PARENTAL CARE AND CHILD MORAL DEVLEOPMENT THROUGH RELIGIOUS EDUCATION IN SELECTED PRIMARY SCHOOL OF NAKAWA DIVISION- KAMPALA DISTRICT

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A RESEARCH REPORT SUBMITTED TO THE FACULTY OF EDUCATION IN PARTIAL FULFILMENT OF REQUIREMENT FOR THE AWARD OF DEGREE IN PRIMARY EDUCATION AND GUIDANCE AND CONSELLING OF KAMPALA INTERNATIONAL UNIVERSITY

DECEMBER 2010

DECLARATION

I **Judith Nakamwadda Alli**, declare that this is my original work and has not been submitted to any institution to the award of a certificate.

Signed ....JNAlli..... Date..18/01/11.....

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APPROVAL

This research work was supervised, read and corrected by me, and with my approval it is now ready for submission to the academic board for the award of a Bachelor of education in Guidance and Counseling and primary education.

Sign.....Nabuseta..... Date .19/01/2011.....

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ACKNOLWEDGEMENTS

My greatest thanks goes to the Almighty God my father who has blessed me with the health, strength and all that was necessary to enable me produce this work.

I am indebted to my lecturers but mostly to my lecturers but mostly to my supervisor Mrs.
Lecturer at Kampala International University who has committed and patiently supervised me.
Thank you, very much madam.

My most heartfelt thanks goes to my husband Joseph Jane Alli, my children and all family members who stood by me and look over all my family members who stood by me and look over all my family cores. Thank you all, / over you.

My daughters, Sabella and immaculate, All this would not have been a success without you and all your tender support.

Thank you a lot girls.

Lastly great appreciation goes to the entire staff of /Infant Prague nursery and primary school especially my Deputy, Tr. Molly of Kinawataka Nbuya, zone.

Thank you. Good bless you,

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ABSTRACT

This study aims at identifying and creating awareness of dangers hindering the parental care and child moral development through religious education in the sample school.

The data for the study were collected through random selected sample school from the ten primary school in the whole areas. Other tools were questionnaires individual interviews, oral discussions and tests observation data was analyzed through tables and alphabets.

Results show that all correspondents were aware of the great decline in the child parental care moral development through religious education in the moral development of the sample area.

Uganda ministry of Education make sure that teachers of religious education implement the teaching of moral values in their classes due to such of methods in techniques approaches of to teach morals education lessons especially in lower classes.

Teachers should help the child to identify and practice positive morals, parents, communities leaders, church leaders, society, neighbour/neighborhood should encourage parental care and child moral development through religious education by discouraging characteristics sighted above and life style which does not facilitate for smooth parental care and child moral development through religious education which are the mother of moral decay in the sample school area.

Therefore parental care and child moral development through religious education shall be more achievement through integration of parental and child's social areas within the child's circulation. Example homes, school, church, neighborhood, society and school, peer groups, good role models from the grown ups, parents, neighbors, through interaction in social activities based on the child basic needs background environment and practices and experiences.

CHAPTER ONE

1.0 Introduction to the study

The first chapter of the researcher's study shall focus on the following; the scope of the study, statement of the research problem, the objective of the study the definitions of the terms, the background of the study. The assumptions, the limitation and delimitation the study.

1.1 Background to the study

Infant Prague Nursery and primary school, is found in Kampala District Nakawa division, Mbuya Kinawataka zone one, it is a Kampala suburbs heavily populated by low earners, of different tribes and cultures. Many languages in Uganda and neighbouring countries are spoken here, Luganda, Lou, Lusoga Lugwere, Iteso Lugisu, Lunyakole, Lurundi, Lunyalwanda Lunyolo Lutoro, Kiswahili, English Kizaire. According to the above tribes, the cultures, traditions and customs are different and this determines the parental care and child moral development through religious education. The teachers' school management community leaders, church leaders / mosque, in the three denominations, Roman Catholics, protestants and Muslims are from the above setting.

Infant Prague NIP school the selected school for the study is a private founded school. With a low number of pupils for it is only to years in existence. For it first opened in September 2007. It has a strong management and well qualified teachers. The school has its motto "Education is wisdom. "while its school Anthem goes like. "God of highness. God of Love. Help to

1.2 Statement of the problem

The home background and earlier experiences gained through the interaction with home, elders peers, neighbors, community, church and school is well integrated with parental care and child moral development through religious education considering trantes,

cultures, customs, traditions of the different tribes, clans and different churches with their different dagmas, traditions, beliefs within their different environmental settings.

1.3 The purpose of the Study

The purpose of the study was to identify problems in the parental care and child moral development through religious education in the study area. Infant Prague N/P sch.

1.4 Main Objectives

The researcher's general objective of the study was to identify significance of parental care and child moral development through religious education in the area of study. Mbuya Kinawataka infant Prague N/P School

1.4.1 Specific Objectives

The following objectives guided the study;

1. To identify factors that determines the parental care and child moral development through religious education.

2. To investigate into the problems faced by the parents care and child moral development at home, school, community and through religious education.

3. To determine the significance relationship between parental care and child culture moral development and parental care and child moral development through religious education.

1.5 Research questions

1. what are the factors that determines the parental care and child moral development through religious education
2. what are the problems faced by the parents care and child moral development at home, school, community and through religious education?

1.6 Scope of the study

This study was carried in Mbuya Kinawataka zone one, Nakawa division to investigate on parental care and children morals through religious education. It started in August 2010 and ended in the same year.

1.7 Significance of the study

The school shall create a good relationship with the different churches, beliefs in the community. This shall enhance the parental care and child moral development in the children by creating awareness of the dangers of the community experiences for the pupils of the research school which is in the centre of different agrees occurrences witnessed by them daily like, drunkerdness, bad language, scandals, bad dances, bad dressing code, theft, murder, nudity dishonest and many others to maintain a few in order to build morals, through their religious education.

The ministry of Education ought to cater for religious education curriculum Allocate periods on the time tables as well as train teachers to impart the religious knowledge in schools. Employ teachers qualified to handle religious subjects in the different denominations in their schools and classes.

To implement the teaching and practices of positive morals in school, homes, churches, neighborhood and communities in their time, passing it over to their of springs.

1.8 Assumptions

It is assumed that, though the Uganda ministry of Education has included the teaching and learning of the three denominations which are: Cotholic, Protestants and Muslims. In the curriculum and teachers are allocated periods on the time table; The teachers concerned do not implement the teaching for lack of methods, techniques and approaches of handling religious subjects as well as interest towards the teaching of religious education, mostly the younger teachers. A part from shallow, teaching for examinations

sake. These attitudes do not promote and develop the morals to pupils through the religious education.

Therefore the pupils are not given the opportunity to experience nor practice or encourage them to identify positive morals through parental care and moral child development though religious education child development though religious education given the high immorality practices in the areas of the study, by the grown ups.

1.9 The limitation of the study

The researcher may encounter difficulties in obtaining reliable information from the respondents, as some of them may be uncooperative due to their own negative attitudes towards the researcher. Respondents may demand for facilitation in kind or cash before providing any information to the researcher. This becomes expensive on the part of the researcher and also some respondents may shun availing information because of negativity of psychological affiliation.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

Parental care and child moral development through religious Educations Education is more achieved through integration of parental and child social areas within the child's circulation. Example, home, neighbors relatives, neighborhood, society, church, eventually school.

The above are responsible for child's moral character building / establishing.

Parental care and child moral development through religious education is further modeled by the family members, society church and school, through the introduction and emphasis of culture and traditions of the four areas of the child's socialization. In order to respect and appreciate the different tribes cultures and traditions which helps a lot in shaping behavior of an individuals based on one's culture customs, background, traditions, beliefs and the child's moral character formation depending on their different environment.

Many educationalists have had a lot to say about the above topic. Sighting that all Africans, Ugandans inclusive are religious and Good fearing. Take the Uganda Motto, "for God and my country while its

National Anthem, by Mr. Kakoma says;

"Oh' Uganda May God uphold Thee:

We lay our future in your hand:

United and free for liberty;

Together we all stand:

To mention only one stanza of the five The Anthem portrays, that Ugandans do recognize, The Supreme Being. God The Almighty. The Creator, within their midst. In addition to that every human being was created with these morals, in our conscious. The in born conscious.

According to Piaget Noted that "children think in two ways distinctly about morality. Therefore like all life values. Parental care and child moral development through religious education, should be traditionally encouraged and instilled in them with understanding. To prepare them for their adult future roles as parents and promoters of parental care and child moral development through religious education in their time through systematic religious education instructions as a desirable end, perceived by the society and church, concerning morality, culture norms. In addition or regarding their religious experiences and practices beliefs, worship centering on. The supreme God according to age"

While Zuck R.B and Clark R.E. ED. 1975 page) O), states that "children need our central attention, which is not easily demonstrated that they are getting our best parental care. We may spend buducrous some of money to feed, cloth and entertainment, videos, TVs, but all this expenditures hardly makes them human. Yet it is this humanizing energy which they need most" Children derive their genuine characteristics as human being through parental tender care and child moral development through religious education, by examples and physical attachment.

Religious education, school instructions about the laws of God. The Ten Commandments. According to the "Jerusalem Bible" popular edition chapter 27:3-29:20 Deuteronomy "pages 215-220" as well as "The catechism of the Catholic church" revised edition section two "The ten commandments in belief" chapter one "you shall love the Lord your God with all your mind" heart, and with all your soul: Articles 1-10 pages "450 – 5311 . In belief, where your treasurers 15" There, your heart will be also "(Mt: 21) Bible context: - page 31 – 33.

By parental care and child moral development through R.E observing God's will enable these future promoters of accepted moral life values as parents and teachers to be responsible role models of the future Ugandan. For the continuity of God fearing citizens. To overcome greedy, hatred corruption, tribalism and other bad vices we are experiencing today like poverty, leading to child kidnapping human sacrifice,

prostitution, home and gay sexuality, exams and election rigging, property grabbing especially land, human trafficking and selling, selfishness and other undesirable characteristics in the society like drug abuse, human abuse rape, defilement, sex before marriage and early forced marriages ignorance. As well as religious inferentional since all the three, main denominations in Uganda. Catholics, protestants and Islamic, alike advocates for good moral values in their societies community to promote and develop virtues, love kindness, in the new generation. Especially to cherish virginity in both girls and boys to overcome AIDS. Unwanted babies, early marriages, school dropout, poverty, ignorance, human respect, crime, injustice prosecurity and other practices which dishonor God creator.

According to PIASCY (President's initiative on Aids strategy, P5, P.7 pages 10, 2, and 1 moral development notes that is "Between the age of 12, and 14, young adolescents make moral decisions based on external demands, role models the family ideas group influence peers, groups, home encouragement, school, society. Church organizations they belong to, and relate with.

All the above influence their moral development and practices. It goes on to advice parents, teachers that, "When explaining moral issues to small children, one should consider their sexual knowledge," experiences, sometimes due to respect of their aspects, loyality and conformity to groups their greatest importance, like late models and use them as reference points in their reasoning out about rightness and wrongness of personal acts.

At this age the personal acts acceptance and approval by others. Is a crucial to self-esteem for instance if others are going out dressed indecently then, why shouldn't she dress like wise. We note that she/he refuses to see the rightness and wrongness of the persons act. Because at the age 12 and to 14 children establish a firm set of beliefs, attitudes and moral values drawn from their communities and role models for the sake of belonging and relate in the life of their communities as well as make their communities as well as make their own positive contribution to its by keeping with times.

It is well known that children at their tender age depend on the out side source namely community, church, school, relatives, peer groups fur the content and shape of morals and value formation as well as development of their faith. Because at this time, they are not sure to grasp their true identify to enable them have an independent perspective of their lives. This because of their force parental care and child develop their personal faith. As they recompose their image of God.

Developing a personal relationship with God. Father and friend, who knows accepts and conforms them deeply, some of them become piety prayerful and medatifull as well as thought ful about God, his/her God as the one who is all wise. This is the right and important time for parental care and development by careful guidance explanation about the different changes in the environment faith in the churches, changes in their bodies, Growth and development, communities, schools homes calamities, losses, death of their dear ones. The disturbing body development for instance breast growth, the first period, deep voices, funny body feelings, maslerbation in boys different cultures, traditions, customs, rituals, church dogmas, rules laws, the ten commandments, habits around morals accepted and the (unexpected) unaccepted morals in the societies, like in churches, late, fasting, prayer life sins, confection. Obstination from meat on Fridays during late time, besides explaining and showing good examples. Through religious education Teachers and parents should use metaphors, parables, stories, riddles, proverbs, both religious and cultural/ traditions.

For since these children acquire morals at different stages. The pre-moral level approximately between three and six years. The first ages pre moral levels approximately 3 the 6 child is oriented towards two things obedience for friendship wright disobedience you call for punishment, wrong, like eating at the neighbourhood is punishable refraining from eating at neighbourhood is write you expect good words or a present.

Stage two is conventional role conformity level approximatery between age 6 and 12 here the child goes through the and third fourth level of moral development this stages is oriented by good / girl good boy. The child is concerned by peoples approval of his actions therefore the child's moral development motivated by the disapproval of other

people whom she/he comes into contact with his actions moral characters. While stage four gives way to respect for authority and the given social orders. The child's conforming to rules due in order to avoid censure from the authority fargure.

And parental care and moral development through religious education level approximately between 12 and 10 years this is the time / period of self accepted moral principles and begins to approach moral development / maturity at stage five for at this stage the child respects other peoples respect / rights and safe guarded. He takes a social contractions views of moral obligations and finds a rule binding him / her to the society culture, customs and traditions agreed on by the society not because of particular feeling for sake of others at this stage morally developed child acts according to his/her own conscious and principles. As he/she makes moral judgment basing them on the general moral principles as the child choses to be. Depending on the child's' role moral model pole. These principles may sometimes lead the child to fault social conventions and so disobedy law, rules customs, culture and tradition of the society and child duels in.

This is the most important time for parental care and child moral development through religious education and all the children's' stake holders, to avail themselves to the children physically. From the above statements about the three stages of moral development in children proves that most morals in children are not inherited but copied from ones home background and other areas of one's association and the people one relates with, it is of rightining effect produced by isolation starvation especially in desertered and abused children, yearning for parental care tenderness and physide intemancey with adults. Which is greatly lacking from busey parents, child care, teachers church leaders, and community leaders guidians. It is of ultimost importance to all persons involved in child care and up brining of children to understand the influence of their physical; intemancey in naturing and promoting the in born moral sense values ultimately from God in all human being.

Although human beings were born with common sense of moral values in them. Morals can further be development in children through parental care and child moral

development through religious education, because religion concerns itself with morality, culture, traditions, customs which is moral perceptions and practices and experiences religion too is about peoples beliefs fullgiling or analyzing man's life in relation to world, his fellow human beings more so with his God. For religion is crucial in the socialization of most cultures. This clearly shown in the societies that hold the idea of living a secrate life. The example of the three religious denominations in Uganda that is, Moslems, Catholics, and protestants, And secrade life calls for good morals approved by society and church.

The is more strengthen by the Ethics who observe that, "morales are determined in two ways, intuitionally where by morals are in born or from within. The wrightness or wrongness of something is decided from within, which ethically moral values are determined basing on the consequences of a given behaviour or action, meaning that moral values should be founded on an objective examination of the practical consequences of any act of human conduct, Their

Their ethical values and examples from parents, grown ups to help children within their environment,. Society home, neghboured school and church family members and relatives, to help the moral development in mind, soul and body, that is consciously, spiritually and physically through religious education. Refering to the teaching of our Lord Jesus Christ the Mathew, Mark, Luke, John, The Acts of the Apostles, the Revelation Pgs. 4 – 196, 321- 339") The Jerusalem Bible. Popular Edition, and others, Books too like the "PSALMS, pgs 676 – 810, PROVERBS pgs 813 -0853, The WISDOM page 876 to 900. And other readers. The catechism prayer books and others.

Moral values are very important to the young, because by this age adolescent's lives are at stake or article stage, As they begin to depend more and more their peer groups for information. If they do not learn good moral and valves from their parents ,guardians elders ,teachers they will have nothing to s hare with their peer groups and will not know which acts are immoral and which are good or app roved moral valves to adapt or leave out .For if t he children have clear ,proper guide lines ,they feed confident and

will take responsibility for what ever out come of every decision he/she makes or takes For parental care and moral and moral child development through religious education helps children ac q ire the following

1) Personal relation ship with God.
2) Positive attitudes that helps them to make good life choices.
   Enables the child to avoid risky and social behaviors. Example having sex before marriage cheating friends like exam rigging, while at play or any other a activities ,telling lies , dishonest and many other ill character which are un excepted b y society in and any community.
3) Form a standard for making sensible decision &concerning what is right or wrong in different situation.
4) Avoid HIV infection and other disease by taking a wise decisions.
5) Build self respect and others right by behaving in that do not hurt others by behaving in ways that do not hurt others by behaving in that do not hurt your life ,health or the lives and health of others ,By avoiding to becoming addicted to alcoholic, cigarette smoking ,drug stick s ,prostitution ,thief ,murderer ,abusive ,rapes and defiler .
6) Loving one self's body ,mind and soul by avoiding any thing that might harm him/her and others like bad groups and their influences in order to find inner peace because they have guide lines to refer too as well as their self contentment as by chapter 2.Fthics „moral and cultural values. Topics 1-4 pages 8-22From the following writers"Granich G and. Mermin HIV Health and your community. Stanford, California .Stanford University press 1999".

Then international federation of the reds cross and red cross recent societies 2000.Action with youth H I V/ AID and STD: A training manual "Kasenene P. 2000.moral values and family life education Kampala".Too''STD /ACP. 2001, Primary school teachers guide on STDs /HIV/AIDs prevention education ,Kampala Ministry of Health" And Tukahirwa M .1999 .Impact of social cultural beliefs and practices on family and national development , Kampala.

Parental care and child moral development through religious education is an essential issue for adolescents period can be a time of moral confusion as the young ones try to develop the values, standards and principles by which to live. The naturalists maintain that "moral values should be founded on an objective examination of the practical consequences of any act of human conduct," they continue to say, "A teacher should help pupils not only to know about moral values but also to be able to act / behave accordingly", for virtue can also be taught besides being aware of its consequences. It will a blessing to parents and teachers and others, to that the child knows what is write and wrong knows why it is write or wrong and has an idea of what he/she ought to do about what she/he know.

Yet if children do not support from responsibilities adults especially parents, teachers, relatives guardians relatives, church leaders and guardians community members and family members who unfortunately sometimes are unsuitable role models who sees nothing wrong immorality behaviours which most cases they too do practice. Putting children at risks of constant danger of child abuse, defilement, rape, scandal murder especially among dysfunctional families divided parents, broken marriages / homes.

The dangers of poverty, and joblessness pushes parents to live in shared rentals houses, therefore sharing limited space with their offspring's and other families as well as other neighbors unmarried. Some of these who may be sex workers, robbers and other lawlessness. Unwanted child negligence, as they go off to do some work from this till late evenings. Children are left, with neigbours who earn their living through alcoholic selling, bibanda these as rooms that show films, to a trait some hooliganism, drug addicts by showing military films, pornography films, boxing wrestling undesirable films / moves on T.Vs promoting immorality and scandalizing language and sexual activities before the young children. Exposing the children to immorality actives at their early age to destroy their lives as they may involve in bad dances, sex play and many other dishonest and immorality activities smoking, stealing drinking.

According to Empirical emphasize that; source of knowledge is found in the senses, not mind. By seeing, hearing, smelling feeling and tasting, we form our conception of the world around us. They continue to advice us to look and see. They also note that, the use of senses, without experiences, abilities and attitudes may induce one to practice in order to gain the experiences. "In small children the immorality activities sighted above is gained through role play and encouraged by grown ups who may ruler children through small presents persuade their love and care during the absence of their children, causing, school drop outs early marriages, sex outside marriage, defilement, rape, adultery and death while parents turn up to be a family embrassement and social out cast in his / her community.

Parental care and child moral development through religious education in our sample school area. Mbuya Kinawataka is in most cases trying to the parents who can neither afford time to give their children a proximity or physical attachment and teacher care / love as they most cases both go off at six and report late, worn out, mostly noticing only the unfulfilled hours hold duties left behind for the children to implement, the parental, guardian gap physical care is filled up by strangers on the neighour.

Robert S. Sears' in child moral care and development says. "The child de- on some one for fulfillment of his basic needs dependency is a type of operant behaviour that has as its required environment events affectionate and nurture behaviour performed by another person. The child's constant interaction with his social environment develops his personality, parents and other family members should continue to be the major reinforcing agents (to create of child' behaviour so as to create a desirable behaviour of children and a conducive to develop a social environment essentially to develop a harmonious personality. By this time the child begins to imitate spontaneously the behaviour of his/her parents and family members as role modes and peer groups. The teacher especially the religious teacher, if parents and teachers fail to present desirable models then the child finds one outside the family. Dependency from parents and family decreases with age and unfolds in the process of identification with peers. And extends to many persons while socialization is accelerated. Dependency becomes reduced to

specific sphere of family living. The becomes the new support for dependence in school and the dependency is influenced by the previous experiences. Development proceeds in terms of seeking and gaining admiration and approval from parent and others. The teacher and parents would strike a balance between independency and control of Childs morals behaviour"

Robert S. Sears. Concludes by saying that, "As the number of environmental reinforces increases, the child identifies him/herself with models who satisfy a his/her needs. If adults fail to present desirable models then the child identifies him/herself with his peers. The child also acquires social religious, political and economical values/ moral from his environment. The child continues to strive for his parents acceptance of him / her in order to maintain the gratification of such acceptance" This is the most critical moment for battle the child ad parental care and moral development of the chi ld and through religious education, here is where a busey parent especially in our sample school area who goes by basis and return at 10. in the night looses the grip of his /her children and serlenders them to the influence of the neighour and society which is full of immorality actions. For sometimes her immediate neighour is a large bar or Kibanda, where films are shown throughout the day and deep in the night in this case the school teacher especially the religious teacher is the only hope of the child's moral development as they stay with teachers at school till the late hours of the day.

While Albert Bandura, "The child's behaviour is affected by satisfaction and pleasure. In early childhood parents approvals and fears or anxiety associate with punishment influences the moral and social development of the child. For the child learns many things by imitating the behaviour of the models through observation imitation that follows certain principles such as competency, prestige, power and similarity of the model, "Educational Advanced Psychology pages 61- 63. The Behavioural theory" This is the time for parental care and child moral development through religious education take emphansisy because the knowledge of religious moral norms to promote peace and security is all social areas home, school, church neighourhood and community taught on the curriculum from P1 to P5 thematics and in literacy in the five classes does a lot on the

children's moral value norms towards society and God in order to bring up a holistic citizen that in mind, body and spirit.

Parental care and child moral development through religious education in the sample school infant Prague N/Pr. School Mbuya Kinawataka has a lot of influence on the children's moral development as it encourages children to distance themselves from immorality because if you do so you displease God. Good morals help us to remain honest, loving each other, by helping at home, obeying our parents guardians and elders big brothers and sisters also children learn to share whatever they have with each other, share activities happily play fair, forgive those who wrong them and help the weak, the poor and the old.

Parental care and child moral development through religious education should not only be left for the church and school but parent must emphasize these morals through examples prayer fullness and observation of the ten commandments. As well as facilitate all activities that take place at the church community with their children. Archbishop of Nairobi. Maurice Michael Cardinal Otunga (1981) December had this to say to the parents whose children were preparing for sacraments in the catechisim class" it is with great pleasure, that I present to you this book which is intended for the religious instructions of your children. With its help you can follow step by step their growth in religious knowledge as it is given to them by their teachers. Faith however, is a gift of God usually transmitted to us through our parent and loved ones. With infinite patience you taught your children how to walk and talk, you collaborate with joy in their human development. God expects you not only t follow their growth in the faith as it taught by others but also to foster and develop that faith at home: you want your children to receive the sacraments: Baptism first holy communion and confirmation. Important milestone on the way to God our father. It is important that you as parents a company your children on this road with care and concern, your help and guidance, helping them to give a personal response to the call of Jesus. "COME AND SEE". This book should prove to be a help even to you parents, as you revise, along with your children, the main aspects of our fourth, I rely on your good will and collaboration and assure you of my prayers in your

parental care and child care and child development through religious education, and inalienable task of educating your children in the Faith"

According to Marshaka David (1997) to know. The common vision, parenting and educating for wholeness, has this to say about moral child education and development through religious education. "proponents argue that religious beliefs have historically. Therefore teaching religion in schools is necessary to encourage children to be responsible and spiritually sound" in order to succeed in parental care and child moral development through religious education,: He continues to say that". In order to succeed in parental moral spiritual development, one has to transform oneself into a large soul consisting primarily of the spiritual heart, children should learn to live without learning the emotions of love, tender freshness, tactful care, willingness to help other people in everything good, sincerely and selflessly, respect to all worthy ones, gratitude to any one who helps, forgiveness of offenders willingness to abandon oneself and sacrifice ones self for the sake of others. And even when fighting for the sake of others' goodness, one should not leave the state of love, every one striven for ridding themselves of all kinds of arrogance selfishness, greed, violence, and all kinds of the emotion of anger, including the motions of condemnation, revengefulness irritation, every and jeolousy which are adversary to love. Gaining full control over the above mentioned sphere is possible through identifying and over coming vices and cultivating positive moral qualifies Trecy.

Strict parents and culture, customs traditions that forbids children from talking while groun ups are around miss the opportunity to learn their children's problems, doubts and purzzles. Therefore miss the chance of correcting their children early enough and to give children correct facts on whatever the issue may be say in case of Aids staying safe rape, defilement and other problems that be fail them socially. Mostly through the existed families, with irresponsible relatives. Sight drunkards, slandlizing language. Poor housing over rounded. In case of slams, in rented houses near rogdeges, bars, film places, wartime in refuge camps, time worshipping in some cults who pray through the night in darkness, and needness on sexual acts of worshiping.

Children too, fall venerable to immorality when carrying out duties sent parents to their friends / relatives even neighbours. By carrying on activities in lonely areas or walking alone at night. Parental care (should) and child moral development through religious education should enable the stake holders of children especially the strict parents to identify areas which affect children's morals like poverty, cultures. Ignorance, loneliness that lead these children to become prey to grown ups like the uncles, teachers, sugar dady's / mummies, counties who prentend to be carrying and loving to the children with the aim of abusing them sexually or use them for other elards as messengers, house breakers, resulting into early marriages, unwanted children, school drop outs and sex workers, or strit children. Parents and child care givers teachers guardian should check how their stick measures benefit the child. Especially their own moral examples for Albert Bandura's say that "The child learns many things by imitating the behaviour of the role model through observing, imitating by following certain principles such as competency, pristage, power and similarly of the model" Advanced Education psychology pag.(63) moral behavioural theory.

According to the above all parental care givers and moral developers example parents, teachers, society, relatives, churches schools, church leaders, community should work as a team to help the expecially through religious education, at home at school and all areas of child surroundings by emphasizing the ten commandments, the church culture, traditions, dogmars, church laws and the country laws culture, traditions and taboos to help the child, know, and understands that any immorality annoys God. It breaks God's love with Us. It leaves measurable and we become servants of evil, which hurts us physically and grow into social rejects. The church, school, family, society should relate in instilling the greatness of embracing moral value and development that protect the child against breaking the ten commands, like having sex before marriage with or without their consent defilement, rape, nudity, stealing, grabbling other peoples property, delinquency is causality and indecent. Delimit, sexual activities between same sexual activities which is home sexuality – man to man and lesbianism woman to woman is very bad, it is a sin. It is against God's lows. At Noah's time "The flood the people behaved the same man to man, woman to woman God got too annoyed that as a punishment, God

opened heaven and rained for forty days and nights. Every thing was destroyed except the things in Noah's Ark. (Old Testament Jerusalem Bible page ii Genesis Olpot 7 Vs. 10: 24 and that was not in the Ark perished because God as not happy with his creation. This enough to tell us that immorality disappoints our God so parents, care givers, teachers, elders of the society family, relatives and church leader must encourage good child moral development at all costs in order to build and pass on good morals to future God fearing and loving Ugandans living moral lives advacating for morality and ethical practices, understanding moral norms to justify their duties, work and personality.

Another word to strict parents culture, and traditional who maintain that a part from their children should only welcome them back from wherever they have come from great them and disappear back to the care of the mails strictly not allowed to talk to their parents. It is cruel and a child abuse to their children's who come a crises many problems and the way children believe but mother / father knows a lot. He / she is convinced you how the answer but your rigidity checks the child off at school many questions are asked, teachers send them questions or home work to parents, parents should be able to clear the double ministries around the children. Examples facts about HIV/AIDs. What does stay in safe mean: children are left on their own with maids who put on movies on TV.S which are must times unsuitable for the young child sight phonograph, military films and many others, conflicting with culture, traditions church commandments. Constant viewing of the movies undermines may carry out immorality practices before the child and goes on without parental notice till the worst happens early pregnancy, theft, drunkard, drug abused delinquency.

Teachers through religious education should enables into children moral development to protect the children and they must organize parents day at school, so that teacher and parents talk about child moral development at home and school, point out clearly that every immoral active do which society does not approval annoys God and is punishable by God. Read the Bible Deuteronomy chapter 27, 28 32 pages 216 and 222). Child should encouraged to involve in any immorality activities for any reason, threat money gifts, favours, commercial, age or prestige is culturally and religiously unaccepted. Not

desired. Many orphaned children in Uganda and world wide are a prey to bad immoral minds, guardians, sponsors, teachers employer and categories, relatives, parents school, community, churches, organizations parents should interfere to create awareness of abdomens in the children of ages regardless of sex, for they are all venerable to some society members who either through effects of some drugs, alcoholic, morally incense, are a yet to scandalize them as well as media, films, and poor housing. Dueling in small rooms which is even over crowded.

According to PIASCY (Presidential imitative AIDS strategy for Community to Youth) pages (14 – 15) Inserts that. "Parental care and child moral development through religious education at home, children that promote life which will protect the child especially advances form HIV and other STS of which some are mentioned below. Humility, tolerance, charity patient, generosity, hospitality, friendly, peace, loving, honesty faithfulness parity, Chastity Self control, patience justices, compassionate, loving considerate, understanding, forgiveness, understanding, forgiveness, understanding, continues, social, respectfulness fear of God" He goes on to say that "society has culture and cultural values. Human is social but as we socialize, we meet with people whose social vales are different from ours. This comes from the, different tribes, clans, traditions, families, churches, and background of the society. Sometimes this difference may be damaging. In case of the unapproved society values which we one comes a cross while they interaction with peer groups inter marriages. Different culture development and changing over time, depending on peoples experiences, spiritual needs, belonging resulting in understanding and togetherness. Example, initiation values, handover power and continuity child naming, twins and marriage (celebrations) salmons according to clan / tribe rituals ushering one into adulthood. Like in Bugishu, through circumcision . Installing a heir in a home, clan or tribe kinds/ the royal clans. All these are important experiences for one, but others are negative and moral damaging to others, like insencetinury coupling, father, sons, cousins wife sharing is sinful and deadly at this time of AIDS scourge. Spirit worshiping, as a culture practices the (dead) –r0motes infidelity and human sacrifice). He goes on to say that;

"However in PIASCY bk I for Pr 1 – 3 pages 9 chapter 2 Ethics, morals and cultural values. He says that, "there are some culture values that create and development and promote morality, like the use of riddles, proverbs and folk story telling in the society about moral and immoral practices concerning virginity, adultery using soft common words avoid embracing words to main dignity, helps that the child realize the danger of immorality and note morals that develop and promote life and dignity. The child shall be able to eliminate causes of immorality in the community especially in adolescents ignorance fear, poverty, parental neglect, coercion, teasing, building, dominance prestige incest defiling, peer influence and belonging. He stresses "stay safe by suggesting life skills which helps the child to gain and maintain self esteem making good decisions avoiding bad friends, resisting peer groups, pressure avoid risky behaviors. Live positively within any challenges. Like poverty, orphans, HIV/AIDS. That is being assertive.

Through high self esteem, careful choice of good friends and firm resistant of peer pressure leads the child develop good morals. Therefore parental love and child moral development through religious education mostly by the religious teacher and church leaders, priests and catechists emphasize life skills which deals effectively with challenges of life physically emotionally, psychologically and socially. The child should be helped to think for himself / herself, take a correct decision and solve problems amicably and rightly, Respecting themselves and others and by taking responsibility of the outcome of their decisions. A well guided child should be able to avoid acquiring risky behaviours, smoking, drugs, alcohol, immoral habits at puberty, masturbation, playing with ones own private parts, As they awaken to sexual experiences but to develop understanding these feelings and make weight, healthy choices. At this time if knowledge of moral development at home, society school and church is well integrated by parents, teachers, community leaders elders and church community. Will help the child to build high esteem of himself and accept who he/she is. And what the others are. The good and bad things about themselves. Things anger, fears, I love, desires, submissiveness, rigidity, hatred, jealousy, every, liar, self-pity, pride, protective, or inferiority, bully, which have always spoilt parental and sibling relationship. The child through parental care and child

moral development through religious education should to master his/ her emotional control and principles regardless of friends or environmental, pressure. With a mission clear, assertive negation, resisting negative peers.

Parental care and other child care givers, better stoke holders. Through religious education, should emphasize the following in children (in order) honest, openness, politeness, while they too should observe child's rights and respect while taking decisions on methods of moral development in children to avoid risks of loosing the child's confidence and attachment by using crude methods or punishments in case of faults. Instead parental care and child immoral development through religious education should aim at creating awareness in the child that she / he should not misunderstand, being friendly to others, does not mean approving everything friends do and say is good for them. Inspite of empathy and ability to comfort other children in whatever situation, the child should be encouraged to be able to say no to friends, to elders even parents in order to avoid indulging into dangerous activities with peer groups or their role models. As observed by Kasenene p. 200 moral values and family life education Kampala, As well as "UNDP (2003) "Uganda human development report Kampala.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter will deal or include research design, methods of selection, instruments used to collect data, methods of data analysis time schedule, the budget (establishment) estimates, questionnaires, questions and tests, observations.

3.1 DESIGN OF THE STUDY.

In carrying out the study research the researcher shall use descriptive design, because they are descriptive and prove the causality. The described patterns of the accuracy to variables.

The research shall assign tables and alphabets letters to represent a class. This will be shown under the. This will be shown under the keys as shown below.

Table 1: The study sample school showing sample class and their population

Key	CLASSES	SELECTION	
A	BABY	N/SC	25
A	MIDDLE	N/SC	30
A	TOP	N/SC	25
B	ONE	P/SC	30
B	TWO	P/SC	25
B	THREE	P/SC	20
B	FOUR	P/SC	25
B	FIVE	P/SC	16

Source: Primary data

All the above classes are in infant Prague H/P School Mbuya Kinawattaka.

3.2 Study area

The researcher under took the study of parental care and child moral development through religious education the school study area Mbuya Kinawattaka infant Prague Nursery/Primary School Mbuya, Nakawa Division Kampala District.

The school area comprises of ten Primary School government and Private.

The study shall concern itself with the parental care and child moral development through religious education, in the study area.

3.3 Sample size

Because every teacher was a potential respondent, a simple random sampling technique was employed to pick 4 teachers from each secondary school. Together 40 teachers were chosen for this study.

3.4 Instruments:

All in all, five instruments will be employed and these are, questionnaires, interview schedules, oral discussions, observations and tests. The questionnaires will be closed type copies of which shall be sent or be administered to the respondents as in the table below.

Table 2: Shows number of Teachers in the sample school.

Key	Section	No. class	No. of teachers
A-C	NURSERY	Baby class	1
		Middle class	1
		Top class	1
E	Lower primary	Primary 1	1
		Primary 2	1
		Primary 3	1
D	Upper primary	Primary 4	1
		Primary 5	1

Source: Primary data

3.5 Data Analysis.

Data of the questionnaires distributed will be collected, recorded and tabulated. The information gathered will be compared using a comprehensive sampling method the most

important things to note, is that the report will be qualitative. This is because the results of the study are not, measurable in quality. The results can only be viewed from the outcome.

3.6 Validity and reliability of research instrument.

The data shall be collected analyzed checked, its quality and quantity. This will be done in accordance with the response from the questionnaire. The various information obtained will be recorded, compared with other sources to establish the validity of the research instruments.

The selection of the sample school was a tool to represent all schools and also to minimize and avoid any hindrance to parental care and child moral development in the school area of the sample school. The lack of religious affiliation; and moral decay of elders in the area. As well as lack of teachers religious knowledge methods and reference books. All this leads to pupils copying bad moral practices due to ignorance and unawareness of the dangers of immorality, in ones community and life.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This study was carried out to investigate on parental care and child moral development through religious education. The following objectives guided the study;

i. To identify factors that determines the parental care and child moral development through religious education.

ii. To investigate into the problems faced by the parents care and child moral development at home, school, community and through religious education.

iii. To determine the significance relationship between parental care and child culture moral development and parental care and child moral development through religious education.

This chapter analyses, presents and interprets the data collected in the field.

4.1 Teachers who teach Religious education

Table 3: shows the number of teachers who teach religious education in the sample school.

Below is the table showing the number of teachers who teach religious in the example school and their classes

Key	Section	Class	Subject	Teachers
A-C	Nursery	Baby Middle Top	RE RE RE	1 2 1
D	Lower	Pr. 1 Pr. 2 Pr. 3	RE RE RE	1 1 2
E	Upper	Pr. 4 Pr. 5	RE RE	2 1
F	Others		RE	3

All together there are 14 teachers who teach religion in sample school of the area. The others are the catechist from the Catholic Church, Protestant and Imam from the

Moslems. All in all there are 13 teachers handling religious education in the above sample school.

Those mentioned above are he ones who teach moral development through religious education. It notes that teacher are many but when there 2 teachers means that one is able to teach other denomination and also can teach in the whole section in case one is missing.

Then the three others come from the near churches to handle only catechism for Christians and Imam for Muslims.

4.1.1 Head teacher concerning about parental care and child morals

Table 4: Shows opinions of a head teacher concerning parental care and child moral development through religious education in her school.

Key	Selection	Class
A-B	Nursery	Baby Middle Top
C	Lower Pr.	Pr. I Pr. II Pr. II
D	Upper	Pr. 4 Pr. 5

Source: Primary data

It shows that the head teachers of infant Prague Nursery and Primary School, the sample school in the area of the study center zone I Mbuya Kinawattaka agrees that parental care and child moral development through religious education should be highly encouraged and taught because religious education is fundamental and an influential means, of retaining knowledge learnt as well as relate it to their environment that is home, neighborhood, society, church and school and also to integration with their different tribal area culture.

4.1.2 Teacher's opinion about parental care and child morals

Table 5: Table shows numbers of class teachers' opinion about the parental care and child moral development through religious education in the sample school of the area.

Key	Selection	Class	Teacher's Opinion
A-C	Nursery	Baby Middle Top	Very helpful? It is important? It is good for us all.
D	Lower	Pr. I Pr. II Pr. II	It is good though hard to teach. Good for the school and society. Creates responsibility in children.
E	Upper	Pr. 4 Pr. 5	It unites teachers and parents. Creates discipline in the child and society.

Source: Primary data

From the table you notice that the school operates in three sections under the leaders of each section as the academic head. It also shows that some teachers lacked the methods and techniques of teaching parental care and child moral development through religious education.

It was noted too the grouping of sections depends on age, another tool lastly the (distribution) distinction between infants and other pupils was an important aspect in the validity and reliability of the research instruments for example.

4.2 Problems parents face in developing child morals

Table 6: showing numbers of parents who integrate with parental care and child moral development with religious education.

Key	Selection	Class	Parents	Total
A-C	Nursery	Baby Middle Top	5 3 6	14
D	Lower	Pr. I Pr. II Pr. II	6 7 3	16

E	Upper	Pr. 4 Pr. 5	10 7	17
Total				47

Source: Primary data

The research noted that the number of parents who interacted with teachers' school on parental care and child moral development through religious education depends on number of enrolment.

4.1.4 Teachers who teach religious beliefs, domination

Table 7: Shows (teachers who teach) religious beliefs, denomination.

Key	Denomination	Section	Class
A-C	Catholic Protestant Muslims Others	Nursery	Baby Middle Top
D	Lower	Pr. I Pr. II Pr. III	
E	Upper	Pr. 4 Pr. 5	

It is noted by the research that the response in the table, that there are three denominations that are officially recognized as in the table. The research revealed that there are other religious or beliefs besides. And all cater for parental care and child moral education, development through religious education.

Table 8: Showing community leaders the LCs who integrates with the sample school and parental care and child moral development through religious education in the communities of the study sample area.

Key	LC leaders		Participation
Fully	1	1	
Sometimes	2	2	
Rarely	3	3	
	4	Security	
	5	Secretary	
	6	Children affairs	
	7	Women	
	8	Healthy	
	9	The aged	

Research indicates that the whole local council committee leadership is involves with the schools parental care and child moral development through religious education. Researcher noted that some council members are partially involved unless when approached with other by other members who closely monitors the children at school, home, church and community.

To enable the researcher tabulate the data the researcher used a half tick for those who came in only when approached and a full tick for those who are there for the children and community welfare. The tick is a tool to measure the validity are reliability, for the researchers'' instruments through individual interviews.

Table 9: shows children who practice good morality through religious education at school home and community.

Key	Selection	Class	Home	Total
A-C	Nursery	Baby	6	
		Middle	7	
		Top	13	26
D	Lower	Pr. I	6	
		Pr. II	7	
		Pr. II	3	35
E	Upper	Pr. 4	10	
	Upper	Pr. 5	7	30
Total			91	91

Source: Field data

It was realized that the number of pupils who practiced good morality at home depended on their age and maturity in their faith.

The selection of class was another tool. Because it revealed that the older the pupils through their religious education tend to enable the love of God and refrain from immorality and also carry the message learnt to home and so advocate, practice good morals.

The awareness in pupils was of a great inspected in the validity and reliability of the research instrument. For the following data analysis and interpretation through class observation, class work interaction participation as well as individual interviews during class teaching and learning.

It is taken into account that the researcher is of the view that a valid and reliable report concerning parental care and child moral development through religious education will be produced to enable teachers and other children and stake holders prepare/ build a God fearing Uganda the future National morally nurtured.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

In the investigations the researcher undertook the study of parental care and child moral development through religious education in infant Prague Nursery and Primary school Mbuya. A case study in Mbuya, Kinawattaka, Nakawa County, Kampala District.

5.1 Summary of findings

From the collected data, the research established that parental care and child moral development in the sample area is not so much effective because of the environmental and the activities which take place in the sample area. As well as its life style, which does not permit parental care and child moral development effectively.

Parental care and child moral development in the sample area, which is a Kampala city suburb which was introduced and established in the 1970, was literally a bush. Its neighboring was the Uganda military barracks Mbuya. It was dangerous to move in this area those days.

However, in the 1990s people mainly wandies and some groups from the East begun settling here. Then all those who came looking for jobs joined in, because those days the rate fee here was cheap. As usual man must have away of passing time usually they so while drinking malwa millet beer, mwenge/tonto-banana beer and spirits walagi. Accompanied with music dancing and eating. Some are involved in drug abuse, drunkenness, prostitution, moral assaults. And other queer characteristics which are the mother of immorality. Therefore making parental care and child development ineffective because such activities influence the child's moral behavior since children are opt to copying what they see. In form of models and peer or child abuse, theft, greedy, abusive, revenge, crime.

5.2 Conclusion:

It is a good idea to note that (teachers as) parental care and child moral development through religious education should be handled in school, since teaches are trained with methods and techniques of handling religious education lessons appropriately following a systematic program referring to the syllabus and curriculum according to age.

It is also noted that parental care and child moral development through religious education be handled at school since teachers live within the sample (sample) study area and knows all the characteristics of the environment, community, the society's life style and area. Therefore the teacher is able to help the children accordingly, by recommending the good morals of the area and discouraging the bad morals in the area.

The research notes that parental car and child moral development through religious education should be taught by a trained teacher who will know how to integrate the school lessons with church teaching, like the Ten Commandments, the church dogma, culture and in age. The teacher too will unify the focer responsible areas for parental care and child moral development through religious education namely, home, school, church and community, by doing so the child will be supported in all areas socially, morally and mentally, in any environment, the child finds himself/herself. (Into a God) with effort of nurturing the child of God a responsible and profitable future parent, teacher, church leader, citizen of Uganda.

The research reveled that the person to handle the parental care and child morals through religious education should be a trained teacher. More so a specialized religious teacher. Backed up by parents, family members, neighborhood, church and society in the child's community under the elders and L.C. leaders.

The researcher further advices that the parents should all the time realize that they are role models of their children as well as the family members like wise.

If possible a parent should refrain from leaving their off springs unattended to, or other people to take care of children like workers, neighbors, society should not be completely entrusted to workers all any other person.

The teacher should be alert, to note children who would pass on immorality characteristics to others. Such children should reprimand immediately, alerting both parents to correct and prevent the spread of any queer immoral behaviors.

All the four stake holders should build awareness in the dangers of immoral like rape, defilement, diseases like STD, AID/HIV, early pregnancy, school dropout, become street children, drug addicts/abuse, or delinquency. The stalk holders too should help an individual child to build resistance to peer groups and well as principles and guidelines to follow. Should learn to say No at any situation. Avoiding straying from school, home or church.

5.3 Recommendation.

The research noted the need for parents to protect their children from the influence of the environment in which they are society with. Especially social areas where grown ups gather to pass their time in bars, lodges, video places/halls known as (bibanda). Another approach would be:

To monitor the kind of films/movies on T.V and not to allow children view T.V at home (especially) because they without intention watch phonograph pictures. Acquire scandalizing language and indecency dressing code and play leading to bad habits of prostitution, drug addicts, robbers, immorality, crime and sexual abuses.

Children should avoid hanging around doing nothing redundancy, this gives wrong people to take advantage of them leading them into crimes.

The different societies the child gets involved in or surcurates within example home, school, church, community should aid children create acceptable habits of spending their leisure time interestingly and profitably.

The stake holders of the mentioned categories above should motivate children to read recommended story books, enjoy sports, games both in and outside games join church chore, crafts, weaving and mats, painting and drawing and how to use local materials with their environment, for instance banana fibers, sisals palms, papyrus, clay sticks seeds, timber. Join clubs and associations but above all and most important the children should be helped to manage their time so that none of his area of importance suffers from negligence due to absence unpunctuality or absenteeism due to poor time management.

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APPENDIX 1: QUESTIONNAIRE FOR HEAD TEACHER

This questionnaire is intended to assess parental care and child moral development through religious education. A case study in infant Prague Nursery and Primary school in Mbuya Kinawattaka Nakawa, Kampala. Please fill it with the relevant information according to the instruction in each question. Your information will be very crucial to the study and it will very much appreciate. Write your information or tick accordingly.

1. Name of the school.

2. Address of the school.

3. Grade of the school.

   Grade I Nursery/Primary School.
   Grade II Nursery/Primary School.
   Grade III Nursery/Primary School.

4. Number of teachers who teach religious education in each class.

5. Nursery baby class No.

   Middle No.

   Top No.

   Primary I

   Primary II

   Primary III

   Primary IV

   Primary V

6. Opinions of the head teacher on the parental care and child moral developmental care and child moral development through religious education in her/his school.

   Nursery section

   Lower primary

   Upper primary

7. Questionnaire for a head teacher number of parents who integrate with parental care and child moral development with religious education.

   Nursery No.

   Lower No.

   Upper No.

   Questionnaire for the head teacher.

8. Teacher opinion on parental care and child moral development through religious education.

Teachers' opinions.

Nursery:	Baby
	Middle
	Top
Lower I	Pr. I
	Pr. II
	Pr. IV
Upper	Pr. IV
	Pr. V

9. Questionnaire for Head Teacher showing No. of denomination taught in his/her school.

   Catholic
   Protestant
   Muslim
   Others.

10. Questionnaire for head teacher. No. of church leaders who integrated with your school to promote parental care and child moral development.

Protestant priests No.

Protestant Reverland No.

Muslim Imam No.

Others Pastor No.

11. Questionnaire for head teacher showing community leaders the LC's who integrate with the sample school that practices good morality through religious education at home and school/community.

LC I

LC II

LC III

Security

Secretary

Children affairs

Women

Healthy

Of the aged

12. Questionnaire for head teacher showing numbers of pupils who practice good morals through religious education at school home and community.

Nursery	Baby No.
	Middle No.
	Top No.
Lower	Pr. I No.

Pr. II No.

Pr. II No.

Pr. III No.

Upper Pr. 4 No.

Pr. 5 No.

13. How many teachers are trained in teaching religious education?

.....

.....

14. How do you assess parental care and child moral development through religious education in your school?

.....

.....

15. In your opinion how is integration of parental care and child moral development?

1. Helpful
2. Needed
3. Valued
4. Possible

16. As a leader teacher, how would you comment on the parental care and child moral development through religious education? At home, school and community.

Appendix II: Questionnaire to class teacher

The aim of this questionnaire is to collect informing from the class teachers of Nursery and Primary in Mbuya Kinawattaka School.

The information gathered is intended to justify the parental care and child moral development through religious education. Its effects on the integration of parents, school, church and community with religious education on the morals of the pupils/society of the study area Mbuya center zone 1.

The information given will be highly regarded as confidential and your contribution will help to make the study a success.

The questionnaire is divided in three parts therefore it is important that you answer all the questionnaires.

Part I

General information, fill in the following accurately.

1. Name of school
2. Grade of school.
3. Teachers name.
4. Sex
5. Professional qualification grade.
6. College in which you trained.
7. Teaching experience in years
8. Class you teach at present.
9. Number of pupils.
10. Number of religious denominations according to your pupils in class.

For the following put a tick in the box, again tick the answer that is appropriate.

1. The denominations for my class.

Roman Catholics

Protestants ☐

Muslims ☐

Others. ☐

2. Besides teaching morals to the pupils/religious to the class/ also integrate moral characters to pupils at home and in community.

Yes ☐

No ☐

Sometime ☐

Mixed ☐

Specific ☐

3. The denomination of the school and area.

Catholicism ☐

Protestantism ☐

Muslim ☐

Others ☐

4. How many children in your class belong to the following?

Catholics ☐

Protestants ☐

Muslims ☐

Others ☐

When parental care and child moral development through religious education is integrated in these discipline literacy I, maths, story telling, proverbs in Nursery and Primary:

1. All pupils are interested ☐
2. Many participate well ☐
3. Pupils see and tell ☐
4. Pupils name immoral acts. ☐
5. Others tell causes. ☐
6. Others see no harm. ☐

Part III

Answer the following questions

1. How many children in your class do practice morality during interaction with others both at school, homes and community?

   Number..... Out of.....

2. At what level (class/age) are they able to use both moral language and practice moral behavior.....

3. Do you have any particular text book to follow

   .....

4. What is the title of text?

   .....

5. Any other text besides the above mentioned?

   .....

6. How many times do you interact with the parents, church leaders or community?

   .....

7. What resulting might you have agreed on I order to improve on the parental care and child moral development through religious education?

   .....