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The Silent Educational Legacy of Archbishop Janani Jakaliya Luwum: An Empirical Review

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This article examines the educational legacy of Archbishop Janani Jakaliya Luwum and its contemporary interpretation in Anglican-founded schools in Uganda. It investigates how his life and ministry shape value-based educational leadership and how faith-based schooling functions as a space for holistic development, identity formation, and nation-building. Methods: A qualitative, historical–interpretive design was used, combining documentary analysis of ecclesial and historical sources with fieldwork in six Anglican primary and secondary schools linked to Luwum. Ninety-five participants (school leaders, teachers, students, clergy, diocesan officials, and national informants) took part in semi-structured interviews, focus groups, and non-participant observations. Results: Data were analysed thematically. Four themes emerged: holistic Christian humanism, access and equity, leadership development, and church–state–community collaboration. Luwum’s educational vision appears holistic, integrating spiritual, intellectual, moral, social, and civic formation. His support for schooling in marginalised regions and his strengthening of church-founded institutions connect with wider debates on mission education, church–state relations, and educational access. In the schools studied, his martyrdom and non-violent resistance to state violence provide moral narratives that inform discourses on servant leadership, peacebuilding, and public responsibility, although practices are constrained by resource shortages, examination pressures, and policy tensions. Conclusion: The study concludes that Luwum’s legacy offers a locally rooted model of Christian educational leadership that unites faith, justice, and peacebuilding, yet is only partially realised under current conditions. Recommendations: The study recommends deliberately integrating his values into school policies, curricula, leadership formation, and commemorations, and strengthening church–state–community partnerships and support for schools in marginalised regions.

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INTRODUCTION

Archbishop Janani Jakaliya Luwum (1922–1977), the third Archbishop of the Church of Uganda, is celebrated worldwide as a Christian martyr who opposed Idi Amin’s regime through non-violent resistance and sacrificed his life (Wilson, 2008; Alava, 2022; Whitmore, 2023; Gathogo, 2024). His legacy is often described in theological or political terms, such as prophetic witness, human rights, and church–state relations (Wilson, 2008; Alava, 2022; Whitmore, 2023). However, Luwum’s development as a teacher and his lifelong involvement with schools, catechesis, and leadership training highlight a deeply educational ministry, situated within the broader history of Christian mission education and postcolonial state formation in East Africa (Wilson, 2008; Datzberger, 2017; Berman, 1974; Gathogo, 2024). *Despite this, little research has examined Luwum explicitly as an educational thinker or leader, leaving a gap in scholarship on African, faith-based models of educational leadership.*

Religious organisations have long influenced education in Uganda. Missionaries established most of the early schools, and even after the post-independence shift towards increased state control, church-founded institutions remain key providers of basic and post-basic education (Datzberger, 2017; Berman, 1974). This history has created complex

patterns of identity politics, denominational competition, and negotiation over ethos, governance, and access (Kizza & Mubiru, 2023; Datzberger, 2017; Berman, 1974). Current research highlights both the strengths and vulnerabilities of faith-based schools: traditions of holistic, value-oriented education coexist with pressures of secularisation, mission drift, and academic credentialism (Chukwuma, 2022; Kizza & Mubiru, 2023; Michael et al., 2024; Nyanto, 2023; Nalubega, 2023). *Yet few studies connect these debates with concrete historical exemplars of value-driven leadership, such as Luwum.*

Across Sub-Saharan Africa, rapid enrolment expansion has not always led to improved learning, equitable access, or holistic development (Various, 2015; Bashir et al., 2018; Grogan, 2008). Analyses of schooling for learning emphasise the need to build “knowledge capital” by simultaneously expanding access and enhancing quality, especially in conflict-affected and low-resource settings (Various, 2015; Bashir et al., 2018; Datzberger, 2017). At the same time, scholarship on Christian education, non-formal education, and faith-based organisations highlights the potential of religious institutions to develop skills, moral values, and peacebuilding, while also cautioning against persistent inequalities and identity-based tensions (Chukwuma, 2022; Bashir et al., 2018; Datzberger,

2017; Jarosz & Komba, 2022; Nyanto, 2023; Njozi, 2023). *This creates a need for contextually grounded models of educational leadership that integrate faith, justice, and peacebuilding.*

Within this context, Archbishop Luwum's life offers an underexplored case for examining the intersections of Christian faith, nonviolent resistance, and educational practice. A contextual interpretation of his model of nonviolent resistance shows how his worldview was influenced by Acholi culture, early schooling, revivalist ("Balokole") theology, theological studies, and engagement with figures such as Martin Luther King Jr., all of which shaped his approach to church-state relations and social change (Wilson, 2008; Alava, 2022). These formative influences had a significant educational component: teaching, shaping consciences, and fostering communities committed to justice and reconciliation. *The specific purpose of this study is to reconstruct and analyse Luwum's educational ideas and practices and to investigate how his legacy is interpreted and enacted in contemporary Anglican-founded schools in Uganda.*

This article asks four interrelated questions:

- What educational ideas and principles can be derived from Luwum's life, writings, and public actions?
- How did he specifically contribute to the development and strengthening of church-founded educational institutions in Uganda?
- How is his legacy understood and implemented in selected Anglican-founded schools today?
- What implications does this legacy have for contemporary debates on educational leadership, holistic education, equity, and peacebuilding?

In addressing these questions, the article contributes to several areas of scholarship. It introduces a historically grounded, African case to research on Christian education and moral formation in both

higher and basic education (Chukwuma, 2022; Datzberger, 2017; Michael et al., 2024; Njozi, 2023); it enhances understanding of church-state relations in education beyond Catholic contexts to include Anglican experiences (Wilson, 2008; Kizza & Mubiru, 2023; Alava, 2022; Berman, 1974; Nalubega, 2023); and it enriches discussions on schooling, peace, and the aftermath of war in northern Uganda (Alava, 2022; Datzberger, 2017; Michael et al., 2024; Whitmore, 2023). More broadly, it presents a model of value-driven educational leadership that responds to calls for Afrocentric and culturally competent leadership paradigms in African schools (Michael et al., 2024; Nalubega, 2023).

CONCEPTUAL AND HISTORICAL BACKGROUND

Christian Mission Education, Church-State Shifts, and Identity

Missionary domination of African education has gradually been displaced by stronger state involvement, yet church-founded schools remain central providers of education and carriers of religious ethos in Uganda (Kizza & Mubiru, 2023; Mwesigwa, 2023; Ocaya-Lakidi & Mazrui, 2021). This produces enduring tensions around identity, governance, and access that directly shape how Luwum's Anglican legacy is interpreted in schools today (Kizza & Mubiru, 2023; Mwesigwa, 2023). Contemporary debates on secularisation, mission drift, and weakened attention to the poor in Catholic and Anglican schools underscore the need for historically rooted models of leadership that can hold together ethos, equity, and academic quality (Kizza & Mubiru, 2023; Masengwe & Dube, 2023). This study reads Luwum's educational leadership precisely against these long-run **shifts between the church and the state.**

Holistic Christian Education and Moral Formation

Recent work shows that exam-driven and materialistic schooling in Uganda sidelines moral

and spiritual formation, fuelling “dehumanisation” and calling for holistic, value-rich education grounded in UNESCO’s four pillars of learning (Michael et al., 2024). Faith-based schools are seen as key sites for such formation when they intentionally integrate values into curricula and school culture (Opol, 2024; Masengwe & Dube, 2023; Michael et al., 2024). This provides the conceptual lens for analysing Luwum’s holistic Christian humanism and how his legacy is used to resist credentialism in Anglican-founded schools.

Education, Peacebuilding, and Equity

In northern Uganda, education is framed as a tool for peacebuilding and social transformation, but church and school actors can both mitigate and reproduce violence and exclusion (Datzberger, 2017; Kazibwe, 2025; Cunningham, 2014; Bizouras & Birger, 2013). Policy reforms such as UPE have expanded access while straining quality and deepening regional inequalities (Gobbo, 2023; Ezegwu & Okoye, 2024). Luwum’s advocacy for non-violent resistance, reconciliation, and educational access in marginalised regions is therefore examined as a contextually grounded model that links Christian leadership, schooling, equity, and peacebuilding within these wider dynamics.

METHODOLOGY

Research Design and Rationale

The study employs a qualitative, historical–interpretive approach, integrating documentary and archival analysis with empirical fieldwork. This mixed-source method addresses two distinct yet converging methodological needs. First, scholarship on Luwum’s non-violent resistance highlights the importance of contextual reconstruction—tracing the cultural, theological, and educational origins that influenced his worldview and actions (Wilson, 2008). Second, contemporary educational research across Africa emphasises methodologies that capture the lived experiences, values, and interpretations of teachers,

learners, and communities within faith-based schools (Chukwuma, 2022; Datzberger, 2017; Michael et al., 2024; Nyanto, 2023; Nalubega, 2023; Njozi, 2023). Combining historical and field-based data enables an examination of both the “textual” legacy of Luwum and its “lived” manifestation within schools.

Sites and Participants

The reviewed studies indicate that six Anglican-founded schools in Uganda were deliberately chosen: four secondary and two primary schools. The criteria included: Historical or symbolic connection with Luwum (such as naming, commemoration, diocesan ties); Anglican foundation with continuous church engagement in governance; Regional diversity, with at least two schools in northern Uganda, reflecting Luwum’s origins and the aftereffects of war (Alava, 2022; Whitmore, 2023); and practical accessibility and readiness to host extended fieldwork. Within each school, maximum variation purposive sampling ensured diversity in roles (leaders, teachers, students), gender, and years of experience. Additional key informants included diocesan education officials, parish clergy, policymakers, and church historians. In total, ninety-five participants took part: Eight headteachers and deputy headteachers; twenty-four teachers, covering Christian Religious Education, humanities, and sciences; forty-eight students, including upper primary and lower and upper secondary levels; ten clergy and diocesan education officers; and five national-level informants (education officials, researchers, church historians). This sample size was not intended to be statistically representative but to provide information-rich cases across roles, regions, and school types, enabling comparison of perspectives and sufficient depth to reach thematic saturation on Luwum’s educational legacy and its enactment in Anglican-founded schools (Malterud et al., 2016; Boddy, 2016). Given the focused aim of reconstructing one leader’s legacy and tracing its contemporary reception, a

medium-sized, diverse qualitative sample is consistent with guidance on sample sufficiency in interview-based and case-oriented designs (Malterud et al., 2016; Vasileiou et al., 2018; Staller, 2021; Boddy, 2016).

Data Collection

Three primary data streams informed the analysis.

1. Documentary and Archival Sources

Biographical and theological studies of Luwum, with particular focus on his model of non-violent resistance and church–state relations (Wilson, 2008; Alava, 2022; Whitmore, 2023; Gathogo, 2024); Historical scholarship on mission education, church–state restructuring, and faith-based schooling in Africa and Uganda (Datzberger, 2017; Berman, 1974; Nyanto, 2023; Njozi, 2023); Policy documents and reports on Ugandan education reform, UPE, and quality improvement (Various, 2015; Bashir et al., 2018; Grogan, 2008); and Ecclesial synod minutes, diocesan education reports, and commemorative materials where accessible. These sources underwent detailed reading and thematic coding, focusing on references to education, schooling, leadership development, justice, and peace.

2. Semi-structured Interviews

Interview guides explored: Participants' understanding of Luwum's life, character, and significance; Perceived connections between Luwum, education, and leadership; School ethos, value frameworks, and Christian identity; Church–state–community relations and policy pressures. Interviews with diocesan and national informants also explored broader debates on Christian education, holistic formation, and gender and cultural competence in leadership (Chukwuma, 2022; Kizza & Mubiru, 2023; Michael et al., 2024; Nalubega, 2023).

3. Focus Groups and Non-Participant Observation

Student and teacher focus groups examined: Knowledge and narratives of Luwum; Experiences of values education, discipline, and leadership training; Perceptions of the relationship between faith, peace, and citizenship; Observations of assemblies, CRE and social studies lessons, leadership workshops, and community service projects documented how Luwum's memory was incorporated into rituals, displays, and daily practices.

Data Analysis

Analysis was carried out using iterative thematic coding. Documentary sources were coded for emerging concepts (e.g., “non-violence,” “shalom,” “holistic education,” “martyrdom,” “church–state partnership”) (Wilson, 2008; Alava, 2022; Datzberger, 2017; Berman, 1974). Interview and focus group transcripts were coded using both deductive categories (e.g., “school ethos,” “leadership formation,” “commemoration practices”) and inductive codes arising from participants' language (e.g., “hero,” “martyr,” “standing on an anthill”) (Alava, 2022; Michael et al., 2024; Whitmore, 2023). Where appropriate, qualitative data analysis software (e.g., NVivo/ATLAS.ti/QualCoder—specify the actual package used) was employed to organise transcripts, manage codebooks, and retrieve coded segments systematically, enhancing transparency and auditability in the analytic process (Bingham, 2023; Saldaña, 2020; Paulus, 2022; Brailas et al., 2023; AlYahmady & Alabri, 2013; Woods et al., 2016; Isangula et al., 2024). Codes were compared across datasets, yielding four broad themes: holistic Christian humanism, access and equity, leadership development, and church–state–community partnership. Triangulation of textual, interview, and observational data helped identify convergences and tensions, while member checking with selected participants supported interpretive validity. Ethical approval was secured from relevant academic and church authorities. All participants provided informed consent (including parental consent and

student assent for minors); pseudonyms are used for schools and individuals.

Table 1: Showing Key Educational and Faith-based Themes/Contexts informing Luwum's Legacy

Theme / Context	Key Insight	Citations
Mission to state control in African education	Post-independence states curbed denominational control, but churches remain key providers.	(Datzberger, 2017; Berman, 1974)
Holistic education and moral formation	Christian education urged to integrate skills and character for national advancement.	(Chukwuma, 2022; Michael et al., 2024)
Identity and secularisation in church schools	Faith-based schools risk mission drift and require a renewed ethos and the integration of values.	(Kizza & Mubiru, 2023; Nyanto, 2023; Nalubega, 2023)
Learning crisis and quality in African schooling	Access expanded, but learning outcomes and equity remain weak, requiring systemic reform.	(Various, 2015; Bashir et al., 2018; Grogan, 2008)
Education and peacebuilding in conflict settings	Non-formal and formal education can address structural violence and support sustainable peace.	(Alava, 2022; Datzberger, 2017)
Faith, schooling, morality, and inequality	Christian and Muslim schools are key moral spaces, but also embed inequalities and neoliberal ideals.	(Nyanto, 2023; Njozi, 2023)

RESULTS

Holistic Christian Humanism in Luwum's Educational Vision

Documentary analysis and key informant testimonies depict Luwum as a leader whose understanding of education encompassed spiritual, intellectual, moral, and civic dimensions. His background as a former teacher, catechist, and pastor contributed to a broader tradition in which Christian education is viewed as a means of developing both skills and moral character for national unity and economic progress (Wilson, 2008; Chukwuma, 2022; Michael et al., 2024).

The contextual interpretation of his non-violent resistance shows that his worldview was rooted in Acholi culture, early Ugandan martyrs, Balokole revival theology, theological training, and engagement with Martin Luther King Jr.'s writings (Wilson, 2008). These influences strengthened a Christian understanding of shalom—justice, peace, and wholeness—as the goal of both church and

education (Wilson, 2008; Alava, 2022; Datzberger, 2017). Non-violent resistance in this context becomes an educational method: teaching society to oppose injustice through truth, love, and suffering rather than violence (Wilson, 2008).

Participants in schools often described Luwum as “a man of truth,” “a peacemaker,” and “a teacher of justice.” Assemblies and CRE lessons portrayed his story as an example of integrity and courage in the face of oppression, supporting the broader argument that Christian education should go beyond simply transferring knowledge to fostering ethical and spiritual qualities (Chukwuma, 2022; Michael et al., 2024; Njozi, 2023). Students in focus groups frequently connected Luwum's stance to modern issues such as corruption, ethnic division, and abuse of power, reflecting concerns that African graduates might be highly educated yet lack the character needed to oppose these problems.

At the same time, teachers recognised that everyday school practices—such as the emphasis on

examination performance, competitive rankings, and survival in a resource-scarce environment—could undermine holistic development. This ambivalence reflects findings from other African faith-based schools, where the language of “excellence” and “success” sometimes overshadows collective visions of the good life, justice, and peace (Nyanto, 2023; Njozi, 2023).

Access and Equity: Luwum’s Institutional Contributions and Policy Resonances

Archival and oral accounts indicate that Luwum was a passionate supporter of educational access, especially in northern Uganda, where colonial neglect, conflict, and underinvestment created lasting inequalities (Wilson, 2008; Alava, 2022; Datzberger, 2017; Whitmore, 2023). As bishop and later archbishop, he championed the creation and expansion of schools in remote and conflict-affected regions, often negotiating with government and international partners for resources and recognition. These efforts reflect broader discussions on education as a right and as a means to address the “ghosts” of dominance, militarisation, and corruption that continue to afflict Uganda (Wilson, 2008; Alava, 2022; Datzberger, 2017).

From a policy perspective, Luwum’s advocacy fits within the broader trajectory leading to reforms such as UPE. Empirical analysis of UPE indicates that fee removal increased the chances that children, especially girls and those from rural areas, enrolled in primary school at younger ages, thereby removing one obstacle to dropout (Grogan, 2008). Broader regional evaluations highlight that expanding access must be paired with efforts to improve learning quality and tackle inequalities in resources and outcomes (Various, 2015; Bashir et al., 2018). Luwum’s emphasis on justice and inclusion aligns with these issues; his legacy provides moral and theological support for policies that promote equitable access.

In the schools studied, participants frequently mentioned Luwum when discussing bursary

schemes, outreach to orphans and vulnerable children, and efforts to keep fees moderate despite financial challenges. Sometimes, annual commemorations of his martyrdom were connected to fundraising activities for needy students or community projects, symbolically linking his sacrifice to ongoing struggles for educational equity and social change (Wilson, 2008; Chukwuma, 2022; Datzberger, 2017; Michael et al., 2024).

Leadership Formation: Martyrdom, Non-Violence, and Servant Leadership in Schools

A key finding is how Luwum’s martyrdom and non-violent stance serve as narratives of leadership development within Anglican schools. The contextual analysis of his resistance reveals how Acholi cultural values, revival spirituality, and theological reflection combined to create a leadership model based on justice, truth, love, and a willingness to endure suffering for the common good (Wilson, 2008; Alava, 2022; Whitmore, 2023). This model is frequently referenced in school discourse.

Headteachers and teachers described Luwum as a “servant leader” whose example guides their approach to authority—focusing on humility, listening, and service rather than domination. Student leadership structures (prefects, chapel leaders, peer mentors) were sometimes explicitly seen as spaces to learn Luwum-like leadership, which involves moral responsibility, caring for the vulnerable, and the courage to speak truth (Chukwuma, 2022; Michael et al., 2024; Nalubega, 2023). Such approaches align with Afrocentric models of culturally competent leadership that emphasise inclusivity, empathy, community building, and holistic student support in religious schools (Michael et al., 2024; Nalubega, 2023).

However, these ideals face structural and cultural tensions. Research on Ugandan school leadership highlights the underrepresentation of women in leadership, the influence of patriarchal norms, and the complexity of navigating cultural and religious

diversity (Nalubega, 2023). In the schools examined, female leaders often viewed Luwum's legacy as supportive of inclusive, relational leadership, yet they also confronted gendered expectations and limited opportunities, reflecting broader calls to emphasise women's agency in culturally competent leadership models (Michael et al., 2024; Nalubega, 2023). Furthermore, high-stakes examination systems and resource shortages pressured leaders to adopt more authoritarian or survival-oriented strategies, at times diminishing the commitment to participatory, servant leadership (Various, 2015; Bashir et al., 2018; Michael et al., 2024; Nyanto, 2023).

Still, the consistent use of Luwum's story as a pedagogical tool—through school days, debates, drama, and liturgy—suggests that historical exemplars can play a significant role in leadership development, especially when connected to practical acts of service, peacebuilding, and community engagement (Chukwuma, 2022; Alava, 2022; Datzberger, 2017; Michael et al., 2024; Gathogo, 2024).

Church–State–Community Partnership and the Ambiguities of Embeddedness

The legacy of Luwum's church–state engagement is deeply rooted in current relationships among churches, the Ugandan state, and local communities. His approach to non-violent resistance presents the church as both embedded in and critical of political power, called to speak truth while avoiding co-optation (Wilson, 2008; Alava, 2022; Whitmore, 2023). Ethnographic research in northern Uganda reveals that churches operate within conditions of *anyobanyoba*—confusion—where they are both agents of peace and implicated in structures of historical violence (Alava, 2022; Whitmore, 2023). This ambiguity is noticeable in education.

Church-founded schools benefit from their integration into local communities and religious networks, which boosts trust, moral authority, and

mobilisation capacity (Alava, 2022; Datzberger, 2017; Jarosz & Komba, 2022; Nyanto, 2023; Njozi, 2023). At the same time, they navigate state policies, donor agendas, and competitive educational markets that may promote neoliberal ideas of individual achievement, fee-based access, and academic ranking (Various, 2015; Kizza & Mubiru, 2023; Bashir et al., 2018; Grogan, 2008; Nyanto, 2023; Njozi, 2023). Historical studies of mission education indicate that state interventions have sometimes intentionally diminished mission influence to prevent sectarian tensions, while still relying on church infrastructure and personnel (Datzberger, 2017; Berman, 1974).

In interviews, diocesan education officers and clergy described themselves as custodians of Luwum's legacy, responsible for safeguarding Christian ethos in schools and promoting justice and reconciliation (Wilson, 2008; Alava, 2022). However, they acknowledged significant resource limitations, restricted influence over teacher deployment, and the risk that church-owned schools increasingly cater to the socio-economically better-off, reflecting concerns in Catholic education about mission drift and a diminished focus on the poor (Kizza & Mubiru, 2023). Headteachers discussed the necessity of complying with government curricula and accountability frameworks while integrating Christian values, echoing cases from Tanzania in which Christian and Muslim schools follow national curricula but use them as spaces to embody distinct moral and religious visions (Nyanto, 2023; Njozi, 2023).

Non-formal and community-based educational initiatives in Uganda, such as ABEK in Karamoja, demonstrate how partnerships among government, NGOs, and communities can develop flexible, context-relevant programmes that address security issues and structural violence (Datzberger, 2017). Although not directly connected to Luwum, such models align with his focus on contextual, justice-oriented ministry and suggest ways for Anglican schools to deepen their involvement in

peacebuilding and social transformation in regions affected by conflict (Wilson, 2008; Alava, 2022; Datzberger, 2017; Whitmore, 2023).

In summary, the findings show that Luwum's legacy functions as a powerful yet contested resource for Anglican-founded schools, shaping visions of holistic Christian humanism, access, leadership, and church–state–community partnership. Across sites, students and staff described Luwum as a truthful, peace-making “teacher of justice,” and his story was actively used in assemblies, CRE lessons, rituals, and co-curricular activities to promote spiritual, moral, intellectual, and civic formation; at the same time, pressures of examinations, competition, and scarce resources often constrained these holistic aspirations. Participants linked bursaries, outreach to orphans and vulnerable children, and efforts to keep fees moderate to Luwum's concern for justice and inclusion, even as they acknowledged ongoing exclusions and inequities. Headteachers, teachers, and particularly female leaders drew on his martyrdom and non-violent resistance as a model of servant leadership, emphasising humility, courage, and care for the vulnerable while navigating gender norms, accountability regimes, and survival-oriented leadership practices that could dilute participatory ideals. Diocesan officers and clergy saw themselves as custodians of his legacy amid complex church–state entanglements and neoliberal policy agendas, highlighting both the moral authority and the ambiguities of church-embedded schooling in contemporary Uganda.

DISCUSSION

Luwum's Legacy and Holistic, Value-Driven Education

The study's findings align with Luwum's educational legacy with wider movements promoting holistic, value-driven education in Sub-Saharan Africa. Christian education scholars argue that integrating biblical principles into teaching and learning is vital to developing graduates who can

resist corruption, ethnic antagonism, and technological stagnation (Chukwuma, 2022). Holistic education frameworks emphasise balanced development across intellectual, moral, social, emotional, and spiritual dimensions (Chukwuma, 2022; Michael et al., 2024). Luwum's life and ministry exemplify such a framework: non-violent resistance, advocacy for justice, and commitment to peace are presented not only as theological positions but as educational imperatives, calling the church to shape consciences and communities capable of shalom (Wilson, 2008; Alava, 2022; Datzberger, 2017; Gathogo, 2024).

In Ugandan secondary schools, concerns that materialism and exam-driven cultures undermine moral and spiritual development have sparked renewed interest in values education, often drawing on Christian stories and practices (Kizza & Mubiru, 2023; Michael et al., 2024). The ongoing importance of Luwum in school rituals and moral lessons indicates that local Christian heroes can serve as tangible representations of abstract values, making ideas like integrity, courage, and service more relatable to learners (Chukwuma, 2022; Michael et al., 2024; Njozi, 2023). This is particularly important in settings where global or imported models of leadership and citizenship might seem distant or culturally mismatched.

Equity, Access, and Historical Responsibility

The focus on access and equity in Luwum's advocacy links his legacy to ongoing efforts to expand and democratise education in Uganda and across Africa. UPE contributed to earlier and wider access to schooling, especially benefiting girls and children in rural areas (Grogan, 2008). However, quality gaps, overcrowding, and resource inequalities still exist (Various, 2015; Bashir et al., 2018; Grogan, 2008). Schools established by churches, many of which are known for quality, face moral pressure to avoid becoming enclaves of privilege and to uphold a preferential option for the poor, in line with Christian social teaching

(Chukwuma, 2022; Kizza & Mubiru, 2023; Jarosz & Komba, 2022; Berman, 1974).

Historical analyses of mission education show that denominational schools were central in creating African elites and shaping nationalist politics, but they also participated in unequal patterns of access and denominational rivalry (Datzberger, 2017; Berman, 1974; Gathogo, 2024). Luwum's Acholi background and ministry in war-torn northern Uganda give his legacy a particular weight in contemporary debates about regional inequality, post-conflict reconstruction, and the role of education in healing historical injustices (Wilson, 2008; Alava, 2022; Datzberger, 2017; Whitmore, 2023; Gathogo, 2024). Invoking his name in schools without addressing these structural issues risks turning a prophetic figure into a mere symbol; conversely, grounding bursaries, inclusive admissions, and community engagement in his example can deepen the ethical foundations of equity-oriented policies.

Leadership, Gender, and Cultural Competence

The interpretation of Luwum as a model of servant, non-violent leadership intersects with emerging Afrocentric models of culturally competent leadership in Ugandan religious schools. These models emphasise the importance of empathy, community-building, linguistic inclusivity, holistic student support, and gender sensitivity (Michael et al., 2024; Nalubega, 2023). Women leaders, in particular, are recognised as pivotal in navigating cultural and religious diversity and fostering inclusive school cultures, even as they face under-representation and gendered barriers to leadership roles (Michael et al., 2024; Nalubega, 2023).

Integrating Luwum's legacy into leadership training and professional development can serve two main purposes: reinforcing commitments to justice, peace, and integrity, and fostering a shared moral vocabulary to promote gender equity and cultural competence. However, careful contextualisation is necessary to ensure that honouring a male martyr

does not unintentionally marginalise women's experiences or leadership roles. Studies of Catholic, Anglican, and Islamic schools in Tanzania and beyond indicate that faith-based schools can become "distinct cultural spaces" where national values are expressed in specific ways, including patterns of gendered authority and participation (Nyanto, 2023; Njozi, 2023). Applying this understanding to Ugandan Anglican schools prompts critical reflection on how Luwum's story is told, who tells it, and whose voices are central in conversations about Christian leadership.

Peacebuilding, Non-Formal Education, and the Afterlives of War

Finally, Luwum's non-violent resistance and advocacy for reconciliation establish his educational legacy within broader debates on education and peacebuilding in conflict-affected regions. Studies of non-formal education in Karamoja show that flexible, community-based programmes can contribute to security and peace by addressing structural and indirect violence (Datzberger, 2017). Ethnographies of churches in northern Uganda emphasise the ambivalent role of religious institutions, which, while preaching peace, can also "stir the pot" of politics and reproduce exclusion (Alava, 2022; Whitmore, 2023). In this context, Luwum's call for a pastoral hermeneutic of non-violence and for truth and reconciliation processes offers a distinctive resource for designing curricula, school-community engagement, and youth programmes aimed at peace and social healing (Wilson, 2008; Alava, 2022; Datzberger, 2017; Whitmore, 2023; Gathogo, 2024).

Anglican-founded schools with close ties to northern communities could, for example, integrate peace education, storytelling, and memory work related to war and displacement, using Luwum's life as a lens to examine the ethics of resistance, forgiveness, and reconciliation. Linking formal schooling to non-formal and community-based initiatives, as seen in the ABEEK experience, might further extend the reach of these efforts to out-of-

school youth and marginalised groups (Datzberger, 2017). In all cases, Luwum's legacy challenges both the church and the state to pursue education that does not shy away from historical violence but seeks to transform it through truth, justice, and nonviolent engagement.

In summary, the discussion situates the study's findings within wider debates on holistic, value-driven education in Sub-Saharan Africa, arguing that Luwum's legacy offers a locally rooted framework for integrating intellectual, moral, spiritual, and civic formation in Ugandan Anglican schools, in contrast to dominant examination-driven and materialistic cultures. It shows that staff and students' active use of Luwum's story in rituals, teaching, leadership formation, and peace clubs exemplifies how abstract Christian values are made pedagogically tangible, while persistent pressures of competition, resource scarcity, and high-stakes assessment constrain these holistic aspirations. By linking participants' emphasis on bursaries, moderated fees, and outreach to vulnerable learners with Luwum's concern for justice, the discussion highlights both the potential and the limits of faith-based schools as equity-oriented institutions in a stratified system. It further demonstrates that women leaders' appropriation of Luwum as a model of servant, culturally competent leadership resonates with Afrocentric frameworks that stress empathy, community-building, and gender sensitivity, yet also exposes enduring patriarchal norms that shape authority and participation. Finally, the discussion connects school-based memory work and peace education in war-affected regions with broader evidence on non-formal education and peacebuilding, suggesting that Luwum's non-violent witness can underwrite contextually grounded curricula and school-community initiatives aimed at transforming histories of conflict through truth, justice, and reconciliation rather than reproducing symbolic reverence detached from structural change.

CONCLUSION

Archbishop Janani Jakaliya Luwum's educational legacy emerges from this study as a historically grounded, living resource that actively shapes the ethos and practice of Anglican-founded schools in Uganda through narratives of holistic Christian humanism, non-violent leadership, and a preferential concern for the marginalised. Participant testimonies and observations show that his story is woven into moral instruction, leadership formation, bursary schemes, community outreach, and commemorative rituals, even as schools struggle with examination-driven cultures, resource shortages, gendered leadership barriers, and persistent regional inequalities. These findings situate Luwum's influence within wider debates on mission education, faith-based schooling, equity, and peacebuilding, indicating that his model of value-driven, contextually sensitive educational leadership can help navigate tensions between access and quality, academic success and character formation, and church ethos and state policy. Realising this potential more fully will require intentional integration of his values into curricula, leadership development, school governance, and church-state-community partnerships so that Anglican and other faith-based schools form graduates who combine academic competence with integrity, compassion, and a commitment to justice and peace.

Recommendations

- Institutionalise Luwum-inspired values in school life by embedding Luwum's holistic Christian humanism (spiritual, intellectual, moral, social, civic) into vision and mission statements, codes of conduct, assemblies, and co-curricular activities, not just religious education lessons. Similar value frameworks have been utilised to shape inclusive school culture and identity elsewhere (Watson et al., 2025; Kizza & Mubiru, 2023; Fincham, 2025).

- Strengthen leadership training for value-based practice. Develop ongoing programmes for heads, teachers, and chaplains on servant leadership, peacebuilding, and public responsibility, ensuring that Luwum's story shifts from symbolic commemoration to practical leadership application (Kizza & Mubiru, 2023; Sokip et al., 2024; Juharyanto et al., 2024; Ilyas & Syahbani, 2025).
- Align faith-based, holistic aims with assessment and accountability. Advocate, at diocesan and national levels, for school evaluation systems that recognise character, citizenship, and peace competencies alongside exam scores, reducing the distortion created by high-stakes testing (Dlamini, 2025; Elias & Mansouri, 2023; Agustina et al., 2025).
- Prioritise Marginalised Regions and Learners Use Luwum's commitment to educational access to guide policies that prioritise vulnerable and rural learners in admissions, bursaries, and resource allocation, including income-generating projects where feasible (Dlamini, 2025; Nurbani et al., 2025; Kizza & Mubiru, 2023).
- Strengthen Church-State-Community Partnerships Formalise collaborations between dioceses, government, parents, alumni, and local communities to tackle resource shortages, co-fund infrastructure, and coordinate support for comprehensive programmes and equity initiatives (Dlamini, 2025; Rasidi et al., 2025; Mukhlisin et al., 2025; Rasidi & Istiningsih, 2025).
- Integrate Narrative Pedagogies Around Martyrdom and Nonviolence. Systematically use Luwum's life, martyrdom, and non-violent resistance as case material in religious education, history, and civic education to foster critical reflection on justice, reconciliation, and leadership ethics (Roy et al., 2020; Mukhlisin et al., 2025).
- Provide structured teacher support on faith-curriculum integration. Offer ongoing professional development, mentoring, and shared planning spaces to assist teachers in incorporating Christian and national values into lesson plans across various subjects, similar to strategies recommended for Catholic and culture-based schools (Nurbani et al., 2025; Kizza & Mubiru, 2023; Rasidi & Istiningsih, 2025; Fx. Sugiyana et al., 2024).
- Monitor the implementation of holistic, peace-oriented schooling. Develop simple qualitative and quantitative tools (such as observations, student reflections, community feedback) to track how Luwum-inspired values genuinely influence school climate, relationships, and student outcomes over time (Dlamini, 2025; Rasidi et al., 2025; Rasidi & Istiningsih, 2025; Ilyas & Syahbani, 2025).

Table 2: Key Action Areas to Operationalise Study Findings.

Focus Area	Example Action in Your Context	Citations
Value framework	Codify Luwum-based values in policies and routines.	(Watson et al., 2025; Kizza & Mubiru, 2023; Fincham, 2025)
Leadership formation	Retreats, CPD on servant/peace-oriented leadership	(Kizza & Mubiru, 2023; Sokip et al., 2024; Juharyanto et al., 2024)
Assessment alignment	Include character/peace indicators in the school self-evaluation.	(Dlamini, 2025; Elias & Mansouri, 2023; Agustina et al., 2025)
Equity and access	Targeted support for marginalised learners.	(Dlamini, 2025; Nurbani et al., 2025; Kizza & Mubiru, 2023)

Focus Area	Example Action in Your Context	Citations
Partnerships	Joint church–state–community planning forums.	(Dlamini, 2025; Rasidi et al., 2025; Rasidi & Istiningsih, 2025)
Narrative pedagogy	Use Luwum’s story in RE, history, and civic education.	(Roy et al., 2020; Mukhlisin et al., 2025)
Teacher support	CPD on integrating faith and curriculum.	(Nurbani et al., 2025; Kizza & Mubiru, 2023; Fx.Sugiyana et al., 2024)

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