

**THE ROLE OF CHAPLAINCY MINISTRIES IN TRANSFORMING STUDENTS'  
MORALS. A CASE OF CHURCH OF UGANDA FOUNDED SECONDARY  
SCHOOLS IN LUWEERO DIOCESE**

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**UGANDA CHRISTIAN  
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## DECLARATION

I, Ssebulime Ivan declare that; “**The role of chaplaincy ministries in transforming students’ morals. A case of church of Uganda founded secondary schools in Luweero diocese**”, is my own work and sources used have been acknowledged; this work has never been submitted to any other university for any award.

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## APPROVAL

I certify that this Dissertation titled; “The role of chaplaincy ministries in transforming students’ morals. A case of church of Uganda founded secondary schools in Luweero diocese” was done under my supervision. The report is hereby submitted for examination with my approval as the University supervisor.

Signed.....*Elly Kansiime*..... Date.....*24/09/2024*.....

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## DEDICATION

This dissertation is dedicated to all serving chaplains in the Diocesan schools in Luweero.

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## **ABSTRACT**

In the past decades, a large number of educational institutions worldwide have tried to advance chaplaincy. The reviewed literature, shows that poor learning has taken over education systems in African nations, particularly Uganda. This undermines the real purpose of education, which is to address secular, religious, and ethical issues that are consistent with a worldview. This prevents an educational system from taking a more comprehensive and inclusive approach to generating well-rounded students. This study was based on Emile Durkheim's structural functionalism theory, shedding light on the factors that contribute to students' moral transformation. Similarly, a pilot study was undertaken, and the results were used to create research instruments that were then used to collect field data. Similarly, a descriptive survey approach was employed to evaluate data both qualitatively and quantitatively. The data analyzed revealed that, to a greater extent, chaplaincy ministry plays an important role in changing students' morals in COU-founded secondary schools in the Luweero Diocese. In other schools which lack these ministries, many students were occasionally overwhelmed by situations that led to retribution and suicidal ideation, distorting their moral reasoning. This contributed to the systematic decline in social development of students. The survey also identified considerable hurdles that chaplains in schools face in their efforts to nurture students in their social and spiritual lives. First and foremost, many chaplains were males, as female students were excluded because they preferred a compatible gender. Additionally, there was a shortage of qualifications in chaplaincy ministry, leaving many chaplains unsure of what to do. Similarly, there were no policy rules for chaplaincy employment criteria because many clergy members also serve as chaplains. It was also revealed that there was no established entity at the Diocesan level empowered to supervise, guide, and address issues relating to chaplaincy. As a result, the researcher finds that chaplaincy acts are motivated by chaplains' personal assessment, religious beliefs, and traditions, which contradicts chaplaincy principles. As a result, the Diocese and education partners must work together to develop a shared chaplaincy curriculum that would enable chaplains to perform their duties in a more systematic way. Conclusively, the study's goal was contributing to the growing intellectual debate on chaplaincy around the world, particularly in Uganda and specifically to COU-founded secondary schools in the Luweero Diocese.

## CHAPTER ONE

### 1.0 INTRODUCTION

In the church of Uganda in Luweero Diocese, Chaplaincy ministries have a long history of providing spiritual and emotional support to students in educational settings. These ministries contribute a lot in helping students navigate academic life challenges and pressures, offering a safe space for reflection, counseling, and prayer. As the educational landscape continues to evolve, it is important to examine the role and effectiveness of chaplaincy ministries in transforming the morals of students. The research aimed at exploring the role of chaplaincy ministries in promoting holistic well-being and personal growth among students, ultimately contributing to their academic success and overall development.

The research introduced us to the study on the topic; “The role of chaplaincy ministries in transforming students’ morals in church of Uganda founded secondary schools in Luweero Diocese.

### 1.1 Background to the Study

The key component of the Christian church's mission is chaplaincy. The primary responsibility of a chaplain is to collaborate with others in order to provide comprehensive care in a particular community environment. "Holistic care" takes into account a person's social, emotional, and spiritual well-being in addition to their physical health since it considers the full person.

Chaplains are pastoral practitioners that aim to aid and support a wide spectrum of people by establishing a relationship of trust through a caring presence. Such assistance may concentrate on a person's emotional, spiritual adjustment or on their quest for meaning and purpose during trying times. Chaplaincies frequently assist in crisis circumstances, notably those involving family/relational concerns and bereavement care. The specific grasp of the relationship between faith, disease, and potential emotional and mental difficulties is a chaplain's area of expertise. The chaplain aims to inspire and facilitate the meaningful application of each person's values and attitudes in the handling of their challenges.

Religion, education, and socialization continue to be the most important methods for producing morally upright people of their country and around the world, according to a large body of research on human development. Chaplaincy comprises all efforts made to instill in a person morally righteous habits, beliefs, traditions, and conventions.

In the past, parents and elders provided holistic care, conducting informal sessions through stories, folktales, traditions, customs, and informal counseling sessions to instill morals values in the children. Realizing how important religion was to the process, religious education was initially implemented in schools that were established for religious reasons. Additionally, at this time, religious leaders were employed by schools to instill religious morals in the students.

Chaplaincy is practiced in many settings across the globe, including hospitals, businesses, prisons, marketplaces, colleges, post-primary institutions, and universities. Around the world, adults, teenagers, and children have all been involved in deaths and acts of violence in schools. One significant problem that has had a significant impact on African schools are bad morals. According to reports, over 25% of sexual attacks on children in South Africa have happened in schools. Additionally, 40% of pupils surveyed by the South African Human Rights Commission said they had encountered immorality at school (Wyk, 2008).

Education stakeholders in East Africa are also becoming increasingly concerned about the growing number of allegations of students' morals in secondary schools. According to Kindiki (2009)," there is a lack of morals in Kenyan schools, which is linked to student drug misuse, subpar parenting, unfavorable media coverage, and political influences. The study also pointed out that instances of immoral behaviors among students in Kenya's secondary schools tend to differ significantly between similar-sized schools, as do the entry-level behaviors and socio-economic backgrounds of the students they accept from elementary schools. This scenario implies that secondary schools might have an impact on students' morals, either favorably or badly.

Students' morals have persisted to be a major issue in church of Uganda founded secondary schools, which are recognized for having been founded firmly on Christian

values and ideals and for having chaplaincy ministries designed to shape well-rounded citizens.

Every secondary school in the Luweero Diocese, particularly those that were founded by church of Uganda, has a chaplain assigned by the Diocesan office to supervise church-related activities. Assuming that the students have a prior Christian background, the primary responsibility of these chaplains is to guide them toward Christian maturity.

Therefore, the researcher questioned the role of chaplaincy ministries in transforming of students' morals in schools that were founded by church of Uganda. Chaplaincy ministries, such as pastoral care and counseling, spiritual nourishment and community engagement should be provided by these schools to their clients, the students.

Therefore, the researcher wanted to assess the role of chaplaincy ministries in transforming students' morals in church of Uganda founded secondary schools in Luweero Diocese.

## **1.2 Statement of the problem**

Chaplaincy ministries within secondary schools founded by COU are designed to shape students' development as full persons—physically, morally, spiritually, and mentally. Chaplaincy ministries in transforming students' morals seem to have difficulties even though they are present in the Church of Uganda secondary schools in the Luweero Diocese.

Education institutions endeavor to enforce school policies and procedures. Students who disregard these policies face consequences such as fines, expulsion for disruptive behaviors, and suspensions for misbehaving. However, some Church of Uganda founded secondary schools have failed to provide their students with wholesome attitudes, strong morals, and spiritual values; they also fail to provide them with the problem-solving skills, communication skills, and interpersonal relationships needed to make life decisions and adjustments that are crucial to the Diocesan education department's mission.

A significant problem that is believed to affect COU founded secondary schools in Luweero Diocese is: -

Despite the presence of chaplaincy ministries in COU founded secondary schools, there was still lack of comprehensive moral behavior among students. This led to the need for a thorough assessment on the roles of chaplaincy ministries and their implications in the moral transformation of students within the context of Church of Uganda founded secondary schools in Luweero Diocese

Hence, the researcher aimed at making a thorough assessment on the role of chaplaincy ministries in transforming students' morals in COU founded secondary schools in Luweero Diocese.

### **1.3 Research Objectives**

The overall objective of the study was to evaluate the influence of chaplaincy ministries in transforming students' morals in COU-founded secondary schools in the Luweero diocese.

Specifically, the study was directed by the following objectives:

1. To explore the roles of chaplaincy ministries being carried out in church of Uganda founded secondary schools in Luweero diocese.
2. To establish reasons why chaplaincy ministries have not transformed students' morals in church of Uganda founded secondary schools in Luweero diocese.
3. To suggest potential areas for improvement in chaplaincy ministries in Church of Uganda founded secondary schools in Luweero Diocese

### **1.4 Research Questions**

The following questions served as a guide for the study:

1. What are the roles of chaplaincy ministries in church of Uganda founded secondary schools in Luweero Diocese?
2. Why have chaplaincy ministries failed to transform students' morals in Church of Uganda founded secondary schools in Luweero Diocese?
3. How can chaplaincy ministries be improved in church of Uganda secondary schools in Luweero Diocese

### **1.5 Purpose of the study**

The goal of the study was to assess the current situation regarding chaplaincy ministries in transforming students' morals in secondary schools in Luweero Diocese that were founded by COU. The researcher anticipated that while full-time chaplaincy should play this essential role, there may be some gaps in the ministries that are currently offered in these schools. The study produced recommendations for bettering chaplaincy ministries in transforming students' morals in COU founded secondary schools in Luweero Diocese.

### **1.6 Significance of the study**

Since the study assessed the role of chaplaincy ministries in Church of Uganda secondary schools in the Luweero Diocese, the researcher believed the study was important for the following groups of stakeholders:

Having gained an understanding of the various chaplaincy ministries offered in COU secondary schools and their impact on moral transformation, the researcher was better prepared to advance his career as a pastoral counselor and chaplain in the future.

The results are probably going to be useful to chaplains and school officials as they create programs aimed at improving the morals of secondary school students.

The findings of this study will be helpful to the Ministry of Education and Sports, which may decide to expand the reach of chaplaincy ministries to include all secondary school students.

This study will also help counselors since it will provide them with knowledge on how to enhance their counseling abilities by using chaplaincy services.

### **1.7 The Scope of the study**

The limits, breadth, and depth of a study are referred to as its scope. It gives the investigation a defined direction and describes what is and is not included in the study.

#### **1.7.1 Geographical scope**

This study was carried out in four secondary schools in the Luweero Diocese that were founded by the Church of Uganda. Luweero Diocese covers the political districts

of Luweero, Nakaseke and Nakasongola in the Buganda region of Central Uganda. Two schools from Luweero and one from Nakaseke and Nakasongola were selected.

### **1.7.2 Content scope**

The study examined the role of chaplaincy ministries at secondary schools established by COU, evaluating them according to their provision of pastoral care and counseling, spiritual nourishment and community engagement.

### **1.7.3 Time scope**

The study's time frame was from 2015 until 2024. The researcher proposed such a time because it was within that period that students' morals were negatively affected.

## **1.8 Limitations of the Study**

Among other obstacles, this study's lack of funding and time prevented it from gathering all the data it needed. In order to overcome this restriction, the researcher conducted cross-sectional research in which returning to the field was not necessary.

Inadequate information was another restriction, as some respondents were reluctant to share some details, as is typical in research projects involving sensitive data (Amin, 2005). To lessen the impact of this restriction, the respondents were guaranteed the utmost confidentiality.

## **1.9 Delimitations**

The researcher tried as much as possible to use cost effective means in carrying out the study and avoid the many visits to the field which needed a lot of finances. There were also further explanations made by the researcher to the respondents to effectively understand the various challenges raised in the field.



## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### 2.1 Introduction

The researcher tried to look at other academicians' and writers' opinions regarding the study that was carried out in this section. The evaluated literature was arranged according to the sequence of chaplaincy ministries concerning the moral transformation of students in COU established secondary schools in Luweero Diocese. Literature review was done objective by objective in the following subheadings to assess chaplaincy ministries: spiritual nourishment, community engagement, and pastoral care and counseling.

##### 2.1.1 Chaplaincy ministries

Chaplaincy ministries, as defined by Caperon (2012: 209), are a "specific locus of interaction between religious tradition and the contemporary world" and are used in many different situations around the world. While most chaplains in the United Kingdom are originally of Christian faith, chaplaincy has developed from a Christian basis and is now more closely associated with non-Christian faiths.

Although there are many interpretations and types of chaplaincies, a chaplain is a person who offers spiritual and religious support in an institutional context. Although religious and pastoral care may be at the core of a chaplain's job, the scope of their work has expanded due to the growing complexity of many major public organizations. Chaplains might be qualified religious professionals or laypeople, Caperon, 2016: 5.

For thousands of young people, school chaplains serve as companions, mentors, and good role models—a valuable service (Burkitt, 2020). Chaplains avoid suggesting that one religion, denomination, or other set of ideas is better or more advantageous than any other while still personally modeling and upholding their own faith positions or beliefs. Parents, teachers, and students who may need support with a religious or spiritual component might turn to chaplaincies. According to Nwakuna (2011), for a maturing adolescent in post-primary school to realize his or her full potential, every stage of the developing self needs to be addressed to. The spiritual and

religious dimensions cannot be undervalued or ignored. School chaplains have a unique pastoral duty as a result.

Chaplains used to be mostly in charge of "religious" tasks, However, their profession is changing and they are now referred to as "pastoral practitioners" as society becomes less "religious" and more interested in spirituality. (Ballard, 2020).

Education, in its broadest sense, is a means of assisting individuals in rediscovering their authentic relationship with God. In order to equip pupils for responsible citizenship in this world as well as the next, divine agencies must work together with parents, schools, and churches. (GC Working Policy 2003).

The special role that chaplains play in providing pastoral care to the school community links members' physical, psychological, and spiritual wellness. Additionally, chaplaincy offers continuing support and a steady presence to everyone in the school community. By fostering and establishing strong relationships, putting proactive programs into place, and motivating the larger community to get involved in school activities, chaplaincy integrates itself into the fabric of the school. According to Howard and Johnson (2000), each of these elements is crucial for helping young people develop resilience, and the chaplaincy gives the school community a lot of strength.

### **2.1.2 Spiritual nourishment and students' morals**

One aspect of chaplaincy ministries is spiritual nourishment. Similar to every other living being, spirituality requires a variety of nourishment methods. The cultivation of spirituality can be facilitated by following Jesus' example on the road to Emmaus (Luke 24:13-35); some of the ways that spirituality can be nurtured are by listening, hearing, reflecting back, fostering faith, and discernment.

Spiritual nourishment can be defined as the sustenance and enrichment of the soul through practices and beliefs that provide a sense of purpose, connection, and fulfillment. This nourishment often involves engaging in activities such as prayer, meditation, reflection, and acts of service that help individuals deepen their relationship with their higher power, the universe, or their inner selves. By nourishing the spirit, individuals can experience a greater sense of peace, joy, and meaning in their lives.

On the other hand, spiritual growth and sustenance differ according to age, life experience, and growth-openness. In addition to their other duties as spiritual experts, chaplains are accountable for teaching about bereavement concerns, breaking bad news, spiritual care/caring for the complete person, multifaith issues, and ethical issues. Chaplains may instruct the programs themselves or serve as a resource to enable others to do so. Chaplains have a special ability to comprehend this and support the individual on their "faith journey".

Students' morals and interpersonal connections are ultimately shaped by their strong moral ideals, which are developed through spiritual nourishment. It fosters kindness and respect for others and offers a basis for moral decision-making. Lack of this spiritual basis can make it difficult for students to live meaningful and purpose driven lives, leaving them feeling empty and bewildered. Students can develop a sense of belonging and purpose by integrating spiritual activities into their daily routines. This will have a good effect on their conduct and relationships.

It is indisputable that morality and spiritual nourishment are related. Moral decision-making is strongly supported by spiritual principles, which direct students' decisions and deeds. Students who are well-nourished spiritually are more inclined to uphold moral principles and moral qualities like compassion, honesty, and integrity. This link between morality and spiritual nourishment is crucial for building interpersonal peace and a feeling of community. In addition to being beneficial to the person, spiritual uplift also has a positive knock-on impact on society, making it a more sympathetic and a caring place.

### **2.1.3 Pastoral care and students' morals**

Providing pastoral care to all members of the school community is a crucial and distinct function of the chaplain. The Royal Melbourne Hospital (2010) provides the following definition of pastoral care: "Pastoral care addresses the connections between physical, psychological, and spiritual wellbeing in order to uphold the importance of the holistic care of individuals."

Being a shepherd and a spiritual guide, as well as listening to and supporting others who are in need or just have big or tiny concerns about life, are all part of pastoral care. It offers everyone in need spiritually oriented counseling. Over the years,

pastoral care has had a good impact on numerous public institutions, including colleges, schools, hospitals, prisons, and military facilities.

Addressing the variety of spiritual and emotional needs that students, staff, and families have within the school community is the aim of pastoral care in school chaplaincy. Additionally, it seeks to address each person's present needs within the framework of their unique circumstances, spiritual expression, and meaning frameworks. (Royal Melbourne Hospital, 2010). According to this understanding, chaplains are supposed to offer all employees and students general religious and personal guidance, consolation, and support, regardless of their religious beliefs or denomination (Australian Government Department of Education, Employment and Workplace Relations, 2010).

Hughes (2009), in his study on the advantages of school chaplaincy, points out that chaplains can be defined as assisting young people's spiritual well-being by helping them to see themselves as valuable, dignified individuals who can find their way in life and interact with others in a polite and constructive manner. They specifically exhort pupils to consider questions of purpose and direction in life.

#### **2.1.4 Counselling and student's morals**

Without a question, education is the primary function of schools in our society. It is often known that a formal education is essential for pupils to have a bright future and contribute significantly to society. According to the Department of Education of the Government of Western Australia (2010), formal education starts at school.

Help is required if secondary school-aged children are to develop model behavior. By offering support and counseling to children who have been identified as at risk, counselors perform a crucial role in schools. In addition to helping instructors construct courses that cover life difficulties, human interactions, multicultural concerns, and psychological changes, counselors have assisted teachers in providing more group counseling and assistance. Additionally, counselors have assisted parents in better raising their children by identifying warning signals of distress and potentially aggressive conduct. Counselors have helped with peer counseling, peer mediation group creation and upkeep, and activity supervision in schools. By overseeing these kinds of school activities, counselors have inspired a greater

number of youths to participate in and become involved in problem solving, conflict resolution, and decision making.

People frequently start to consider the big concerns of life's purpose after experiencing a crisis, such as the death of a friend or relative. They want to know what life's boundaries are when they pass away. They pose inquiries regarding morality and immorality, equity and impartiality, bereavement and sorrow. Chaplains provide a unique function in helping people process what has happened during times of crisis (Hughes 2009).

Thielking (2010) claims that a variety of variables contribute to the poor psychological health of many students. Before the age of 25, 75% of those who suffer from mental illness first exhibit symptoms. Students who suffer from mental illness, experience family stress and disintegration, witness marital violence, or have experienced sexual or psychological abuse are among those who need professional psychological assistance. If these students are not provided with early intervention, there could be serious consequences that could increase their risk of mental illness, poor academic performance, dropping out of school, unhealthy relationships with peers and adults, increased risk-taking, binge drinking, drug and alcohol abuse, homelessness, criminal activity, self-harm, and suicide. These could all result into bad morals amongst students.

Resolving conflicts is yet another crucial task that school counselors perform. The peer mediation program is one of the dispute resolution mechanisms. According to Leah (2011), peer mediation is a systematic, well-defined, and successful method for resolving conflicts among peers.

### **2.1.5 Students' Morals**

Good school morals aim to deter wrongdoing by promoting responsible behavior and giving every student a positive school experience. " Education has always included the upholding of moral principles since its founding," according to Furla (1998) in his paper ". After Durkheim, one may argue that schools gradually transformed from residential areas into educational institutions in order to prevent disruptions brought on by students switching between teachers in different parts of the town.

Furla'n (1998) adds that maintaining strict morals and keeping an eye on pupils is therefore a part of the basic purpose of schools as instructional institutions. The chaplaincy component is one way to keep students under close supervision, but this literature does not take it into account, which is crucial for further research. This study aims to fill this gap.

The following types of immoral acts in high schools were noted by Mariaye (2006) in his paper,"": A child may experience complete panic and terror in response to outbursts of rage, threats of physical punishment, names, harsh language, shaking, rough treatment, or even actual physical punishment. This can eventually cause the child to become defensive and resort to immoral acts like violence. The characteristics of moral issues in schools are illustrated in this literature, which is relevant to the subject.

Individual differences are the cause of a great deal of immoralities in schools (Black, 2002). Due to their propensity for provocation and disagreement with others, hyperactive students are more prone to exhibit these differences. The characteristics of moral issues in schools are illustrated in this literature, which is relevant to the subject.

A lack of discipline in schools can be indicated by a variety of behaviors, such as assault with or without a weapon, fighting, possession of marijuana, robbery, extortion, disturbing classes, defying authority, threatening to attack teachers, causing damage to school property, gambling, sexual misconduct, and verbal harassment of female teachers, according to Cyrille (2008). This material, which illustrates the signs of discipline issues in schools, is relevant to the investigation.

Deosaran (2008) adds that, other signs of a lack of morals include being rowdy and noisy in class, using foul or abusive language, failing to do assignments, being involved in gangs, drinking alcohol, and using illegal drugs. He added that there was a connection between the breakdown of family structure and student morals. Because the existence or lack of chaplaincy ministries is not one of the factors taken into consideration, this study tries to close a gap in the literature.

### **An overview of the gaps found**

It is clear from the literature evaluation that the study of transforming students' morals in connection to the function of chaplaincy ministries has not received any attention. For instance, Narodowski (1998) only studies school discipline issues, concentrating on the system of sanctions that is most frequently employed to achieve it. Chaplaincy ministries are not one of the components taken into consideration in this study, which creates a gap that has to be filled.

Deosaran (2008) observed a connection between student morals and the breakdown of family structures; however, the study aims to fill in this gap by noting whether chaplaincy ministries are provided or not. The concept of morals and keeping students under close supervision is tied to the very construction of schools as instructional structures, according to Furla (1998). Nevertheless, the chaplaincy component is not taken into account as a means of closely monitoring students.

## CHAPTER THREE

### METHODOLOGY

#### 3.1 Introduction

This chapter provides specifics on the methods and approaches that were employed to carry out the investigation. It includes the study population, research design, study location, sampling strategies, and sample size. Along with an explanation of how research instruments are used, it also covers data management, data analysis methods, and ethical issues. The researcher was able to gather data through this technique, which made data analysis easier.

#### 3.2 Research design

This research used both qualitative and quantitative case study design because as regards the research questions, the *how* and *why* questions are most suitable to this study. Moore (2000) backs the researcher's choice of qualitative case study approach, noting that it is motivated by the study's focus on insight, discovery, and interpretation as opposed to testing hypotheses. The researcher explained the features as they actually exist on the ground with characteristics of people and environments that were difficult to quantify.

Additionally, it enabled the researcher to employ a variety of data analytic techniques to determine the connections between students' morals and chaplaincy in the selected schools. Additionally, the design made it easier to conduct interviews with the administrators, teachers, and chaplains of the schools that were chosen as a research sample.

Additionally, in order to meet the goals, Kombo (2009) suggests using concentrated group discussions and questionnaires to gather information on respondents' opinions and attitudes both personally and collectively. Because the descriptive survey methodology allowed the researcher to gather and analyze both qualitative and quantitative data, it was therefore appropriate for the study.

#### 3.3 Sample size

A sample is a subset of the target population chosen to serve as its representative. (Oso and others, 2008). According to (Kumar, 2005) Because it produces good results



for the goal of research, sample size is significant. The study's target sample consisted of 200 respondents with 150 students and 20 teachers from 4 schools, 10 chaplains, 10 school administrators, and 10 Diocesan administrators who represented the rest of the population in COU secondary schools. This kind of sampling is known as total population sampling (Yin, 2014).

**Table 1: Categories of Respondents**

Category	Number of respondents
Students	150
Teachers	20
Chaplains	10
Administrators	10
Diocesan administrators	10
<b>Total</b>	<b>200</b>

*Source: Education Department, Luwero Diocese (2022), as modified by the researcher.*

### 3.3.1 Sampling Techniques

Because of the nature of the study, which required obtaining specific information from respondents who are knowledgeable about the field of study and because the total population is relatively small and manageable, the researcher used a non-probability type of sampling technique called total population purposive sampling.

### 3.3.2 Sampling Procedure

Students that made up the majority of the study's responses were sampled using a straightforward random sampling technique. Given that 200 respondents were chosen at random for the study, there was a sufficient sample size. Teachers were the subjects of simple random sampling in order to collect data through interviews and ensure the veracity of the responses. In addition to chaplains who were in charge of chaplaincy, diocesan officials who were in charge of posting chaplains in schools were also purposefully sampled. Teachers were included in the sample because they were the ones who dealt with students' morality in the classroom.

### **3.4 Variables**

In order to satisfactorily address the research topics pertinent to this investigation, the researcher gave careful consideration to the ways in which the variables interacted. This made it simpler for the researcher to understand why students' morals haven't changed despite the existence of chaplaincy ministries in secondary schools founded by the Church of Uganda.

### **3.5 Data collection methods and instruments**

Activities related to data collecting and analysis are closely intertwined in qualitative research during this stage of the investigation (Creswell, 2003). However, the researcher characterized each one independently for the purpose of clarity. A variety of data gathering techniques that are suitable for the study's participants and its topic were employed in this investigation. Field notes, questionnaires, observation, and interviews served as the main methods of this investigation.

**Interviews:** This is speaking of verbal communication between individuals. By using interviews as a technique of data collecting, the researcher was able to better understand questions and responses from the respondents and investigate any concerns that came up. This was accomplished by asking follow-up questions as needed to elicit more in-depth replies from the respondents. By using this approach, the researcher was able to investigate the attitudes, emotions, presumptions, and ways of thinking that impact the respondents' observed behavior that was assessed.

Qualitative interviews (Appendix II) were suitably applied while researching how people interpret the meaning of the world in which they inhabit. The most effective method for learning about things like intents, feelings, and thoughts that cannot be seen with the naked eye is to conduct interviews (Moore, 2000).

**Questionnaire: (Appendix 1)** Since the Self-Administered Questionnaire allows the researcher to gather a lot of data quickly and somewhat inexpensively from a wide number of participants, it was the main tool used for data collection. Secondly, compared to other research instruments, the questionnaires were examined more "scientifically" and impartially, and the researcher was able to readily quantify the results. The questionnaires included questions on the respondents' demographics, things related to the study's objectives, and both open-ended and closed-ended questions to elicit responses.

**Observations:** Using all five senses, the researcher collected data in a methodical manner while observing individuals in their normal environments and situations (Creswell, 2003). According to Moore (2000), observation is a crucial method that helps academics comprehend how things are prioritized, structured, what the social norms are, and how people interact with one another. Since the researcher had to visit each of the four schools that were sampled for the study, he employed this approach to watch ongoing behavior that involves the direct observation of students' morality in their natural setting (Devos, 2002).

**Document analysis:** Case studies require the use of documentation, which should be utilized to supplement and/or improve data from other sources (Yin, 2014). To get secondary data and perform a comprehensive literature analysis, the researcher drew heavily on material obtained from the assessment of important policy papers and educational records related to the study question. Analyzing school policies, disciplinary records, and other relevant documents to assess the role of chaplaincy ministries in transforming of student's morals. Tools for document analysis included coding schemes, thematic analysis frameworks, and software for qualitative data management.

### **3.6 Data management and Analysis**

Phases of data analysis were conducted. First, the researcher looked for reoccurring patterns in the transcripts of the questionnaire and interviews by going over them multiple times (Oso, 2008). Quotations and phrases from surveys and interviews that were important to the study were highlighted by the researcher. The investigator would alternate between the transcripts until recognizable yet consistent categories appeared (Amin, 2005). The portions were organized into labeled folders corresponding to each category that the researcher had selected. In the analysis and interpretation of the data, tables, pie charts, and percentages were also employed.

### **3.7 Ethical Considerations**

The researcher adhered to ethical guidelines in conducting this study by obtaining a research authorization letter from Uganda Christian University. This letter allowed the researcher to seek research permission from the Diocesan Secretary of the Luwero Diocese. Prior to the study's commencement, the Education Director of the Diocese was informed about the research. After distributing a copy of the permission

letter to school administrators, such as head teachers and directors of studies, the researcher requested their permission to gather data from the students as well as from their respective institutions.

Potential participants were sent an introduction letter asking for their agreement to participate in the study prior to data collection. The option to withdraw from the study at any moment if they sensed any issues was provided to participants (Oso, 2008). The participants were advised that they might stop taking part at any moment if they were feeling anxious and that they wouldn't face any consequences (Kumar, 2005).

Because anonymity and confidentiality were upheld at all times, the names of the schools under study are not mentioned in any of the responses. By not gathering any personally identifiable information, such as names, phone numbers, email addresses, images, or videos, the researcher was able to ensure participant anonymity. In order to prevent hurting participants' feelings, the researcher would warn them about the sensitive nature of the survey and reassure them that their answers would be kept private. This was done since certain questions concerning students' morals might cause them to feel bad.

Everywhere possible, the researcher intentionally avoided plagiarism and research misconduct by making an effort to correctly credit other people's work (Cresswell, 2003). Finally, participants were given assurances that their involvement in the research was entirely voluntary and that it was only being done for academic purposes.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND INTERPRETATION

#### 4.0 Introduction

This chapter focuses on the analysis, presentation and interpretation of the findings obtained. It presents the findings of the study based on the data collected from the respondents. The researcher received data, analyzed, presented and discussed it according to the stated research questions, and organized them accordingly. Basically, qualitative data was collected from 200 respondents who comprised of the students, Teachers, school administrators, Diocesan officials and School chaplains using both the questionnaires and personal interviews including some observation. The data was presented, analyzed and interpreted in order to find answers to the research questions set.

#### 4.1 Questionnaire Return Rate

In order to verify the information received from the respondents, semi-structured interviews with 150 students, 10 school-chaplains, 10 administrators, 20 teachers, and 10 Diocesan administrators as well as religious/church leaders were conducted. In order to have effective focus groups, a great emphasis was placed on getting personal narratives, comments, and opinions directly from each category of respondents regarding chaplaincy ministries in their respective schools. A total of 200 sampled respondents, which involved several stakeholders from COU founded secondary schools, participated in the study. They were given questionnaires that allowed the researcher to collect data according to the study's objectives.

Students were given 150 questionnaires in total, of which 142 were returned. Five of the sampled pupils were not allowed to participate in the study because the researcher discovered that they were either absent or ill when the data was being collected. Furthermore, three questionnaires that were returned had some blank or partially completed places that made it difficult to properly code and analyze the data. 95.1% of the 150 surveys that were completed could be used. In the same vein, because every respondent was questioned by the researcher, the response rate for chaplains in schools and diocesan administrators/church leaders was 100%. Similarly, 92.4% of the teachers who were interviewed—18 out of 20—responded to the

questions. Nevertheless, two educators were removed from the final list of responders due to their personal reasons for declining. Similarly, due to personal obligations at the time of data collection, one school administrator and two instructors were not questioned.

#### **4.1 Summary of respondents' Biodata**

The research was conducted on a sample of 200 respondents which was the whole population. The 200 respondents included; students, chaplains, Teachers, school administrators as well as Diocesan administrators/church leaders to whom questionnaires and interviews were administered. Therefore, data analysis was based on 200 respondents. The schools included were; Luwero secondary school and Ndejje secondary school.

Characterization of respondents' communities was very important as it enabled the researcher to understand whether the respondents were homogeneous or heterogeneous (Amanyire, 2020). The findings revealed that the respondents' communities diverse in terms of age, sex (gender) and their stay at the various stations.

##### **4.1.0 Socio-Demographic Characteristics**

In order to determine the kind of respondents who took part in the study, the study's initial goal was to evaluate the sociodemographic traits of the respondents. This was crucial since the results that are provided here are influenced by the sociodemographic traits. Therefore, the study examined the respondent's class, age range, and sex.

**Table 2: Socio-demographic characteristics of the respondents**

	Frequency	Percent
<b>Sex of the respondents</b>		
Male	77	54.5
Female	65	45.5
Total	142	100.0
<b>Age bracket of the respondent</b>		
14-17 years	69	60.6
18-21 years	52	36.5
22 and above	21	2.9
Total	142	100.0
<b>Class of the respondent</b>		
S2	72	52.5
S3	45	28.5
S6	25	19.0
Total	142	100.0

#### **4.1.1 The sex of the respondents**

Regarding the respondents' gender, it was noted that 65 (45.5%) of the respondents were female, and 77 (54.5%) of the respondents were male. This indicates that male responders made up 77 (54.5%) of the total. As a result, although the other category is well-represented, the study's findings give a greater representation of male perspectives.

#### **4.1.2 Age bracket**

Regarding the respondents' age range, it was discovered that 69 (60.6%) were between the ages of 14 and 17, 52 (36.5%) were between the ages of 18 and 21, and 21(2.9%) were older than 22.

This indicates that 69 (60.9%) of the respondents, or a large majority, were in the 14-17 age range. This means that while the other categories are similarly well-represented, the study's findings focus primarily on the opinions of those between the ages of 14 and 17.

### 4.1.3 Class of the respondents

Regarding the class from which the respondents were drawn, it was discovered that 45 (28.5%) were from senior 3, 72 (52.5%) were from senior 2, and 25 (19.0%) were from senior 6.

This indicates that senior 3s made up the majority of 72 (52.5%) of the responders. It should be highlighted, nevertheless, that because there were members from each of the three groups, the study had a good representation of all three classes.

### 4.2 The roles of chaplaincy ministries being carried out in the transformation of students' morals in church founded secondary schools.

The study's primary goal was to investigate how secondary schools built by the Church of Uganda's chaplaincy ministries influence students' moral development. The respondents were given a series of questions to answer in order to achieve the goal, and secondary data was examined. The results are displayed below;

**Table 3: Chaplaincy ministries and their role in transformation of students' morals**

	S. Disagree	Disagree sure	Not Agree	S. Agree	Mean rating	
Without expecting anything in return, the school chaplain offers pastoral care to the entire school community, including students and staff.	03 2.5%	07 6.5%	21 2.9%	52 28.1%	59 60.4%	<b>3.5</b>
Students feel empowered and hopeful knowing that they can openly discuss their innermost emotions with the school chaplain.	10 15.9%	24 22%	19 20.6%	51 25.8%	40 15.7%	<b>3.0</b>



The chaplain constantly hears, reflects back, and helps students grow in their religion, hence spiritual growth and improved morals	09 16.5%	13 21.2%	26 13.3%	60 27.5%	34 21.4%	<b>3.2</b>
Students in need of help and guidance are always given by the chaplain, whenever they need it.	08 14.2%	10 19.7%	32 18.8%	53 27%	39 20.3%	<b>3.2</b>
The chaplain offers programs and services to help individual students at any age and stage of life make decisions about their education, training and professions as well as other related matters.	12 15.1%	10 9.7%	33 18.3%	53 28.4%	34 18.6%	<b>3.2</b>
The chaplain invites various pastoral care givers who are professionals to speak about the various careers, allowing students to make informed life decisions based on these individuals' knowledge.	11 (20.3%)	09 (10.7%)	07 13.6%	60 18.3%	55 37.1%	<b>3.4</b>
<b>Total average mean rating</b>						<b>3.3</b>

#### 4.2.1 School chaplain provides pastoral care to the school community

Examining the willingness of school chaplains to offer pastoral care to all members of the school community, including students and staff, without expecting anything in return, the study evaluated the role of chaplaincy ministries among the surveyed

schools. The results show that 52 (28.1%) of the respondents agreed, 59 (60.4%) strongly agreed, 07 (6.5%) disagreed, 21 (2.9%) were non-committal, and 03 (2.5%) strongly disagreed.

The results, which had a mean score of 3.5, suggest that there was strong consensus about the chaplains' provision of pastoral care to staff and students at no cost to them. This demonstrates how chaplaincy ministries play a part in helping students change their morality by providing pastoral care, encouraging students to talk about their deepest emotions, and introducing different pastoral caregivers.

However, it was noted that there are still high levels of immoral behavior among pupils, and records and interviews with instructors and chaplains showed that the role of chaplaincy ministries being carried out are still missing. The following events were brought to light: drug misuse among students, theft, sneaking liquor into the school, insubordination, and escapism, particularly at night, by the boarding students, who are primarily boys. Reports of such cases exist. Numerous students have been punished, suspended, and expelled as a result. To bring their parents, certain people have been sent.

In actuality, having excellent morals entails being immediately willing to follow instructions, showing respect for authority, being independent, and cooperating with others. Instructing someone to adhere to a specific code of behavior is what it means. It is the capacity to act morally upright even in the face of social disapproval. It occurs when one's motivations and reasoned goals are in harmony, leading one to act with sincerity and joy while doing what is right. Numerous kids have been expelled or sent away from school, according to the disciplinary records kept by the administrators in particular. This demonstrated that, despite the involvement of chaplaincy ministries, students' morals are not only not improving but are actually getting worse.

#### **4.2.2 Students' empowerment**

The results indicate that, when asked if students felt comfortable talking to the school chaplains about their deepest emotions, 51 (25.8%) agreed, 24 (22%) disagreed, 19 (20.6%) were unsure, 10 (15.9%) strongly disagreed, and 40 (15.7%) definitely agreed.

The results, which had a mean score of 3.0, showed a moderate degree of agreement that students feel comfortable confiding in school chaplains about their most private feelings because they view them as their spiritual fathers. This indicates that there haven't been any major obstacles to pupils talking to the school chaplains about their feelings. The results are consistent with Hughes' (2009) research, which states that chaplains can be defined as individuals who support young people's spiritual health by helping them find their purpose in life, relate to others with respect and dignity, and encourage them to see themselves as valuable, dignified individuals. They specifically exhort pupils to consider questions of purpose and direction in life.

#### **4.2.3 Chaplains' relationship with students in transformation of their morals**

With reference to whether chaplains relate well with the students they do ministry among with efforts to transform morals, it was found out that through these interactions and relations, morals are monitored, checked and appraised, and the findings revealed that 60 (27.5%) of the respondents agreed, 34 (21.4%) strongly agreed, 13 (21.2%) disagreed, 09 (16.5%) strongly disagreed, and 26 (13.3%) of the respondents were not sure.

The findings showed a mean rating of 3.2 which implies a moderate relationship between chaplains and students was fair, which has made students to at least share their emotions with the chaplains. This implies that there was a relation between chaplaincy and transformation of morals among students. As much as school chaplain relates with students, there are some vices that he can note out and later deal with them or inform the school administration to arrest such vices.

It was found out from the interviews that the interactions between students and chaplains have helped them grow strong in their religion and hence improved behavior. Given that they are trusted with confidential information from students and others, it follows that the chaplains offer excellent spiritual nutrition. They address each person's concerns and are able to protect them without making them worse.

The results are consistent with Capps' (2005) observation that individuals discover a unique and significant experience when they confide in a licensed religious minister. Regardless of their prior religious background, people require the authority and hope that chaplains provide. Someone who has the time and ability to listen to them in

confidence and who can assist them in making sense of life. Chaplains in hospitals and schools also pray for the patients and children in these settings.

#### **4.2.4 School chaplains giving help and guidance to students**

In relation to whether the chaplain gives help and guidance whenever they need it, the findings show that 53 (30.4%) of the respondents agreed, 39 (24.3%) strongly agreed, 32 (22.3%) were not sure, 08 (11.9%) strongly disagreed, and 10 (11%) disagreed. The results showed that, with a mean score of 3.2, the majority of respondents—53, or 30.4%—at various levels agreed that chaplains provide assistance when needed.

This suggests that the chaplains provide students with moderate assistance and direction, with the goal of assisting them in making professional decisions. Students received career counseling in an equitable manner across all schools. Put differently, pupils felt that the support they got at school satisfied their specific requirements. Students of many backgrounds thought this assistance was helpful. Dare (2011) contends that school chaplains serve a valuable role in the lives of thousands of young people by acting as friends, mentors, and positive role models. Student support services offered by chaplaincy ministries may include a religious or spiritual focus. In addition to directly guiding them toward a more organized and prepared future.

#### **4.2.5 Inviting pastoral care givers to talk to students**

On whether the chaplains invite various pastoral care givers who are professionals to speak about the significance of various careers, allowing students to make informed life decisions based on individuals' knowledge, the findings reveals that 55 (25.3%) of the respondents strongly agreed, 60 (29.5%) agreed, 11 (19.4%) strongly disagreed, 07 (14.8%) were not sure, and 09 (11%) disagreed.

The results demonstrate that, with a mean score of 3.4, the majority of respondents—60 (29.5%)—at all levels agreed that the chaplain should invite experts to talk about the importance of diverse occupations so that students can make well-informed decisions about their lives based on their own knowledge. This indicates that the chaplains assist students with their professional decisions to a moderate

extent. This entails contacting various experts to assist students in making the best choices for the kinds of careers for which they should be ready in the future.

It should be highlighted in this instance that secondary school counselors support academic success and improve the learning environment. School counseling services are critical to helping students reach their maximum academic potential, develop healthy social skills and values, choose acceptable career objectives, and achieve optimal personal growth in order to become productive, contributing members of society. (<http://www.schoolcounselor.org>).

#### **4.2.6 Theological reflection on the role of chaplaincy ministry in the transformation of morals**

The effectiveness of chaplaincy in church of Uganda schools is profoundly rooted in theological principles that shape the Christian understanding of morals and discipline. To have personal integrity means you are upright, sincere, loyal and pure, Galatians 5:22 - 25. To put it succinctly, walking in Jesus' footsteps and speaking in his name is the Christian code of honesty. It is a life characterized by justice, kindness, compassion, love, and putting God's call above everything else.

Biblical teachings emphasize the roles of moral values, which God Himself wants to teach by example, as moral transformation should aim at doing the will of God. Romans 12:1-2. The concept of chaplaincy is so central to the biblical teachings as there are examples of people God used to accomplish great tasks for Him in their life time. In Hebrews 11:1-12, we read of the many people who served God by faith, God used each of them in different ways for His service. From the Old Testament; Elijah acted as a chaplain to King Ahab. He cautioned, rebuked and pointed to specific sins of the nation and the king himself, for example, he rebuked the King for killing Naboth to take his vine yard, 1 Kings 21:7. Nehemiah as a chaplain to the construction workers gave both spiritual and administrative care during the construction of Jerusalem's wall, Nehemiah 4:1-4, Joshua and Caleb provided chaplaincy to the military explorers/spies.

The New Testament tale of the Good Samaritan, found in Luke 10:25-37, serves as a timeless reminder that a chaplain should constantly provide care. Jesus as the master chaplain attended to all the needs of the people which included the spiritual, physical, psychological and mental. He healed the sick, fed the hungry and preached

the message of love toward God and to neighbors. A big lesson of Jesus to all chaplains is that there should be no partiality, even to the socially marginalized like the woman in John 4.

Finally, the primary goal of providing spiritual growth encompasses all aspects of spiritual development, nurture, prayer, worship, and a child's need for God and salvation. It also encompasses ideas of respect and self-worth. The aim of chaplaincy is to improve and have an impact on students and their livelihoods, in school at home and the community. Therefore, it is not only the spiritual aspects but also the social, physical, cultural and at times economic wellbeing.

#### **4.3 Why chaplaincy ministries have not transformed students' morals in church of Uganda founded secondary schools.**

The study's second goal was to determine the causes behind the lack of moral transformation among students in secondary schools founded by the Church of Uganda by chaplaincy ministries. In order to achieve the goal, secondary data was examined and a series of questionnaires were sent to the respondents, who included teachers, school chaplains, and diocesan administrators. The results are displayed below;

##### **4.3.1 Demographic Characteristic of Diocesan administrators, school chaplains and Teachers.**

Based on gender, age, and educational background, the survey aimed to determine the demographics of Diocesan administrators, school chaplains, and instructors. Given that diocesan administrators were regarded as significant partners in the schools that the church created, this was extremely important. Similarly, teachers and school chaplains had a direct hand in the social and spiritual growth of their pupils. Their unbiased opinions were therefore crucial to this investigation.

##### **4.3.2 Gender-based distribution of school chaplains, teachers, and diocesan administrators**

The distribution of school chaplains, teachers, and diocesan administrators by gender was as follows.

**Table 4: Distribution of Diocesan administrators, teachers and school chaplains by gender**

Gender	Diocesan administrators	Freq	Teachers	Freq	Chaplains	Freq
Male	06	56%	12	75%	10	0.0
Female	04	44%	08	25%	0	100.0
Total	10	100.0	20	100.0	10	100.0

Out of 10 Diocesan administrators interviewed 04 (44%) were female while 06 (56%) were male. Similarly, of the 20 teachers surveyed, 12 (75%) were men and 8 (25%) were women. In addition, all of the school chaplains—all of them men—were male. This demonstrates that regardless of the kind of institution, the majority of staff members handling chaplaincy ministries and services in secondary schools are men. This indicates that certain students may be at a disadvantage since they might want to confide in a particular gender that might not be available to them about their pressing issues. Thus, the implementation of chaplains' ministry is hampered by gender imbalance since some impacted students may hide long-standing, unresolved issues that could eventually become too much to handle. Without expert guidance, this may eventually cause their morality to become distorted. Additionally, the lack of female chaplains in the various Diocesan schools has a detrimental effect on how students' values are changing in secondary schools.

#### **4.3.3 Distribution of chaplains by training**

The findings revealed that there were only two full-time chaplains out of the four secondary schools, and all chaplains had no qualifications in chaplaincy ministries. This had a significant challenge on student morals as those who were on part time could not effectively monitor students' morals, and the lack of the required qualifications left many chaplains with lack of what to do as far instilling sound morals amongst students was concerned.

There were some chaplains who had some few lessons in CRE and Geography. Within the school's grounds was also a single chaplain. He had enough of time thanks to this setup to engage with kids both individually and in groups. In addition to serving as church ministers in their various parishes, the remaining chaplains were employed full-time in other professions. For example, one chaplain taught in a secondary

boarding school run by the Luwero District local government in addition to serving as a chaplain at a different school established by a church. He boldly stated that he was unable to successfully change students' morality because his work was demanding and difficult to accomplish because it involved juggling church service, academics, family, and personal commitments.

In addition to serving as a chaplain in a school sponsored by a church, a different chaplain worked as a full-time church pastor. In addition to his priestly responsibilities, a parish priest in one of the parishes also served as a chaplain in a school established by the church. However, he hardly made time to attend to the needs of the kids. The absence of a chaplain appointment criteria suggests that the Church of Uganda's secondary schools in the Diocese do not have a policy framework guiding their chaplaincy programs. This foreshadows fruitless interactions between clergy and students, which runs counter to the idea that a child's education should be an ongoing process in order to achieve the intended outcome, as suggested by Proverbs 22:6. According to this, "Train up a child in the way he should go, and he will not depart from it when he is old."

The researcher argues that chaplaincy services should continuously mold students' worldview by fostering ethically acceptable character, based on the biblical advice mentioned above. As a result, providing chaplaincy services piecemeally is insufficient to help students develop a solid moral foundation. These results are consistent with research by Pickford (2010), which found that one barrier to the work done by chaplains in South African secondary schools is the absence of full-time chaplains.

#### **4.3.4 How chaplains are posted**

According to the Northern Government of Australia's Ministry of Education (2012), all school-based chaplaincy initiatives ought to be guided by a policy statement. This study found that since Uganda's independence, the Ministry of Education and Sports has not created a policy framework. This implies that it is up to the local churches and individual schools to decide how to define a chaplaincy program. In fact, the researcher discovered that each secondary school's approach to chaplaincy follows the foundation body's ideology, which is the church of the Luweero Diocese, and is not customized to meet the requirements of individual pupils.



This suggests that chaplaincy services are most likely ceremonial affairs, which defeats the purpose of these services, which ought to be the development of character. According to one of the diocesan administrators, chaplaincy may not be having a significant impact on students' moral development, as indicated by the comments from respondents.

As a Diocese, we don't have any policies regarding chaplaincy or the requirements for employment. The Diocesan secretary is a member of the highest Diocesan staff board, where the topic is always debated. Following discussion, we usually allow the Diocesan secretary to speak with the bishop. Together, they decide who should be sent as chaplains to the various diocesan schools.

A view that was also further affirmed by another Diocesan administrator who said that:

Although the church does not employ licensed school chaplains, it is nevertheless the duty of the church to offer kids spiritual guidance. Therefore, it is upon the chaplains to draw their job description and find activities that can suit the students' needs. And even parish priest can help out in the work of chaplaincy, sometimes they can also delegate.

The aforementioned statements highlight the absence of clear policy guidelines regarding chaplaincy in secondary schools, supporting Pickford's (2010) findings that many clergy members also serve as chaplains in the majority of South African secondary schools. This situation is also present in secondary schools founded by the Church of Uganda in the Luweero Diocese. As a result, pupils' morals in the aforementioned schools have not changed. Therefore, it is imperative that educational stakeholders create a chaplaincy model that is widely recognized and efficiently addresses the pastoral care needs of students at secondary schools developed by the Church of Uganda in the Luweero Diocese.

#### **4.3.5 Theological reflection challenges to chaplaincy ministries.**

Difficulties are issues and unfavorable remarks. Chaplaincy ministries provide a lot of issues, but as with any chaplaincy position, in a hospital, prison, university, or wherever else, the title suggests that chaplaincy is for all peoples—that is, for people who practice any or all religions or none at all. Chaplaincy turns into a double-edged sword that belongs to a particular form of the church but also to the public sphere,

the plaza, where there is at least some "religion" and/or overt antipathy toward the "church." It is challenging to avoid making mistakes when navigating the tension of liminality between the two realities. The public descriptions of the duties assigned to school chaplains are unclear. The following two paragraphs were written by two different former chaplains: The goal of chaplaincy is not to persuade someone to adopt one's viewpoint. It is not meant to further Christianity, the Anglican Church of Uganda, or religion in general. The services are provided without charge, and there are no affiliations." It's only the ministry.

You can probably count on chaplains, especially those employed by colleges, to nod and say, "Yes, that is how it must be." With Anglican students, there is a special depth of ministry and freedom of communication that can happen; with other Christians, there may be distinct talks; and with non-Christian and/or non-religious students, there may be a third set of conversations. The latter discourse, however, is often a pastoral ministry of listening, suggesting that it becomes by default a therapeutic model of ministry, divorced from faith, in order not to "promote" Christianity.

Phrases like "not trying to convert anyone" are problematic since, as baptized Christians, we put on Christ for the world and stand within that identity, regardless of our specific ecclesial connection. "In recent years, there has been a shift toward a more robust concept of pastoral control and away from the therapeutic, care-giving paradigm of pastoral ministry," the Rev. Dr. Julia Gatta wrote in her reflection on education and formation for those preparing for ordination. It was said that the therapeutic paradigm for pastors promoted values that were incompatible with Christian ministry. Long-term "nonjudgmental" pastoral care has led to a general lack of grasp of the Christian kerygma, a misinterpretation of fundamental theological principles, and a moral decline. (2010; *God's Nearness*, 112)

In both its reality and perception, chaplaincy has often suffered from a lack of placement due to therapeutic pastoral care being seen as a compromise for peace's sake, at the price of the vow made at baptism to "proclaim by word and example the good news of God in Christ." From here, how can we accomplish this? One of the continuous challenges of chaplaincy is meeting people where they are, getting to know their perspective, and supporting them to help them find strength and purpose

amid their acute crisis. Nevertheless, a heavenly God exists to explain all of this seeming chaos.

#### **4.4 Potential areas for improvement in chaplaincy ministries in church of Uganda founded secondary schools in Luweero Diocese**

The study's third goal was to identify possible areas where the secondary schools built by the Church of Uganda's chaplaincy ministries could be improved. In order to achieve the goal, secondary data was examined and a series of questionnaires were sent to the respondents, who included teachers, school chaplains, and diocesan administrators. The results are displayed below;

##### **4.4.1 Training and development**

The findings revealed that there was need to implement regular training programs for chaplains to enhance their skills and knowledge in pastoral care and counselling. As this will ensure that chaplains are equipped to effectively address the diverse spiritual needs of students in church of Uganda founded secondary schools. One of the Diocesan administrators affirmed as follows; The Diocese needs to provide opportunities for professional development and ongoing support will help chaplains stay current with best practices in chaplaincy ministry.

The researcher was in total agreement with this view, that invest in the training and development of chaplains, the church of Uganda can better support the moral growth and well-being of her students in schools.

##### **4.4.2 Scholarships for further education**

Furthering of education benefits not only the chaplains themselves, but also the entire school community. Chaplains who are well-trained and continuously learning are better equipped to provide guidance, support, and spiritual care to students facing a variety of challenges. This was asserted by one of the teachers in a secondary school founded by the church with chaplaincy ministries, that; This investment in the chaplains' development will ultimately lead to a more enriching and impactful spiritual environment within Church of Uganda founded secondary schools.

Therefore, the researcher believes it to be true that the Church of Uganda shows its dedication to promoting students' overall well-being and creating a strong sense

of community within its educational institutions by placing a high priority on the continued training and support of chaplains.

#### **4.4.3 integration of chaplaincy into the school curriculum**

The researcher found out that Incorporating chaplaincy activities into the school curriculum to ensure regular moral development for students will further enhance the impact of pastoral care within the school community. By weaving chaplaincy ministries into the fabric of the academic experience, students have consistent opportunities to explore and deepen their faith, values, and beliefs. This integration will also help students see the relevance of spirituality in their daily lives, fostering a sense of connection and purpose within the school environment. One of the teachers affirmed this by saying that; Aligning chaplaincy activities with existing curriculum goals and objectives, schools can ensure that spiritual development is not only valued but also prioritized in the overall educational experience.

#### **4.4.4 Opportunities for students to participate in chaplaincy activities**

The findings revealed that creating opportunities for students to actively participate in chaplaincy programs and initiatives can further enhance their understanding and engagement with their spirituality. By encouraging students to take an active role in their spiritual growth, schools can empower them to develop a strong sense of identity and purpose. Through chaplaincy programs, students can also build a sense of community and support, as they connect with their peers and mentors in a shared journey of faith exploration. This collaborative approach to spiritual development can create a nurturing and inclusive environment where students feel valued and supported in their personal beliefs and values.

#### **4.4.5 Community Engagement and Outreach**

it was also noted out from the findings that Organizing community events and initiatives to promote spiritual growth and unity among students, staff, and families can further strengthen the bonds between the school and the wider community. These events provide opportunities for individuals to come together in a supportive and inclusive environment, fostering a sense of belonging and connection. By fostering a sense of community and unity, chaplaincy programs can help individuals develop a deeper understanding of themselves and others, leading to personal

growth and a greater sense of purpose. Additionally, these events can serve as a platform for individuals to share their experiences, beliefs, and values, promoting open and honest communication among participants. Through these initiatives, chaplaincy programs can play a vital role in promoting spiritual growth, unity, and understanding within the school community and beyond.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Introduction

The study looked into how chaplaincy ministries in the Luweero Diocese's Church of Uganda-founded secondary schools affected students' moral development. Similar to the previous chapter, this one is a reflection on the study that aims to enhance secondary school chaplaincy ministries by summarizing the key findings, drawing conclusions, and offering recommendations. The goals of the study, as stated in chapter one, are followed in the presentation of this chapter.

#### 5.2 Summary

The researcher's first goal was to investigate how chaplaincy ministries, established by the Church of Uganda, are influencing students' moral development in secondary schools in the Luweero Diocese. What responsibilities do chaplaincy ministries play in helping students at Church of Uganda-founded secondary schools in Luweero Diocese develop their moral character? was the study question used.

In response to this inquiry, it was determined that pastoral care is one of the main chaplaincy ministries provided to all members of the school community, including staff and students, and that chaplains perform this service selflessly. This was a major role done by chaplains in a bid to transform morals amongst students, as students discuss their innermost feelings, the chaplains also offer help and guidance as well as inviting various pastoral care professionals, all these aiming at improving morals among students.

The second objective: The researcher was to establish reasons why chaplaincy ministries have not transformed students' morals in church of Uganda founded secondary schools in Luweero Diocese. The research question used was: what are the reasons why chaplaincy ministries have not transformed students' morals in church of Uganda founded secondary schools in Luweero Diocese?

To this inquiry, it was found out that majority of the personnel dealing with chaplaincy ministries and services were male, regardless of the type of school either day, day and boarding and boarding only, this caused the female students to be at

a disadvantage, they fail to disclose pertinent issues to the male chaplains hence immoralities due to lack of professional guidance.

Furthermore, the lack of required qualifications left many chaplains with lack of what to do as far as instilling sound morals amongst students was concerned, while working in a different school, a chaplain with a parish claimed that his work was difficult and demanding due to the need to balance church ministry, employment, school, family, and personal commitments, which made it difficult to properly oversee students' moral behavior.

The third objective: The researcher was to suggest potential areas for improvement of chaplaincy ministries in church of Uganda founded secondary schools in Luweero Diocese. The research question used was: How can chaplaincy ministries be improved in church of Uganda founded secondary schools in Luweero Diocese?

In response to this question, it was found out that, there was need for regular training programs for chaplains as the Diocese needs to provide opportunities for professional development and ongoing support will help chaplains stay current and updated with best practices in chaplaincy ministries, through scholarships for further education, either by government or the Diocese. Further still, there was need to have an integration of chaplaincy into the school curriculum to ensure regular moral development for students.

### **5.3 Recommendations**

This study's primary goal was to investigate how chaplaincy ministries contribute to students' moral development in secondary schools in the Luweero diocese that were founded by COU. The purpose of this study was to find out how school chaplaincy ministries react when students have moral awakenings. Furthermore, the results were intended to serve as a wake-up call to the several issues that the Church of Uganda founded secondary schools in Luweero Diocese, as well as chaplaincy ministries. In light of these, the research suggests the following actions:

1. To assist chaplains in their work, the Diocese of Luweero and the Ugandan church as a whole, in collaboration with the Ministry of Education and Sports, must create a chaplaincy framework that is widely recognized. Regardless of

their religious beliefs, all kids will benefit immensely from this inclusive approach.

2. Full-time school chaplains who are acquainted with the school environment and children should be hired by the government. This can improve communication between students and chaplains at the school, reducing the negative perceptions of chaplains.
3. In order to identify the underlying causes of kids' problems, school administrators should fully support school chaplains in creating home follow-up programs for students who are experiencing significant social and spiritual difficulties.
4. To enable school chaplains to do their jobs more successfully, the Ministry of Education and Sports should take into account providing funds for chaplaincy programs in all secondary schools.

#### **5.4 Conclusion**

This study's primary goal was to investigate how chaplaincy ministries contribute to students' moral development in secondary schools in the Luweero diocese that were founded by COU. Consequently, in order to examine the variables influencing pupils' immoral behavior, the researcher turned to structural functional theories and social disintegration. Consequently, the dissertation's conclusion was methodically stated as follows:

Disintegration Theory, which attempted to explain the causes of the immoral behavior seen among pupils in a secondary school founded by the Church of Uganda, was very beneficial. This is due to the researcher's conclusion that a significant barrier to students' social well-being is the detrimental influence of their familial history. This is due to the fact that the majority of students arrive at school having previously been exposed to drug misuse, immoral sexual activity, and abusive parenting. Other people have also gone through traumatic situations brought on by parental abuse and death. As a result, a lot of students struggle with feelings of fear, guilt, and humiliation in addition to a lack of parental affection and attention. Deeply, the moral decay observed in secondary schools established by COU is reflected in the larger society, as measured by the social ills that impact the majority of parents. As a result, school chaplains can serve as a bridge to promote



inclusive conversations between parents and students, which can significantly raise moral standards among kids and transform society to uphold moral principles.

At a similar vein, the application of Structural Functional Theory exposed that inadequate school structures at COU-founded secondary schools endanger chaplaincy missions. This is due to the researcher's discovery that the school's organization management system does not incorporate chaplaincy into its guidance and counseling framework. As a result, neither the school management board nor the ministry of education formally recognize the sub-unit. Thus, students' social and spiritual lives have not received special attention; instead, an excessive emphasis has been placed on examinations. This explains why many teachers still favor corporal punishment because of the department of infectious advice and counseling in general and chaplaincy in particular.

Thus, it was determined that the inadequate chaplaincy structure in COU secondary schools is the cause of the rise in social unrest and spiritual conflicts among students. The ministry of education and sports was found to have no policy structure in place to direct, prepare, hire, and oversee school chaplains. As a result, in order to fulfill their duties, chaplains are forced to rely on their own discretion, church theology, and traditions. This is occurring as a result of the guidance and counseling staff's lack of professional training, which makes it difficult to handle a variety of complex student circumstances. In this instance, it was necessary to establish a policy framework that outlines the rules that should govern secondary school chaplaincy programs. It was also determined that the absence of dedicated spaces for guidance and counseling severely limited the ability of chaplains to provide individual guidance and counseling to students, causing most of them to avoid approaching chaplains with personal issues. Additionally, the fact that chaplaincy sessions were not scheduled further restricted the ability of chaplains to conduct their work in a more structured way.

Lastly, secondary school settings can profit from the structural functional theory's recommendation to fortify all organizational structures in order to benefit the same system. Therefore, it is imperative that chaplaincy be strengthened as a crucial component of guidance and counseling within a school's administrative framework.

This is due to the fact that school chaplains are vital to the moral and spiritual growth of students, which is a crucial aspect of human development.

### **5.5 Suggestions for further research**

Because of numerous restrictions that went beyond the purview of this investigation, the researcher would like to recommend the following topics for more study:

1. Find out how chaplaincy ministries are run at secondary schools that were established by different religions, like Islam and Hinduism.
2. Studies should be carried out to evaluate the extent to which students engage in church-related activities at their different home-based congregations.
3. Studies should be carried out to assess how chaplaincy services affect students' overall behavior in public secondary schools.

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## APPENDICES

### Appendix 1: Questionnaire for students

Respondent,

As a student at Uganda Christian University in Mukono, where I am pursuing a Master of Divinity degree, my name is Ssebulime Ivan. I'm excited to work on research that examines how the chaplaincy ministries in secondary schools developed by the Church of Uganda in Luweero Diocese have changed the morale of their student body. Your selection for study participation is based on the information you provided about the designated aspects. Your contributions and the data you supply will be kept confidential and used exclusively for academic purposes. My deepest appreciation for your involvement in the study is extended to you.

#### Questionnaire for students

##### Respondents Profile (Tick where appropriate)

1) Sex	i) Male	<input type="checkbox"/>	ii) Female	<input type="checkbox"/>
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2) Age: i) 14-17	<input type="checkbox"/>	ii) 18-21	<input type="checkbox"/>	iii) 22 and above	<input type="checkbox"/>
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3) Class: i) S.2	<input type="checkbox"/>	S. 3	<input type="checkbox"/>	S.6	<input type="checkbox"/>
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You have to rate the given statement in this section using the following scale. Give your best response where possible. **1= strongly disagree, 2=disagree, 3= Not sure, 4= agree, 5= strongly agree**

	Chaplaincy Ministries	1	2	3	4	5
	<b>Spiritual nourishment</b>					
1	Without expecting anything in return, the school chaplain offers pastoral care to all members of the school community, including students, staff, and community members.					

2	I feel empowered and hopeful knowing that I can openly discuss my innermost emotions with the school chaplain as a student.				
3	The chaplain constantly hears, reflects back, and helps students grow in their religion, which helps them grow spiritually.				
4	The duties of a chaplain include providing grief education, conveying bad news, providing spiritual care and caring for the whole person, handling multifaith conflicts, and handling ethical dilemmas.				
	<b>Counselling</b>				
5	Students in need of help and guidance are always given by the chaplain, whenever they need it.				
6	The school's chaplain offers peer mediation and other conflict resolution programs.				
7	The chaplain offers counseling to pupils who don't seem to require any extra help from their professors because they are lonely and alone or because they might not be disruptive in class.				
	<b>Pastoral care</b>				
8	The chaplain offers programs and services to help individual students at any age and stage of life make decisions about their education, training, and professions as well as other related matters.				
9	The chaplain invites various pastoral care givers who are professionals to speak about the significance of various careers, allowing students to make informed life decisions based on these individuals' knowledge.				
10	The chaplain assists us in identifying our capabilities and locating vocations that best utilize those abilities.				

In your own opinion, do you think that chaplaincy ministries have transformed morals amongst students in your school. Yes ( ) No ( ), if Yes how

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 .....  
 .....

If no, why

.....

## Appendix 2: Interview Schedule for School Chaplains

1. What responsibilities do you have as a school chaplain?

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1. In your own opinion, do you think that your roles as chaplain have transformed morals amongst students in your school. Yes ( ) No ( ), if Yes how

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if no, why

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2. How are chaplaincy ministries financed?

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3. What are the problems affecting your ministry as chaplain

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4. What are the solutions to the above problems?

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5. What should the following do in a bid to improve chaplaincy

a) The Diocese

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b) The Local /central Government

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c) Institutional admins

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.....

**APPENDIX3: Interview Schedule for Diocesan officials**

You are a diocesan official, help out answer the following questions

1. What are the duties of chaplains as given by the Diocese?

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2. How are chaplains chosen in this Diocese

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3. Each School is supposed to have how many chaplains and why?

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.....

4. In your own opinion, do you think that chaplaincy ministries in the Diocesan schools have transformed morals amongst students in COU founded secondary schools. Yes ( ) No ( ), if Yes how

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if no, why

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.....

5. What should the following do to improve chaplaincy?

a) The Diocese

.....  
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b) The Local/central Government

.....  
.....

c) Institutional Admins

.....  
.....



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DIOCESE

SSEBULIME IVAN  
#21M05/007

A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF  
DIVINITY AND THEOLOGY IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF  
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