

**THE IMPACT OF SEXUAL IMMORALITY AMONG THE YOUTHS IN
CHRISTIAN HOUSEHOLDS IN KYAMATE DEANERY- SOUTH ANKOLE
DIOCESE**

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M22M05/001

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
THE MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

August, 2025



**UGANDA CHRISTIAN
UNIVERSITY**

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DECLARATION

I hereby declare this research report was in my original work from personal understanding about the matter being researched about that is- "The impact of sexual immorality among the Youths in Christian households in Kyamate Deanery, South Ankole Diocese", readings of other scholars talking on the view or matter in the topic study, personal views, and articles and has never presented for examination in any institution of Learning or University.

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SIGNATURE

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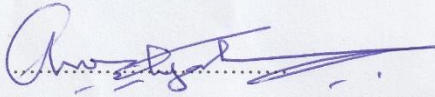
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APPROVAL

This is to certify that this research report was conducted under my supervision and guidance and was submitted to Uganda Christian University with my approval.

Signature



REV. CANON AMOS TURYAHABWE
(SUPERVISOR).

DATE 7th August 2025

ACKNOWLEDGEMENT

My gratitude goes God who has given me strength to undertake this research.

Sincere thanks goes to my family members: My beloved wife Deborah Abaasa for tire some assistance, love, support to my study, caring to children and who have always encouraged me to do this research work without inter fearing me with other family duties.my children Anselm, Melvin and Ex-gratia though young but keep asking “ dad when are finishing going to school?”. Also great thanks to my research supervisor Rev.Canon Amos Turyahabwe ; for the great help as my research supervisor Uganda Christian University in general for condusive atmosphere suitable for scholars to study. All glory be to God through our Lord Jesus Christ. Amen.

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LIST OF ACRYNOMS

AIDS	Acquired Immune-Deficiency Syndrome
HIV	Human Immune Virus
C.O.U He/she	Church Of Uganda He or she
MoES	Ministry of Education and Sports
NGOS	Non-Government Organizations
RE	Religious Education
SA	South America
Pro	Professor
UN	United Nations
USAID	Unites States of Agency for International Development

ABSTRACT

The research was about the impact of sexual immorality among youths in Christian households in Kyamate Deanery South Ankole Diocese –Ntungamo District.

The researcher mainly looked at the causes of sexual Immorality among youth in Christian households, then on effects out of it and what the church can do to solve the challenge.

The researcher read various writings from different authors or literature review to make the users of this research writing both understandable and interested to readers and readers that is scholars, church leaders and parents or guardians or the Christian households.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

The study is about the impact of sexual immorality among the Youths in Christian households in - Kyamate Deanery, South Ankole Diocese in Ntungamo district in South Western Uganda as a case study. The study variables are sexual immorality, which is an independent variable and immorality of youths in Christian Households, the dependent variable. This charter will highlight the background to the study, the statement of the problem, the purpose and objectives of the study and research questions. It also presents scope of the study and significance of the study.

1.2 Background of the study

In Kyamate deanery, South Ankole Diocese –Ntungamo District in Western Uganda, one of the main contemporary problems is the preservation of the moral family. When families split, the whole society disintegrated. The statics regarding the number of divorces and crimes among young people are alarming. What are the reasons for this social crisis? We think that the main reasons are the weakening of faith in God and straying from Christian moral principles. In order to avoid this situation, it is necessary for parents to slow down their lives. It is preferable to lead a more modest life than to strive for abundance with bitterness and disagreements. Persisting economic problems and the pursuit of wealth often lead to divorce, among other immoral most families (Sorts, Martha Ellen, 2001:12). Common prayer with children (to be said in the morning and evening) helps parents to find a balance in their everyday cares and draws God's help to them.

Still, sexual immorality results in to family breakdown, unwanted pregnancies, wastage of resources like human energy and others (Kariacou, 2008:89) Uganda's law supports that in every society, there is a need for regulating the relations and conducts of the community members each person.

Possess and enjoys his or her rights and freedoms but these are restricted by equal rights and freedoms of other people among whom one lives. It is though one's activities that affects,

violates other rights and freedom that makes the genesis of the sexual immorality like prostitutions in Christian communities (Sidhu, 2000:90). It is important that sexual immorality among societies should be looked at as arbitrary standards of conduct and individual responsibility for behavior.

Sexual Immorality is indecent and endeavors conduct which contributes to disharmony failure and sense of irresponsibility, with disrespect for authority and smallness to discourage duties with regularities of the most tying situations (Kasenene, 2008:9), sexual immoral behaviors trickles the psychological well-being, which may be a more accurate formation of mental and social well-being. In Kyamate Deanery, South Ankole Diocese in order to preserve the family and to bring up children properly, it is imperative for parents to build the family on a Christian foundation. God and salvation of the souls must take first place and material goods second. Of course, this is not easily achieved in the present conditions of a speed-up pace of life and growing economic difficulties. If some years ago atypical family could exist on the earnings of one working person, usually the father, today it becomes necessary for both spouses to work. Thus parents lonely, they start meeting with neighbors and friends, who may be undesirable companions from a Christian standpoint (Wood, Diana, 2004:56). Sometimes tired and nervous parents start both quarrels between themselves, raise their voices and even insult each other. This creates an unhealthy atmosphere at home, which harms the spiritual development of the children. A greatest disappointment is that the Christianity in our nation and districts up today has not advanced in morality change (Roselle, 2008:98).

There is increasing immoral like prostitution, adultery, divorce cases and substance abuse, among others. Therefore, the extent to which Christianity has contributed towards family morality is still unknown, and such situation instigated the researcher to find out the effects of immorality on Christian households in Kyamate Deanery, South Ankole Diocese.

World-over, immorality tremendously increased in the last six decades especially due to globalization. Vander (2005:19) asserts that immorality is an acquirement due to the environment, the environment where a person is brought up from determines the behavior of an individual. Also, most educationalists believe that no child is borne bad but is spoiled by environment, which he or she lives. In South America, most people who are sexual immoral are featured by disrespectful and dishonest features, and end up practicing illegal activities like Homosexuality, lesbianism related to prostitution and others (Kerch, 2002:11), in Italy, the

number of street children is growing –an estimated 1.5million and many of these exchange sex for food, money or protection. Immorality among Christian households has gone beyond level in the world mostly being practiced in exchange for money, for survival commonly among the female youth.

In Africa, sexual immorality is on increase especially with increase of western influence. A study done in South Africa by Professor Rutondoki (2010:90) showed that parents were blamed as being responsible for sexual immorality increase. He states that many parents no longer guide their children on how to behave: parents have no time to be with their children and teach them how to behave and to become their role models. They are too busy trying to earn a living in some cases, parents sodomise and defile children, such children are likely to be unruly and may be one of the impact of sexual immorality among the Christian households in developed countries have hindered their social, economic, psychological functioning in various aspects of life in the society, it is in this context that the youth have vigorously become victims of HIV/AIDS. Produced unwanted children and some have died of abortion.

1.3 Problem statement.

In most families in Kyamate Deanery, South Ankole Diocese -Ntungamo and in particular, there has been deterioration of morals behavior among family members. Most of them are found involved in sexual immorality, substance abuse, rape and defilement cases are high among other criminal cases as indicated by Kamugisha (2010:9) of Ntungamo police criminal department. Thus, the church and government's effort against immorality among Christian households is in a great need. Cases of immorality among Christian households in Kyamate Deanery has remained, therefore so much is desired as far as causes of domestic violence and separation, theft cases and prostitution and how it can be controlled (Rutondoki, 2010:7). The parish is among the leading in the Diocese of South Ankole Diocese, when it comes to growing numbers of those immoral youths in Christian households. It is against this background that the researcher will find out the efforts of sexual immorality on Christian households in Kyamate Deanery, South Ankole Diocese as a microcosm.

1.4 Purpose of the study or Hypothesis statement.

The research study will analyze, assess and establish the impact of immorality among the Youths in Christian households and the study will clearly indicate how solve the challenge and how to avoid such a problem to those Youths not yet affected.

1.5 Objectives of the study

The study will be guided by the following objectives: -

- 1) To analyze the causes of sexual immorality among youths in Christian households in Kyamate Deanery, South Ankole Diocese.
- 2) To assess the impact of sexual immorality among youths Christian households in Kyamate Deanery, South Ankole Diocese.
- 3) To establish what the church (Christians) can do to address issue of sexual immorality among youths in Christian households in Kyamate Deanery, South Ankole Diocese.

1.6 Research Questions

Basing on the above study objectives, this study will be guided by the following research questions:

- 1) What are the causes of sexual immorality among youths in Christian households in Kyamate Deanery, South Ankole Diocese?
- 2) What is the impact or the effects of sexual immorality among youths in Christian households in Kyamate Deanery, South Ankole Diocese?
- 3) What is the church (Christians) doing to address sexual immorality among youth in Christian households in Kyamate Deanery, South Ankole Diocese?

1.7 The scope of study.

The study will be guided by the content scope, geographical scope and time scope as follows: -

1.7.1 Content Scope

The study will be limited towards assessing the impact of sexual immorality among youths in Christian households, and what the church (Christians) is doing to address sexual immorality as the dependent variable and youths in Christian households as the independent variable.

1.7.2 Geographical scope

It will be carried out among Christian households in Kyamate Deanery - South Ankole Diocese found in Ntungamo district in Southwestern Uganda. In each household, two people will be selected per family and 10 key informants will be selected making 50 respondents that will involve in providing data to make this study successful. This particular area is chosen for this study because it is easily accessible to the researcher.

1.7.3 Time Scope

The research study will be limited to the secondary information for ten years from 2000 to 2025 and this particular time have been chosen because there have been noticed increased immorality among the youths in the study area so could give the actual data about the study phenomenon and secondly the study will be done within the actual data about the study phenomenon.

Secondly, the study will be done within the period of one year or twelve (12) months from July 2024 to July 2025 such that, the researcher will be able to accomplish other academic requirements in time as per the University calendar of his study.

1.8 Significance of the study

According to Vanier (2006: 8), there are two main reasons for carrying out research that is to know and to help. After the study accomplishment, the researcher believes that it will contribute substantial awareness to a number of people: -

The religious stakeholders like leaders of fathers Union and Mothers Union, parish priests and religious policy makers, they will have full knowledge of causes of sexual immorality and realize the impact of sexual immorality among youths in Christian households, and what the church (Christians) can do to address sexual immorality among youths in Christian households, and perhaps it may be easy for these concerned educationalists to advice vital and suitable strategies that are geared towards promoting family morals.

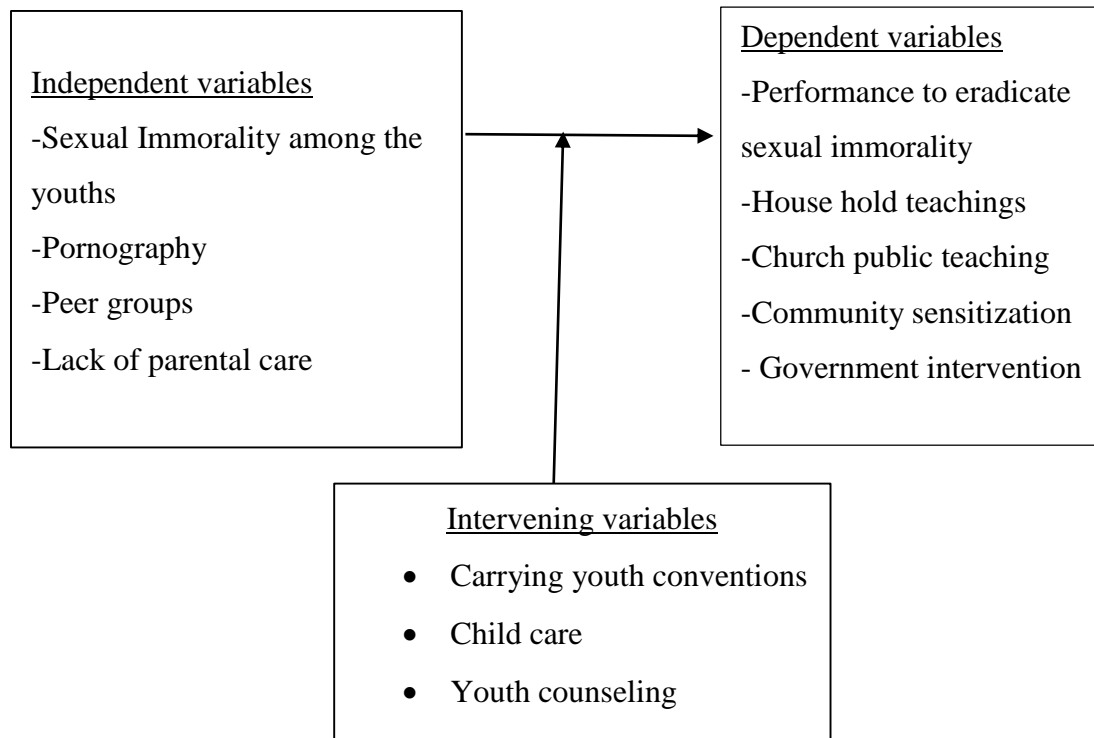
For Policy makers, the findings of the study will also help policy makers especially those in the ministry of education and sports, inspectorate and other stakeholders in religious affiliations so as to work with vigilance to develop and distribute guidelines as well as supervising them

with vigilance to develop and distribute guidelines as well as supervising them with an aim of improving Christianity on family morality. It is hoped that the recommendations to be generated will contribute to the development family moral responsibility as a holistic policy.

To serve as a source of reference to Christian youth, university students, scholars and researchers interested in the knowing about sexual morality and Christian households. It will also be a revelation to other researchers trying to make more analysis, and could guide in designing other research topics in the same field in future to fill the gaps.

For the Student, the research will form a basis for literature in the faculty of education and other researchers who wish to add on the new knowledge that may lead to the award the department of theology in any higher institution of learning since it is a requirement for award.

1.9.1 Conceptual frame work



CHAPTER TWO LITERATURE REVIEW

2.1 Introduction

Every piece of the knowledge must have a source and backing. This backing is the textbook, which has to be used in reference. Therefore, the effects of immorality among youths in Christian households must have been researched and documented to review written materials recited to this study under the following themes:-review of the literature on perceptions of immorality among the Youths in Christian households, its effects and what the church has done (Christians) towards addressing matter Kyamate Deanery, South Ankole Diocese.

2.2 The causes of sexual immorality among Youths in Christian households.

Some scholars have developed a number of explanations concerning the reasons why some Christians are engaged in sexual immorality. Most often, these actions explain actions focusing on social, economic and sub- cultural factors.

Vander Zen den (2005:8) asserts that the process of taking or internalizing parental standards leads household's members especially children to behave morally, in order to avoid self-punishment, anxiety and guilty.it is as if children became their own parents through mechanism of super ego. External punishment is transformed into self-punishment and external control into self-control. Thus by adopting their parents' evaluation of their own behavior, children incorporate within themselves the moral standards of wide society. On the other hand, where the process of internalizing parental standards is poor it leads to children behave immorally.

At the end many get involved in prostitution, watching pornography, smoking, drinking alcohol and more other immoral acts.

Considering the economic status, Rutondoki (2010:4) asserts that the high-class families have television sets, some of them have video disks, films, and tapes are availed to be controlled by their children and other family members. Some family members tend to be wild by bringing in pornographic films in schools without being reprimanded by parents hence causing immorality, as they want to cope.

Socially, Warren (2004:56) further states that habits when found in hard situations due to various factors the people are bound to develop certain bad habits. These habits express in form of objectionable behavior and bad habits like abusing, lying stealing and prostitution in particular.

In addition to the above social factor, Kasande (2005:9) asserts that physically handicapped and mentally retarded people may become prostitutes as they feel maladjusted. Some people adopt to such behavior as a means to show off and seek attention. Since they feel neglected and dislocated, they retaliate by neglecting and disobeying the rules and rejecting other members of the group who are normal, in other words, not handicapped.

In addition, Bell, Fisher et al (2000:8) asserts that environment is rich in stimuli. In fact, the environment contains more information that we can comprehend at once. For instance, vulgar language, mini-skirts, fighting, and others and one may find him destructed by such activities hence engaging him in prostitution.

On cultural focus, Kasenene (2008:67) asserts that unlike in the past when children associated with their parent and relatives learning from them. Nowadays children grow up in schools, towns with their working parents thus they are able to observe or participate in clan or wider community function. In addition, people grown from away have been converted to foreign norms like putting on min skirts hence are often prohibited to participate in traditional functions and rituals.

Also culturally, as it was long ago but no longer today, Mulenga (2008:7) argues that parents no longer have moment to sit, relax, and talk to their children because of economic hardships more so in rural areas and semi urban areas. This has been hindered by Ugandan failure to reform the laws affecting welfare of the child dates back to the 1960s. The concern then was increase in homelessness and destitution and high drop out among the children and the need for dedication and prevention for family stress, treatment and supervision of those already in distress.

Ssekamwa (2001:8) says that the rampant poverty and parental neglect in the communities has increased the likely hood of prostitution. This hindrance to the alleviating poverty and parental

neglect leads to ignorance in homes, which ignorance makes a person fail to know what results from prostitution, and he ends up joining the race.

Beach (2000:67) also argues that the community as organizer, which has established the structure and conscious planning in which people work and deal with one another in coordinated and cooperative manner for the accomplishment of organized goals. This idea should be emphasized in parents in making communities to help in curbing prostitution in Christian communities.

Social groups in community are no longer and Kasenene (2008:8) argues that age groups, which brought to gather the youth of the same age, are also disappearing with the influence of western education and foreign religious such as Christianity, Islam, and Bahia faith. The standards of behavior that used to guide the Youth in moral decision making has also changed because of several religion beliefs, each with its own ethics which intermingled and thus a new breed of morality has emerged.

Furthermore, Michel, (2001:76) argues that more recent theoretical developments have emphasized social learning through observation and practicing hence many have been affected in trying to be perfect before joining such developmental institution such as marriage. In other words, teenagers mostly have pre-marital sex before marriage in order not to be shamed and laughed at the time of marriage if identified as not knowing how to have sex affairs.

Socially, Ijuka (2002:87) Further assert that most parents do not find time to visit their children at school to check on their performance in behavior disciplines and academics. They are left on the mercy of teachers whom don't assist them either parents have an upper hand in shaping children's personality. The teacher or the school as whole comes into polish whatever positive traits have been installed in the child with such therefore: students live a confused life. They are lost morally and hence the lost students express his feelings in anger hooliganism and lack of concentration at school. This is the same for all people.

On cultural note, Holt Rinehart (2005:137), argues that people's rate of immorality is attributed and influenced by sub group norms concerning immoral behavior. Immorality among Christian households is also caused by risk taking behaviors such as drug use and delinquency. Drugs such

as alcohol consumption influences many youths to practice sexual immorality, among the social and economic factors found to cause, immorality among Christians households.

Margaret. L. Andersen :(2003:315) asserts that with wide spread access to the internet and Pornography have become more easily available in a seemingly unanimous context, studies show that one third of internet users will visit some sort of sexual sites especially the children who have more interest in seeing and watching what exactly is done there thus pornography easily accessible particularly to the youth, thus leading to increased immorality.

In addition to the above, In the Weekly Observer, March 6th December (2008:6), the survey carried out by the Uganda reproductive health states that adolescents are the key driving force of teenage sex “when the teens talk about the reason for their sex, half of the girls aged 15-19 and about eight in ten of the same aged boys said they had sex said they felt like it thus, a simple, straightforward sexual desire motivates sexual initiation curiosity that results into sexual immorality among the people. For example, the youth more especially the boys have used condoms to prevent pregnancies and not necessarily as a barrier against diseases. In other words, they have used contraceptives as a loophole to practice immorality without fear, which accelerates sexual practices in the society explicitly; it shows that there is still information gap, which identified scholars/authors have not adequately covered. The study intends to bridge the gap to be used as an article indicating about the matter.

2.3 Effects of immorality among youths in Christian households

Social consequences, human beings were created to be social beings and live together in a good relationship with others. However, when a person becomes a prostitute or an adulterer his behavior destroys his/her integrity and relationship with others. When he/she gets HIV/AIDS, the person is considered morally deviant and unworthy in his family. The family of that person can have divisions among themselves and treatment sometimes becomes a problem until his or her death. Also abortion is one of the problems affecting the society today, young people when they discover that are pregnant both a young boy and young girl decide to terminate that pregnancy.

They abort because they get something that is unexpected in their life. Sometimes, they do this because they get something that is unexpected in their life. Sometimes, they do this because want to continue with their studies. Wilfred. A. (2001:93) argues that unwanted pregnancy leads to abortion in Africa. He gave an example among the documented pregnancies of pupils, 40% that ended with abortion. In many occasion sexual immorality brings shame to a person, break with his or her relationship with the family, other have paid fines and being beaten or imprisoned.

Economic **consequences**, economically when a young boy is addicted to immorality, he cannot develop himself because all the money he earns, is given to the girls, to motivate them thus he cannot save at all. In addition, when a family member is affected by HIV or AIDS the family is affected financially. There is need for a lot of money to be used to care for a sick person. Awkward (2008:25) said that when a person gets HIVS or AIDS the virus would affect a big number of people. A family can expect an upsurge of poverty. This talks about medical charges, and the general expenses, and other expenditures in that family. Therefore, by using a lot of money it is raising an absolute poverty.

As regards to the Physical consequences, naturally being immoral has many physical consequences. Immorality has caused many youths to be beaten, to be killed and others imprisoned. Some of the girl's when caught committing adultery at time, many have been killed, others injured seriously, others poured on sulphric acid on their body by their co-wives others have run away from their areas of residence with the fear of being threatened by their opponents in the same love to the same man and many at the tender age below 18 years of age.

According to Donald (2004:26), continued promiscuous sex leads to physical death. He argues, "the way of prostitutes is the road of death or of hell the prostitute has brought down and killed mighty men'. There are different diseases that have affected the Youths such as the following HIV or AIDS is one of the diseases that have killed many people; it is a physical effect in the body of the people who practice immorality.

Hugh (2002:29) supports this idea and says, HIVS or AIDS is a deadly disease and there is no cure for it. It is very unlikely will find a protective vaccine to prevent HIV or AIDS or medicine

to cure for it. The real cause of death is HIV or AIDS and not the infections.’ Several diseases are commonly called sexually transmitted diseases. It is well known even before HIV or AIDS came; these diseases are dangerous to the body of the person. Some of these diseases were curable and others were resistant. These diseases included gonorrhea, pelvic inflammatory disease, syphilis and venereal wart.

Mental consequences, if a person practices sexual immorality many times, it becomes his/her behavior. When immoral behavior is continuous in some body’s life it becomes fixed in his or her mind. Among Christian families, if a person is known as a prostitute, an adulterer they say that, “a person is drunkard by sexual immorality”. Meaning that it is fixed in his or her mind and it becomes his or her character. According to Clarke, continued immorality leads to mental confusion and insanity. Sexually addicted Youths become slaves to their lusts and their minds become dominated by perverted thoughts.

Spiritual consequences, sexual immorality is one of the problems in human life that causes separation between man and God. Sexual immorality is said to have caused many Youths in Kyamate Church to evade from God, others have back slide and no longer attend church services. (Year report 2021 by the diocesan Bishop- during his Christmas sermon at the Cathedral parish-Kyamate Church.

According to scripture teaching, Mark 6:21-23 tells us that continued sexual proximity leads to man’s thoughts to be evil or spiritually dead and NIV bible (1994:786) asserts that continued-sexual promiscuity leads to spiritual death, which is eternal separation from God. “You don’t know that the wicked will not inherit the kingdom of God neither the sexual immorality nor idolaters, nor adulterers nor male prostitutes, homosexual offenders will not inherit the kingdom of God”.

2.4 Church (Christians’) role towards addressing the challenge sexual immorality among the Youth in Christian’s households in Kyamate Church.

Moral responsibility and attitudes should be developed for participatory learning or values. Having practical approaches to solve problems, co-operation, self-minded and a sense of leadership (Munanura, 2002:76) Since Bible reading, prayers, praises, preaching, worship and

offering were always taken as regular formalities, the main intention of teaching morals should be different from Christianity intentions. Methods of Christian teaching of morals should be centered on observing for discovery testing, evaluating and participating. Such methods should steer learners to think about knowledge to improve moral skills. The methods used are life centered and relevant to Ugandan Christian families 'situations for change. (Daily guide: A Bible series reading 2018:3).

The quality of moral education given by the Christian leaders depends on the professional quality skills of these religious leaders. Good Christian leaders could make the family atmosphere conducive so that the learners could learn what is taught well. Good planning using a variety of learning activities in the lessons brings good teaching and making sure everybody understands (Manic, 2007:78). This applied to the form of moral responsibility; actions, importance and values with attitudes to the society.

Kushemererwa (2003:9) adds that the Christian families should be advised to join clubs like sports, music, drama and religious groups to avoid idleness, which at times causes the Youths to join bad groups. Even, the government through the police should arrest the youth of certain age who involve in illegal sexual immorality and punish law offenders in criminal court who indulge the Christians in immoral acts. Furthermore, public lectures, seminars, workshops can be organized to sensitize the Christians about the dangers of sex before marriage. When the Christians are aware of health risks involved in immorality, it is possible that they will reduce on their sexual behaviors.

Margaret (2001:142) emphasizes social construction of sexuality to Christian couples. He argues that "choses from the environment shape human beings from the moment enter the world". He continues to say that sexual beliefs customs, values and expectations of culture passed onto the young through and by example exert a powerful influence over the individuals.

A Christian upbringing aims at giving children proper spiritual direction, so that they will be able to with stand temptations and become good and religious people. For this, they should not only learn rules of behavior but also develop moral integrity and a clear distinction between right and wrong. This goal of Christian moral up bringing is revealed in the prayers of the

sacrament of Baptism. The priest reads the following words, among others:” O Master, Lord our God, call thy servant (name) to Thy Holy illumination.... Put off from home the old man, and renew him unto moral life everlasting...that he may be no more a child of the old man, and renew him unto Moral life everlasting...that he may be no more a child of the body, but a child of Thy kingdom,” (Boswell, 2008:7). Christian teaching should develop family members in love virtues, peace, joy, and personal ideals, moral development, justice, concern for others tolerance, sharing and moral values or honesty.

Bunge, (2001:44) asserts that some families suffer from a half-hearted and superficial approach Orthodoxy. For instance, in pre-revolutionary Russia, many people, especially the intelligentsia, were mindful of church only during great feasts and main family events, like baptisms, weddings, and funerals. The remainder of their lives passed without any relation to the church or attention to its requirements. It is natural that these people, who had such a scornful attitude toward their faith, passed it on to their children.

Also according to Hilliard (2003:9)That is probably why the Russian revolution took such monstrous dimensions, and why Christians were so passive during the destruction of churches, the extermination of relics and the persecution of the clergy, the importing of knowledge in moral responsibility and teaching in Christian families’ amount to moral to moral lifeless, irrelevant information, family members fail to open eyes to nature importance of religious itself and effects of Christian teaching should develop good moral behavior within community.

Cox (2006:5) expressed that, ways of Christian teaching like using music, morality, religion and behaviors or ethics assist families to develop morality. These regulate immoral intentions, poor cherishing and no freedom. Christian teaching and learning among families take away immoral building and bring immorality as a result. There is a great problem when promoting Christian morals among families. This inevitably led to change of immorality and conduct.

Christian teaching and learning brought desired moral values of wider purposed with on quality and abstraction, making thoughts changed for future morality and community building.

In teaching Christian morals, parents should be sure that family members (Goldman, 2014:6) understood them. Negative attitudes should be rubbed from Christian families and interests should be built up through practice. Morals might be due to ethical systems patterns and standards of education passed through as one learnt and listened. These changes immoral ways for there is recognition of immorality. Without effective teaching of religious Education, morality could not be fruitful. Bad behaviors and immorality will continue to occur in rural Christian families since our nature is two-fold, consisting of body and soul, every family needs not only physical but also spiritual nurturing. For instance, if the parents only nurture the child physically, while neglecting him spiritually, he will grow up a “child of nature “and a slave of carnal desires. St. John (2010:7) revealed, “To educate the hearts of children in goodness and virtuousness is the sacred duty of parents. The violation of this duty makes them guilty of spiritual infanticide.... there are parents who spare no efforts to make their children happy and wealthy: but for their children to be good Christians –for such matters the parents have little need.

(Chrysostom, 2000:99) asserts that this is a terrible short sightedness! This is the very reason for the problems from which society groans...If the fathers strove to give their children a good moral upbringing, there would be no need for laws, or courts, or punishments. Prisons and Executioners are necessary due to lack of morality.” Christian involvement in teaching of morals should be practical and cover morals as moral education among families. Moral education among Christian families should enable boys and girls to have a religious life of understanding meant to guide them behave in proper ways.

To promote morality (Hilliard, 2003:54), asserts that the religious leaders should use enough methods in teaching family morals so that family members should not be confused and utilize the teaching time for effective change .

In addition, the resources of the church may not be known to the beneficiaries in order to be utilized. The efforts and enthusiasm of the church in various areas is not easily known. Some people may not know that some of the schools, hospitals were church founded or not! Whereas a good number of persons in the Anglican Church are well placed in society, as the way to use

their talents to uplift the development programs in the church. This is true because there seems to be no well-defined policies, regarding key areas of church operation and partnership with government in social development. Churches seem to be lacking articulation message/mission and actions. There should be development of simpler, better-organized and more attractive Christianity teaching materials like bible. This should be distributed by the Kyamate Deanery South Ankole Diocese to all Christian families. For instance, variety of Christian materials should be encouraged in order to boost interest among all family members (Max, 2010:67), as a way to fight against the act of increasing immorality the Youths in Christians households. In addition, asserts that there should be a lot of community awareness and mobilization through local leaders to enlighten the community about the importance of educating their children in religious studies. They should be involved in moral responsibility to enhance morality within the community.

They should be able to understand the significance of bible reading, prayers, praises, preaching, worship and offerings were taken as regular formalities, the main intention of teaching morals should be different from Christianity intentions (Hilliard, 2003:67), supervision of inter Religious council like should have a code of conduct that prohibits immoral behaviors in defined terms as can improve good church role and management towards moral responsibility. Moral responsibility and attitudes should be developed for participatory learning or values. Having practical approaches to solve problems, co-operation, self-directed, self-confidence, moral responsibility, genuine interests, honesty, perseverance, open minded and a sense of leadership (Max, 2010:11). There is need to employ committed and qualified religious leaders to carry out the work of preaching to enhance proper morals within Christian families.

The Christian teaching of ethics should emphasize morality, as this main realm is essential. The Christian teaching of ethics should emphasize morality as the main function. Morality must be the common reality to be introduced to the new generation. Morality maturity participation, interpretation and understanding degrees for factual realization (Cox, 2006:6). The Christian teaching of morals must make families to decide the right distinctions from wrong through right guidance. The quality of moral education given by the Christian leaders depends on the professional quality skills of these religious leaders. Good Christian leaders could make the

family atmosphere conducive so that the learners could learn what is taught well. There is need to adopt proper and improved Christian teaching techniques (Max, 2010:76).

Good planning using a variety of learning activities in the lessons brings good teaching and making sure, anybody understands. It applied to the form of moral responsibility, actions, importance and values with attitude to the society. Methods of Christian teaching of morals should be centered on observing to think about knowledge to improve moral skills (Hilliard, 2003:89). The methods used should be life centered and relevant to Ugandan Christian families 'Situations for change. Explicitly, it shows that there is still an information gap, which identified scholars/authors have not adequately covered. The study intends to bridge the gap.

2.5 CONCLUSION.

Though sexual immorality among the youth in Christian households is increasing at a high gear, the researcher hopes after this research, the field officers: the Priests, Lay readers, church wardens, law enforcers and this volunteer groups shall use in to see on the causes, the effects of sexual immorality among youth in Christian households and see what the church can do to address the situation.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction.

This chapter describes the research methodology that will be used in the research study. These will include research design, area of study, target population, sample size, sampling techniques, data collection methods, research instruments, research procedure, analysis of data and anticipated study limitations and delimitations.

3.2 Research Design.

A case study will use qualitative methods to access the respondents in order to analyze the impact of immorality on Christian households. An approach where the researcher will study a single discrete social unit will be adopted which will enable the researcher to examine the unit in depth. It will be based on a case study research design where different subjects will be studied at one point at a time. The design is selected because it is a method of investigation in which data will be found from selected samples whose response representation respectively will give a clue to the view of the population. Secondary literature will also be reviewed. This will include textbooks, notes, reports and others. This will help in intergrading findings with existing literature about the study problem. Qualitative design will entail presenting the data in non-numerical form as the respondents give it.

3.3 Area of study.

The study will be carried out among Christian households in Kyamate Deanery, south Ankole Diocese located in south western Uganda. Kyamate Deanery comprises of five parishes namely: St. Matthew Kyamate Cathedral parish, Nyaburiza C.O.U parish, All saints church C.O.U – Ntungamo, Muriisa C.O.U Parish, Kabira C.O.U Parish and Kiyooro C.O.U parish. In each household, two people will be selected per family and 10 key informants will be selected making 50 respondents that will involve in providing data to make this successful. This particular area is chosen for this study because it is easily accessible to the researcher, with increasing sexual immorality.

3.4 Study population.

The study population will comprise of parish priests, heads of laity, chairpersons of fathers and mother's union, lay readers, youth leaders and laity. Christian religious leaders especially parish priests, lay readers, heads of laity, chairpersons of fathers and mothers union, and youth leaders will be considered because they are policy or area program implementers and directly involved in Christian moral implementations. Laity as church community members will be considered because they are directly affected by the phenomenon. These will be selected and used for the study because they will enable the researcher to look at the study and analyze it from different perspectives in order to obtain reliable and valid information.

3.5 Sample Size.

Kyamate Church (Deanery) has many churches; parishes-6 and 48 sub parish churches, but only five churches from those will be used for this study. Out of these 6 parishes, only the six (6) parish priests, five (6) Heads of laity, ten (10) chairpersons of mothers and fathers union, five (5) lay readers, fifteen (15) youth leaders and ten (8) laity from each shall be used in the study. It is impressive to note that all respondents will provide their responses. They will be interviewed and there will be well captured following their answers in questioners given to them to answer in interview sheets.

3.6 Sampling Techniques.

In order to get better results, the study will employ simple random sampling and purposive sampling techniques to select the 50 respondents. Simple random sampling will be used to selected youth leaders and laity. These techniques will be used to assist the researcher to avoid bias in selecting respondents to participate in the study. Purposive sampling will be used to select parish priests, heads of laity, chairpersons of fathers and mother's union and lay readers, and such respondents will be interviewed from their place of work. They will be purposively chosen because of their position. These techniques will be preferred to this study because it will provide more unbiased information.

3.7 Data sources.

Collection of data in this study will take two forms namely: primary data and secondary data. Data collection in this study referred to gathering information for research purposes (Burns & Grove 2003: 106). The collection of primary data will involve the use of questionnaires and

Interviews to gather information from the selected respondents. The collection of secondary data will involve the review of official documents such as files, memos, textbooks, journals, annual and quarterly reports, magazines and minutes of scheduled and unscheduled meetings. Resource centers and so forth. For this study, data will be collected through using questionnaires and interviews as they are taken to be the most appropriate methods for data collection.

3.8 Data collection methods.

The research will rely on both primary and secondary data collection methods. For primary data collection, the study will use interview guide for data collection. Secondary data collection will rely on documentary sources to generate the needed information. These methods will include - questionnaires and interviews.(see appendices 1 & 2) respectively.

3.8.1 Questionnaires Method.

The research will collect data using questionnaire survey on parish priests. Heads of laity. Chairpersons of fathers and mother's union and lay readers because it is easy and not time consuming. Self-administered questionnaires will be served to which they will react by writing in the space. The liker scale will help to generate more responses on particular effects, challenges and measures towards improvement of youth wellbeing. Responses from the liker scale therefore will complement the restricted closed questions in the questionnaire hence obtaining meaningful quantitative answers. According to Amin (2005:78), this method is used because most respondents know how to read and write and such information is used as evidence.

3.8.2 Interview.

According to Kothari (2004:76) interview method of collecting data, will involve presentation of oral verbal stimuli and reply in terms of oral verbal responses. Also, interviews will help to generate first hand and reliable data, from laity and youth leaders to give an immediate feedback and adequate probing will be used to establish the specific information regarding study problem under study.

3.10 Research procedure

An introductory letter will be obtained from University- research supervisor in charge of that and will be presented to the people in local church leadership or authority in Kyamate Church for example the Dean of St. Matthew Cathedral parish Kyamate, the Bishop South Ankole Diocese and others. Later he will introduce himself and seek for permission to carry out research study.

After permission is granted, the researcher will first test for validity and reliability of instruments, and thereafter he will be able to collect data from the chosen respondents according to the agreed time schedule. Then he will analyze the data and proceed to write up the report. Being aware and conscious of the fact that the issue of immorality and youths in Christian households is quite a sensitive one, the researcher will be extra careful in conducting the study. For example, avoiding asking questions that may bring bias. Approach to religious leaders will be done in a polite way attracting voluntary response. The researcher will also be as tactful as possible in order to make the respondents feel comfortable as well as assuring them that the information collected is confidential.

3.12 Data processing and Analysis

3.12.1 Data processing

The data collected will be presented in a tabular form. Data processing will be applied in the research study including editing the findings, coding and tabulation. The qualitative data will be analysed in comparison with the study findings, research questions and observations that will be made. It will be analyzed based on the social characteristics of the study participants. The questionnaire will be informed of objective questions. The data collected will be edited and coded into a form of objective questions. The data collected will be edited and coded into a form usable by MS Excel data analysis package from which tables with variable frequencies and percentage will be drawn for easy analysis. It will involve content analysis of data using themes and sub-themes derived from objectives of the study. Data from interviews will be interpreted and discussed alongside that from the questionnaires and interview guide.

3.12.2 Data Analysis

The researcher will then be faced with a task of processing the data. This will involve both questionnaires to be used in exit interviews and key information, reducing the data to manageable proportions, summarizing it in order to bring out its major features and interpretations as well as presentation of the report. This will involve various stages namely: editing, recoding, tabulation and interpretation. All this will be done in a period of one month. Raw qualitative information from the interview guide will be transcribed and written as narratives.

The data will then be organized into themes according to the objectives of the study. The general will then be organized into themes according to the objectives of the study. The general trends will be developed from the codes before analyzing them for report writing. A coding frame will be developed for the quantitative information and will be entered into Epi-data and later be exported to MS Excel for analysis.

In addition, frequencies and cross tabulations will be used and they will involve tabulating the lowest and highest values of the study variables for each respondent type and analyzing measures of central tendency and variability. Frequencies will be generated for the socio-demographic characteristics. Data from the Like scales will then be used to the nominal level by combing all agree and disagree responses into two categories of service provided and 'service not provided'. Further, more information reports and documents will supplement quantitative findings of the study.

3.13 Anticipated study limitations

.Non response factors. Whereby some respondents may leave some part of their questionnaires unfilled while others may not complete the questionnaires in time because they may be busy and they fail to get time pay attention to the questionnaire analytically. This may lead to unexpected bottlenecks like delays in data collection exercise and filling in answers that will not be reasonable. However, the researcher may agree with the respondents on their appropriate time schedule for collecting the data.

Lack of benchmark data. The available literature for this kind of study is very scarce since it has not been researched on by many scholars. Hence it is and may continue being a problem throughout this study. It may continue being a problem throughout the research process. The researcher may overcome such challenges by consulting different data/information sources like internet, websites, different libraries,

Textbooks and journals that will enable her to get adequate/necessary information required to accomplish the dissertation.

There may be a slow return of the questionnaires from the key informants perhaps due to the busy schedules. However, use of phone calls, sending simple verbal messages through friends and colleagues to the officers (respondents), conveying a hello email and directly paying a visit to the offices to collect the responses may do a fair way in collecting data.

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SECTION A

Appendix I: Questionnaires

Dear respondent, I greet in the name of our Lord Jesus Christ,

Am Abaasa Jackson a student at Uganda Christian University pursuing Master of Divinity and kindly request your support in volunteer answering the following questions that am going to use in intended research as stated. ‘ The impact of sexual immorality among the Youths in Christian households in Kyamate Deanery –South Ankole Diocese. I hope the research will be helpful to our community ,in bringing faithful youths in Christian Households.

(a) Do you think there is some immoral youths among Christian households in Kyamate Deanery-South Ankole Diocese?

Response	Number	Percentage
Yes		
No		
Total		

(b) Do you think among the immoral youth in Christian households in Kyamate church, some have been affected yet?

Response	Number	Percentage
Yes		
No		
Total		

(c) Can you list what the church can do to address the matter of sexual immorality among the youths among Christian households in Kyamate church?

APPENDIX 2:

Instructions: Tick your answer in the brackets given and explain where you are asked to do so.

Section A: Personal Data

1. Gender:

Male	Female

2. Marital statuses:

Single	Married	Divorced	Widow	Separate

3. Level of education:

Post graduate	
Graduate	
Diploma	
Certificate	
Others	

4. Your occupation:

Dean/Arch Deacon	
Priest	
Lay reader	
Others	

(Specify)

5. How old are you?

18- 30 years	
31-40yrs	
41-50years	
50years & above	

SECTION B:

Analysing the causes of sexual immorality among the Youths in Christian households.

1. In your own view, what do you understand by the term sexual immorality?

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.....
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.....
.....

2. What could be the major sexual immoral indicators among Youths in Christian families?

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.....

3. According to you, what are the causes of sexual immorality among the
Youths in Christian households?

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Section C: The effects of sexual immorality among Youths in Christian households

4. For how long, youths in Christian families have been experiencing sexual
immorality in Kyamate Church?

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5. Who are the major perpetrators of immorality among youth in Christian families?

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6. According to you, what are the effects of sexual immorality among youths
in Christian households?

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Section D: The church (Christians) strategies to address sexual immorality among youths in Christian households.

7. What are appropriate steps that have been taken by church to shift the sexual immorality among youths in Christian families?

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8. Who has been behind such a move?

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9. Do you think such steps above have been effective?

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10. What do you think should be done to improve church (Christians) role
towards addressing sexual immorality among youths in Christian
households?

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Thank you for your responses

SECTION E: CHRISTIAN GUIDE

1. Have you ever received Christ Jesus as your personal savior?

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.....

2. When and where were you saved?

.....
.....

3. Do you understand the word sexual immorality?

.....
.....

4. Is there sexual immorality among youths in Christian households?

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5. What are the sexual immoral acts commonly witnessed among youths in Christian households?

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.....

6. What could the reasons for such sexual immoral acts among youths?

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.....

7. Who are the major perpetrators of sexual immorality among the Youths in Christian families?

.....

.....

8. What are the effects of sexual immorality among the Youths in Christian households?

.....
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.....

9. What are appropriate steps that have been taken by church to shift the sexual immorality among the Youths in Christian families?

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10. Who has been behind such a move?

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11. Do you think such steps above have been effective?

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.....
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12. What do you think should be done to improve church (Christians) role towards addressing sexual immorality among the Youths in Christian households?

.....
.....

Thank you for your response.

Appendix 3: PROPOSED BUDGET

NO.	ITEM	QUALITY	COST PER-UNIT	TOTAL COST
1.	Stationary Pens and pencils Papers Excise books	10PTS@ 2REAMS 5DOZENS	5,000/= 25,000/= 10,000/=	50,000/= 50,000/= 50,000/=
2.	Field work Transport Meals& Accommodation Refreshments	X4 10MIs -	100,000/= 5,000/= -	400,000/= 50,000/= 40,000/=
3.	Secretarial service Type setting & editing Printing Photocopying , Binding	(continuous process) “ “ 4copies	- - -	50,000/= 50,000/= 20,000/=
	Miscellaneous	-	-	50,000/=
	GRAND TOTAL			850,000/=

Figure 1: scheduling of research activities

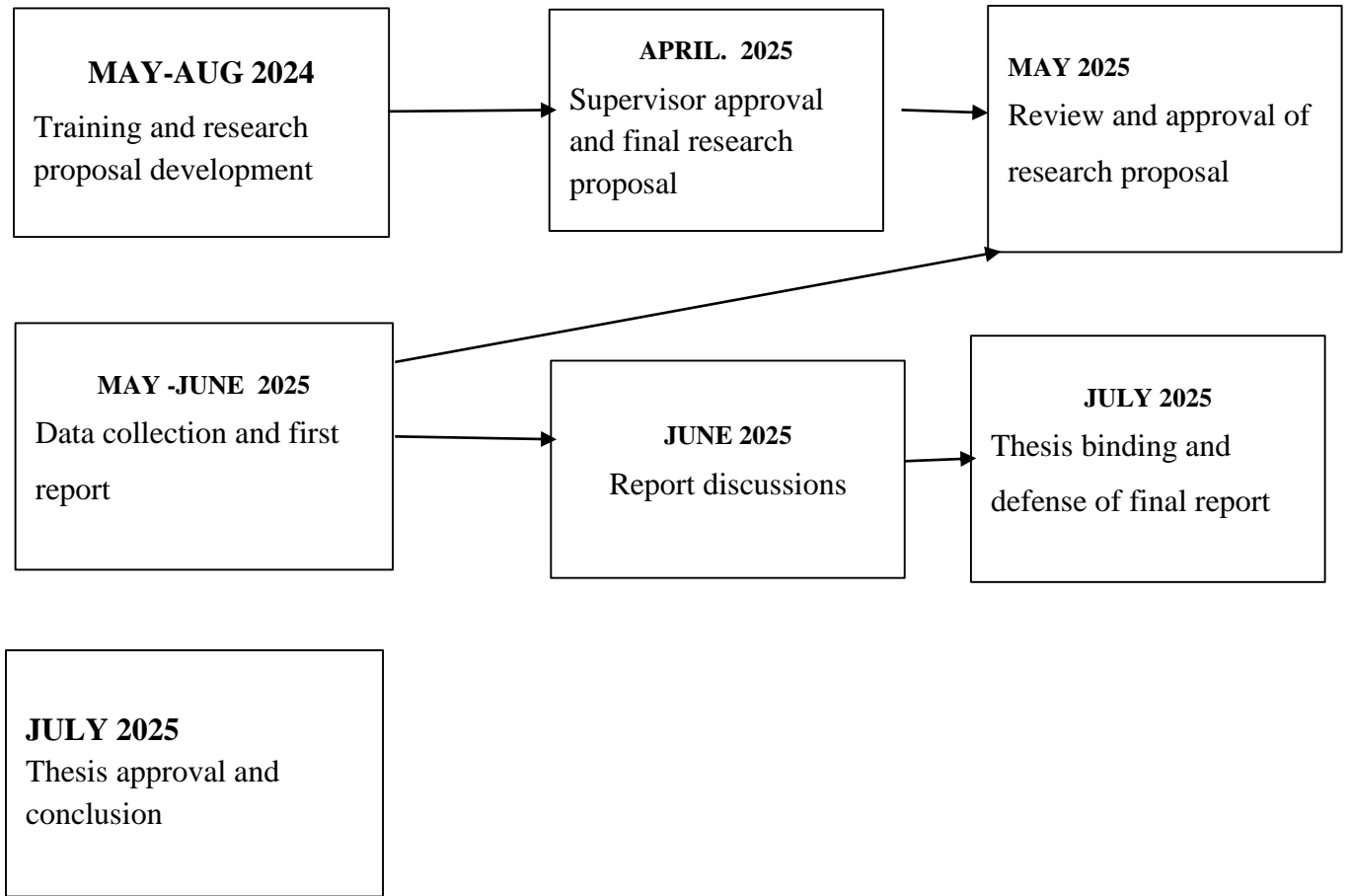
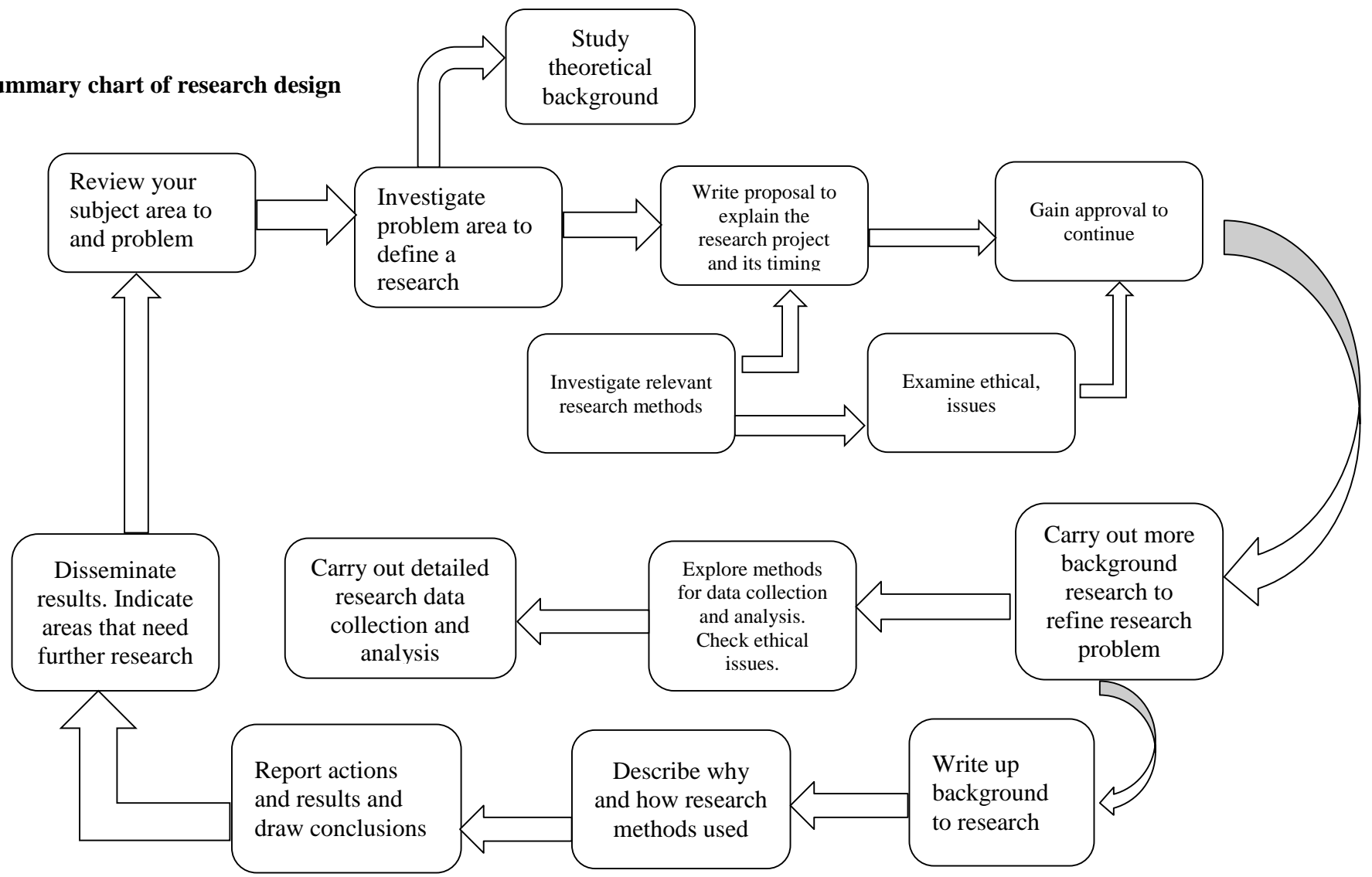


Figure 1: Research study timelines generated by the student

Summary chart of research design



7% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- ▶ Bibliography
- ▶ Quoted Text

Match Groups

- 40 Not Cited or Quoted 7%
Matches with neither in-text citation nor quotation marks
- 1 Missing Quotations 0%
Matches that are still very similar to source material
- 0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 6% Internet sources
- 2% Publications
- 4% Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Received on 13th August 2025
 [Signature]
 Supervisor.

[Signature] PATRICKA JACKSON