

**THE EFFECTIVENESS OF NUNS IN THE MORAL FORMATION OF
GIRLS IN CATHOLIC FOUNDED SECONDARY SCHOOLS:
A CASE STUDY OF KAMPALA DIOCESE**

BY

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Declaration

I **Atuhaire Teddy (SR.)** hereby declare to the best of my knowledge that this dissertation is my original work and that it has not been presented to Makerere University or any other institution for any award.

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Approval

This dissertation has been submitted for award of Masters of Education of Makerere University under my supervision as a University Supervisor.

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Dedication

I dedicate this work to my dear Parents and the Good Samaritan Sisters.

Acknowledgement

I wish to extend my sincere gratitude to all those who contributed to the successful completion of this work. I am greatly thankful to my supervisors **Rev Fr Dr.Dan Babigumira and Mr Musisi Badru** for their tireless guidance in the whole research process. If it were not for their rare qualities as intelligent, kind and dedication, this work would not have achieved its current state.

I am highly indebted to **His Eminence Cardinal Emmanuel Wamala** for his great financial support towards my education at this level.

I thank the congregation of the Good Samaritan Sisters for the financial and moral support they gave me in the course of my studies. May the Lord reward them abundantly.

I wish to thank my dear friends for their cooperation and support throughout my course of education.

Abstract

The study sought to establish the effectiveness of the nuns in promoting girls' morals in Catholic founded schools. The study aimed at establishing the different methods used by the nuns in promoting students' morals in Catholic founded schools; to assess the impact of the contribution of the nuns in promoting students' morals; and the factors or conditions blocking the holistic realisation of moral transformation among students.

Basing on the nature of the study and the nature of information required, the researcher adopted a cross-sectional research design for which qualitative and quantitative data was gathered. The designed instruments for collecting the required information included: close ended questionnaires, interview guides, and document analysis applied because of their relevance in the generation of the required information. After collection, the information gathered was edited, analysed with SPSS; interpreted and presented numerically in tables and figures for the quantitative information and descriptively according to themes and sub themes based on the objectives of the study for qualitative data.

The study findings revealed a variety of methods adopted by the nuns in promoting the morals of students including guidance and counseling, seeking parental involvement, punishments and rewards. The findings commended the contribution of the nuns in improving students' morals. However the study revealed that there are still certain indicators of immorality in catholic schools. Thus, the study revealed a multiplicity of factors restraining the success of the nuns in transforming student's morals in Catholic founded schools. The factors revealed in the study included institutional, social, policy and family related factors.

The study concludes that despite the existence and application of the methods, their applicability still lacks a lot. The study also concluded that the nuns' contribution in working for moral transformation is great and still has the potential to influence morals in other institutions of learning. As for the limitations of the effort of the nuns and other stakeholders in the promotion of students' morals, the major limitation was the social-cultural set up and age of the students as well as influence of the peers all of which must be dealt with for the achievement of a successful moral transformation.

Thus the study recommended that, the nuns continue promoting morality in schools using their methods they have in place, and revise their applicability especially to suit the changing moral trends and modernity. As for the effectiveness and contribution of the nuns, in order for the society to benefit appreciation and participation should be extended by other stakeholders to motivate the nuns in this effort. While for the limiting factors concerted effort is required coupled with the encouraging active participation of all stake holders in moral transformation.

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CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Moral formation and transformation has for long remained prime objectives of all religious and education systems globally (Aikaman & Unterhalter, 2005). Many studies on human moral development concur that religion, education and socialization remain the most vital strategies for the creation of honorable national and international citizens. Conceptually, moral transformation and moral formation are compound phrases each combining two distinct words common among all is morals. According to Foster (1989), morals are the socially accepted customs, values, traditions and conventions held as appropriate conduct by a particular group of people sharing originality and locality or nativity.

Moral formation entails all efforts undertaken to impart morally acceptable customs, values, traditions and conventions in an individual. On the other hand moral transformation entails all efforts undertaken to make a shift in an individual or groups` customs, values, traditions and conventions from the socially unacceptable to the acceptable conduct (Kamil, 1990). However, this depends on the measure of effectiveness. According to Oller (1981), effectiveness means the ability to achieve stated goals and objectives judged in terms of both output and impact. For the purpose of this study effectiveness was used to mean the ability to achieve total transformation as per the mechanism applied. Thus, the effectiveness of the Nuns in moral formation and transformation among students in Catholic schools means their total ability to transformation students` morals from totally unacceptable to totally acceptable moral conduct, behavior or manners. In this study, the effectiveness of the Nuns in moral formation and

transformation among students in Catholic founded schools was based on extrinsic indicators including manners like: modes of dressing, forms of verbal expression, relationships with other people and their property among other social interaction dynamics.

Theoretically, Larry Nucci (1997) in reflecting about Moral Development and Character Formation as reflected in Kolberg`s theory of moral development maintains that the moral worlds within which people act out their lives are affected by informational, socialisation as well as contextual variables which enter into the evaluations people generate about particular courses of action. As with issues of domain overlap, the impact of new information regarding the causes or effects of social behaviors both complicate and enrich the role of education in preparing students to deal with social and moral issues. We are once again confronted with the need to recognize that values of education within a pluralistic, information rich, democratic society means preparing students to coordinate fundamental moral understandings of fairness and human welfare with potentially changing conventions and informational assumptions. This study was thus grounded in Kohlberg's six-stage sequence of moral development as analyzed by Power et al., (1989)

Traditionally moral formation and transformation was a social activity spearheaded by the parents and the elders. They would conduct informal sessions through folktales, stories, legends, myths, taboos, customs and informal counseling sessions with the children to impart good morals (Byamugisha 1991). However, with the shift brought about by modernity formal education dictated that children had to spend less time with the parents and more with the teachers in schools. This made the modern formal school a basis for learning morals for the school going children. At the same time realizing the centrality of religion in the whole

process, religious education was adopted first in schools founded by religious on religious grounds. This also saw the adoption of religious leaders in schools for the purpose of moral formation among the learners. In Catholic founded schools this responsibility was among others given to the Nuns.

As a concept, Nuns means a category of women popularly known as sisters who devote themselves in various religious orders to the practice of a life of perfection built on religious and moral uprightness. Historically, Nunship as an institution can be traced down from the time of the Coptic Church and monasteries in the early church (Hansen 1984). Monasteries were institutions in which men and women who dedicated their lives to the service of God voluntarily gave up their life and belongings to serve God through moral uprightness following religious principles lived. Thence Nuns form a percentage of women that may claim with pride that they were the first to embrace religion for its own sake practically using their lives and conduct (Kamil, Jill 1990). This formed the basis for engaging nuns moral formation in Catholic founded academic and vocational institutions.

By the nature of their calling, nuns are obligated to be morally upright and to undertake social moral transformation. Traditionally, the nuns and monks followed certain vows known as ‘counsels of perfection’ including poverty, perfection and obedience (Vermeersch, 1911). Church Canon laws 603 and 604 gave official recognition to the nuns and monks as the hermits and consecrated virgins that were members of this special Holy Catholic religious institution known for the devotion to the service of God. The role of nuns in moral formation was further stressed in the declarations of the Vatican Council II in February 1962 outlining the functions or the roles of the nuns. These include: fostering education and moral formation through

teaching religious instructions to Catechumen, elementary formal education and other church duties. They are also to act as role models for the aspiring nuns and responsible citizens.

Tinkamanyire, (2001) observes that when the first nuns arrived in Uganda, they began by teaching catechism, preparation of children, young people and adults for baptism and neophytes for first Holy Communion and Christian formation. Gradually, these classes for catechumens expanded and sisters began by setting up workshops where girls and women could learn to knit, sew and do other activities Villa (1979). This is how nuns entered the Catholic vocational and academic institutions in Uganda and elsewhere in Africa.

Contextually in Uganda today the nuns mainly serve in private and government aided institutions founded by the Catholic Church. Catholic founded schools in Uganda are distributed across the country especially in areas traditionally dominated by the Catholics. Schools with nuns in Kampala diocese include: Our Lady of Good Counsel Gayaza, St Josephs Nsambya, Rubaga girls, Uganda martyrs Rubaga, Uganda martyrs Namugongo, St Joseph Ndeeba, St Peters Nsambya, Stella Maris Nsuube, St. Henrys Buyege among others. In these schools nuns assume several responsibilities including acting as: administrators, secretaries, bursars, matrons, catechists, subject teachers among others.

As an obligation however, principally nuns are obligated to ensure moral transformation among students. Eugene (2003) reports that in undertaking this obligation nuns are tasked to assume headship or membership to school disciplinary committees in order to influence moral rehabilitation. In addition, based on the Coptic setting nuns also use their lives as living examples for the students to emulate. In some schools, nuns also act as senior women teachers hence directly contributing to moral transformation among students.

However, despite the above and other efforts undertaken by the nuns and other stakeholders in the education sector, effective moral transformation remains far from reality. This suggests the methods adopted by the nuns are either less effective or irrelevant in addressing this challenge. A study conducted by the Harvard School of Public Health (2006) revealed that 76% of secondary school students in Uganda aged 15-19 reported having participated in sexual activities with 48% reporting having multiple sexual partners in urban schools in Uganda. Other common vices in schools are homosexuality as reported by the Uganda National AIDS documentation Center (2006). The Daily Monitor 12-June-2009 quoted Sendagire Paul a teacher in Mbuya SS saying that some students not only nickname teachers but also participate in drug abuse, theft, constant use of vulgar language, burning schools and the beating up of teachers.

Available evidence from press reports also indicates that, several indicators of immorality are still noticeable in all schools with or without nuns. These include: all sorts of sexual immorality, increasing cases of violence in schools where some students beat up their head teachers and setting schools on fire, strikes that culminated into scorching effects, ill-treating fellow learners, embarrassment of teachers and other social elders, theft, elopement and escape from schools for leisure functions to mention but a few. There are indecent trends reported particularly in girls include indecent dressing, involvement in transactional sex for either marks or other material benefits, early pregnancies, rumour mongering, deceit, hanking after male teachers and age mates, failure to meet their hygienic obligations, use of abusive and obscene languages, dropping out of school at an early age and disrespect to parents and other public members are common among school going girls. Hence this study wanted to find out how

effective are nuns in Kampala Catholic schools in the areas of Moral formation and transformation against the above background.

1.1 Statement of the problem

The immorality among secondary school students remains one of the biggest challenges for all stakeholders in the education sector. According to the New Vision Thursday 15th February 2006, many secondary schools in Uganda are infested with vices such as indecent dressing, use of vulgar languages, early pregnancies, homosexuality and drug abuse, alcoholism, and strikes. This kind of immorality has resulted into a number of schools burnt down leading to loss of lives and property as well as increase in the spread of diseases like AIDS other STDs in schools. Such vices are however common even in schools founded and run by nuns. Surprisingly however, the nuns are expected to be at the forefront of moral formation and transformation of the children under their care. But much as nuns still claim to be effective in their obligation towards promoting moral formation and transformation of learners placed under their care, the conduct of the same learners leaves a lot to be desired. This development puts into question the effectiveness of the methods used by the nuns to promote moral formation and transformation of the school children. It was against this background that the study sought to establish the effectiveness of the methods used by nuns in promoting moral formation and transformation among students in Catholic founded schools.

1.3 Purpose of the study

The purpose of the study was to establish the effectiveness of the methods used by Nuns in the Moral formation and transformation of girls in Catholic founded secondary schools in Kampala diocese.

1.3.1 Objectives of the study

The study attempted to:

- i. Identify the methods used by Nuns in promoting morals among girls in Catholic founded schools.
- ii. Assess the contribution of Nuns in promoting students' morals in Catholic schools.
- iii. Establish the factors limiting the effectiveness of the methods used by the Nuns in promoting morals in catholic founded schools.

1.4 Research questions

- i. What are the methods used by Nuns in promoting morals among girls in Catholic founded schools?
- ii. What are the contributions of Nuns in promoting students' morals in Catholic schools?
- iii. What are the factors limiting the effectiveness of the methods used by the Nuns in promoting morals in catholic founded schools?

1.5 Scope

The study dwelled on the effectiveness of Nuns in promoting morality in Catholic founded schools. The major emphasis was put on the methodology of moral planting applied by the Nuns in Catholic founded schools. A logical analysis in relation to the disciplinary elements in other schools was considered. The researcher chose to study the catholic schools because it is in catholic school where there was a well-established institution [that of nuns] that has to do with moral formation mainly.

It was carried out in Catholic founded secondary schools in Kampala Diocese which was chosen because it had a reasonable number of Catholic founded schools. Thus, it was found to be representative enough, given the fact that it even had schools of all grades to avoid biases

based on school grade levels. At the same time Kampala had the headquarters of the Catholic secretariat in Uganda meaning it had to be the model in encouraging Catholic principles. The study covered a period between 2000 and 2005 simply because; it was the period in Uganda's education history that had been marked by dubious behaviours in schools.

1.6 Significance

The research findings will be useful to:

1. The policy makers in the ministry of education and sports especially the ones concerned with secondary school education. These will be enriched with awareness on the ways of promoting morals in the learners; and the best to use religious institutions in promoting morals in girls' schools. They will also create awareness on how best to incorporate in the school program elements of morality.
2. To the school administrators, the findings will reveal the best way to promote morals in schools, and to evaluate the effectiveness of the moral promoting institutions they set up in their schools and how best to equip them for effective performance.
3. The Nuns and other institutional disciplinary bodies set up in the schools; the findings will reveal the best way they can effectively operate and promote morals together with the learners as they will be informed about what is morally required of them by their teachers.
4. The Catholic Church will be provided with the basis for the assessment of the work done by the moral promoting institutions they put in place especially the nuns.
5. The other teachers in schools that are responsible for morally transforming the students will benefit from the findings of the study by getting more awareness on how to promote students morals and to get better approaches to morality.

6. The findings will also be of a great significance to the students in schools, both Catholic founded schools and those founded by other bodies. They will expose them to what is socially required of them and how best to relate with the moral promoting agents in their schools.
7. The community members including parents and guardians will be made aware of the efforts put in place by the nuns and teachers to promote the morals of the students in schools. At the same time they will be an encouragement for the parents and guardian to open their eyes towards their responsibilities in moral promotion.

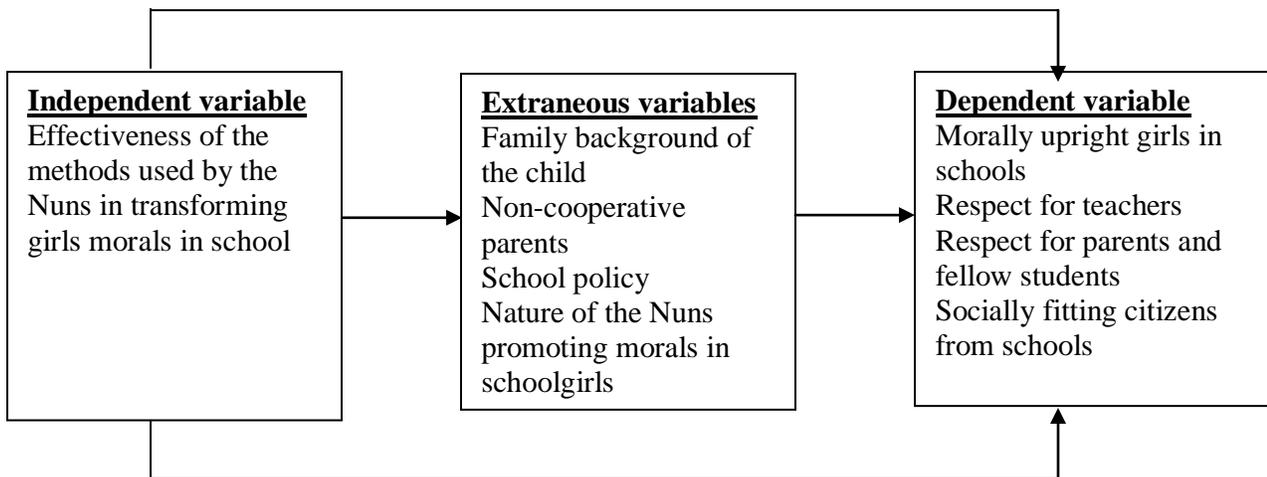
CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this chapter the researcher presents the publications reviewed in line with the subject studied. There are few published works on the topic especially in the Ugandan context; consequently the researchers relied on broader texts and non-published materials including magazines, Newspaper reports and material from the reviewed journals. The presentation in this chapter is put in a number of sections subdivided according to the objectives of the study for easy reading and logical flow of the material.

2.1 Conceptual framework



Source: Constructed by the researcher from Literature review based on Amin (2005)

In the above framework, the moral uprightness of the girls in school which is the dependent variable seen in the ability of the schools to produce morally upright school girls that have respect for their teachers, parents and fellow learners and can fit socially in wider communities, will depend on the effective methods applied by the Nuns which is the independent variable.

However, this could also be due to other factors that have to be controlled for objective findings, which are the extraneous variables. This is because the immorality in schools may depend on Family background of the child, Non cooperative parents, School policy and the Nature and personality of the Nuns promoting morals in school girls as indifferent and lazy at their work.

2.2 Theoretical review

The study was based on Kohlberg's six-stage sequence of moral development. According to Nucci, (1989), in Kohlberg's standard account moral development moves from early stages in which moral understandings of fairness are intertwined with prudential self-interest and concrete concerns for social authority. This is to the effect that morality begins in early childhood with a focus upon issues of harm to the self and others. Preschool aged children are very concerned with their own safety, and understand that it is objectively wrong to hurt others.

As an example, we realise that all children understand at infancy that it is wrong to hit and hurt someone even in the absence of rules and regulation and they will report to an elder such a act as strange and one that calls for punishment (Power and Kohlberg 1989). Young children's morality, however, is not yet structured by understandings of fairness as reciprocity. This Fairness for the young child is often expressed in terms of personal needs and the sense that one isn't getting one's just desserts. "It's not fair.", often means, "I didn't get what I want.", or that someone's actions caused the child to experience harm. At this level it is hard to seduce an infant in sexual activities for example presenting the reason that benefits you alone rather the infant has to be shown his/personal benefit.

According to Nucci and Weber (1991) at the conventional level of oral understandings is where morality and fairness are intertwined with concerns for maintaining social organization defined by normative regulation. At this children begin to construct an understanding of fairness as reciprocity (treating others as one would wish to be treated), but have difficulty in coordinating their sense of fairness as equality with notions of equity (Sapiro, 1991). Expanding the sense of fairness to include compassion, and not raw justice, and to tie that sense of compassionate justice to a conceptually compelling (logically necessary) obligation to all people and not just the members of one's community is the developmental task of adolescence and adulthood.

At this stage children are concerned with what happens to others. Sentences like, Mummy, John is beating my friend are common. At the secondly level this is when girls will give in to sex in order not to annoy a boy but not for her own good. Here is where peer pressure needs maximum control and guidance. However according to Ryan, (1987) unlike morality, there is nothing intuitively obvious about the functions of convention. Even though most children have learned the content of their society's conventions by early elementary school, the purpose of such rules is not easily understood.

According to Power and Kohlberg (1989) however, the highest principled stages of morality attained by a minority of the general population, morality as fairness is fully differentiated from non-moral prudential or conventional considerations, and morality serves as the basis from which the individual not only guides personal actions, but is able to evaluate the morality of the conventional normative system of society. For the children this is realised rarely in middle to late adolescence but at puberty or early adulthood they develop a coordinated understanding of conventions as constituent elements of social systems. It is little wonder then

that children so often seem disconnected from society's rules even when their normative content (e.g., "Don't talk with your mouth full.") has been repeatedly presented to them.

This progression appeals to moral educators for several reasons because the sequence moves ultimately to a principled moral resolution of the kinds of complex issues of overlap discussed above Ryan, (1987). In other words, from the teacher's point of view, philosophical and political conundrums are resolved by the natural logic of the developmental process. The proponents of Kohlberg's theory group say that that individuals at all points in development may respond to Kohlberg's moral dilemma's by reasoning from a perspective of either rules and authority or justice and human welfare.

2.3 Morality and the mechanisms to promote it

Morality as a concept has been widely studied; according to Sarkissian in a transcription of the Catholic Encyclopaedia (2003) Morality is antecedent to ethics: it denotes those concrete activities of which ethics is the science. It may be defined as human conduct in so far as it is freely subordinated to the ideal of what is right and fitting. Thus the idea governing our free actions is common to the race. Though there is wide divergence as to theories of ethics, there is a fundamental agreement among men regarding the general lines of conduct desirable in public and private lives.

Morality and personal conduct can be used synonymously to denote the same thing. it remains relative and is given meaning by human conduct; just as conduct may be good or bad. From the works of the Greek philosopher; Aristotle sighted by Palmer, good character is the life of right conduct in relation to other persons and to oneself (Palmer, 1986). Therefore, character counts!

Hence, good character consists of knowing, desiring and doing the good, respect for the rights of others, regard for the law of the land and concern for the common good among others.

Dike (2003) summarizes the whole concept with the importance of morals in any society when he puts it that; Convention dictates that these virtues are necessary for leading a moral life for the individuals and the nation. Any society in which the majority of its citizens exhibit behaviours antithetical to its fundamental values would be faced with constant moral crisis.

2.4 Mechanisms of promoting morality in schools and societies

Historically, three social institutions share the work of moral education in a society: the home, the church, and the school. (Cotter, 1998). The influence of western culture on these institutions and the African homes in Diaspora is myriad. The role of the school in moral education has become so profound in all societies.

Nevertheless, because of the importance of moral education to the moral health of the school going children, neither the school nor the family should be a neutral bystander in good character education of the children. As Friedrich Nietzsche data notes on the Genealogy of Morals, if something is to stay in the memory it must be burned in. It is appropriate to note that societies since the time of Plato have made moral education a deliberate aim of schooling. They educated for good character, intellect, decency as well as literacy, virtue as well as knowledge; tried to form citizens who would use their intelligence to benefit others as well as themselves, so as to build a better world. (Cotter, 1998). However, as people began to worship money and material wealth (with less regard for good character) support for old-fashioned character education crumbled with morality taking a nosedive.

As Theodore (1987) was credited to have said; to educate a person in mind and not in morals is to educate a menace in society. Through discipline and teacher's good example and school curriculum, schools instruct children in the virtues of patriotism, hard work, honesty, altruism, and courage. Thus the Catholic church as an institution concerned with the moral development of the children took the initiative to conduct the children in morals. The institution of the Nuns and monks was first of all to use them as examples that would set moral examples worthy emulating by the children in the schools. The basic way of promoting morals among the communities and the schools for the Nuns and monks now known as sisters and brothers respectively was to lead morally and religiously exemplary lives that would represent people separated for the service of God and such habits would be emulated by the followers.

One major way of inculcating morals in the young people is through the use of religion. This is actually what the Nuns are doing in catholic schools. However according to Olsen (1964), Granting religion to be the essential basis of moral action, may further require what are the chief conditions requisite for the growth and development of morality in the individual and in the community. Such three may be singled out as of primary moment; namely: (1) a right education of the young (2) a healthy public opinion (3) sound legislation.

Boehm (1963), many people see an explicit connection between religion and morality; as most religions have specific values and laws outlined to dictate moral behaviour. Logically, it would follow that religious students or students in parochial schools would have higher levels of morality. According to studies done comparing the moral reasoning abilities of children, parochial school students did in fact score higher on measures of morality; Boehm (1963). These distinctions in the level of moral reasoning of the different groups of students implies

that different religions and types of schools do in fact have different methods of teaching and different content and values that are presented as well.

2.5 The Effectiveness of Nuns in Moral Formation and the way forward

Dike (2003) emphasizes that experts in human development have noted that values in education enables a society to survive and thrive, and to keep intact and grow towards conditions that support full human development of all its members. As earlier noted, it seems an uphill task to conduct moral education in an individualistic and materialistic pop-culture of the Western world -a society that emphasizes materialism at the expense of good moral behaviour hence the choice for Catholic schools and other religiously founded institutions.

Arinaitwe (2005), Majority parents and guardians take their children in church founded institutions because of the Christian values that are imparted in learners. In recent years, gains in moral judgment have become one of the greatest expectations of an educational experience not just with maturation. Indeed students at Christian related schools are exposed to a curriculum that leads to high moral judgment. Entering the gates of a church founded educational institution gives you the welcome warmth of God's presence with the mission statements, motto and church flag raised.

Nakafeero (2002) noted that Nuns play an important role in the setting of Christian schools in Uganda today. In the same connection, she says that it is clear that education structured upon a definition of "wholeness" implies that physical, spiritual, moral and intellectual advances take place within our understanding of harmony and relationship, a totality of human development resting upon the support provided by outside agencies, home, church and environment.

According to Lindsay (1998), the great advantage of the teaching role for the Nuns is that one is exposed to Godly as much as the ungodly in order to know them better and subsequently affects their relevant support and guidance. So this kind of guidance gives confidence and support in cases of failure in real life situations and it embraces the humanity of sharing good morals in the society.

Whereas Cotter (1998), affirms that the Nuns respond to the demands of the syllabus or to discipline students for their transgression, he further observes that his understanding of what goes on in the classroom gives on a say that their understanding enables the Nuns to bridge the gap between the staff and student membership and to be the facilitator of a good rapport between the two bodies. The author's view is clear in the sense that, this offers a solution to social problems of girls in schools .So their observations help them develop the interpersonal skills required to satisfy their needs. The Nuns in this case are expected to fill the gap and act as the link between the significant others and the students for maximization of benefits from this interactive experience.

In his work, Muhumuza (1999) said that, religious leaders ought to open up the channel of communication between the individual and God and between individuals and each other. A Nun in this regard is probably in the unique position of having access to all in the secondary school, so their being attract girls to reveal their social problems for counselling and guidance which renders their services questionable.

Kelly (1998) in his way of describing the role of Christian leaders in schools noted that; 'I see my role very simply as ``being there`` for staff, students and parents. This includes responding to their needs.' His contribution gives the idea what Nuns should do in real life setting of the

school structure because the holiness is expected out of him or her so enforcement of morality is a sure deal.

In conclusion, a Nun should be everything for everybody in the school setting not for girls only. She rejoices with the rejoicing as much as she suffers with the suffering lot. She provides care for those who are frightened, for those who are wounded and for those who are dying and the dead. The humanity to an inhuman situation that leads the individual to the realization of their full potential is experienced.

2.6 Challenges to the moral stirring mechanisms

Many scholars have connected moral development to cultural background of the person and Dike (2003) says that ‘Loyalty to that culture and tradition must be instilled in the people at an early age if moral values are to be reaped from the young generation. A critical consideration of this work points to the fact that dwindling cultures and the less importance attached to the cultural values explains the current moral trends in schoolgirls.

Gonzales (1998) looks at culture as basically the way of life of a people. It is the social , religious, intellectual and artistic manifestation, etc that characterize a society. Every group of people has values the Dos and Don'ts that are better learned by living with and observing the people of that particular society interacting with one another. These are phasing out and less or no attention is put forth as a substitute for the promotion of morality in schools. In affirming the above, Young (1939) says that because the system lacks the tools to teach African culture and tradition and virtues such as obedience and respect for the elders/higher authorities, to care for parents at old age (not dumping them in old folks home), community orientation, good

moral character and behavior, among other; We cannot start expecting moral improvement in form of miracles yet there are no instruments set forth to realize this.

Dike (2003) reacts to this situation where the children are given a lot of freedom especially legally in form of a question; How would one achieve this objective in a society where the court and child and family counsellors (some of whom are not married) dictate for parents how to raise their children? In courts it is the child against their parents or the wife against her husband. Such condition which gives the child unlimited powers and freedom undermine parental control and guidance. It is also detrimental to family cohesion and the mental growth and moral development of the child and makes parenting more challenging for the African parents' alien to the culture. Thus, for the culture of a people to flourish ,the people must posses the appropriate character and the moral foundations to cultivate and sustain it ; Dike (2003). The reluctance of the parents in this field has seen the continuous crumple of morals. Indeed what transpires in schools is that there is no cooperation between the teachers and the parents for the common good of the behavioural development of the children, rather the parent joins hands to rebuke the teachers who battle with the children to put them morally right.

In this respect the Prime minister of Britain said "We need to find a new moral purpose for this new generation. People want to live in a society that is without prejudice, but is with rules," He continues to say, "Government can play its part, but parents have to play their art". There's got to be a partnership between government and the country to lay the foundations of that moral purpose. These words crown the way forward for what should be done to solve the moral problem in school.

All the work presented in this chapter shows the real trends in morality in general. Several things are considered as contributing to the current immorality in schoolgirls. The researcher takes the initiative to make a wider perspective of the subject not only on the schools in Uganda but even in other places.

2.7 Conclusion

In conclusion, the assessment of the effectiveness of the nuns in promoting students morals especially girls in Catholic founded schools is not detailed by the different studies reviewed especially the practical operations, strengths and limitations. The available literature on the operations of the nuns appears to be too general in nature especially with regard to the methods used by the nuns in promoting students' morals and the impact of the contribution of other stakeholders in moral promotion. At the same time, the available literature is parochial in scope and mostly published Catholic religious organisations. Thus in the review the study was able to identify time gaps, empirical gaps and theoretical gaps and this formed the basis of the analysis of the reviewed works. All these points are the ones being addressed by the study findings.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This section covers the research design, study area and population, sampling procedure, data collection techniques and methods of data analysis.

3.2 Research design

The study used a case study research design. A case study design is a design that uses specific subjects with common characteristics enough to represent the rest with the same characteristics other than studying the entire population Patton (2001). Issues related to moral transformation in schools apply to a wider scope that could not be effectively studied in the limited time range making the case study design the best option. In this case some Catholic founded schools with nuns were selected and studied in relation to the subject of moral transformation in schools with nuns. The findings from these schools were then used to generalize about efforts of the nuns in this endeavor. However, efforts were also made to select some schools without nuns to act as control zones for comparison and unbiased deductions. The design was used because it enabled the researcher to dwell on the information from the selected schools for deductions and generalizations over the situation in Catholic schools with nuns and those without nuns in the whole country. This was wider than the studied scope. Besides, the design facilitated the acquisition of an in-depth analysis of moral transformation methods in Catholic founded schools in comparison with what transpired in other schools because it engulfed the use of a variety of techniques for the same purpose.

The design therefore facilitated the acquisition of the most required in-depth information that aided the assessment of the efforts of the nuns in endeavoring to transform the morals of secondary school girls. At the same time, it helped to save time because Kampala Diocese worked as a case study that was used to understand the effectiveness of the nuns in transforming children's morals in the country. The design also was selected because it would facilitate a cross-examination of all the variables and their interaction in order to obtain the indicators of the effectiveness of ineffectiveness of the efforts of the nuns in the promotion of children's morals in Catholic founded schools. The quantitative method was used in the presentation of the numerical data in form of tables, charts, graphs and other figures. While the qualitative method was used in the presentation of non-numerical data and the subjective elements from the interviews conducted.

3.3 Study area

The study was carried out in Kampala Diocese, which is in Central Uganda and with a reasonable number of Catholic founded schools. Prior to the fieldwork, the researcher conducted an extensive literature search about Catholicism in Uganda, the Catholic founded institutions in Uganda, morals and moral transformation in Ugandan schools. The researcher mainly focused on the historical background of all these aspects and whether Catholicism as religion had effectively tackled moral transformation in the various jurisdictions. It was discovered that in all Catholic dioceses of Uganda, Kampala

Dioceses coordinates most of the Catholic institutions and their activities; being the seat of the Catholic secretariat. Thus, the decision of engaging Kampala Diocese was based on the following reasons:

Kampala Diocese being the seat of the Catholic secretariat gave it an upper hand in the coordination and control of all Catholic institutions including the nuns and Catholic founded schools in the country. This meant that first hand and reliable information would be accessed from this diocese. Secondly, the diocese had a significant number of Catholic founded schools and a good number of schools founded on secular grounds (private schools) that were highly needed for the assessment and logical comparison of yields from the efforts of the nuns and other institutions. Besides, due to the high level of cultural mix-ups in Kampala, being a cosmopolitan city, the diocese was expected to have a high level of moral development challenges. These characteristics made Kampala Diocese the most suitable division for this study.

3.3 Study population

The study was carried out in 8 schools selected from a total of 50 Catholic founded schools in Kampala diocese. The population covered by the study included; 4 out of the total target population of 12 representatives of the Catholic secretariat. The study also selected 8 out of the 8 head teachers from the selected Catholic founded schools. Out of the total population of 32 Nuns from the selected Catholic Secondary schools the study selected 8 Nun-teachers. It also used 8 out of the 16 senior women in the target population, 8 out of the 16 representatives of school disciplinary committees in the targeted population. The study also used 16 parents selected from a total of 375 parents the target population . From the students population the study used 480 students out of a target population of 1530 students from the selected Catholic founded schools. Generally all respondents had ample knowledge of either the Catholic nuns and students morals in either Catholic founded.

3.4 Sample size

A sample size of five hundred and forty (540) out of the total target population of two hundred and thirteen thousand (2013) respondents was selected from 8 schools involved in this study. The sample included representatives of the catholic secretariat in charge of schools; Head teachers; Teaching nuns; Senior women and men teachers; Members of the disciplinary committees; Parents and students; all attached to the eight schools selected for the study. This sample size was representative since both the key personnel in promoting and practicing moral transformation among secondary school students were represented. The one hundred and eight respondents were selected according to the following pattern

Table 1: Categories of respondents

Sampling method used	Category of respondents	Target population	Sample selected	Percentage
Convenient sampling	Representatives of the Catholic secretariat in charge of schools	12	4	33
Purposive sampling	Head teachers	8	8	100
	Teaching-Nuns	32	8	25
	Senior women/men teachers	16	8	50
	Members of school disciplinary committees	40	16	40
Snowball sampling	Parents	375	16	4
Simple random sampling	Students	1530	480	31

Based on Krejcie and Morgan (1970)

3.5 Sampling techniques

The study combined a number of sampling techniques. It included the purposive sampling and probability sampling techniques. The researcher used the random sampling technique to identify the eight schools from a list of 50 Catholic founded schools in Kampala Diocese obtained from the Catholic Schools Education Secretary. The selected schools included four Catholic founded schools and four 'secular' schools. In the context of this study, secular schools included schools that were founded on Catholic religious grounds but are not run or not attached to the Catholic religious schools management bodies but they embrace all Catholic religious principles. Under this technique, all Catholic founded schools with nuns were written on different pieces of papers. Then all papers were put into a box from which the researcher picked four papers one at a time and these were the selected Catholic founded schools for the study. The same technique was applied in the selection of the secular schools found in Kampala Arch diocese. This sampling technique was used because it helped in avoiding biases based on convenience and the researcher's prior experience with the schools.

The representatives of the Catholic Secretariat in Charge of education were conveniently selected. This involved the identification of all personnel in the Catholic secretariat dealing with education. The researcher then conveniently approached the personnel in this department. This was because some of the respondents in this category claimed to be preoccupied with other official duties, so the researcher was left with no option but to approach those who were willing and had time to participate in the study.

The other distinct key informants or titled key informants were purposively selected. The key informants in this category included: the head teachers, the senior woman and teachers and members of the schools' disciplinary committees. These were directly selected from each of

the selected schools. This technique was used because it helped the researcher to select only those respondents with ample technical knowledge of the subject so as to access technically required information. However, the selection of other key informants including the nuns and parents followed different sampling techniques. In particular, the selection of the nuns combined the random sampling technique and the convenience sampling technique. The process involved a random selection of the Catholic founded schools from which two nuns were conveniently selected. This technique was used especially in some of the schools where some nuns alleged to be pre-occupied with other programs among other reasons for failure to participate in the study.

The selection of the parents however, followed the snowball sampling technique in which having identified the schools, the administrators were asked to direct the researcher to any parent with a child or children in that particular school. Then after completing an interview with one parent, the same parent would direct the researcher to another parent with the same qualities. This was repeated in all the selected schools and it helped the researcher to easily access the parents because it was easy to access them. This sampling methodology was used because of its comparative advantage in establishing the hard to find respondents with unobservable physical qualities.

The simple random sampling technique was also used in the selection of the students. Under this technique, respondents in each category had their names obtained from the administrators in each school. All names in a particular category were put in a box and a systematic number (2) and (4) for the respective categories was selected and for each such a number was considered till the required number was obtained. The required number for the students was

sixty (60) from each school. This technique was used because it had advantages of creating equal chances for all respondents to be selected and to avoid biases (Patton 2001).

3.6 Instruments

The study used a triangulation method in which different methods were combined. Data was collected using both qualitative and quantitative methods. According to Glense et al (1992), the quantitative methodology uses structured techniques of data collection that allow quantification, measurement and operationalisation using quantitative methods of analysis like statistics. On the other hand, qualitative data collection is based on theoretical and methodological principles of symbolic interactions. Thus, the study combined aspects of both the qualitative and quantitative methods.

3.6.1 Focus group discussion

The researcher had targeted two focus group discussions; one with the senior woman and another one with the heads of the selected schools. However, only one focus group discussion was held with the senior woman at Nsambya Sharing Hall because the head teachers of the selected schools had different time preferences for the study.

The discussions helped the researcher to explore the senior women's ideas and attitudes towards the effectiveness of the nuns in transforming the morals of secondary school girls. The group discussions also allowed flexibility and free exposure of information about the challenges of moral transformation in schools. However, instead of the second discussion with the head teachers, one on one interviews were conducted at the time of their preference. The same technique applied to other key informants in other categories with similar problems and as a result, individual face-to-face interviews were held and the information given was backed

up with documentary evidence from the secondary data sources obtained from the visited schools and Makerere University library. This was accompanied with observation of the facial expressions of respondents to study the subjective elements including the attitudes of the people.

3.6.2 Questionnaires

Quantitative data was collected using close-ended questionnaires, which were used to collect data from the prefects and ordinary students. The questionnaires were read to the respondents and the responses were recorded forthwith. This enabled the researcher to be as flexible as possible in explaining and rephrasing hard questions for the respondents. The two methods helped to develop a rapport with the respondents who later felt part of the study and willingly contributed to the good of the study. Apart from helping the researcher to establish a rapport with the respondents, the questionnaires were used because as a method of data collection, they are easy to use and save time for data collection and analysis. At the same time because they are simpler to fill, they could be left with some of the respondents to fill at their own time after thorough explanations, which helped to save more time.

3.6.3 Interview guide

The researcher conducted several face to face interviews with the key informants including parents, nuns and representatives of the Catholic secretariat. An unstructured interview guide was used to elicit both short and detailed answers from the respondents. Most interviews were conducted during the weekdays because this was the only time the respondents would be found at their respective work places. This made it easy to tress all the respondents as it had been expected before. However, for those who did not have time during the weekdays, the

researcher had to conduct the interview over the weekend. The advantage with this type of interviewing was that it allowed the questioning to be guided as the researcher wanted, because the researcher was able to clarify on some unclear questions that the respondents were finding hard to interpret and further, had chances of probing deeper in such circumstances where the responses were not clear. The information gathered with the interview guides was used to cover up information gaps that existed in the quantitatively generated information.

3.7 Validity of instruments

Regarding the validity of instruments, the researcher requested two experts/judges to rate each item as valid or not valid. Then the researcher computed the content validity index (CVI), using the following formula:

$$\text{CVI} = \frac{\text{No. Of judges declared item valid}}{\text{Total no. Of judges}}$$

The answer is the inter-judge coefficient of validity for them. This was repeated for all the items in the instrument and an average computed for the over all instrument.

$$\text{CVI} = \frac{k}{N} (\text{No. Items declared valid})$$

The CVI obtained for each questionnaire was 0.8 and above, therefore above 0.7, which meant the instruments, were valid for the researcher to use to collect data as recommended by Amin, (2005).

3.8 Reliability of the instrument: In order to assess the reliability or the degree to which the instrument consistently measured what they were supposed to measure, the researcher carried out a pilot study in some of the schools not in the study group using the draft instruments; after which a reliability co-efficiency was computed using Kuder-Richardson 20 (KR_{20}) formula,

which provides an easier method of determining reliability co-efficient, less time consuming and highly appropriate for use in short experimental tests. The reliability value adopted for the study was .70 and since all the questions registered this value and some went slightly above they were all qualified for the study.

The formulae used for calculating the reliability value was:

$$KR-20 = N / (N - 1)[1 - \text{Sum} (p_i q_i) / \text{Var}(X)]$$

where $\text{Sum} (p_i q_i)$ = sum of the product of the probability of alternative responses;

3.8 Data analysis

The researcher analyzed the data using an interpretative approach through which she relied on the patterns, categories and themes of responses that each question generated. These then formed the foundation of the analysis. Qualitative data was analyzed thematically basing on the variables identified in the research objectives. The quantitative data was analyzed using descriptive statistics including percentages, frequency tables and graphs.

3.9 Ethical considerations

Because of the nature of the study being based on the assessment of the performance of the institution of Nunship in Catholic schools, it was so sensitive in one way or the other to assess the personality and contribution of individual nuns at work. However, the researcher followed all the professional guidelines of researchers including: acquisition of the introductory letter from the Dean School of Education Makerere University, which introduced her to the Education Secretary in charge of Catholic Schools in Kampala Diocese seeking permission to carryout the study in Catholic founded Schools. On getting another letter from the Education Secretary allowing the researcher to visit schools. Having acquired the introductory letters, the researcher proceeded to the selected schools to seek permission for conducting the study there.

Seeking permission from the selected schools involved the introduction of the study; explanation of the study to the administrator; explaining its objectives, benefits and risks.

Since the study involved children who could not make mature logical decisions, the researcher explained the benefits and risks of involving children in this study to the school administrators. This was based on the belief that the administrators bore more authority in the school environment where the parents could not easily be accessed. At the same time before engaging other respondents, the researcher sought an oral consent. This involved explaining the study objectives to each respondent notifying them of the possible risks and benefits of participating in the study emphasizing the aspect of confidentiality with which the findings were treated. The respondents were also assured of their free will to participate in the study and those who were not interested in the study were given chance not to participate at all.

3.11 Constraints encountered

The study involved students (children) that could not make mature decisions for participation in the study. This meant that seeking consent from the adolescents was not simple yet they were supposed to be part of the study. Parental consent could also not be sought since by the time of data collection the children were still at school. However, in order to solve this problem, consent was sought from the school administrators on behalf of the parents and at the same time the children themselves after a detailed explanation of the objectives, process, benefits and risks of participating in the study and the utmost confidentiality with which the results were treated. Secondly, because of the nature of the study that was intended to assess the performance of an institution (Nunship), the researcher encountered a problem of falsification of information especially from children with the intention of protecting the nuns.

At the same time, some of the key informants wanted to conceal some of the information in fear of the consequence of the disclosure of such information especially in schools where nuns held sensitive offices. However, the researcher assured all the respondents of the high level of confidentiality that was to be exercised. This assurance worked so much to convince such respondents to reveal the hidden information. At the same time reference to documents worked so much to rectify the problems related to falsification of information. The researcher was also faced with the problem of uncooperative respondents especially the disciplinary committee members who expected material gains from the study. Several respondents wanted to be given some finances before they could respond to some of the questions. However, the researcher successfully convinced them by explaining the social benefit of the study and they eventually responded to the questions.

CHAPTER FOUR

PRESENTATION OF DATA, ANALYSIS AND INTERPRETATION

4.1 Introduction

In this chapter the researcher presented the analysis and interpretation of the study findings. The findings were presented both numerically and descriptively. Numerical data was presented in form of tables, graphs and charts basing on frequencies and percentages generated from the responses to administered questionnaires. On the other hand however, descriptive information was generated through interviews and the focus group discussion held with some of the key informants. The themes and sub-themes in this chapter were generated from the research question that guided the study including the following:

1. What are the methods used by the Nuns in promoting morals in Catholic founded schools?
2. What are the contributions of Nuns in promoting students' morals in Catholic schools?
3. What are the factors limiting the effectiveness of the methods used by the Nuns in promoting morals in Catholic founded schools?

Thus, the findings in this chapter are presented in themes and sub-themes under titles corresponding with the study research questions.

4.2 What are the methods used by the Nuns in promoting morals in Catholic founded schools?

This research question was aimed at establishing the different methods used by the nuns in promoting morals among students in Catholic founded schools. The promotion of morals among adolescents at the secondary school level is a very sensitive exercise that calls for effective mechanisms if the results are to be positively realised. Thus, morals and morality form a basis or foundation for education in Catholic founded schools. Apparently, the study findings revealed this as one of the reasons for the recruitment of reverend nuns and brothers in Catholic founded schools. In the same context, the literature search conducted before the study revealed that indeed nuns were deeply grounded in moral transformation in all Catholic founded institutions, schools inclusive. Thus, in this section the researcher discussed the finding on the methods nuns use in an effort to effect moral transformation among students in Catholic founded schools. In an effort to find answers to this research question, several questions were designed: The first question about the particular approaches used by the nuns in promoting students' morals was thus directed towards the nuns and in reaction they revealed the methods in Table 2.

Table 2: Nuns' responses on the methods they use in promoting students morals in Catholic schools

Methods	Frequency	Percentage
Guidance and Counselling the morally misguided students	3	37.5
Seeking parental involvement in the disciplining process	2	25
Punishing the undisciplined students	2	25
Rewarding the morally upright students	1	12.5
Total	08	100

Source: Compiled from field data

The findings in table 2 above revealed that, the most highly mentioned option was guidance and counselling identified by thirty seven point five percent of the nuns. The results also showed that twenty-five percent of nuns said that they seek extra help by involving the parents in the process of disciplining the students. On the other hand however, exactly the same number of nuns (25%) said that they use punishments in disciplining the students in their schools. On the contrary however, twelve point five percent nuns said that they reward morally upright students in order to encourage moral transformation among children.

The above findings are further supported with interview and focus group discussion results. For example, according to the findings in table 2, nuns guide and counsel students in an effort to effect transformation among them. According to the senior woman teacher St. Henry Buyege, guidance and counselling involves directing the children in proper conduct. Apparently the process involves taming the child's movements, their friends and public conduct. Other key informants further affirmed the application of guidance and counselling in disciplining the students by the nuns; For example the Head teacher Lubaga girls said that;

Indeed nuns are good counsellors and the children respect and listen to the advice and guidance given by religious leaders like nuns. In our school, it is one of the obligations of all nuns even if they are staff members or visitors in the school to counsel the students any time and we are seeing the results.

The discipline master at Uganda martyrs Namugongo also confirmed the same idea that;

Nuns are not only known for counselling and guiding students but also other people. . They are active in offering marital guidance and counselling to adolescents in academics, social morals and personal challenges. Because of their

religious background, all classes of people are willing to listen and comply with what nuns advise them to do.

However, the senior woman teacher St Peters Nsambya attributed the use of counselling and guidance to the advantages the method has. She noted that;

Guidance and counselling is currently the most effective way of dealing with adolescents. This is because even as teachers it is the only method we were taught to use in disciplining the children, non of our tutors encouraged us to use other methods because it brings you closer to the child.

In the same way, the senior woman teacher Buyege secondary noted that counselling helps the teachers and nuns to understand the reason behind the child's conduct. It also helps in making logical decisions and taking appropriate approaches to transform the child's morals as it facilitates moral transformation through dialogue.

According to the key informants, guidance and counselling has a comparative advantage over the other methods. According to the senior woman teachers Lubaga girls, the fact that the method involves exchange of ideas between child and the nuns, helps to get an explanation for the conduct in question. This is to the effect that the method creates a friendly environment while at the same time it makes the students realise the wrong aspects in their behaviour. This renders the method very effective in moral transformation among students in secondary schools and other levels of education.

Besides guidance and counselling, the nuns also said that they use parents in disciplining children. According to the interviewed nuns, studying the behaviours of the students for a period of time helps them to realise this. After a period of child study followed by staff

guidance, the nuns then invited the parents to school on a regular basis in order to inform them about the moral progress of the children. The report made by the nuns to the parent involved telling the parent every element of the child's conduct especially when they visited the school on organised parents' days. If the child is guilty of misconduct all stakeholders including the culprit, the nun and the parent discussed the challenges of the child and then a better solution was commonly reached to guide the student. The significance of the involvement of parents in the moral transformation of children is also clear in a supplement made by the interview respondents. For example one of the interviewed nuns noted that;

The involvement of parents in the disciplining process of the child means that the process is not only meant to be for the school but also for the parents.

Further more, a member of the disciplinary committee at St Peters said that;

Besides, making all stakeholders part of the disciplinary process, the presence of the parents makes all disciplinary decisions authentic. It even gives the nuns and other staff members chance to deal with the child basing on the attitude of the parent.

The Head teacher Lubaga girls further hailed the process of using nuns in the disciplinary process because it is more effective. The respondent noted that moral transformation that engages all stakeholders including the perpetrators on one side and guides on the other helps to reach a common resolution easily. It shows the commitment of all stakeholders in fighting the behaviour and the parents get chance to get the confession of the children in resolving the problem.

On the other hand however, one of the parents interviewed at Buyege noted that,

Despite being a good method of helping the child improve his/her morals, the method is not practical. This is because in the modern days of employment,

parents have limited time to attend to their children's moral development. At the same time parents are not willing to do anything about the child's morals especially if it involves causing pain through punishments.

The senior woman teacher St Peters Nsambya also held the same view saying that,

Some parents do not respond when they are invited to discuss the morals of the children. To some of the parents it is a wastage of time, while others are too busy and they always send maids to stand in for them on such invitations.

The involvement of parents in the disciplining of children was further attributed to other reasons as disclosed by the key informants from the visited 'secular schools'. For example, the Director of studies Grace High school said that;

Given the multifaceted nature of the efforts needed in transforming students' morals, it is presumed that teachers need to get some assistance from the parents as well in this endeavour.

In addition, the discipline master Makerere modern noted that;

Since the parents are partly responsible for morals of the children, they form a good basis of transforming them. This is because before and after school the students stay with parents so the only way to inform them of the progress of their children is through involving them in the process.

From the above findings it can be noted that, the nuns justifiably involve parents in transforming the students. However, just like most of the efforts aimed at effecting social change, the method also has challenges especially from the parents themselves. However, it should be noted that some parents and guardians are not simply indifferent towards this process, but the increasing costs of education in the country captures the attention of the

parents and they divert all the time towards looking for school fees and other requirements than attending to their moral transformation.

The findings also revealed that, the nuns use rewards in disciplining the children. According to one of the nuns from Lubaga girls, this process involves the identification of the morally upright students that are eventually recognised for the good morals they exercise. Philosophical ethicists like Kant; believe that morality or ethics is intrinsic, thus it is built from within by offering things like gifts to recognise the efforts to better one's behaviour (Solomon, Robert C. 1983). The results in table 2 show that nuns do recognise students' morality in their schools mainly with rewards. The key informants further support the findings from the group discussion held with the nuns. For example, the Head teacher Lubaga girls said that;

Indeed nuns in our school carry out moral studies on students every term and by the end of the term they are able to identify best disciplined students from each class. They go ahead and organise special days on which such students are recognised with gifts.

The senior woman teacher from the same school (Lubaga girls) however credited this method for effecting change especially among the poorly behaved students when she noted that;

This process is done on a regular basis and it is aimed at encouraging good morals among the well-behaved children but most of all the method is very effective in reforming poorly behaved students for the better.

However, the system of identifying the children for rewarding seemed to vary from one school to another. For example one of the nuns from St Peters Nsambya said that,

All teachers and students in a ballot-like process vote for the most well behaved student in each month in our school and after this identification, small gifts are

given to the best performers in each class. This process helps us to recognise the efforts of all children in moral transformation.

According to senior teacher/warden from St Henry Buyege secondary school, the use of this process is not only effective but also advantageous as noted that;

The rewards are a positive process of disciplining children. All students will always aim at winning the same prize. It comes in form of competition so that even children can compete in moral development. This encourages the children other than simply criticising them hence demoralising the child.

The interviewed nuns however noted that the rewards are not only to seduce and motivate students but also to inculcate the virtues of appreciation and sharing among the students. The students were thus requested to mention some of the rewards used by the nuns. They gave the types of rewards recorded in table 3

Table 3: Students responses to the types of rewards used by the nuns to promote students' morals

Types of rewards	Responses	
	Frequency	Percentage
Verbal recognition after any excellent behavioural achievement	230	48
Pinning morally upright students' name on the Board of fame	150	32
Offering special meals to students who excel over others morally	100	20
Total	480	100

Source: Compiled from field data

The findings in table 3 revealed that forty eight percent (230) of students revealed that the nuns verbally recognise the students who display good behaviour as a reward. The table also shows that thirty-two percent (150) of students said that nuns pin the names of well-behaved students on the board of fame. The results further showed that twenty percent(100) of students said that the nuns offer special meals to those who excel over others morally as a reward.

All in all, one can say that indeed the nuns reward students in the process of morally developing them. In regard to verbal recognition, one of the nuns from Lubaga girls said that

Verbal recognition of a child is very important and it is an effective means of expressing your inner-felt attitude towards the conduct of a child. Just a word thank you encourages the child to behave and maintain good conduct for a long period of time.

Additionally, the senior woman from Makerere College School said that;

Verbal recognition helps you to create a good moral development process with the child. In one way there is expression of feelings towards the child and the child has a chance to express his/her feelings and attitude as well. So there is reason for behaviour change.

One of the students from St. Henry Buyege secondary school also said that;

When a nun or any administrator or staff member recognises your contribution in terms of behaviour, you feel delighted and you think it is good to behave well. At the same time the poorly behaved children will copy what you do so that they can also be recognised.

It can thus be deducted that the nuns' application of verbal recognition is an effective means of promoting morals among children in secondary schools. It is widely applied among the Catholic founded schools where nuns are responsible for promoting morals.

Additionally, the results in table 4 also showed that the nuns pin the names of morally upright children on the board of fame. The board of fame according to the nuns the researcher talked to is a board uniquely set for the best achievers. On this board, all achievers have their names

written for a specific period of time. A student's name is removed from the board of fame the moment his/her name appears in the school black book where irresponsible and undisciplined students are written. This ensures that all students work hard to keep their names on the board of fame because at the end of the term, students on the board of fame are rewarded. The key informants also identified the application of this method. For example, the Head teacher St. Henry Buyege said that;

In our school the board is a very effective and peaceful means of ensuring that students' morals are positively maintained. The children like it while at the same time they completely hate the black book because the later is for the students awaiting punishments or expulsion from the school.

In the same way the head of the disciplinary committee Lubaga girls said that;

The method helps to positively reward the disciplined students as opposed to blaming them for every indiscipline case. This is because recognition is not only good for the elderly as an appraisal but also saves the children because it teaches them to be appreciative and to morally transform for the better.

According to the findings from the key informants and the questionnaire respondents, it can be said that indeed the nuns are appreciating and this is used as a means of transforming the children's morals. It is a positive disciplining methodology and telling from the findings, it is an effective method of reforming students' morals. It is thus ideal to deduct from the findings above that; indeed the nuns use rewards in development of the children's morals in Catholic founded schools. From both the key informants and other respondents, the use of rewards is an effective means of reforming the children's conduct. It is a form of encouraging the well-behaved children to continue behaving well, while at the same time encouraging the poorly

behaved children to emulate the examples of the well-behaved children. This form of disciplining is used as a direct opposite of the punishments.

According to the findings in table 2, twenty-five percent of the nuns said that they use punishments in transforming the morals of children in Catholic founded schools. A punishment is a negative reward for misbehavior in order to deter the reoccurrence of the same misconduct.

According to Donald W. Shriver, (1995) it is doubtful that an institution can achieve ethical behavior without regulations prescribing penalties for abuse. An effective ethics program therefore; must address what is demanded by the values of the institution as well as what is demanded by the law. It must also be able to guide policy-makers as to how to act when the two conflict. Thus, even the nuns reported to use punishments in effecting moral reforms among the children. In order to get a deeper and logical analysis of the punishments used by the nuns in disciplining students, the researcher examined the nature of punishments administered by the nuns in promoting students' morals. Thus in the students and prefects were requested to mention the punishments used by the nuns and they responded as shown in table 4.

Table 4: Students' responses on the types punishments used by the nuns in disciplining students

Punishments	Responses	
	Frequencies	Percentages
Denial of privileges	240	50
Causal work and caning	140	30
Suspension and expulsion	100	20
Total	480	100

Source: Compiled from field data

In table 4, the students from the selected schools with nuns were asked an open question in which the students were given chance to identify the punishments used by nuns. The respondents identified different forms of punishments that were categorised into two. Majority of the students 50 percent (240) identified denial of some privileges. The other forms of punishments identified by the student the use of casual work and caning to the perpetrators of indiscipline. Thirty percent or one forty students identified this form of punishments. On the other hand however twenty percent or one hundred students said that the nuns also suspend indefinitely or expel those students who prove hard to reform.

Punishments were however hailed for their effectiveness in reforming children's morals. For example, one of the Head teachers said that,

The punishments are meant to rebuff the students from repeating the same mistakes over and over. Because it is assumed that in fear of the pain attached to the punishments, students reform to avoid further punishments from the school authorities.

However, an analysis of the findings as presented in table three above reveals that most of the punishments applied by the nuns in promoting students' discipline are soft and gentle in nature. The denial of some privileges as revealed by the students was also mentioned in the focus group discussion held with the senior women and men teachers at Nsambya sharing hall. It was unanimously revealed that,

In most of the Catholic founded schools where nuns are either heads or staff members denial of all sorts of privileges was common in response to indiscipline.

On the other hand the head of disciplinary committee in St Henry's Buyege identified such privileges that are regularly denied to the indiscipline students. He noted that,

The privileges that undisciplined students are denied include denying them periodical parties, special meals, entertainment programs in the schools, social outings to other schools and trips to special places.

The respondents, however also said that nuns cane the undisciplined students. Caning is a form of corporal punishments that seeks to educate the child through pain. However, this form of punishment has had policy limitations. These corporal punishments are however still common in some schools as a means of transforming the morals of the children. According to Head teacher Mulago secondary schools, despite the fact that caning is bad, it is still necessary for the reformation of the African child, so if nuns use the cane they are doing a good thing.

In order to avoid making biased conclusions, the researcher endeavored to establish how students' morals are catered for in schools without nuns. Thus, students, prefects, teachers and administrators in the selected schools without nuns were asked of the methods used to promote morals among students and they identified the methods in table five.

Table 5: The methods of promoting morals in schools without nuns

Methods	Responses	
	Number	Percentage
Caning	16	40
Provision of role models	11	27.5
Casual work	7	17.5
Suspensions	6	15
Total	40	100

Source: Compiled from field data

The findings in table 5 revealed that the teachers, students and administrators of schools without nuns identified different methods of teaching morals among students. Majority of the respondents forty percent identified caning. The results also show that twenty-seven point five

percent identified provision of role models to the students. Further more, the results showed that seventeen point five percent identified casual work, while fifteen percent said that they suspend the perpetrators of indiscipline in the school.

The findings indeed revealed the fact that students' moral development is a concern for the teachers of schools without nuns too. However, it is imperative to observe that the methods used are not in any way different from the ones used by nuns in catholic founded schools. All methods including the use of canes, the nuns commonly identified provision of hard casual work and suspension. It was only the provision of role models that was not mentioned by the later. However, this was attributed to the fact that the nuns are regarded as role models in Catholic settings in as far as morality is concerned. The provision of role models was further credited in the interviews held with the key informants. For example the Headteacher Mulago secondary school noted that,

We provide role models especially the old boys and girls of our school and other guests who have succeeded in life to the students. They give them words of encouragement of course emphasising the centrality of morals in all success.

Additionally, the principle Grace High school Gayaza reported that,

The provision of successful role models, not only helps the children to morally but also in far as academics are concerned the students benefit because they encourage hard work among the students.

It is thus obvious that moral development is not a monopoly of the Catholics with nuns but also practiced in other schools. However, it is also imperative to observe that the moral transformation in Catholic founded schools and other schools follows almost the same criteria though with variances. All the findings presented in this section showed that the nuns have a

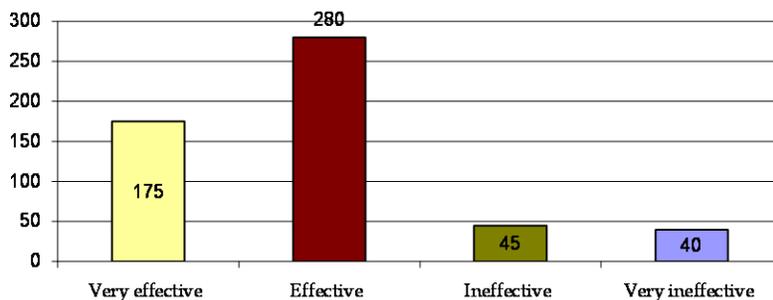
multiplicity of methods they apply in order to effect moral transformation among the students in Catholic founded schools. All the methods aim at the central objective of helping the young stars to become responsible citizens on the country.

Research Question two

4.3 What are the contributions of Nuns in promoting students' morals in Catholic schools?

This research question was directed towards all the respondents. It aimed at assessing the effectiveness of the methods used by the nuns in promoting students' morals in Catholic founded schools. However, for the effective handling of the question, efforts were also made to compare the moral standards of schools with nuns and those schools without nuns. The responses presented in this section were obtained from the administered questionnaires, the conducted interviews and the group discussions held in the process of collecting data. Initial efforts were thus directed towards establishing the general assessment of the contribution. In this effort all respondents rated the effectiveness of the methods used by the nuns in promoting students' morals and the responses are presented in graph one.

Graph 1: Respondents' assessment of the effectiveness of the methods used by the nuns in developing students' morals



In graph 1, a total of 540 respondents were tasked to assess and rate the performance of the nuns in building students' morals according to predetermined measures. The majority of the respondents (52%) rated it as being effective. In the same trend, thirty-two point four percent

(32.4%) rated it as very effective. On the contrary however, some respondents did not recognise the efforts of the nuns. In this category, eight point three percent rated it as ineffective while seven point four percent said that the nuns are very ineffective in promoting students morals in Catholic founded schools. From the numerical findings presented in the graph it can be deducted that nuns are effective. The findings were further supported by the descriptive responses of some key informants. For example the representative from the Catholic secretariat in Nsambya noted that;

You cannot doubt the moral contribution of the nuns in our schools. Their contribution directly impacts on the children that pass through our schools. Thus, the products of students in your case tell the effectiveness you are looking for.

The Head teacher Uganda martyrs Namugongo however noted the hardship of assessing the moral contribution of an individual in an institution. However, all comments seemed to commend the contribution of the nuns in this effort saying that;

It is never easy to assess moral contribution of individuals in institutions mainly due to the fact that many factors contribute to moral change including the background of the individual. However, the contribution of the nuns can be seen especially from the students that are close to the nuns, you simply realise a difference in behaviour.

The senior woman teacher from Lubaga girls however banked on the attitude of the parents and guardians to assess the effectiveness of the nuns. She said that if the nuns were not effective in enforcing moral transformation and building, then the parents would lose confidence in them. But if you consider the number of students in schools either headed by the nuns or where nuns are part of the staff, you realise the confidence people have in them.

Thus, a critical analysis of the results in graph 1 showed that the efforts of the nuns are appreciated as effective in promoting morals among the students in Catholic founded schools. The effectiveness of their contribution is however based on a number of dimensions including the responses from administrators, workmates and the students themselves. According to the results, majority of the respondents held positive reactions towards the contribution of the nuns in this effort. In this study the positive reactions to this question were those that rated the effectiveness of the nuns as either very effective or effective, which was 84.3%. However, it is crucial to note that there were some negative reactions. The negative responses were based on the existence of some vices in Catholic schools where nuns operate. They were also attributed to some individuals who deliberately chose not to appreciate the contribution of the nuns. In an interaction with one of the prefects from the selected schools it was observed that;

Most of the stubborn students do not acknowledge the efforts of any moral promoting agents in their schools. This is the reason at all times; students are not willing to expose their satisfaction with the contribution of some of the nuns in promoting morals- an exercise they hate most.

However, despite such allegations, a logical interpretation of these findings points to the idea that there are some vices still prevalent in Catholic schools, which downplay the efforts of the nuns in this endeavour.

There was also need to establish the level of confidence held by the parents in the ability of the nuns in transforming their children's morals. Thus, in a bid to establish the confidence parents hold in the nuns in as far as moral transformation is concerned, the researcher examined the reasons why parents chose Catholic founded schools particularly those with nuns for their children.

Table 6: Reasons advanced by the parents for selecting schools run by Nuns

Reasons	Responses	
	Frequency	Percentage
The school that have strong religious values	9	56
To provide a good environment for improving students' morals	4	25
Better academic performance	3	19
Total	16	100

Source: compiled from field data

According to table 6, 56%(9) of parents revealed that it is because they want to select a school that have a strong religious background for their children. It also shows that twenty five percent (25%) of the parents said that they want to provide a good environment for improving students' morals. The results further reveal that nineteen percent (19%) of the parents said that they chose schools with nuns for their children because of the better academic performance of their children.

The reasons for the parents' preference of Catholic schools with nuns as revealed in table 6 indicate that there are several factors as to why the parents trust schools with nuns. A logical interpretation of the findings shows that the nuns' efforts are appreciated by the parents and because of this confidence the parents prefer to take their children to such schools. The findings also indicated that the parents highly commend the nuns for their religious, academic and ethical contribution among the students in Catholic founded schools. It was also learnt from the interview held with the parents of the selected schools that parents consider the moral history of the school before they offer their children as students in such schools. One of the parents interviewed revealed this when he said that;

Many parents are willing to take a child to a morally upgraded school, and to such parents, what matters is the school's moral history. If the school has a good moral record, then no doubt the parent will offer his/her child to study in such a school.

In order to analyse the contribution of the nuns, the administrators, parents, senior women, senior men and members of disciplinary committees in selected schools were asked about indicators of the effectiveness of the work of the nuns in comparison with schools without nuns or in the case of this study the secular schools. They were tasked to identify the vices common in secular schools and not in Catholic founded schools with nuns and they gave the responses in table 7.

Table 7: Vices controlled in Catholic schools but common in secular schools

Vices	Responses	
	Number	Percentage
Strikes and demonstrations	22	46
Disrespect of parents, teacher and fellow students	15	31
Involvement in public crime	11	23
Total	48	100

Source: compiled from field data

In table 7, the respondents identified three common vices in schools without nuns. According to the findings majority of the administrators, teachers and parents of the selected schools 46% (22) identified strikes and demonstrations as common vices in schools without nuns. Secondly, thirty one percent of the respondents said students from secular schools without nuns disrespect their parents, teachers and fellow students compared to fellow students from schools with nuns. Last but not the least, twenty three percent of the respondents said that students from schools without nuns are more involved in public crimes than their counterparts from schools with

nuns. The questionnaire results were further beefed up with the qualitative responses from the interviews. For example, the Head teacher from Kampala High School said that;

Though it is hard to completely claim that strikes are not common in Catholic schools, if you consider the traditional Catholic founded schools, very few of them have experienced strikes. Schools like St. Joseph secondary school Ndeeba, St Peter's secondary Nsambya, Namugongo and the rest have existed for more than 50 years but such things have never affected them.

Despite the fact that the respondent was more concerned with the Catholic schools, not only good examples were identified with those of Nuns but indeed other good examples were sighted elsewhere. When compared to the private schools now cropping up, there is relative peace in Catholic schools with nuns. The element of social and personal respect was clearly elaborated in the words of one parent from Buyege St. Henry's School saying that;

Students from our schools have a lot of respect for friends, and authority. In many schools we have heard of students fighting teachers or even abusing parents along the way home, but this is less common in Catholic founded schools.

A teacher from Uganda Martyrs Namugongo in a comparison of experiences from schools with nuns and other schools further affirmed this. He said that,

I have had chance to teach in schools of both categories, but the level of respect you get from the administrators, fellow teachers and mostly students in Catholic founded schools with nuns is far beyond the experiences from the other schools especially the profit oriented private schools.

However, telling from the findings, despite crediting the work of the nuns, none of respondents ruled out completely the existence of such vices from the Catholic secondary schools with nuns. This thus means that despite the fact such cases are few in Catholic founded schools;

some vices still prevail in these institutions. This however is not to pin the nuns for laxity in handling these challenges but indeed it presupposes the existence of a number of contributing factors.

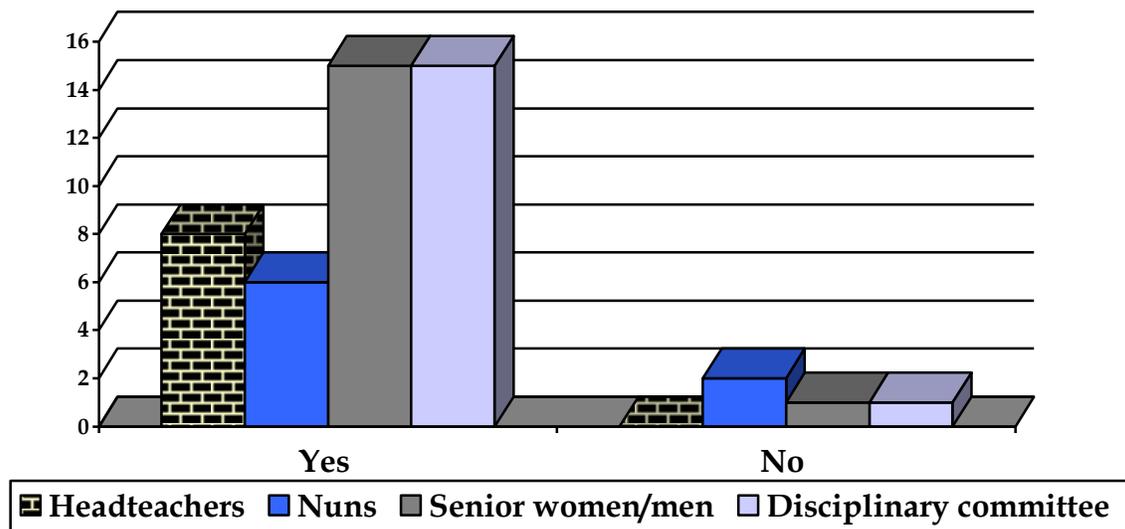
In conclusion, basing on the above findings about the effectiveness of the methods used by the nuns in promoting students' morals in Catholic founded schools, it can be said that; though the nuns are not perfect in promoting students' morals, their efforts are worth of appreciating. In the above section the assessment of the efforts of the nuns is based on the appreciation or dissatisfaction of all the other stakeholders in the discipline process of the child at school and home. Its' also based on the attitude of the people outside the schools towards the morals of the children in school. This was based on the assumption that a positive attitude and appreciation towards the work of the Nuns is approval of the effectiveness of their contribution, while the reverse points to ineffectiveness.

Research Question Three

4.4 What factors limit the effectiveness of the method used by the Nuns in promoting morals in catholic founded schools?

This question was aimed at finding out the factors limiting the effectiveness of the efforts of the Nuns in promoting students' morals in Catholic founded schools. Owing to the fact that in the school setting the process of disciplining students is not a monopoly obligation of the nuns, even other staff members are bound to participate. Thus, the answers to this question were obtained from all respondents. The first question was directed towards the nuns, teachers, members of disciplinary committees, Head teachers and senior women and men teachers. They were asked as to whether they have encountered any problems in disciplining students or not and the results are presented in figure 4.

Graph 2: Respondents' opinions as to whether they encounter problems when promoting morals in schools



According to graph 2, 100%, (8) of Head teachers said that they encounter problems in disciplining students. The results further indicate that 75%, (6) of nuns said that they encounter problems in disciplining students as well. The results also show that 94% (15) of senior women

and men teachers said that they encounter several challenges in disciplining students in Catholic founded schools. It also reveals that 94%, (16) of disciplinary committee members in the selected schools encounter different challenges when disciplining students in Catholic founded schools.

The findings thus, indicate that by large the task of disciplining or effecting moral transformation is faced with a number of challenges. According to the findings, all head teachers a hundred percent (100%) said that the task is hard or that they had encountered challenges in the process. The rest of the respondents expressed the same trend by more than 50%. The challenges to effective moral transformation among students seem enormous and in the perspective of the nuns it seemed harder.

However, the responses above seemed ambiguous and non-comprehensive, because they came from all staff. Thus the study investigated the challenges from the perspective of the nuns. In this respect the researcher asked the nuns about the particular challenges they face in the process and they gave the factors presented in table 8.

Table 8: Nuns’ responses to the factors limiting the promotion of morals among students in Catholic schools

Factors	Responses	
	Frequency	Percentage
Peer pressure	8	29
The press/media	7	25
Family background	7	25
School administrators and policies	4	14
Education policy makers	2	7
Total	28	100

Source: compiled from filed data

According to table 8, there were twenty-eight responses to the question. The most common challenge according to the nuns was the influence of peers revealed by twenty nine percent of the responses. This was followed by the problems set forth by the problem of media and the press, revealed in twenty-five percent responses. Exactly the same number of responses (25%) also revealed the challenge of the family background of the child. The results also showed fourteen percent of the responses revealing that the challenges are from the school administrators and school policies. The results further indicate that seven percent (7%) of the responses from the nuns pointed out the challenge of the education policy on students' discipline.

The results as presented in the table reveal that there are several factors hampering the efforts of the nuns in effectively transforming the morals of the students. The factors seen from an academic perspective are both from the students and the environment in which the students are raised. One major challenge according to the findings is peer pressure. It should be noted that at secondary level most of the students are in their adolescence age. This is supposedly a delicate age at which anything can be taken on, as a way of life in case it is expected to improve the social perception of the student. Thus majority are likely to emulate bad examples in an attempt to amuse the communities, hence immorality.

The researcher in a bid to study peer pressure further asked the other key informants in the interviews about their view on the way peers influence the nuns' efforts and they descriptively gave some cases in which peers are a problem. For example the Head teacher Mulago Secondary School said that;

I

In all schools; Catholic founded or not, the problem of peers commonly hampers the progress of transforming or improving students' morals. It is the first place the peers always tarnish the brains of friends with bad examples. The same practices you fight are the ones that peers are planting and blending as very good.

The representative from the Catholic secretariat also held the same observation using his own experience. He reported that,

I also remember when we were still adolescents we would not let some regulations work. We would say that regulations are meant to be broken. So on many occasions we would encourage resistance to school regulations, which is indiscipline I think.

It is thus ideal to hold the observation that peers are a core challenge to the work of moral transformation. This comes in a variety of dimensions especially through the examples set and the resistance to regulations, which are the moral building standards in a school setting. However, the study findings also showed that school administrators and school policies in Catholic founded schools limit the efforts of the nuns in promoting students morals. This was revealed by the disciplinary committee members in response to the question that sought answers to the question on how school administrators limit moral transformation in Catholic founded schools, the results are presented in table 9,

Table 9: Opinions of the schools' disciplinary committee members on the challenges created by the school administrators in promoting students morals

Limits from the administrators and school policy	Responses	
	Frequency	Percentage
Partiality in dealing with immoral cases	16	46
Limitation of some punishments	9	26
Focus on academics only	5	14
Lack of moral and material support	5	14
Total	35	100

Source: Compiled from field data

According to table 9 forty six percent (46%) of the school disciplinary committee members said that the school administrators limit moral promotion efforts by exercising partiality when handling indiscipline cases. It also showed that twenty six percent (26%) of school disciplinary committee members said that administrator and school policies limit the application of some of the effective punishments in promoting morals. The results also showed that fourteen percent (14) of school disciplinary committee members said that school administrators and polices focus mainly on academics and ignore moral issues in the school. It also showed that fourteen percent (14) of school disciplinary committee members said that school administrators at times deny them the moral and material support needed in the disciplining students at schools. This implies that there is lack of proper coordination among the arms of discipline in secondary schools which limits the effectiveness of the methods adopted by the Nuns in moral transformation among the girls in Catholic founded schools.

The researcher also made efforts to find out the ways in which the family background of a child limits the moral transformation efforts in Catholic founded schools. In this attempt the senior women/men teachers were requested to show the ways in which the family background

of a child limits the strategies and efforts set forth to promote morality and they gave the responses in table 10.

Table 10: Senior women/men teachers' views on the impact of the family background on students' morals transformation

How the family background affects his/her moral transformation	Responses	
	Frequency	Percentage
Some children are rigid in behaviour	9	41
Creates untouchables in the school	5	23
Exposed to bad examples	5	23
Distorts child's ability to cooperate with others	2	9
Some are misled by parents and relatives	1	4
Total	22	100.0

According to table 10, forty percent (40%) of senior women/men teachers said that some families make their children rigid in behaviour and this limits their ability to be transformed or modify behaviour despite the efforts employed. It also indicates that twenty three percent (23%) of senior women/men teachers said that a lousy family background creates morally untouchable children or students making it hard for the nuns and other teachers to blame them in case of any misbehaviour. It further reveals twenty three percent (23%) of senior women/men teachers said that a poor family background limits the child's ability to affects with others morally. The results also show that nine percent (9%) of senior women/men teachers said that a poor family background also misleads the child about social conduct and morality. It also shows that four percent (4%) of senior women/men teachers said that a poof family background provides bad examples to the child and makes it hard for such a child to be transformed morally. Hence data table 10 indicates that the family background of the children also limits the success of the nuns in transforming morals among schools girls. The bad

examples set, and the misleading atmosphere set by the parents affects limits the effectiveness of the nuns in this endeavour.

All in all the findings on researcher question 3 reveal the fact that indeed the Nuns face several challenges accruing from the administrators, the parents and the children themselves. This calls for immediate address of the challenges if holistic results are to be realised. The findings presented in this chapter are generated from the responses of the population that was studied using the tools applied to collect information. All the findings answer the set research question and are in line with the study objectives. The presented findings are discussed in the following chapter; they are also a basis for the generalisation, deductions and conclusions in chapters five and six of this report.

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In this chapter, the discussion of the results produced by the research questions reported in Chapter Four is presented. Conclusions and recommendations as well as areas of further research are included. Like in the previous chapter, the discussion of findings in this chapter is done according to research questions that guided the study. The research questions that are answered in this section include the following;

- What are the methods used by the Nuns in promoting morals in Catholic founded schools?
- What are the contributions of Nuns in promoting students' morals in Catholic schools?
- What are the factors limiting the effectiveness of the method used by the Nuns in promoting morals in catholic founded schools?

The discussion of findings from the field in this chapter is accompanied with the findings that were reached from the efforts of reviewing the works that preceded this study in line with moral formation.

Research question one

5.2 What are the contributions of Nuns in promoting students' morals in Catholic schools?

The study findings revealed that indeed nuns participate in students' moral transformation process in Catholic founded schools. They take part in the moral development process both as an obligation attached to their profession but at the same time it is part of their religious duties as nuns. However, the continued participation in moral transformation also points to the appreciation the Catholic community attach to this noble responsibility of the nuns. However, on the other hand it proves the allegation that the Nuns involvement in moral issues is both a professional responsibility and a calling just as Nunship; this is in line with Legood (1999)'s observation that Nunship as a calling makes some of the responsibilities obligatory for the nuns.

The findings further indicated that the nuns use several methods in promoting morals including: counselling, seeking parental involvement in the child's disciplining process, rewarding morally upright students and punishing immoral students. It was revealed in the findings that all the methods applied by the nuns are effective but as mentioned earlier, the most commonly applied method is guidance and counselling. In counselling the findings revealed that nuns offer religious counselling to the religiously misguided students, while at the same time they offer academic counselling especially to poor performers in class and those proved to be declining in academic performance with the intention of fostering academic performance improvement.

The findings also revealed that nuns also offer peer or group counselling to the students misled by their peers especially the misguided adolescents. This kind of counselling was reported by nuns to be the most effective at the secondary level of education where majority of the students are at a delicate stage of life. The findings further revealed that nuns offer counselling and guidance to students on social conduct.

In guidance and counselling, the students are showed the wrong aspects in their way of life and after this is effectively done, the students are guided on how better to conduct them selves. However, it was noted that the students who are puzzled by different scenarios at times initiate the counselling sessions. The nuns reported that some students have problems at home while others are affected by relationship problems. Accordingly the process helps the students to open up and reveal their feelings towards the different social problems.

In order to present themselves as effective problem solving agents in moral circles, the Nuns take-up some responsibilities in Catholic founded schools. Findings showed that among the responsibilities is membership to the school disciplinary councils and taking up Headship responsibilities among others. The findings are in agreement with Hansen (1984); where he observes that; in order to promote the Christian doctrines, the missionaries used Nuns and other agents in their schools to teach Catechism and crafts. Since to the nuns are moral examples, presenting them as office bearers in different responsibilities in the schools makes them more authoritative in handling these challenges and at the same time brings them closer to the students for effective monitoring.

In a discussion the researcher held with the nuns, the findings revealed that; when the Nuns take up school Headship, they contribute to moral development not only to the children in the

schools but also to the teachers and other members of the community in which the school is found. This is as revealed in the works of Cotter, (1998) where he says that in the Catholic faith a leader has to lead an exemplary life worthy emulating by all the members in the community. At the same time people in such places of responsibility are not representing themselves or their schools, but they represent the entire Catholic Church in the society.

The results further showed that Nuns help to offer advice on how certain moral issues are to be handled. They also help in identifying culprits that need guidance and counselling in the school community. In an interview with disciplinary committee members at Uganda Martyrs secondary school, a member revealed that; when the Nuns take up the option of advising the parents on the moral approach of their children, they can be very effective since everybody respects them. Such an advice they give is taken as being very crucial for the effective moral transformation in the children. One other option usually taken by the Nuns is to use religion in the promotion of morality in schools as mentioned by (12.8%) of the respondents. In line with this Odonoghue (1998) observes that it is well known that the most peaceful but effective means of promoting morals in school girls and boys and other community members is through religion. So if the Nuns use this criterion they are effective promoters of morality in society.

The study results showed that the most popular method used by Nuns in promoting morals is the use of punishments (39%) where students / pupils who misbehave are subjected to particular penalty commensurate with the bad morals or acts committed. Back in time, the most common punishments that students were subjected to were related to corporal punishment where the culprits would be caned by the concerned authority or teacher. This was the punishment most feared and expected by the students/pupils. However, corporal punishments

were abolished recently especially because some authorities did it beyond expectations. In line with this allegation Safali (2003) observes that currently, the education implementers have adopted other punishments, which include labour in school gardens and compounds, labour in classrooms like cleaning, invitation for parents' or guardians' intervention and suspension.

It was further revealed in the study findings that the light punishments haven't been as effective as corporal punishment probably because they don't match the pain that corporal punishment does inflict on the culprits. Findings also showed that students in secondary schools and pupils in primary schools are less likely to realise how much they lose while doing work (labour) out side during lesson time. This ultimately causes them to uncompromisingly do the same bad acts whenever circumstances allow. Sadly, the culprits' academic achievement is negatively affected yet without proper moral discipline attained.

Twenty-four percent (24%) of the respondents revealed that nuns also use rewards as method of promoting morals in the sampled schools. By this, it was said that students/pupils who exhibit good morals/behaviour are compensated for their good behaviour by giving them presents like books, pens and other scholastic materials. In the same way effective prefects are rewarded with presents while non-performers are demoted for lack of perfection.

The study findings revealed the following kinds of rewards that are used by the nuns in encouraging moral uprightness among the students, including giving physical presents or gifts to the most morally upright students regularly. The study findings also revealed that nuns reward students by taking best performers and morally upright students to trips off the school, this was revealed by (21.4%) respondents. Besides the findings revealed that nuns offer

morally upright students additional privileges at school and express verbal recognitions after any excellent behavioural achievement by each to motivate the learners and to encourage others to emulate the prized student. Such are at times even written on the school board of fame together with offering them special meals.

However, in an interview with disciplinary committee members, this method is not significantly observed and it is not so pronounced in all schools. Even those who practice it tend to do it only at the end of a term, where very few characters are honoured. And in line with this Safali (2003) observes that students are reasonable enough to realise that not everyone can win in this 'game' so, they only avoid those acts that openly expose them to punishment by authorities in the school.

The findings further revealed that the Catholic Church is of great support to the moral promoting role of the Nuns. It was reported that the Catholic Church provides Chaplains as according to (32.8%) respondents to edify the students in moral issues. This supports the observation made by Safali (2003) that the School Chaplains are another effective method of promoting morals in societal and religious values because to them its both a calling and a profession, yet they command a high social reputation.

It was further revealed that the Catholic Church organises seminars and workshops on morality and religious affairs for the Nuns and other people especially in the lent period. This is in agreement with Legood (1999)'s observation that the lent period for the Catholics is a transformation period, here they renew their relationship with God seen in the way they relate with one another. The Catholic Church was also reported to support moral promotion by organising retreats and rewards for the morally upright students. In an interview with one of

the Nuns, it was revealed that in the retreats emphasis is put on renewing and revising the moral and religious obligations of the laity.

The research findings also showed that there are some moral promoting methods also adopted by the nuns but common even among the secular moral promoters in schools without nuns. Among these was setting up regulations (37.1%) to guide the morals of the students. In line with this, Cotter (1998) observes that if institutional regulations are not strict they are bound to result into permissiveness and this affects the social image of the institution. The study findings further showed that those who fail to comply with the regulations in some schools are suspended or expelled from the school. This was revealed by (18.6%) of the respondents. Through expulsion, the school rids itself of the extremely misbehaving individuals that would otherwise corrupt the innocent morally upright students. This also helps to deal with problems of peer influence, which is in line with Mbiti, (1977)'s observation where he says that peers are more dangerous at the adolescent stage of life.

Research question two

5.3 What are the contributions of Nuns in promoting students' morals in Catholic schools?

In an assessment made on the effectiveness of the nuns in promoting students' morals, it was found out from (84%) of the respondents that the efforts of the nuns are effective. This was inclusive of those who said that it is average, good and those who said it is very good. The findings from the interview with the head teachers of the selected schools showed that the efficacy of the nuns in disciplining schoolgirls is attributed to the dedication that comes along their professionalism and responsibility as a calling. This means that the effectiveness has a strong backing and as a calling it cannot fail.

The study findings also showed that there are some moral indicators common in Catholic founded schools after the success of the Nuns in disciplining the girls in Catholic founded schools. The study findings revealed that as a result of the contribution of the nuns' efforts, several virtues are common in Catholic founded schools. Twenty-seven percent (27%) of the respondents said that because of the efforts of the Nuns students have respect for their parents. The findings are in agreement with the observation made by Kelly (1998) that moral uprightness in a child is determined by the way she/he commands her/himself in the midst of the elders and pals. The study findings also revealed other common virtues including; observation of school regulations, respect for fellow students, respect for teachers and descent dressing. In line with these finding, the Head teachers the researcher interviewed unanimously agreed that the image of the school is highly dependant on the level of discipline in the school so all responsible school heads are working up to this objective.

The study findings from the teachers and students that assessed the contribution of the nuns in line with disciplining students showed that the nuns are effective in promoting students' morals. According to the findings in figure 2, the two parties do recognize the efforts of the nuns in line with the promotion of morals in schools. It was considered imperative to give chance to the people with whom the nuns operate to assess their work. This is in line with Dune, (1998)'s comment that the institutional moral evaluation just like individual moral evaluation begins with self-evaluation. Thus the evaluation of the work of the nuns by fellow teachers and students was for logical deductions.

The study findings from (64%) of the teachers and students approved and appreciated the efforts of the nuns in line with moral promotion not only among the students but also among the teachers and other members in the communities in which the nuns operate. The study findings from the disciplinary committee members the researcher interacted with in the selected schools revealed that the effectiveness of the nuns is due to their reputation as people called by God in all they do.

The study findings on the social attitude towards the efforts of the nuns in line with moral promotion, revealed that (80%) of the respondents said that the morals of schools with nuns are perfect. It should be born in our mind that the community outside an institution is ideal for institutional evaluation in relation to social affairs. The study finding however, revealed that some teachers, students and Head teachers dispute the nuns' efficacy and perfection of the Nuns in students' moral promotion. The study findings indicated that this dispute of findings is attributed to the societal misdeeds that are part of any community. In line with this, Munakukaama (1997) observes that a perfect institution is normally sick because humans can never be perfect. However on the other hand it was revealed that it is because of the

recognition of the work of the Nuns that (24.7%) of the parents are willing to take their children to schools with Nuns.

The study findings further revealed that (25%) of the parents chose Catholic founded schools with Nuns for their children because of the confidence parents put in Catholic schools in the area of instigating morals among the students. It can therefore be deduced that if the parent is taken by the moral development of a child, such a parent may only opt for a school that has a well-established moral development criteria. Thus the Nuns who promote morals in these schools are effective to the extent of capturing the attention of the nuns. The study findings also revealed that many parents are concerned with the moral background of the school and considered this before the choice of a school for their children. In the survey ,72.3% of the respondents said that; parents' attitude towards the studied schools' morals is positive. A logical deduction can therefore be made if the parents' attitude towards the studied schools' morals is positive, yet it's the nuns who are involved in disciplining the students; then nuns are effective. The study results further revealed that (68.6%) of the interviewed students said that their parents' choice of the school they are currently in was based on the moral background of the school. Thus, an assumption is here made that if the parents consider the moral background of the school before selecting schools for their children, all the children in the Catholic founded schools represent the trust and confidence the parents hold in these schools. At the same time since the nuns are highly responsible for the morals in these schools, a deduction is also reached that the efforts of the nuns are highly appreciated and that their contribution is highly a success.

However, some head teachers who disapproved the contribution of the nuns are such a high percentage that represents several deductions if a logical interpretation is made. In the first

place it points to what Legood (1998) refers to as lack of appreciation that is natural of all humans. Secondly it represents the vices that are still common among the students in Catholic founded schools. It should be noted that just like any community of humans, the school couldn't rid itself of immoral people to blame for misbehaviour. It also points to an assessment of the way morality methods being applied by the nuns are effective but not the products; that is to say whether their efforts result into positive moral transformation, negative moral transformation or even to remain profitless in this line.

With a rational view, considering the statistics in the study and with a rapidly changing society with importation of all kinds of lifestyles, it is justifiable to say that the nuns have done a good job in the promotion of good morals in the sampled schools especially that it was agreed that the trends have kept improving at an average rate. However, it is the kind of students' transgressions committed that have been taken to another level for instance, unacceptable relationships between school girls and boys as well as mature men in the non-school environment which have in some cases led to pregnancies and eventually to abortions and all that kind of immorality. In this line Kelly (1984) generally agreed that when compared to the first efforts by Nuns in promoting morality in mostly Catholic Church supported schools, the current efforts and commitment have been greatly affected by the rapidly changing world that is full of immorality even with some Clergy in Church where homosexuality has been evidenced but mostly in the western world.

The study results indicated that even with the intervention of the nuns in the morals of the schoolgirls, some vices are still prevailing among the students. This however is not to trash the contribution of the nuns in the exercise rather it is to provide a concrete basis for the evaluation of the work of the nuns. In support of the study findings Mbiti (1994) mentions some vices

common among the adolescents, which vices were found common in the visited Catholic founded schools. The findings further indicated that, all schools with adolescents have the same moral exertions but what makes a difference is in the frequency at which the practices are done. This thus shows that there are factors limiting the success of the nuns in promoting morals among schoolgirls.

All the findings in the above section revealed that by large the number of the nuns is effective in disciplining schoolgirls and not only schoolgirls but also all students including the boys. However, as reported in the findings, the indicators of ineffectiveness in Catholic founded schools may be attributed to the nature of the society from which the students originate and survive. Besides, these points to the existence of several factors that makes the process hard as discussed in the following section.

Research Question Three

5.4 What factors limit the effectiveness of the method used by the nuns in promoting morals in catholic founded schools?

This research question was intended to establish the challenges faced by the nuns and other stakeholders in the field of students' discipline. The study findings in this section revealed that the failure of nuns' efforts is not from a vacuum, it has some factors behind its existence. In answering this research question, the study findings revealed that factors limiting the efforts are diverse and caused by different categories of people and institutions thus even the discussion follows this trend beginning with the bulwarks set forth by the students.

A critical examination of what was revealed as accountable for the immorality in Catholic founded secondary schools shows that by large it is due to peer influence. The study findings revealed that most of the secondary students (80%) are teenagers or adolescents. In this line therefore the study results indicated that at this level most of the children are taken by the happenings or events they are exposed to. This means that it is hard for them to control their behaviours because they just take up whatever is proposed or exposed to them by their pals. In line with these findings Dune, (1998) observes that at this moment the child (student) has less ability to control and take mature judgments. This is in the same line with the idea of the age of the students, which was revealed to account for immorality in schools by the study findings, because this age bracket is for the adolescents, and is a morally delicate stage in human growth and development.

The study findings further revealed that 67% of the respondents said that at this stage mere advice to the child might not be effective for the moral transformation of a child. Cotter (1998)

concur with the findings when he observes that counselling and guiding the students as a means for moral transformation which is highly employed by the Nuns is overridden by the influence and the need by the child to be like others of the same age or even to do something extra ordinary for public recognition. The children look at achieving this by behaving ambiguously so as to win recognition. The study findings revealed that at the same age the child perceives his/her opinions as ideal and does not seek advice on many issues. This puts the efforts of the Nuns at a stake as the children are not ready to abide by the advice they get.

The study findings from a discussion held with the heads of Catholic founded schools the researcher interacted with revealed that the students at the secondary level of education are so curious and adventurous but lack the ability to control their learning instincts. The study findings revealed that (66%) of the respondents said that, majority of the students at the secondary level of education as a result of the adventures and efforts to discover new happenings indeed are exposed to several/new things. The study results revealed that at this age students want to tryout and discover their abilities. Some of the bad and immoral practices are then put into practice in a recurring form. This hinders the progress of the Nuns in their efforts to promote morals in girls' senior secondary schools.

The study findings especially from (54%) students and parents revealed that Catholic founded schools are more concerned with the academic success of the students. As a result a lot is done to develop the cognitive domain at the expense of the other domains including the affection and the psychomotor, which are crucial for the development of morality in children. In support for this allegation Cotter (1998) observes that several schools were found without a staff disciplinary council, students' council and at worst some in fear for meeting extra expenses of

maintaining a senior woman/man teacher have failed to allocate the duty to people who can effectively meet it.

The study findings further put the final and summarising blame on the methodology of moral promotion used in the Catholic founded schools by the Nuns revealed before. The study findings further revealed that the methods used by the Nuns are at times religious or too harsh and if not too harsh, their methods are so smooth or appealing that they make a child think it is just a simple task and failure to fulfil it has no repercussions attached. The methods which are in a religious perspective make it hard for the students of other faiths in the same school to embrace them and at the end these will be a source of influence to the other students promoting immorality in Catholic founded schools.

The study findings further revealed that besides the child (student) based factors that limit the efforts of the Nuns in the promotion of morals in Catholic founded schools, there were other factors to blame responsible for this trend of events as revealed by the findings. It was found out that there are some institutional limiting factors. According to Olsen, (1964) institutions are any organised framework be it the school, religion, or calling etc that aims at achieving a common goal. Below is a disclosure of the findings in this line.

A detailed analysis on the institutional restraints against the accomplishment of the Nuns in the promotion of morals was found to be more practical if categorised according to the institutions. Among the institutions is the religion itself, Nunship as an institution, the schools and the social institutions.

The study findings from the students the researcher interacted with from all schools visited, revealed that Nunship as an institution is responsible for the limited success of the moral

promotion exercise among schools girls. On the one hand it has been held responsible for the application of harsh mechanisms of promoting morality among schoolgirls. This makes whole disciplining process loathed by the students being disciplined. The study findings revealed that at the end even the people involved in the disciplining process are looked at depressingly with a view that they can cause more harm to the students. In line with this allegation, Ssekamwa, (1997) observes that the negative attitude towards the process and the implementers and the task implemented has a chance to fail. In the same line the relationship between the Nuns and the children approves the existence of stumbling blokes in the whole process manifested in the futility of the efforts of the Nuns and other stakeholders in the endorsement of good morals in secondary school girls.

The findings from the interview with the key informants also revealed that the Nuns spare little time to spend on the girls they are developing morally. The study findings revealed that 52% of the respondents said that the schoolgirls and other students do not easily or regularly access the Nuns. The findings further revealed that most of the Nuns are decree givers but not instructors. The findings revealed that after giving directions, Nuns do not follow up their efforts among the schoolgirls, which limits their success in promoting morals among schools girls. In this respect the findings are in line with Rwomushoro (1992) where he observes that moral transformation is a gradual process that requires constant contact with the child in whom the transformation is to be effected. In this trend the study findings further revealed that most of the Nuns allocate their time to convent issues and tend to forget or renounce this responsibility. It is only those girls that spend a lot of time with the Nuns that have registered optimistic moral transform.

The findings from interaction with the students in the selected schools also revealed that 43% of the respondents said that some Nuns that take up this duty are inexperienced. Findings further indicated that the Nuns use their common knowledge and the natural wisdom to teach morals, while others use their lives as examples for the young girls to emulate. It however goes without saying that dealing with the sensitive young adolescents in secondary schools calls for a lot of experience in addition to the acquired skills from school or any other institutions, which lacks in some Nuns. On the other hand, the lack of experience points to the situation in which the adolescent school children will under look the Nuns or any other moral promoters. With this psychological bias, the girls fail to yield to the expectations of the society and the Nuns. The study findings in this respect are in line with what Rwomushoro (1992) notes about child handling in schools where he observes that young children are more willing to take the advice an elder or aged person, possibly because they fear the age or because of the expectations held over experience.

The results showed that the religious institutions are partly to blame for the limited success of the nuns in the promotion of discipline among students. The findings revealed a weakness related to the failure to promote religious principles among the children. As a result all efforts are left in the hands of the moral teachers. It should be noted that among the key promoters of morality is religion. The findings revealed that (58%) of the respondents said that it is generally held that religious strong families are bound to produce disciplined children and if they are not so much disciplined they can easily be tamed from the immoral behaviours. Thus the failure of the Nuns in as far as achieving high moral products from the secondary school girls can partly be blamed on the decline in moral values of the society in which the children are brought under.

In an interview with one of the parents, social institutions were also held responsible for limiting the efforts of the Nuns in promoting the morals of girls in Catholic founded secondary schools in two major ways. On one hand it has been held responsible for lack of family and social guidance to the schoolgirls and failure to control the press. This is to the effect that most parents have no time to spend with their children and as a result the socialisation process is killed. In line with these findings Munakukama (1997) notes that the current employment trend in Uganda keeps the parents from socializing with their children and this has had a direct impact on the morals of the children, resulting into the current 'parental neglect'. At the same time the press especially the print and electronic media have proved to be the biggest promoters of wickedness especially in the young stars who are naïve of the effects of immorality and unable to control their desires.

It was also revealed from the study findings that the publication of nude pictures, exposure of hidden secrets about sex to the children has promoted immoral acts to the extent that some efforts are useless. This is because in their efforts the Nuns are pruning out the bad acts but the press on the other hand is promoting the urge for curiosity and the need to practice what has been exposed in theory. Findings further indicated that 46% of the respondents said that the same negligence is to the families from which the children are raised towards morality. Some families were seen planting the same immoral practices being pruned out by the schools. A case was reported at Our Lady Queen of Africa secondary school in which a parent had attacked the school administration over suspension and application of physical punishment on a child. Such efforts have been a big challenge to the moral promoters in schools Nuns inclusive.

The results showed that 34% of the respondents said that the schools as institutions are also partly blamed by the results of the study for failing the efforts of the Nuns in promoting morality. Findings further revealed that in one way some schools have been against the punishment of the immoral children. The findings are however; contrary to what Munakukaama (1997) reported that the schools are secondary moral promoting agents after the family, which has an upper hand. He however notes that with the current employment requirement the school is soon replacing the family. This has instead made the students believe that the immoral acts they commit are not so grave to deserve social rejection or punishments. On the other hand some of the teachers in secondary schools are not committed to moral promotion or even are not cooperative. Findings revealed that some teachers were not appreciating the efforts of the Nuns in as far as the promotion of morality is concerned.

The results further revealed that 71% of the respondents said that the lack of cooperation is a double-sided blow to the efforts of the Nuns in promoting morality in schools. Yet for moral transformation, Kajubi (1992) encouraged cooperation between all stakeholders in the school environment as key in promoting good morals for better citizens. However, it divides apart the staff on morality making it easy to manipulate by the students. On the other hand it demoralizes the Nuns in their efforts to promote morality as they begin to realise that their contribution is more of sabotage than a contribution to the development of the institution. Some of the students the researcher interacted with from Uganda Martyrs Secondary School revealed that the school had promoted sexual immorality when it adopted a dual sex status. To them this was an invitation for sex abuse both psychologically and mentally.

In final analysis of the findings on the institutional factors hindering the success of the Nuns in promoting morality, the Nuns the researcher interacted with from the different schools pointed

at the issue of cultural diversity and nature of the students as stubborn as the main source of challenges towards their efforts. Cultural diversity has accordingly come along with the many cultures and the cultural fusions have brought what is considered immoral in one culture yet it may be moral in the other. To the Nuns this has hindered the adoption of common criteria for promoting morality among schoolgirls. On the other hand they blamed it on the stubbornness of children.

The study findings revealed that the moral development of any child is dependant on the family in which the child was brought up. Thus efforts were made by the researcher to find out the validity of the above allegation and as a result the respondents were asked a question, which stated that, does the background of a student have an impact on her ability to behave well?

A great majority of the responses (76%) were in favour of the assertion that the child's background limiting his/her ability to learn morals are by large true. It should be noted that at birth the child is not aware of how to behave. As such this newly born child is ready to take up any form of behaviour he/she is exposed to by the elders and this forms the background of the child. This is in line with the observation made by Mbiti (1977) that in African traditional society, it was unanimously held that the elders were responsible for imparting morals and other traditions among the young children before they were corrupted. Thus if a child was brought up in a morally upright background, such a child is bound to be steady in behaviour, while on the other hand the reverse is true with such a child proving hard to train or trim into a morally acceptable person. Below is how the background of a child may affect her way of adapting to new moral aspects.

The background of the child was revealed by findings to influence the behaviour of a child by large negatively. Majority of the questionnaire respondents 36% said that the background of a child makes a child rigid in behaviour. This results into unmodifiable elements. According to a nun interviewed in Lubaga girls' school, one of the biggest challenges Nuns face in their attempts to improve the morals of children in secondary school is what she referred to as the bigheaded students who do not change behaviour no matter the kind of advice, counselling and guidance they give to such a child. She blamed this state of affairs to the lack of parents' cooperation. The concern above is in line with what Rwomushoro refers to as parent neglect of the socialising responsibilities that is highly held responsible for child indiscipline.

Findings from the questionnaire responses also revealed a danger related to family background as being the risk of a child being misled by the actions of the parent or the other relatives. Misleading in this instance may take several forms; it may take form in which a child feels she/he has nothing like advice or guidance to acquire from the teachers. This leads also to the risk of under looking the teachers and all that is responsible for moral promotion in a school. The findings are in line with the observation made by Mbiti (1977) when he said that in Traditional Africa efforts were made to ensure that they control the examples children were exposed to because these had a direct impact on their social conduct. This was also supported from a group interview with the heads of schools that the challenge ahead of all moral promoters in schools is the issue of the misguided children by both parents and peers but more sore with those misled by the parents.

The study findings also revealed that the family background has the ability to or a danger of exposing children to bad examples. In a discussion held with a nun from Uganda Martyrs secondary school, it was revealed that vices such as alcoholism, child-child violence, abuse of

sex, disrespect of teachers and peers are acquired due to exposure to the same condition of life. The generalisation made by the nun is by large true taking the example of the morals of children from urban areas in which most are immoral and not easy to tame. This distorts the child's ability to cooperate with other children and teachers involved in moral correction. The gap created eventually turns out to be a big hindrance in the way of the child's moral modification.

To wind up the discussion of findings on the child's background in relation to morality, the respondent mentioned the problem of creating students that are not touchable neither do they listen to the advice given in relation to moral development. All these explosions in line with morality point to policy matters in relation with the development of morals.

The study findings also revealed that despite its emphasis on an all round education including the promotion of discipline of the children, the education policy was found to be one of the limiting factors towards the promotion of morals among school girls in Catholic founded schools. In a field survey both with the questionnaire respondents and with the key informants, concern was expressed over both the education policy and the misinterpretation of the children's rights prescriptions.

Though the response to the question about the relationship between the education system and immorality among school girls was below average, there is enough reason to give this contention a foundation for being considered as true and relevant. There are some components of the education policy that were considered responsible for the promotion of an indifferent attitude towards moral issues. Ssekamwa, (1997) for example observes that this indifferent attitude towards moral issues among the students put the children at this level at a risk of

behaving the way they want yet this is a morally delicate age. However, the respondents also exposed how the education policy contributes towards the immorality making the work of the Nuns harder. Asked about how the education policy may promote immorality in schools, the respondents had clear supporting reasons.

The study findings revealed that 11.4% said that the policy, which is in line with the promotion of the rights of the children, has misguided the parents and children. This has had a direct connection to immorality in schools, as the children are now aware that they have a right not to be punished. This is directly different from the moral promotion efforts encouraged in African traditional society as revealed by Mbiti (1977) where he said that punishment was part and partial of the moralising efforts. However as provided by the findings on the age of the children, it was found out that the majority of them are adolescents, which are at a delicate state easy to be misled or to mislead others. This stage calls for guidance with punishments and rewards for the children in this stage.

The study findings revealed that the policy limits the work of the Nuns by rendering some of the school moral regulations irrelevant or useless. This is in line with the promotion of the rights of children and with the regulations that do not have attached punishments ; the children will not respect the regulations as a means of promoting morality in the students. Findings revealed that this creates bigheadedness among the students, as they believe that they are not to be punished by the state. Findings further revealed that the policy limits the coordination between the Nuns and other teachers in relation to morality. This is to the effect that the policy has given a low eye to the activities of the teachers in which the most of the attention is given to academics but less time is spent on the moral development.

All in all it's imperative to assert the education policy in itself has no direct way in which it limits the efforts of the Nuns in promoting the morals of schoolgirls. However, it was found out that it is the misinterpretation of the policy that hardens work of the Nuns in promoting morals of the student. All that is embedded in the policy is for the good of the learners and the teachers, though it is true to note that the policy as it had been designed for good and achievable results. But the stakeholders involved in implementation and the students are misguided about the policy. All the problems that limit the efforts of the Nuns in this line are due to institutional weaknesses hence the need for a solution to problems of students' morality.

Conclusions

From the above findings, the following conclusions were made.

- 1) There were several methods adopted and used by the nuns in the formation and transformation of morals among the girls in Catholic founded school in Kampala Diocese.
- 2) The methods used by the Nuns in the formation and transformation of morals among girls in secondary schools were appreciated but there were some trivialities that needed redress for effective application so as to realise holistic moral transformation.
- 3). There were several challenges limiting the effectiveness of the methods used by the nuns in the formation and transformation of morals among girls in Catholic founded secondary schools.

Recommendations

The study made the following recommendations:

- a) There is a need to adopt more methods of moral formation and transformation that would also cater for the secularly corrupted students instead of only relying on the religiously based approaches. The new approaches should however be carried with the traditional methods that proved workable.
- b) There is need to polish the currently used methods of moral transformation and formation among students. More comprehensive methods are required to address the individual differences among the learners especially the ones from different family and religious backgrounds.
- c) There is need for ample revision of the methods applied in the transformation of morals among students. Since there are many challenges that are a result of modern changes, there is also need to tally efforts with the changing modern trends so as to realize effective moral transformation among students.

Suggestions for further study

The researcher found out a great influence of Uganda's education policy on students' discipline especially in line with limiting the efforts of other stakeholders in moral promotion. The study thus recommends that a study should be undertaken to establish the effectiveness of the education policy recommendations in improving the morals of students or how the policy limits the effectiveness of the nuns and if so a more practical approach were applied.

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Appendix A: Copy of the questionnaire

A QUESTIONNAIRE FOR THE RESEARCH ON THE EFFECTIVENESS OF THE NUNS IN PROMOTING MORALS OF GIRLS IN CATHOLIC FOUNDED SCHOOLS IN KAMPALA DISTRICT.

Dear respondent you are requested to answer the questions in this questionnaire as directed. Note that this Questionnaire is aimed at generating academic information. Therefore you are assured that the information you give will be treated with utmost confidentiality.

1. Name: -----

2. School [give name]-----

3. Gender: Male Female

4. Age: 12-19 19 – 29 30 And above

5. Class S1-S4 S5 - S6

6. Responsibility held in the school; Head Prefect Prefect,

Member of the students' council Teacher

Senior woman /man Teacher Student

Administrator Non-teaching staff

7. Religious Status of school head; Nun Not a Nun

Devoted Catholic Any other

8. Time spent in the present school 1-2 Years 2-4 Years

3 Years 4 Years

9. Have you seen the Nuns in your school involved disciplining students?

Yes No

10. If your answer is yes, do you think they do it a religious calling or a professional duty?

Professional duty Religious obligation

11. Do the Nuns use any specific methods in imparting morals in the students in your school?

Yes No

12. If yes what are some of these methods applied in your school?

Punishing Rewarding Guidance and counselling

Suspensions Expulsions Any other specify

13. What types of punishments do the nuns use in disciplining students? Outline them in the space below -----

14. What types of rewards do the nuns use in disciplining students? Outline them in the space below -----

15. What is the nature of counselling used by the nuns in disciplining students? Outline its content in the space below -----

16 Do you think parents take part in disciplining students?

Yes No

17. Apart from teaching do you know of any other responsibility they hold in the school?

Yes No

18. If your answer to question 10 is yes, are the responsibilities related to any of these?

Headmistress

Heading the Disciplinary committee

Member of the Disciplinary committee

School counsellor

Senior woman teacher

19. Are the ways of moral teaching used in your school different from those of other schools you have been to?

Yes No

20. How do the Nuns promote morals in this school?

Harshly Smoothly Not aware

21. Do the Nuns in your school pursue the moral promotion task alone?

Yes No

22. Are the other staff members appreciative of the work done by Nuns in this field?

Yes No

23. If your answer is no, is it because of the following?

They provoke other staff members Poor methods

Not considerate for human weaknesses Conservative methods applied

I don't know any other; specify

24. You regard the contribution of the Nuns in moral building effective in your school?

Yes No

25. As result of nun's activities in your school are what of these practices are common in your school?

Respect for teachers Respect for parents

No use of abusive languages Respect for fellow students

No funny relationships never seen or hard of drug abuse cases
Less punishments Great academic performance

26. How do you rate the discipline of the students in your school?

Very Good Good Average
Bad Worse Worst

27. Are the students appreciative of the work of the Nuns in moral promotion?

Yes No

28. If no, suggest below why-----

29 What is the moral status of the students in this school? Give your rating according to this guide.

The best in all school, Very good
Good Average
Bad Very Bad
Worst of all schools I know never assessed it

31. What level of importance do the Ugandans place on morality?

First priority Second priority after academics
Its treated just like any other school activity Least priority
Not aware

32. In your opinion what is the most effective place for teaching morals in children?

Social elders Pears
Home Schools
Religious institutions not aware

33. What is the place of morality in the academic achievement of the learners?

Very Crucial Crucial

Average Not aware

34. What is the place of morality in this school?

Very Crucial Crucial

Average Not crucial Not aware

35. Assess the level of morality is girl's senior secondary schools in Uganda using the following means;

Very good Good Average

Bad Worse now worst than ever

36. Which of the following practices are common in secondary school girls in catholic founded schools?

Disrespect for teachers disrespect for parents

Disrespect for fellow students, Involve in sex abuse,

Do misuse drugs involved in antisocial behaviour

Deceit of parents and teachers, Bad leisure activities

37. What is the status of religious institutions and leaders in moral promotion in young people?

Help in counselling Help in guiding them

Guard against misbehaviour Cary out moral lessons

Only concerned with religion Have no role at all

Provide information about children's morals to parents

38. Are you aware of the reasons as to why parents choose this school for their children?

Yes No

39. If your answer to question 7 is yes, are the reasons related to morality?

Yes No

40. What is the parents' [both with and without children here] attitude towards this school?

Positive Negative Indifferent

41. Is parents' attitude towards this school related to its moral background?

Yes No

42. Does the Catholic Church influence morals in this school?

Yes No

42. Do you have Nuns in your school? Yes No

43. If yes how is this done?

Set moral regulations to follow Use religious leader people

Send personnel to help in moral promotion Through Nuns and brother

44. What are some of the other factors responsible for the immoral behaviours of the students in Catholic school?-----

45. What some of the factors limiting the efforts of the Nuns in as far as promoting morals is concerned? -----

46. Does the background of a student have an impact on her ability to behave well?

Yes No

Thank You So Much.

Appendix B: Interview guide

A guide for interview with the nuns, head teachers and school disciplinary committee members for the research on the effectiveness of the nuns in promoting girls' morality in catholic founded schools in Kampala district.

1. Is it your career obligation as a nun to promote morals in the society?
2. What is the place of discipline in your school?
3. How would do you judge the moral standards of the girls in Catholic founded schools
4. Who heads your school's disciplinary committee?
5. Can you or have promoted any Nuns in your school appoint a nun as a senior woman teacher in your school?
6. Have they responded positively to your call or do you think they would be positive to this call?
7. How can you rate the effectiveness of a nun led disciplinary committee?
8. How many Nuns are kept on your school's disciplinary committee?
9. According to you , are there any major differences in the moral conditions of the girls in Catholic schools with Nuns and those without Nuns?
10. Would relate the presence of Nuns in any community to the morals of the people in the same community?
11. How do you do to promote morals in your students?
12. Are there some special methods that you apply to plant morals in your students not common in other schools?
13. Can you compare the level of morality of the girls in your school to those of the girls in other schools?
14. Would you regard your efforts as successful in as far as promoting morals in your school is concerned?
15. What are some of the threats to the success of moral planting and promotion in Catholic founded and other schools?
16. What is the general attitude of your students towards moral lessons or talks if you ever hold them in your school?
17. Are the parents supportive towards your school's disciplinary objectives?

Thank you so much.

Appendix C: Copy of consent form for individual participants

Re: Seeking your consent for participation in a research study

Dear sir/madam

I wish introduce myself to you, I am Sister Teddy Atuhaire a student from Makerere university school of graduate studies. I am currently carrying out research on the effectiveness of nuns in the moral formation of girls in Catholic founded secondary schools in Kampala diocese.

You have been chosen randomly to participate in this study. Which will involve asking some questions related to moral formation and the nuns in Catholic founded schools. However, you reserve the right to participate or not to participate in this study. You can also choose to respond to some questions and live out others. You can also decide to stop the interview at any time of your choice.

Participation in this study has no effect on you life and health, however at the same time because we are conscious of the possible misunderstanding of the responses, the information given will be kept with utmost confidentiality. All identification information will be kept separate from the responses you give and you will only be quoted if you permit me to use your words in my study.

Thank you

Any questions?

Do you agree to participate in the study? Yes No

Sign of the respondent _____

Appendix D: Copy of consent form for the parents of the selected students/children

Re: Seeking consent for your child's participation in a research study

Dear parent

I wish introduce myself to you, I am Sister Teddy Atuhaire a student from Makerere university schools of graduate studies. I am currently carrying out research on the effectiveness of nuns in the moral formation of girls in Catholic founded secondary schools in Kampala diocese.

Your child has been chosen randomly to participate in this study; Which will involve asking him/her some questions related to moral formation and the nuns in Catholic founded schools. However, **you and your child** reserve the right to participate or not to participate in this study. **Your child** can also choose to respond to some questions and live out others. He/she can also decide to stop the interview at any time of your choice.

Participation in this study has no effect on you and your child's life and health, because we have sought permission from the school and now, you the parent. However, at the same time because we are conscious of the possible misunderstanding of the responses, the information given will be kept with utmost confidentiality. All identification information will be kept separate from the responses he/she gives and he/she will only be quoted if you and your child permit me to use his/her words in my study.

Thank you

Any questions?

Do you agree to participate in the study? Yes No

Sign of the parent _____

Appendix E: Consent form for the students/children selected for the study

Re: Seeking consent for participation in a research study

Dear student

I wish to introduce myself to you, I am Sister Teddy Atuhaire a student from Makerere university schools of graduate studies. I am currently carrying out research on the effectiveness of nuns in the moral formation of girls in Catholic founded secondary schools in Kampala diocese.

You have been chosen randomly to participate in this study Which will involve asking some questions related to moral formation and the nuns in Catholic founded schools. However, you reserve the right to participate or not to participate in this study. You can also choose to respond to some questions and live out others. You can also decide to stop the interview at any time of your choice.

Participation in this study has no effect on your life and health. However at the same time because we are conscious of the possible misunderstanding of the responses, the information given will be kept with utmost confidentiality. All identification information will be kept separate from the responses you give and you will only be quoted if you permit me to use your words in my study.

Thank you

Any questions?

Do you agree to participate in the study? Yes No

Sign of the student _____