an essential and effective means of communication. Letters are acclaimed in history as an effective way of conveying messages. Letters can be formal or informal depending on the intended audience. The importance of the written letters unlike the spoken word is that it can be kept for

a long period of time and it can become a constant reminder to the audience of the connection between the source, the message and the recipient.

On many occasions, Archdeacons (clergy) in Central Busoga Diocese issue letters of transfer to their lay readers without clear explanation as to why they were transferred from one station to another. At times, they issue out such letters mentioning irritating statements to the lay readers. For example; in one of the letters presented above, a lay reader is accused of stealing church funds and being involved in sexual vices. Such statements torture the lay reader and even make him feel small because the letter given to him is copied to the head of laity where he/she will be going.

In some incidences, written materials which express anger against the clergy have been written by some of the laity and Christians. These written materials express the emotional feelings of the writers against the recipients. They often accuse the clergy of stealing church funds or other crimes. Such language has fueled conflicts between the clergy and laity in Central Busoga Diocese. These anonymous letters are locally called “*kilo-kitwala omunaku*”. These are letters without dates and signatures of the person who wrote. In one of the Parishes of Iganga Archdeaconry called St. Peters Kasokoso the laity wrote an abusive letter to the clergy telling him that he had swindled church money with the Bishop from church savings. In the letter, they mentioned words like “you are a thief, unholly and corrupt”. Such written language has kept a bitter relationship between the clergy and the laity in Central Busoga Diocese.

Some of the letters are pinned secretly on public noticeboards and places, which reveal their defamatory intentions. A mother’s union chairperson in Central

Busoga Diocese expressed her anger over an abusive letter displayed on the Diocesan notes board expressing how she had failed to execute her duties. In the letter seen by the researcher the president Mothers union was described as unproductive, lazy and disrespectful. Such written language moreover displayed on the Diocesan notes board annoys the laity and creates conflicts between them and the clergy. If not addressed early enough, more challenges are yet to come.

In his speech during fathers' union celebrations at the Diocese, referring to these letters, the Chairperson fathers' union is quoted saying "*Tukoye ebibaluwa byemutuwereza nga binonola ebyeitaka kumakanisa gaiFFE nga ate timwiida kubona kili wansi eno yetuba... mulekele awo okubiwereza*". The chairperson fathers' union was trying to express his anger towards the clergy over the way they are managing land issues in the Diocese. The above statements mean; we are tired of letters that you normally send to us explaining land issues yet you don't come on the ground to see what is ongoing. Such a statement shows that the written communication made by the clergy to the laity in the Diocese is not satisfactory and instead has promoted clergy - laity conflicts in Central Busoga Diocese.

A female clergy in Nakigo Parish was dropped a letter by one of her parishioners warning her to leave her husband. The same happened in Nakabaale parish in Kiyunga archdeaconry where a female laity sent an abusive message to the clergy warning her to stop enticing her husband the head of the laity of Nakabbale Parish to fall in love with her. This caused commotion in Nakabaale to the extent that the Priest was transferred to another Parish in Iganga in order to create peace and harmony in Nakabaale Parish. Text messages have also proved to be a danger

in the clergy – laity relationship. If not well managed by both the clergy and laity in Central Busoga Diocese.

A writing was found in the toilets of St. Luke church in Kaliro Parish informing the public of the Parish Priest who fell in love with one of the ushers in the church at St. Luke Kaliro. The said priest went to the same toilet and found the writings on the wall and in response he failed to manage his anger. He went to the church on the following Sunday and began quarrelling in the church service over the matter which created a bitter relationship between the husband of the said usher and the clergy. It also spoilt the image of the clergy in the public after failing to manage his anger. The writing on the wall in the latrine showed how written language expression has accelerated a bitter relationship between the clergy and laity in Central Busoga Diocese. The same case was seen at the Diocesan toilets when one of the laity went and wrote ill about the Bishop as to how he has mismanaged the money for Cathedral construction demanding that he pays it back.

A female clergy from Namasoga Parish in Iganga archdeaconry held a thanks giving function after her ordination to priesthood. In one of her gifts presented to her by the laity in this function she opened and only found abusive words in Lusoga; *olimbuzi, totegera, olimuslu, mbwaiwe, nonia yoja kuba wano twakukowa okuva bwe bwewatulobera okulimira mwiitaka lya kanisa yaiffe. Golola ewaimwe nyoko.....*” Meaning you’re a goat, a fool, stupid, a dog find where to go because here we got tired of you since you refused us to cultivate on our church land. Go back to your home, nyoko means you as fool as your mother.

In the researcher's information with the clergy who had been abused, she narrated and told the researcher that she got to realize the person who wrote the message and sealed to look like a gift. She was psychologically tortured and decides to look for the person at her home. They physically exchanged words and the person who wrote those abusive words has taken two years without stepping in the church. The same happened to another clergy in Kibale Namutumba who had graduated to a Diploma level and had a thanks giving service only to find a warning letter in one of the gifts warning him over boundaries between the church land and the school. The Parish Priest of Kawete in Iganga also reports such a case when one of her daughters was graduating. To the researcher's observation, a discussion between the clergy and laity concerning abusive writings to the either sides is agently needed. This will help resolve the ongoing conflicts as lasting solution will be shared on a round table.

In a letter written to the Parish priest of Nakalama parish requesting him to go and officiate a burial ceremony in one of the local villages called Kakongoka village, the laity wrote to the clergy requesting him to go and burry but warned him not to preach against alcoholism and polygamy in his sermon delivery. In a letter dated 11th May, 2023 seen by the researcher this priest was seriously warned and if he did so he would see the reparcations. In his narration, the priest informed the researcher of how he went when he was very worried on what to preach about and how he would leave the pulpit without preaching against polygamous practices and alcoholism. Since they were the orders of the day in the said village, he finally went there and dodged to deliver a sermon since he was worried on what to say after getting warned by the letter he received for the burial.

He however shared the message with the church council but nothing was done since they were all laities. Such an incident also happened to the Parish priest of St. Peters Kasokoso when he was invited to officiate a wedding ceremony of one of his parishioners but warned in writing not to preach against divorce since the person, he was going to wed had divorced his first wife. In his narration the priest said he became speechless and too dodged the sermon claiming he was time bad he had another function to attend too in the next few minutes. By the fact that the above cases of clergy dodged preaching, which should be their cardinal responsibilities in every Christian service, they either failed or became compromised in their pastoral duties because of the written warnings. It is not clear as to whether the laity who wrote letters of invitation were acting in the interest of the people, or their actions are to protect the clergy or the laity's own interests.

Intimidation of the clergy limits them on what to preach about on peoples' occasions, limits the power of the Holy Spirit to do its work. The Diocesan synod should therefore have an encounter with the different Church councils so as to mitigate this act in Central Busoga Diocese for harmonious ministry between the Clergy and the laity in the entire diocese.

5.2 Verbal language expression and clergy – laity conflicts in Central Busoga Diocese.

Verbal language expression has to do with uttered words. Verbal expression, has been defined as “the process of using spoken words to express ideas, thoughts, and feelings to others. It involves using our voices to communicate with people around us, whether it's through conversations, presentations, or speeches” (Taylor 2023). Of all communication expressions, verbal language is probably the most

devastating one if not well handled. Different from the written language expressions, verbal language is instant in impact.

Communication which takes forms of verbal exchange between the speaker and audience sometimes does not cater for risks of slip of the tongue, speaking without thinking about the spoken words or their impact on the audience. Some of the disadvantages of verbal communication are that there is vivid visibility of emotions which may lead to trouble in certain cases, it has no legal validity where the speaker may deny what he or she said, unless recorded. In Proverbs 26:18, when a word is spoken, you can't make it as if that word were never said. In other words, the speaker can't take it back. As the African saying goes, words are like bullets; if they escape, you can't catch them again." The Bible, as demonstrated earlier warns of the dangers of the tongue, which is an important organ of speech in humans.

In the context of clergy and laity conflicts, orality has been one of the key forms of expression of hostilities. In these oral expressions, there is exchange of insults, abuses and accusations. There are numerous examples which can be presented in case-by-case format as seen below: In one of the Sunday services, the researcher attended a church service in Busesa Archdeaconry headquarters and it was discovered that some of the clergy in Central Busoga Diocese use harassing language in their sermon delivery. On this particular day the preacher (clergyman) was pointing to the Christians in the church as being sinful, guilty, unworthy to stand before God.

The laity were unhappy with the language used by their clergy in his sermon delivery. According to them, the clergyman was condemning them and not

identifying himself with them. In another incident, there was a meeting held at the Diocese concerning Cathedral construction. In his speech, the Diocesan Secretary (a clergyman) was heard openly abusing the laity as being stupid, ugly, ignorant as far as church development is concerned. It is not possible to understand the motive of the clergyman at this critical moment when the church needed full support of the laity in realizing funds, but it may be that his utterances were a revelation of the longstanding animosity between the clergy and laity. However, it is important to note that this act demoralizes the laity and escalates the conflicts between the clergy and the laity in Central Busoga Diocese. If a good relationship is to be realized, the clergy – laity verbal communication should be attended to and the clergy need to polish their language when addressing the laity.

In one of the Parishes in Namutumba Archdeaconry, a laity was accusing a clergy verbally that he fell in love with his wife and that is promoting immorality in the Parish. He was heard saying “.....that reverend corned my wife and I found them in the vestry kissing one another I only kept quiet but it pained me”. This statement by one of the laity from Busembatia Parish surprised everybody in one of the fellowships held in Namutumba archdeaconry headquarters. It was verbal in nature but deepened a bitter relationship between the clergy and laity in this locality as the clergy talked of called it a false accusation intending to fail his ministry in Central Busoga Diocese.

In an interview from Luuka – Kiyunga Archdeaconry it was discovered that the laity in Central Busoga Diocese at times addresses the clergy by their first name without putting their title “Rev” which annoys the clergy. The clergy prefer being addressed with their right salutations, which presents a sense of honour and

respect. But the laity's attitude to address the clergy without the right title is a sign of disrespect. The laity also use such words like "ono mutabane wa gundi" meaning this son of so and so using verbative language. This has kept annoying the clergy promoting the clergy - laity conflicts in Central Busoga Diocese. Such languages by the laity towards the clergy need to be addressed and revised. Addressing the clergy appropriately is rooted in the church traditions as a sign of honor or respect.

There is spreading of malicious propaganda by the laity. The clergy who were approached in this study revealed that their laity spread ill talks against them. A case in point was in Busesa archdeaconry. The archdeacon of Busesa complained that his laity use propaganda machinery to disorient him. Indeed, the researcher when interacted with some of the laity qualified this accusation when some laity described their clergy as a bad man, dictatorial, uncooperative, money minded and corrupt because of his administrative style: ".....*Sabadikoni waife Nakyemalira, takolaganika naye ate ayenda inno sente okusinga obuwereza tabonawo bakullisitayo atenga niiffe otunuwa sente edimwelaza.....*";

In other words, they were describing the archdeacon as being a dictator, uncooperative and he loves money more than ministry, he does not respect christians and yet we are the ones who give him money which makes him proud. Such ill talks about the archdeaconry by the laity in Busesa is a verbal communication promoting clergy laity conflicts in Central Busoga Diocese. In Namutumba, a clergy maliciously told the whole church about the number of children belonging to a certain laity, born outside marriage. The aim was to discredit the laity before the people with the hope that people would no longer trust him. In our sharing with the affected laity he expressed a lot of concern over

the clergy who exposed his secrecy in public. Such verbal narrations have promoted clergy laity conflicts in Central Busoga Diocese.

Irresponsible talks have also been quoted among the clergy who talk ill about their fellow clergies to the laity. A priest who had fought with his wife at night and the wife beat him terribly is said to have run from his vicarage in Bugobi Namutumba archdeaconry and reported the case to his archdeacon. Hardly one week after the incident, the story was narrated to the laity by the archdeacon. The archdeacon thought he was pleasing the laity but in turn he received bitter responses from the laity accusing him of talking ill about a fellow clergy and yet he was his boss. The matter escalated up to the diocese and the clergy (archdeacon) instead created a bitter relationship between himself and the laity in his archdeaconry. This was not only in Bugobi Namutumba but also in two more Parishes of Iganga and Kaliro where the archdeacons are said to have abused their fellow priest in public and annoyed the laity who listen to them in their delivery.

A priest in Kiyunga archdeaconry is said to have announced a small figure of money put in an envelope of thanks giving by one of the laity in Busalamu Parish which annoyed the laity who was well known to be a rich man by the public and gave a small figure in his offering announcing the figure, the congregation made an alarm wondering how such a rich man could give such a small figure of money. The said rich man got angry and marched out of the service prematurely. This was a typical verbal clergy – laity conflict when the clergy did such a thing of announcing the little money offered by a rich man which annoyed him. This scenario also happened in another Parish called Naibiri Parish in Iganga during a fundraising function for church construction. In an interview with one of the laity

said that the priest was making one by one to announce the figure they were to give towards church construction surprising, one rich man stood up and pledged a very small figure verbally which annoyed the priest who in turn stood up and tried to force him announce a bigger figure which the laity refused. This caused bitterness between the clergy and that particular laity who was not willing to announce more money to offer towards church construction.

A church choir full of laity in Bunyiro parish-Iganga archdeaconry are said to have composed a song describing their priest as being adulterous, a sorcerer, a night dancer and a pretender. In the researcher's interaction with the said clergy, he narrated how he felt small after hearing the song in the nearby trading centre describing him as such and directly mentioning his name, the clergy felt ashamed to the extent that he wanted to resign from ministry only to be encouraged by his supervisor not to do so. his relationship with choir which composed such a song entitled "*Omwaule omwenzi*" meaning a priest who is adulterous to date is not good escalating clergy – laity conflicts in Central Busoga Diocese.

It should be noted that another scenario occurred in Nawaikoke Parish Kaliro where the laity moved around with a small speaker in the nearby town describing to the public how their priest misused the money collected for the construction of a church toilet and were mobilizing the public to gather at the clergy's residence and demand for their money. This resulted into an immediate transfer of the clergy by the diocese in order to save his life because he was in danger. Un called for transfers are too rampant in this Diocese because of such church choirs full of laity composing abusive songs. The diocese has to come up with a lasting solution to this by either having a central place for choir trainings in the diocese or having a trained individual to monitor choir presentations so as to harmonize

and fight irritating messages sent to the Public by the different choirs in the Diocese. This because they are simply partners in the spread of the gospel and not competitors.

5.3 Non – verbal language expression

None-verbal communication is the transfer of information from one person to another without use of spoken language or written document (Givens 2021). It can occur in a variety of ways including facial expressions, gestures and body posture or position. In the clergy – laity conflicts in Central Busoga Diocese this type of expressions is often interpreted and understood in the Basoga cultural perspective to have deeper meanings. Both the clergy and the laity have used nonverbal expressions to convey a sense of their attitudes that define the ongoing conflicts in this Diocese. One aspect of the nonverbal expressions is silence. This could be silence over a matter that needs action or decision to be made or silence which takes form of refusal to verbally comment or respond to something.

For the case of the former, the laity decide not to act over somethings and intentionally refuse to respond to the clergy demands. The clergy also intentionally refuse to respond to the laity invitation and complains with an aim of inflicting pain psychologically or emphasizing the importance of the clergy's position. As for the latter, either side would keep silent over a matter with apparently intending to show no position or commitment or discredit the affair as lacking merit and not worthy the comment. Silence is also a means of avoiding conflicts from escalating or a demonstration that the would be speaker does not trust the environment within which he or she would speak.

In Kabira Church of Uganda in Iganga Archdeaconry, Christians walked out of a service which was being officiated by a priest (clergy) who had divorced his wife. The priest was preaching about marriage only to see his congregation getting out of the church before concluding his sermon. During an interview session with one of the laity in this church, she said they couldn't listen to a divorced clergy preaching about marriage when himself failed in marriage. They had to make a sign to one another and left the church so as to teach him a lesson never to talk about marriage issues when his failed him. This was purely non-verbal communication to the clergy but escalated conflicts between the clergy and the laity in Central Busoga Diocese.

On another occasion, the clergy refused to eat food at a burial ceremony in Namutumba Archdeaconry. A clergy was given food after burial and he refused to eat claiming he was in prayer and fasting. During the researcher's interface with this clergyman, it was discovered that he feared to be poisoned by the laity and not necessarily fasting. He was worried of his life and the only way he would communicate this was through non-verbal expression by refusing to eat the food given to him by the laity.

Spitting after listening to sermon delivered by a clergy. A clergy visited one of his churches in Kaliro Archdeaconry which had wrangles over church expenditures. In his sermon, the clergyman warned Christians never to follow-up money issues any more in the church after giving an offertory. Surprisingly two members of the laity who were listening to the sermon marched out and spit out when the clergy was still preaching and saw them doing this. They left the church and came back after the departure of the clergy. This annoyed the clergy who left the station pre-maturely as a way of expressing his anger towards the act of the

laity. Although spitting of saliva carries a lot of sense in many African cultures, the motive for spitting matters most. While in cultures like the Masaai spitting is a form of blessing (Nabofa 1996; Wojcicki 2003; Dogbey and Sanortey 2018) there are incidences where spitting is an expression of hatred or cursing someone (Montgomery 2015; Coomber, Moyle, and Pavlidis 2018).

It is normative for people to spit among the Basoga, but spitting steaming from displeasure occurs when something unpleasant is sensed especially through a sense of smell or taste. People would spit if there is a decomposing body or on sensing a smell of faeces, or upon tasting something bitter or sour. Spitting helps to remove the bitter taste from the mouth. The spitting of the laity in the context of this study was a spat of disgust and hatred, symbolically demonstrating that the preacher's sermon was detested and loathed.

A number of clergies have ever been served with empty dishes and plates in different Parishes within Central Busoga Diocese. The researcher witnessed this when one day went to the field to find out the causes of conflicts between the clergy and laity in Central Busoga Diocese on the 10th June, 2023 at Buwasa Parish in Iganga archdeaconry. Dishes full of hot water were served on the high table and the clergy with their company were eager to enjoy a delicious meal only to open plates when they were full of hot water. When in a clergy retreat held in September, 2023 testimonies of the same kind were shared by four more other clergy of different archdeaconries telling how they faced the same in their Parishes not knowing who could have trained the laity to humiliate them that way. One of the laity who seemed to have had prior-knowledge about this was contacted and said they were tired of clergy who demand expensive meals during pastoral visits and yet at their homes cannot afford to cater for their family

members with such expensive life style therefore they were teaching them a lesson to cool down.

Towards Holy days, Parish priest tend to give out envelopes to the laity to put their offerings and thanks giving in form of money. On many occasions to the surprise of the clergy a number of laity return empty envelopes to the church when a song for offering is sung during Holy days such as Ester and Christmas days. A Parish Priest in Bukoteka Parish Busesa archdeaconry experienced this in his Parish only to hear the same in Bulyansime, Nabitende Parish and Kilinga in Iganga archdeaconry. When asked why they do this, the laity informed the researcher of how they were tired of offering to the church and the money is not accounted for at the end of every giving.

The archdeacon of Kaliro called for a meeting with the laity in preparation for the pastoral visit of the Diocesan Bishop to Kaliro Parish. But out of 12 members only 3 turned-up for the meeting and the rest of the members were nowhere to be seen. This was a typical non-verbal communication to the clergy that they were not ready to host the Bishop at that material time. The Parish priest had to sell his personal cow in order to cater for his boss's visit not stopping him from coming. This act was not only in Kaliro but the same happened in Waibuga Kiyunga archdeaconry, Kabira Parish in Iganga and Kalalu Parish in Busesa archdeaconry. One of the heads of laity in Busesa was asked why this could be on the rise and in his response, he said; they love their diocese but the choice of the Bishop given to them was not proper meaning they had preferred a different individual to be in that office. This was typically a non-verbal communication to the clergy indicating the ongoing conflicts between the clergy and the laity in Central Busoga Diocese. Public censitization about the difference between individual

gradges and ministry is indeed wanting in this diocese. The laity don't know their role and boundary and they extend individual differences into ministry. Such backward thinking and uncultured behavior have negatively affected ministry in Central Busoga Diocese and need a quick response to address the matter.

Refusal to respond to the instructions given by the priest during a church service. This is said to have occurred in four different parishes within Central Busoga Diocese. Christians in Nakabaale Parish are said to have disobeyed their priest during prayer time when he was giving instructions during church service. This surprised the clergy and wondered what could have happened to his congregation only to discover, they were discontented on how he had used the money for the church which he got from selling marrum to those who were repairing the road from Iganga to Kamuli. When asked why they did this, one of the mothers union members informed the researcher of how their finances are being mishandled by this particular priest and the only way to show their dissatisfaction was through refusal to respond to his instructions during church service. Such an act also occurred in Namusaala Parish and Bulaage Parish where passioners were showing their dissatisfaction non verbally by refusing to respond to the clergy orders during church services.

At the diocesan level, Diocesan workers in the diocesan offices (the laity) one day are said to have refused to attend the introduction ceremony of the Bishop's son and sat in their offices on the day of introduction and yet they were expected to have escorted Bishop's son to the function and fully be active in every activity. When asked why such an action took place, they informed the researcher of how they had taken four months without pay and their money was diverted to meet introduction expenses of the Bishop's son leaving them yorning and in debts they

couldn't therefore attend such a function. This was purely a nonverbal act by the laity at the Diocese.

5.4 Conclusion

Forms of language expression in the clergy-laity ministry conflicts in central Busoga Diocese have been discovered to be majorly three: written language expression, verbal language expression and non-verbal language expression. The next chapter six handles the role of language expression in the clergy-laity conflicts in Central Busoga Diocese

CHAPTER SIX

THE ROLE OF LANGUAGE EXPRESSIONS IN CLERGY – LAITY

CONFLICTS IN CENTRAL BUSOGA DIOCESE

6.0 Introduction

Innocent Chilwa has observed that at “the foundation of most interpersonal conflicts often lies in the failure of communication, sometimes caused by offensive language or other forms of taken-for- granted banter, squibs, or anecdotes unwittingly used in inappropriate contexts” (Chilwa 2024). Communication breakdown, use of disrespectful words, symbols and gestures can deeply wound people, leading to misunderstandings and conflicts. Communication involves the use of words written or verbal to convey ideas. The words and symbols are conveyed in communicable and intelligible language and actions, which are understandable by the audience.

Flaming of conflicts and managing them are all dependent on language use, as language is used to build and reconcile, so can it also be used to destroy (Ukaegbu 2021). From the inception of the mother diocese in Busoga up to the point she gave birth to other two dioceses, the clergy and laity have suffered violence related to bad language expressions and use. As earlier demonstrated, the inaugural Bishop of Busoga Diocese seemed to plant it all and the Anglican church grew on the foundation of arrogance, tyranny, fear, verbal exchange and even physical violence.

In the current study, Central Busoga Diocese seemed to have learnt nothing and forgotten nothing from the experiences of the mother diocese. The poor language expressions verbal, written, signs and symbols all seem to precipitate conflicts

between the laity and the clergy in the diocese. This has caused a great impact on the socio-economic development and effective management of the church.

6.1 Negative role

To begin with, the accusations of witchcraft, theft, immorality and adultery labeled on the clergy has tainted the image of the church in the region. The clergy that should be the fountain of honor, popularly addressed as Reverends or Canons are in the view of the laity and Christians seen as wolves in the sheep's skins. It is not surprising that, as indicated above, some laities don't address the clergy appropriately, but instead use descriptions.

The church has further lost its members to the mushrooming Pentecostal churches. From the look of things, there is a power struggle between the laity and the clergy. While the clergy want to maintain authority over the laity because of their training, the laity feel they are the ones who do much of the work, own the churches and exert string influence on the community. Coupled with the religious freedoms in the country, it is not surprising that some of the laity especially in the rural parts of Iganga, Kaliro, Kiyunga, Busesa and Namutumba have joined the Pentecostal movement, where they have founded churches. The churches they have founded give them freedom and authority, which is the breathing space away from the institutionalized forms of leadership under the Anglican Church of Uganda. Furthermore, the accusations of hypocrisy and immorality in the mainstream churches, together with what has been called spiritual aridity, many Christians have found expressions in the Pentecostal churches, at the expense of the diocese.

There is a great level of mistrust between the clergy and the laity in the diocese. The degree of mistrust has gone to the extent of some members across the divide fearing to be killed through poisoning. Neither the clergy nor the laity trust one another with accusations from the laity that the clergy in Central Busoga Diocese keep lying to them majorly in the area of financial management as the laity don't see the value for money and yet they keep giving every Sunday in form of offertory and development fund but no tangible material is seen out of their giving likewise the clergy accuse some individual laity to lie publicly in churches using verbal language that they are to offer some money to the church but at the end of the day, they don't fulfill their promises. For the church to function effectively, there has to be trust between all the stakeholders.

The importance of trust in organisations has been underscored in various academic writings, especially in organizational psychology (Dicks and Jong 2022; Helliwell and Huang 2011; Cui et al 2018). Trust from all the dimensions builds discipline, teamwork and job satisfaction. In the case of Central Busoga, there can never be discipline from either sides, teamwork and job satisfaction because of the mistrust existing between the clergy and the laity. Against this scenario, very many lay readers may resign and search for employment elsewhere, that may result to shortage of the lay readers to assist the clergy in many parts of the diocese, as the case was in the mother diocese by 2015 (Walukamba: 2015).

There is loss of development of socio-economic nature to develop the diocese. This is resulting from a combination of many factors like land wrangles, mistrust and boycotts of church programs initiated by either the clergy or the laity. It has been noted that the clergy refused to approve the development agenda initiated by

the laity in Kaliro. The suspicions and lack of trust makes the environment toxic and not suitable for development in terms of development projects like schools, medical facilities, businesses which would help people. Furthermore, it has to be remembered that the church's source of money is largely from church collections as people give their offertories and tithes. It has been demonstrated that there are archdeaconries and parishes where the laity have no trust in the clergy and as a result, they don't make financial contributions. They have sent and placed in offertory baskets empty envelopes with abusive words. This leaves the church impoverished without finances in order to fund church schemes and projects.

The community of Christians especially church community is supposed to be characterized by love and unity (Ephesians 3.17). Jesus emphasized love as the greatest commandment. Love and unity are the central pillars of Christianity, and constitute messages in many church sermons and scholarly publications of theological nature (VanderWeele and Long 2020; Heil 2007; Zwoliński 2016). The child of the two is peace. It is only in the compound of love and unity where justice and peace can prevail. It can be certainly said that the values of love, unity, peace and justice don't exist in central Busoga Diocese to some degree because of broken communication as expressed in poor language use. The accusations, malice, suspicions and unstable working relationships between the clergy and laity cannot guarantee love, unity, peace and justice as people spend much time plotting to humiliate each other and even think about poisoning each other. This is further demonstrated in boycotts and refusals to offer pastoral services like burial of family members of the laity by the clergy. We noted a case of the laity who refused to attend the marriage function of the son to the Bishop as a clear manifestation of resentment.

This further results into unstable leadership at various levels of the church in the diocese. As noted earlier, there are rampant transfers of the clergy and the laity from one parish to another and also some laity resigning. The transfers create instability in church projects, as clergymen and women expect it to happen any moment. Lack of stability and security makes the clergy not committed to the social economic developments like church projects because of the fear of being transferred at any time. The laity who are transferred or resign from duty often create administrative gaps in the leadership system of the church.

6.2 Positive Impacts

However, to the researcher's observation if language use is handled with care and love in Central Busoga Diocese, church ministers and the laity will enjoy the fruits of good language expression. Taylor (2023) has observed that "...when one rightly uses his communication skills will by all means survive and earn a living without any much inconveniences from those around him/her." Meaning language if used well can be a means of survival.

Love, unity, peace and justice are to prevail in Central Busoga Diocese upon realizing the need for individual rightful language expression. When the laity happen to stop the act of writing abusive *Kilo kitwala omunaku* letters to the clergy and the clergy too revise their language in the letters they write to the laity, by all means peace will prevail in Central Busoga diocese between the two houses. Letters are unavoidable in any organization or community, but the language and content packaged in a given letter is what counts to either promote peace or instability. Therefore, Church leadership in Central Busoga needs to realize this secret for harmonious living of the Clergy and the laity in this Diocese.

Confidence and trust for one another is key in any developing community, company or organization (Dogbey and sanortey 2018). If it happens that language expression in Central Busoga Diocese is addressed, confidence and trust for either parties will be realized and this will give birth to Church growth and development in this Diocese both Spiritually and economically. This therefore suggests a call for love, unity, peace and justice in central busoga Diocese for better progress.

Carefully polished language expression if applied by both political and religious leaders in their sermons and public communication can attract masses around them for dialogue (Jaammie, 2019). The laity and clergy in Central Busoga Diocese ought to apply Jaammie's argument. Individuals holding sensitive offices in the diocese need to carefully polish their language expression in all forms more so the clergy during sermon delivery to speak hope in peoples' lives other than using abusive words like it was the case in Busesa as earlier seen. This will attract Christians around them and a free interaction between the Clergy and the laity.

Muhanji (2021) brings to light that one of the ways of curbing power struggle in competing societies is through using a polite and convincing language by those in power to their subjects for smooth day today service delivery. In line with this scholar Central Busoga Diocese leadership is reminded to always use a polite language to address issues among the laity that may require coming together for a dialogue. Using a polite and convincing language cures the would-be hurting statements to the either parties giving birth to peaceful and harmonious service delivery as far as evangelism and discipleship is concerned in Central Busoga

Diocese. Power struggles will be minimized between the laity and the clergy and their relationship will be better than Never before.

Transparency in finances should be given priority by the clergy. In their utterances they should always talk the truth on how money is always spent at the different levels of Church hierarchy. Giving accountability both in writing and verbal should be given attention. When good language is used in finances with a lot of transparency conflicts in central Busoga diocese will be dealt with to the maximum leaving no room for the enemy.

6.3 Conclusion

Clergy-laity conflicts in Central Busoga Diocese have indeed had a negative impact on the ministry in this locality as discussed above. However, it has been discovered that if its well-used it can have a positive impact just like it has been reflected in this chapter. The following chapter handles summary, conclusion and recommendations for this research.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.0 Summary of findings

Most study participants believed the Archdeaconry commonly had misunderstandings. Religious ideas and practices can be misinterpreted or miscommunicated due to language problems, theological differences, or clergy biases. Addressing these misunderstandings and creating unity requires clergy communication and participation. Due to leadership misunderstandings, the congregation may avoid church, indicating a need for better communication and clarification. To close this gap and build a more involved congregation, open communication and collaboration are necessary. Leaders are often seen as powerful, but they may fight for unclear reasons. The study also showed that the congregation sometimes goes without services, emphasizing the need for clergy-laity connections. Finally, the study indicated that the community worries about conflicts in this area, underlining the need for religious leaders and community members to communicate.

The study found that clergy utilize harassing, discouraging, and disrespectful words with laity. These language patterns create a hostile climate, prohibiting laity from seeking counsel or help with open communication and trust. The clergy should be more empathic when resolving conflicts and promoting togetherness. The idea that people speak disrespectfully to clergy is likewise a worry. However, this view may differ by person and community. Protecting laity rights and well-being requires addressing religious community abuse. A segment of the laity challenges top leaders personally, spreads incorrect information, and questions their motives. Socially inappropriate language during conflicts worsens

community toxicity and undermines respect and constructive criticism. Leaders should model polite communication and open dialogue for the community. Bitter remarks inhibit reconciliation gatherings; therefore, leaders should encourage people to be more inclusive and harmonious. Open communication and attentive listening help the community resolve conflicts and strengthen connections. The majority of respondents hold the view that the community questions clergy-laity communication, emphasizing the need for transparent and inclusive religious communication. This will help the community grow and set a good example.

Most archdeaconry respondents view clergy as unapproachable, indicating a need for more communication and openness. They also oppose dropping demoralizing remarks in the suggestion box, which dissatisfies laity. This shows a lack of trust or communication between the two parties, which could improve collaboration. Signing suggestions is another issue, with a high majority of respondents thinking that the laity and clergy disagree on written apologies. These differences emphasize the need for open communication and understanding between the two groups to find common ground. 33% of respondents disagreed that letter-writing for forgiveness is widespread. Try several ways to ask for forgiveness and tell the clergy about church changes. The clergy dislike writing work excuses, with 25% disagreeing and 50% agreeing. These findings show that laity and clergy must communicate better to resolve difficulties and preserve the church. The clergy can reestablish confidence and communal harmony by acknowledging complaints and giving written apologies.

The study shows that clergy must use spoken language to promote church-laity relationships. Counseling is essential to discipline since it is linked to edification

and holiness. Mentoring is an interactive, at-will interaction between seniors and juniors for growth, learning, and career development. Clarity equips laity to share the gospel outside the church. The Bible says that those who approach the throne with childlike trust and humility will enter heaven. Sometimes clergy divert people from church activities like Bible reading or house visits. When presenting contentious sermons, preachers must avoid intellectual sloth. People can easily research a preacher's claims online, so they must do their homework with accurate and current information. Sloppy preparation and quoting unvetted information will get preachers into problems and indefensible positions. In conclusion, clergy are essential to laity-clergy relations and ensure they are well-prepared and active.

7.1 Conclusion

This is organized according to the objectives of study

7.1.1 Manifestations of Clergy-Laity Conflicts

The study found that the Archdeaconry has a lot of materials and information that point to the reality of hostility between the clergy and the laity. They often face misunderstandings due to language issues, theological differences, or clergy biases. To address these misunderstandings and create unity, clergy communication and participation are crucial. The survey also revealed that leaders struggle to explain their vision to the laity, leading to rifts. The survey also revealed dissatisfaction with clergy treatment and the need for clergy-laity connections. There is also competition over power between the laity and the clergy. The laity claims to be the employers of the clergy and the clergy claim to be the vision bearers for the church. Each side claims to be having powers over the other. Little has been done over this and if not addressed more challenges are

to come in this Diocese because of language expression. The indicators shown above can easily be used by the concerned to settle disputes in this diocese. The challenge on the ground is the spirit of to “whom it may concern” which has just escalated the ongoing disputes between the clergy and the laity in this diocese. Church leadership should feel concerned and address the matter on the ground.

7.1.2 Forms of Language Expression and Clergy-Laity Conflicts.

Being in God's presence prepares laity for preaching and crusades, according to pastor interviews. Women laity enjoy being in God's presence and want to be there. The clergy stressed that people want to read the Bible but have limited space and opportunity. This can prevent laity from participating in church activities. A culture of empathy influences laity to attend church services. According to the New Testament, Jesus totally identified with human suffering, including humiliation and guilt from sin, pain and limits from disease, and fear of death. Jesus also fights sickness, showing his empathy for humans. Because of their empathy, churchgoers often volunteer. Hearing God's word and imitating Jesus develops empathy. Laity donate clothes, Bibles, and food to the needy out of empathy, believing starvation is a calamity.

7.1.3 Role of language Expression and Clergy-laity Conflicts

Sermons are God's voice comforting the sick and brokenhearted. Preachers must become prophets and preach frightening sermons to the comfortable when evil rules. Dangerous sermons can complicate pastoral partnerships. If a pastor has a problem with a church or important leader, the sermon may cause discontent. Venting—attacking and abusing people from the pulpit—is very different from a harmful sermon. A "white washed tomb, ye workers of iniquity sermon," where

the preacher takes one of Jesus' "Woe" sayings in Matthew 23 and preaches about hypocrisy and hypocrites until it is painfully obvious that the preacher is talking about church leaders, congregation members, or a politician, leader, or personality, is one tactic.

Other causes of conflicts between the clergy and the laity in Central Busoga Diocese.

Important to note is that besides language expression, there were other causes of conflicts between the clergy and the laity in the diocese of Central Busoga some of which include the following;

Land wrangles: The laity in Central Busoga Diocese claim to be the land owners and the clergy are squatters. The clergy have never agreed with this which has fostered the ongoing conflicts between the two houses in a way that the clergy when deployed on the different stations to preach God's word they feel like using the land for their personal development but fought by the laity.

Competition for power: The clergy in this Diocese of Central Busoga feel more powerful claiming to be having divine authority over the laity. However, the laity too see themselves as the employers of the clergy and this suggests that No one is willing to be a subordinate of the other. Such un health competition has accelerated the ongoing conflicts between the two parties

Un faithfulness in finances: Lack of financial transparence majorly by the Clergy in this Diocese has greatly accelerated the ongoing conflicts between the clergy and the laity. The laity claim to be contributing a lot toward the development of this Diocese But nothing visible is seen, no accountability for the finances and

the Clergy have No satisfying explanation to the clergy over the same. This has left the Diocese in wrangles over finances accelerated by Language expression.

Therefore, one cannot conclude that its only language expression escalating conflicts between the clergy and laity in Central Busoga Diocese, those mentioned above are among the many other factors fueling the clergy-laity ministry conflicts in Central Busoga Diocese to mention but a few. More attention should equally be paid to such other factors so as to find a lasting solution for Central Busoga Diocese.

7.2 Recommendations to the Clergy-laity Conflicts

Sermons serve as God's voice to comfort the brokenhearted. Preaching dangerous sermons can be challenging in pastoral relationships, especially when dealing with conflicted relationships with congregations or key leaders. Venting sermons, which attack people from the pulpit and abuse them, are erroneous and should be avoided.

There is need to enhance theological training with more empowering courses to understand the social change in the contemporary society. Most if not all theological colleges are still relying on the old methods of training, which was relevant in the past when the church was different. Today, the church has vibrant presence of youthful people with ambitions to serve. Theological curriculum should have courses on psychology, public administration, human relations, conflict resolutions etc., which can equip the clergy with skills of understanding and how to deal with people, handle situations and manage and diffuse conflicts. In the context of this study, the art of public speaking or inter personal communication is a skill which the clergy desperately need. Whether written,

verbal or non-verbal, communications have to be tendered in ways which conceal negative emotions. It is unacceptable that the clergy would write letters, preach or make gestures and symbols which reveal negative emotions or abuses and insults the audience. Emotional intelligence is very important, and this may be emphasized through curricular innovations.

Furthermore, theological training should have room for refresher courses. This is important for the clergy men who would have served for a reasonable period of time to go back to college for retooling. At this point, the clergy would have opportunities to share with others real life situations from their experiences, and would learn the modalities of handling difficult situations. Refresher training, which takes a form of teaching on a specific subjects or aspects that learners have already experienced, is associated with many advantages like increased efficiency in performance, and identify training needs and skills gaps as the trainees share their experiences (Sullivan et al. 2019, Olds 2013).

The contemporary problems associated with poverty levels, economic hardships and unemployment need to be addressed by the church. The church can achieve them by initiating projects, converting fixed resources like land into active factors of production, and supporting government projects and poverty alleviation plans. In organized sermons, the clergy can preach in ways that empower the youths with entrepreneurial skills. This will contribute to poverty reduction, and in turn improve on church collections. Under such developments, believers would probably not return empty envelopes to the ushers. There is also pressure on the land in many communities, yet the church may be owning large pieces of land which are just not being utilized. There is need for a comprehensive plan to

convert church lands into active entities by putting in place projects like Agriculture.

The clergy should be enabled to break financial dependence and pressure on the laity and the Christians. Through church reforms, the church needs to give clergy equal opportunities to develop themselves financially. There is need to be equipped with financial management skills, business skills, and reasonable leave from work for them to devote time to independent activities that generate money. It is my opinion that these moves will enable the clergy people to have other sources of income other than depending on the Christian community.

Clerics must strengthen connections with laity collaborations and team workmanship. There has to be tolerance and love. This can be addressed through open communication and mutual understanding. Both parties should be willing to listen to each other's perspectives and concerns, without judgment or prejudice. Additionally, fostering a sense of inclusivity and collaboration within the community can help create an environment of trust and respect between clergy and laity. Lastly, establishing clear boundaries and expectations can minimize misunderstandings and prevent potential conflicts from arising.

The recommendations made above when given attention Central Busoga Diocese will not only really harmony between the Clergy and the laity but development will be realized too at the different local church levels But above all the diocesan level since all issues escalating the on ongoing conflicts will have been addresses.

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APPENDICES

APPENDIX A: INTERVIEW GUIDE FOR THE CLERGY AND THE LAITY

1. What are the indicators of conflicts between the clergy and laity?
2. What normally causes conflicts between the clergy and laity
3. How can verbal communication bring about conflicts between clergy and laity?
4. How does non-verbal communication cause conflicts between clergy and laity?

APPENDIX B: OBSERVATION GUIDE

- Content in the document from both the Clergy and the Laity.
- Non-verbal behavior of the Clergy and Laity.
- Content in envelopes for offertory and development fund.
- Turn up of Christians in Church services and Diocesan Functions.
- Sermon preparation and delivery.