Inculcating Values in Street Children as a Mechanism for Supporting their Integral Education:

A Case Study of Childcare Institutions in Masaka Municipality

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Muwuluzi Ivan Bakka

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DECLATION

DEDICATION

I dedicate this work to my dear parents Dad Deogratious Bakkabulindi (R.I.P), Mum Nakkazi Teddy and my grandmother Nakitto Bennah (R.I.P); my brothers: Austin, Julius, Alex and the lovely sister Goreth plus relatives for the love, care and education they gave to me since childhood. You have been solid pillars of unmatched support throughout my life.

I further dedicate it to my colleagues the Nsambya Group International namely Peter Olanya, Kibathi Peter, Jimmy Ssempuuma, Businge Richard and Mutazindwa David for all support they gave to me, may the Lord reward you abundantly for great and endeavor to make me happy while I was pursuing my studies.

Above all I thank God, the Almighty, for the wisdom and strength He gave me to be able to accomplish this task. Without Him, nothing would be possible.

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TABLE OF CONTENTS

APPROVAL……..……..i
DEDICATION iii
AKNOWLEGDMENTS ivii
LIST OF TABLES iix
LIST OF ABREVIATIONS iv
ABSTRACT.....vxi
CHAPTER ONE: 1
GENERAL INTRODUCTION 1
1.0 Introduction 1
1.1 Background of the study 1
1.1.1 Historical Background 1
1.1.2 Theoretical Background 5
1.1.3 Conceptual Background 6
1.1.4 Contextual Background 8
1.2 Problem statement 10
1.3 Main Objective 11
1.3.1 Specific Objectives 11
1.3.2 Research questions 12
1.4.0 Scope of the Study 12
1.4.1 Content scope 12
1.4.2 Geographical scope 13
1.4.3Time scope 13
1.5 Theory of change 14
1.6 Significance of the study 14
1.7 Justification 15
1.8 Conceptual framework 16
1.9 Definition of key terms 18
CHAPTER TWO 20

LITERATURE REVIEW 20
2.0 Introduction 20
2.1.0Theory informing the study 20
2.1.1 Bowlby's Attachment Theory of Socialization (1979) on early childhood. 20
2.1.2 Attachment in an institutional setting 22
2.1.3 Applicability and relevancy of Bowlby's Attachment Theory of Socialization 23
2.1.4 Limitations of the Theory 24
2.2 The Concept of Integral Education 25
2.3 The Different Methods of Inculcating Values to Children 27
2.3.1 Parenting method 27
2.3.2 Through Counseling and Guidance 30
2.3.3 Using Religious Institutions 32
2.3.4 Social Clubs 33
2.4 The Contribution of Inculcating Values in Children 35
2.4.1 Deal with the Moral Dilemma 36
2.4.2 Developing Child's Character 37
2.4.3 Promotion of Self-discipline 38
2.4.4 Act as Compliance Measures among Children 39
2.4.5 Articulation of the Spiritual self in Children 40
2.4.6 The Gap identified in Literature 41
2.5 The Challenges Faced when Inculcating Values in Children 42
CHAPTER THREE: 44
METHODOLOGY 44
3.0 Introduction 44
3.1 Research Design 44
3.2 Area of the Study 44
3.3 Study Population 45
3.4 Sampling Procedures 46
3.4.1 Sample size 46
3.4.2 Sampling Techniques 46
3.5 Data Collection Methods and Instruments 47
3.5.1 Data collection procedures 47

3.5.2 Focus Group Discussion 49
3.5.3 Interviews 51
3.6 Quality Control Methods 53
3.6.1 Validity 53
3.6.2 Reliability 54
3.6.3 Data Management and Processing 54
3.7 Data Analysis 55
3.8 Ethical Considerations 56
3.10 Limitations and Delimitations of the study 58
CHAPTER FOUR: 60
DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS 60
4.0 Introduction 60
4.1 The Demographic Characteristic of Respondents 61
Pie chart one below showing respondents' high level of education 64
4.2 PRESENTATION 66
Pie chart Two below showing the methods used when socializing children. 68
4.3 ANALYSIS 73
4.3.1 The analysis to the different methods used to inculcate values in children 73
4.3.2 The analysis to the challenges faced by childcare institutions when inculcating values in street children 80
4.4 DISCUSSION 84
4.4.1 The discussion to the different methods used by childcare institutions to inculcate values in street children 84
4.4.1.1 The parenting method 86
4.4.1.2 Religious method 92
4.4.2 The discussion to the effective contribution of childcare institution in inculcating values in street children as mechanism of supporting their integral education. 98
4.4.3The discussion to the challenges faced in supporting integral education of street children 103
CHAPTER FIVE: 110
SUMMARY, CONCLUSSION AND RECOMMENDATIONS 110
5.0 Introduction. 110
5.1 Summary of the Findings. 111

5.2 CONCLUSION 117
5.3 RECOMMENDATIONS 118
APPENDIX I 126
THE INTERVIEW GUIDE 126
APPENDIX II 129
FOCUS GROUP CHECK LIST 129
APPENDEX III 132
BUGDET EXPECTATION FOR THE DISSERTATION RESEARCH WORK: 2017 132

LIST OF TABLES

Table 4.1 showing Gender of respondents (n=67) 63

Table 4.2 showing the integral education themes instructed for children's socialization. 66

Table 4.3 showing the mentioned contributions of inculcating values to children 69

Table 4.4 showing perceived indicators of transformation in street children 70

Table 4.5 presenting the challenges faced in supporting children's integral education. 71

LIST OF ABREVIATIONS

FGDs Focus Group Discussions

MADDO Masaka Diocesan Development Organization

ILO International Labor Organization

UN United Nations

NGOS Nongovernment Organization

CDO Community Development Officer

ABSTRACT

While children are acclimated to harsh life, they are not used to discipline in their lives, thus to help them achieve integral growth as lifelong skills call for attitude change through integral education for their socialization.While studies have been conducted on childhood development, however, in Masaka Municipality, there was no policy document clearly articulating the contribution of Childcare institutions in inculcating values in street children as a mechanism for supporting their integral education; this is what motivated me to conduct the present study. The sample population was drawn from three divisions in the Municipality; Nyendo-Ssenyange, Katwe-Butego and Kimaanya-Kyabakuza. The study objectives were: to find out existing methods of inculcating values in children as a mechanism for supporting their integral education; to assess the contribution of childcare institutions in inculcating values; to analyze the challenges faced when inculcating values. The study adopted a qualitative approach with a total 67 participants, using a case study design. The method guided the use of 51 interviews to 1 CDO, 4 social workers, 2 institutional administrators, 3 religious leaders as well as 15 community members, as well as 20 street children and 6 institution graduates; also 16 children aged 15-17 years participated in 2 FGDs. The Bowlby's attachment theory of socialization (1979) on early childhood guided the study. During data analysis, a verbatim transcript of interview and FGDs were produced, identifiers removed and data was coded in a code book by identifying the open and axial nodes to get the relationship and differences of data collected. Ethical issues of getting consent, protecting participant from harm, and confidentiality especially on children were considered.

It was revealed that resorting to street life is often a result of defilement, domestic violence, child labor, denial of education, and, step-parents or teachers hurling insults at children. Abusing children emotionally and psychologically make them hate home, and parents thus resorting to streets. The findings on the existing methods used for inculcating values in children, some respondents such as institution administrators affirmed using parenting method through child-social worker attachment to instruct social and human values such as self-esteem, assertiveness and honesty that encourage autonomy and self-regulation of children. However, many respondents challenged institutions on this putting that many are running back to streets after failing to adjust in villages, to them behavior control can best be done by real parents or close relatives. The other methods mentioned to be effective are; use of social clubs called child's parliament that are helping children to socialize, air out the grievances and be able practice their independent thinking; lastly, the use of religious institutions that provide spiritual counselling to acclimated children to harsh conditions thus strengthening child's moral integrity enabling them to live equitably within society thus developing a high social capital. In the study findings new themes emerged as respondents justified the nuances about gender attachment to children; sons were more preferred to take care of the family, remain living in their parents' home and continue the family line. To others daughters are source of wealth to the family through bride price, in-laws take care of the parents when are sick or buy food. During data analysis this was considered and found to be extremely important in cultural context for parents to embrace their roles in child upbringing. However, they are plagued with challenges including poor institution administrative styles, failure to define which values to emphasize in disciplinary management, lack of staff motivation and educators' unethical behavior as well as poor home formation and globalization.

Key Words: Child care Institutions, Integral Education, Street children.

CHAPTER ONE:

GENERAL INTRODUCTION

1.0 Introduction

While children on street are acclimated to harsh life, they are not used to discipline in their lives, thus they need to have a lifelong skills and attitude change through integral education for their socialization; because of their deprivation street children find themselves confined in childcare institutions and many of them upon attaining 18years, leave and re-adjust in the community. In order to cope in Masaka as a society, the graduate is expected to use the survival capabilities instructed from the institution.

Chapter one highlights the general introduction, background of street children and the value inculcation methods used in childcare institutions, the problem statement, objectives of the study and research questions. In this chapter, also explains the scope of the study in Masaka Municipality, the significance of the study, also justifying why this particular study was vital on children and at this time, and lastly the conceptual framework and definition of key terms.

1.1 Background of the study

1.1.1 Historical Background

In many societies, child's resorting to street life is a result of defilement, domestic violence, child labor, and denial of education and step parents or teachers hurling insults at them (Faith to Action Initiative, 2015). Thus, abusing children emotionally and psychologically could make them hate home, vulnerable, capable of being corrupted by all manner of evil influences and

easily criminalized unless they are exposed to greater control, remedial means and interventions (Fellows, 2013).

Currently, millions of children throughout the world who live on the streets are among the most underprivileged and some of them have been victims of abuse or violence thus struggle to survive under difficult and often exploitative conditions because of poverty and other societal inequalities (UNICEF, 2007). These are children who turn on streets without parental care or no adult supervision and they end up living in abandoned buildings, automobiles, parks, containers, or on the street itself not in a normal family home. therefore, these children live or spend a significant amount of their time on the street; the street has become their source of livelihood; overall, they are inadequately protected, supervised or directed by responsible adults. (Save the Children, 2015).

Amidst all this, children are in need of support for their integral growth; as such, conditions on street do not favor their existence were the public is more heartless and hostile towards them. For example, street children in Masaka Municipality are marginalized and their use of municipal spaces in towns for sleeping and recreation is causing disputes with the public who view these places as insecure while children use these places as havens to protect themselves from harassment and intimidation from the public and the police.

Regrettably, in developed countries as like in Africa, over years there has been erosion of extended families a process some scholars have attributed to the disruptive impact globalization, here thousands of children are resorting to spend their childhood in large institutions where they do not receive love, attachment or individual attention from adults (Chiwaula, Dobson and Elsley, 2014). Children are instead subjected to administrative procedures and routines, serving the needs of homes for order, efficiency and conformity; the difference between this and normal

patterns of upbringing and social development is striking, and this is thought to be a basis for problems of their integration into societies on leaving institutional care (Child Frontiers, 2010). According to Ainsworth and Thoburn, (2014), in the West, the abuse of children in residential homes has long-term consequences for the affected children; in addition, Asia is beginning to face similar issues; much of the literature documents that armed conflict kills parents, separates children from families that necessitates urgent solutions to childcare problems (BCN and UNICEF, 2015b).

It is therefore argued that, "in former socialist countries, the new governments have to overcome the legacy of large, resource-consuming institutions that are not an answer to childcare and child protection problems through de-institutionalization" (Cantwell, 2012: Pg. 97). Similarly, a recent study by Better Care Network and UNICEF (2015a) found out that these abuses of children in sub-Saharan Africa are on upsurge and their use of residential care is appearing to be increasing because of domestic violence and deaths of their parents resulting from HIV/AIDS.

Thus, childcare institutions regardless of the geographical location and management are sought to promote the resolution adopted by the UN General Assembly, 64/142 on the guidelines for Alternative Care of Children, section (c) (123). Therein, it was stated that facilities providing residential care should be small enough and organized around the rights and needs of the child, in a setting as close as possible to a family or small group situation.

As a result, in Uganda to promote integral education the government enacted childcare legislation notably in 1996, it mandated the Children's Statute providing responsibility for care and protection of children to parents and communities, and this deemed to operationalizing the African Union Charter on the Rights and Welfare of the Child (1990) and the United Nations

Convention on the Rights of the Child in 1989. This is an alternative education focusing on children's physical, psychological, emotional, social, moral, and ethical in addition to spiritual needs in an age appropriate manner (Oleke et al, 2007).

Experience from various reports shows that even though all children on the street share the common experience of social exclusion and marginality, it was important to point out that girls on the streets are oriented to receiving stronger umbrage than boys (Islam and Fulcher, 2016). This would be traditionally argued that girls are always kept at home to carry out domestic duties and for their own protection while boys are encouraged to go out of the home for recreation and playing (Greenberg, and Partskhaladze, 2014).

Due to a combination of factors and the transient nature of street children, their interventions are uniquely different from those aimed at helping other vulnerable children; this is partly because street children are not located within a family unit, therefore, hundreds of churches and voluntary childcare institutions came up with rehabilitation approach and this model is among the most used interventions children in many developing counties (ACCI, 2016).

Notwithstanding the above facts, various authors have negatively reported on the quality of these institutions and have criticized the use of institutional care homes for not being appropriate in street childcare. For example, have negatively reported on the training of the institutional workers who even not equally motivated face the enormous task of creating an equal and appropriate care for street children, who have different age and backgrounds (Larose et al., 2005). Regrettably, according to Roby (2011) in a study commissioned by UNICEF New York on children in informal care found out that there was a consistent negative attitude portrayed by children in orphanages towards community service, and an increasing rate of theft cases among themselves.

Such observations portray some characteristics of children who are not hard working, lack the sense of honesty and justice and not serviceable to the community yet integral education for transformative leadership should be a process that leads children to self-discovery, self-acceptance and self-love hence offering their selves to the service of the community. Likewise, if the expected ethical societal rules, religious and emotional values are not practically reflected in the outside conduct, then their integral education may not be realized a process that would have helped them acquire knowledge, skills, attitudes and values desired by the society (Mann, 2015).

1.1.2 Theoretical Background

The theoretical basis for this study was derived from Bowlby's Attachment theory of socialization (1979), which emerged as a crucial stage in a child's integral education. Although its roots are much older embedded in our families of child-parent attachment that sets the socialization process in motion, therein all other skills of survival are developed in children. Bowlby was concerned about child's integral growth both by parents in their homes and beyond outside to the entire society such as relatives, or other caretakers who still share similar characteristics of attachment for children's socialization (Verschureren, Buyck, and Marcoen, 2001).

Thus, parents or caretakers taking on the parenting role, ought to inculcate values through a bond of attachment marked by strong mutual effect, with at least one particular adult critical to the child's welfare and social-emotional development. Also, for social problem solving, for the creation of peer relationships, and for conscious formation using the interaction between relationship building, parenting practices and socio-cultural influences (Maccoby, 2007).

Using Bowlby's Attachment theory of socialization, social workers in the childcare institutions using it as family unit attachment are expected to take on a second parent role as a good character example to inculcate values in former street children as a mechanism of supporting their integral education.

1.1.3 Conceptual Background

According to Fellows (2013) found out that street children are those who are emotionally or psychologically made to hate home by parents or steps and resorting to streets, unfortunately, they are vulnerable, capable of being corrupted by all manner of evil influences and easily criminalized therefore, needs greater control, remedial means and interventions by responsible adults.

In the light of the above, the operational definition of street children adopted from UNICEF (2007) and Save the Children (2015), in this study street children were those living on and off the street outside a normal family home without parental guidance though at times run to childcare institutions, these were characterized by the common elements such as; children who have lived or spend a significant amount of their time on the street; the street has become their source of livelihood; and overall, they are inadequately protected, supervised or directed by responsible adults.

According to Mann (2015, Pg. 18) childcare institutions can be defined as a facility that pursues legal, cultural or social goals to protect children and its operation is not driven by commercial or profit reasons; the funding used by the child facility to support its different projects is typically derived from private sources. The assumption in this study was that institutions creates a conducive environment for children to exercise their independent thinking and problem-solving

skills through small group project work where social workers illustratively remain acting as guides, facilitators and observers through attachment to institutional children's integral growth. Integral education according to Miller (2005, Pg.31) seeks to "inspire creativity, imagination, self-knowledge, social skills and emotional health among children". Similarly, Save the Children (2015, P. 14) further explain that children's integral education involves the developing, creative and imaginative capacities by the child to promote confidence in them while handling issues and making decisions in their lives.

This means that children's human formation covers the bringing up of the beauty of the whole person, an education that provides a curriculum purposefully for developing and integrating the physical, emotional, mental and spiritual intelligences of street children to have the self-discovery, self-acceptance and self-love hence offering their selves to the services of the community (Milligan, 2016). Therefore, through increased vigilance on reporting child abuse to tangibly keep them as active citizens in our communities, all children undergoing such self-formation are helped to discover all their potentials and put them to use through a transformative social life (UNICEF Uganda, 2013).

The operational definition of integral education in this study adopted from Miller (2005) and Save the Children (2015) was characterized by positive social change among former street children, such as reduced anti-social behavior, created sense of self-esteem, confidence and assertiveness skills, social cohesion that help them have the self-discovery, self-acceptance and self-love hence offering their selves to the service of the community.

With regard to Values, scholars tend to classify values into individual, spiritual, societal, and universal level values (Delap and Wedge, 2016). Part of the literature describes these values at

the individual-level as the yardsticks for determining individual progress and providing the desired individual end-goals. These values are further defined as "elements of conformity to the established order" (Searing, 2009. Pg. 47). And according to (Sekiwu, 2013, Pg. 35) "people must conform to norms and customs of particular society in order to ensure cohesiveness".

Based on the above assertions, the operation definition of values in this study adopted from (Blum, 2008), Searing, 2009) and (Sekiwu, 2013) were characterized by societal rules for all people in the community as a nature of social functioning emphasizing the importance of the goals and principles of the community as yardsticks for positive living, desired religious principles of human life assumed to develop self-esteem, confidence, good neighborhood, positive communication with fellows and assertiveness among children.

1.1.4 Contextual Background

Integral education for children has existed since the dark ages routed in the family systems of using child-parent attachment were discipline and respect is emphasized (Child Frontiers, 2010), in addition, most African societies traditionally have maintained tight control of values as social instructions which are not written rules but normally take place round the fireplace after the evening meals or whenever a child committed an offence (Freeman and Nkomo, 2006a).

While these informal instructions are said to have diminished else were, they non-the less exist among the Baganda through strong child-parent attachment were parents would use proverbs, stories or direct instructions to teach the young boys and girls alerting them on the expected roles in the society on how to communicate or participate in the community activities as a process of their socialization (Walakira, Ismail and Byamugisha, 2013).

Street children in the institutions depending on the donor requirements, are instead subjected to administrative procedures and routines, serving the needs of homes for order, efficiency and conformity which may not apply in their local communities. Therefore, the difference between this and normal patterns of child upbringing and social development is striking, which is a basis for problems integrating into society on leaving institutional care (Child Frontiers, 2010).

In the context of integral growth for vulnerable children especially street children, the philosophy of inculcating values is not confined to their discipline only, but also caters for the mind and the hand in order to encourage togetherness and social co-operation among children, then history of their society is often recounted through demonstrating that individuals act towards positive societal change (Walakira, Nyanzi and Bukenya, 2015). Here children are taught about their origins, their relations with neighbors as well as the common instances of rejoicing and suffering, which may ultimately enable these children in villages to restrain a common heritage and identity (MGLSD, 2011).

The concern was, therefore, how do childcare institutions in Masaka Municipality address this gap given their role as second parents who are vital in the life of children despite the fact that they are also equally challenged with the crisis of moral disintegration of the time. These were sought to spend more time with street children and possess an exceptionally higher inter-personal conduct to influence positively in Masaka as a community not re-offending while running on and off the streets.

In Masaka, respondents mentioned that extended family relationships which was cherished as one of the ways through which children were cared for and brought up to respect the family values and norms amongst the society is at the brink of collapse. The study originated from

the fact the researcher had prior knowledge about existence of childcare institution but little information was available about their contribution in inculcating values in street children. It was preferred because of its highest number of children on streets attracted by busy business environment in Nyendo and Masaka central markets that does not only offer them any kind of economic activities they engage in, but also food is easily accessed as compared to other areas in Masaka district.

Bars like Lwasa gardens, Plan A, Banya, Zilimara, Kitaka were said to be good places for their economic gains; so, these children usually frequent areas of the town where these bars and the night clubs such as Turvan kick and Ambiance are located and easily steal from drunken members because of its busy nightlife, these children are acclimated to harsh conditions and do not possess values like respect, tolerance and integrity that would promote harmony, sustainability and social justice.

Boys mostly stays near the bars and nightclubs, through interviews respondents put it that, girls and small boys don't frequent the night club and bar areas due to safety reason for example girls fear of being rapped. And this this justified the present study to assess the role of childcare institutions in inculcating values in street children as a mechanism of supporting their integral education in Masaka Municipality.

1.2 Problem statement

The UN principle 64/142 on the guidelines for Alternative Care of Children, section (c) (123), stipulates that institutional care facilities providing residential care for children should be small enough and organized around the rights and needs of the child, in a setting as close as possible to a family contributing to human formation.

These support integral education for children through providing knowledge, attitudes changes and practical know-how that enhance individual's potential for engaging in productive work and increasing his/her chances of employment through close attachment. To achieve individual's productivity as a social outcome, actors inculcate values to children and this reduces anti-social and criminal behavior, creating a sense of self-esteem, social cohesion and mobility.

In Uganda, despite the existence of child protection policy many children are experiencing abuse and neglect in the homes thus running to streets; these are socially excluded when they are pushed to the edge of society and prevented from participating fully by virtue of their lack of basic competencies and lifelong learning opportunities as a result of discrimination. This distances them from job, income and education opportunities as well as social and community networks and activities, thus often feeling powerless and unable to take control over the decisions; this affect their day-to-day lives and their human formation process as a social outcome. However, in Masaka Municipality children who resort to street life luck guidance on societal values, morals and ideologies and there is no policy document clearly articulating the role of Childcare institutions in inculcating values in street children as a mechanism for supporting their integral education.

1.3 Main Objective

To explore the role-played by childcare institutions in inculcating values in street children as a mechanism for supporting their integral education in Masaka Municipality.

1.3.1 Specific Objectives

i) To find out existing methods of inculcating values in children as a mechanism for supporting their integral education in Masaka Municipality.

ii) To assess whether childcare institutions effectively contribute to inculcating values in street children as a mechanism for supporting their integral education in Masaka Municipality.

iii) To analyze the challenges faced by childcare institutions when inculcating values in children as a mechanism for supporting their integral education in Masaka Municipality.

1.3.2 Research questions

i) What are the existing methods used when inculcating values in children as a mechanism for supporting their integral education in Masaka Municipality?

ii) How effective is the childcare institutions contribution to inculcating values in street children as mechanism of supporting their integral education in Masaka Municipality?

iii) What are the challenges faced by childcare institutions when inculcating values in children as a mechanism for supporting their integral education in Masaka Municipality?

1.4.0 Scope of the Study

1.4.1 Content scope

The study focused on institution-child attachment parenting practices, religious counseling and social clubs or other actors that are crucial in street child's development to set their socialization process in motion. This attitude was sought to promote a growing bond attachment envisaged through strong mutual effect of illustrative instructions, with at least one particular adult who is

critical to the child's socialization. The social problem-solving skills, the creation of peer relationships, and conscious formation all were sought to be crucial in allowing interaction between relationship building, parenting practices and socio-cultural influences for institution graduates in the society.

1.4.2 Geographical scope

The study was carried out in Masaka Municipality of Masaka District, this study area covered the three divisions making the Municipality including Nyendo-Ssenyange having 17 villages, Katwe-Butego with 18 villages, and Kimanya-Kyabakuza having 16 villages; this is under the local government Act 1997. This is located 120 kilometers west of Kampala the capital city, just situated about 37kms away from the equator towards south and lies between Oo 25 degrees south; 34 degrees east, having an average altitude of 115m above sea level, the land and topography is rolling and undulating with valley bottom swamp of Namajjuzi.

1.4.3Time scope

In order to understand the present situation of street children in Masaka-Municipality, I studied a ten-year period, from 2006 to 2016. This period was sought to be long enough to give a comprehensive historical and present scan of the condition of street children and; the most current rehabilitation strategies employed by childcare institutions in inculcating values as a mechanism for support their integral education.

1.5 Theory of change

Socialization is the thesis of this study, socialization process starts with the bonding processes of natural child-parent attachment or institutional caregiver, and then equipping the child with social, moral, cognitive and emotional capabilities.

1.6 Significance of the study

The study focused on social changes and improvement in the lives of street children in Masaka Municipality through integral education. This study was sought to establish whether institutions equip street children with lifelong survival skills such as social, moral, cognitive and emotional skills to enable them cope and fully socialize in Masaka Municipality following their discharge from the institution. Based on the above, the researcher assumes the study finding shall benefit the district especially the office of the children that is solely responsible for child protection through adequate documentation of literature on integral education.

The district adoption of the findings is sought to influence policies and guidelines reviews, change or formulate new ones aimed at enabling institutions to provide expected parenting practices and responsibilities that can mold the street children into self-reliant citizens to better suit the mechanisms nationwide on child protection especially street children.

Academically by accomplishing the study, I was able to gain more knowledge and skills on street child protection, and the different methods of inculcating values as process of their integral education; this was done through reviewing literature on child protection and how values are inculcated and their integral education to achieve life-long skills.

1.7 Justification

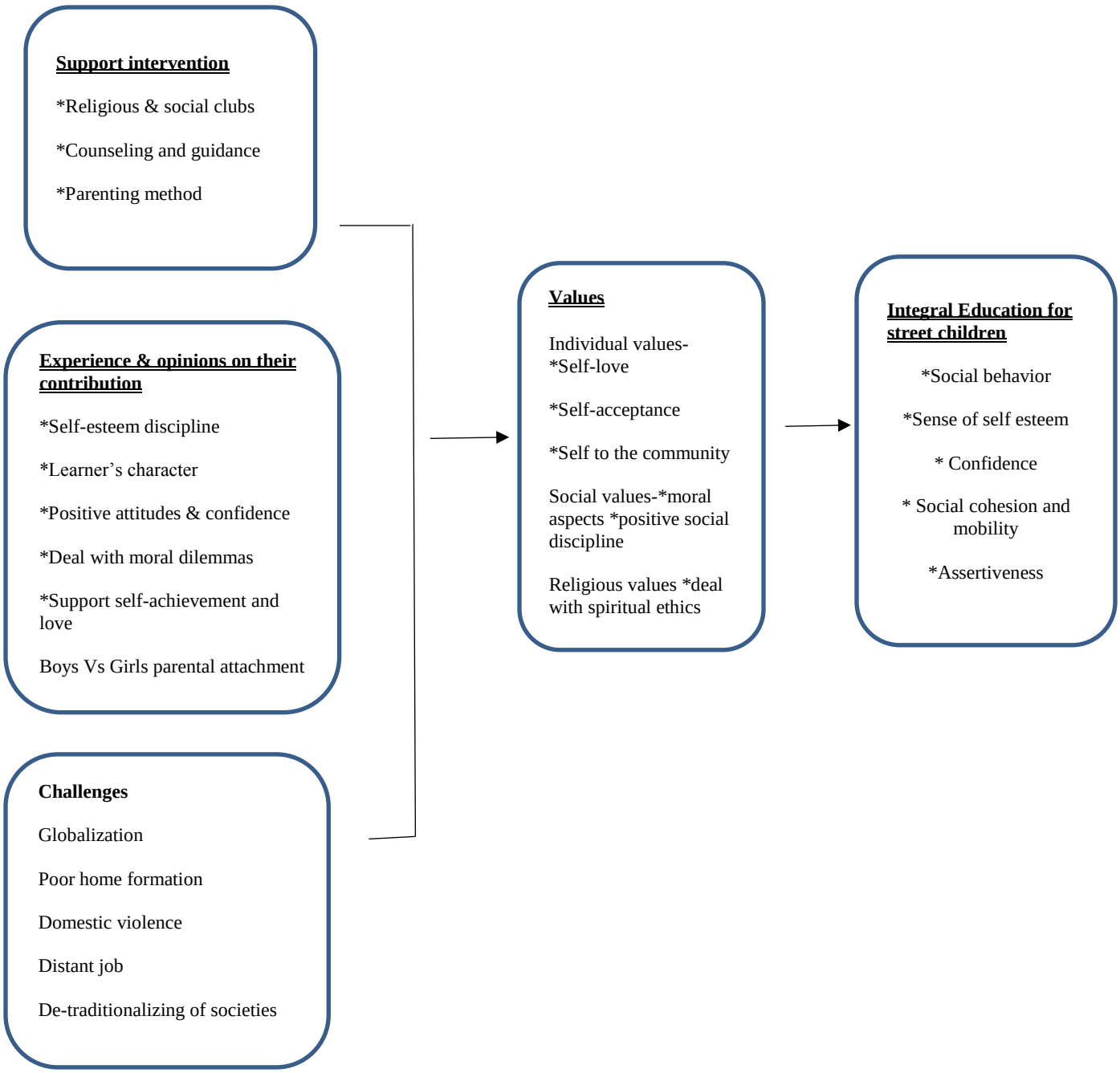
In many societies, street children are criminalized, their behaviors and activities are socially classified as threats to a healthy society. For example, the social construction of these children are problematic that creates political and media panic about street crime, particularly in crowded areas which distort the traditional kinship ties and family relationships (MGLSD, 2011).

This is due to fact that extended family relationships and other informal settings that have been valued to care for and bring respect to the family values and norms amongst the society is at the edge of collapse. Therefore, childcare institutions as an alternative means for child protection that never existed in the mindset of many societies is the order of the day; a way through which they are benefiting for the emotional health such as education, love, care and a sense of belonging.

The assumption was that inculcating values into street children discipline enable them socialize with fellow children when they go to school and the wider community to be accepted in the community through participating in activities. The study findings will provide evidence to the current debate about the contribution of childcare institutions in support the integral education for children. It is ought to bring into light evidence by voicing respondents on how street children in Masaka Municipality are effectively and efficiently benefiting from the interventions of these groups. In addition, in heavily troubled areas like Masaka, the contribution of childcare institutions requires extensive research when addressing needs of children.

1.8 Conceptual framework

This explains diagrammatical or in narrative form of the main thing to be studied, the key factors, concepts or variables among them (Bailey, Hutter, and Hennink, 2011. P, 68).



In the conceptual framework, inculcating values to street children is the independent variable while integral education is the dependent variable.

Children having higher interpersonal conduct of values reduces their anti-social behaviors, creates a sense of self-esteem among children and ultimately increases social cohesion in community. This prepares them to become active citizens through acquisition of skills while at school and later the expansion of their future opportunities and choices.

Such values include but not limited; individual values these are assumed to develop self-esteem of love as well as confidence and assertiveness among children; there are also social values that aims at imparting moral aspects as a positive social discipline. This enables formally indiscipline children to socialize with fellow children and other community members; lastly are the spiritual values that deal with spiritual ethics among children.

Promoting human values among children as a direct relationship with child's integral growth, this help children to establish good relationship with neighbors both when rejoicing and suffering to restrain a common heritage through socialization and if there are no close child attachment; children being provided with only materialistic basic needs such food, clothes and accommodation then their human formation will be low.

However, from the data collected it was evident that some respondents have attachment schema about boys Vs girls as some prefer to interact with one sex than the other, therefore during data analysis I identified nuances about socializing with one sex than the other as an important new concept that had not been initially considered. Therefore, such new concepts were added to the original conceptual framework.

1.9 Definition of key terms

1.9.1 Street children refer to "children who are homeless or those who are not homeless yet live on the street". There are no specific classifications, but rather a scale ranging from those kids, who spend some time in the streets but essentially live at home (UNICEF, 2004: Pg. 86).

1.9.2 Childcare institutions can be defined as a "child facility that pursues legal, cultural or social goals to protect children and its operation is not driven by commercial or profit reasons" the funding used by the child facility to support its different projects is typically derived from private sources (Mann, 2015: Pg. 18).

1.9.3 Values

Scholars tend to classify the definitions of values into individual, spiritual, societal, and universal level values (Blum, 2008). Part of the literature describes "values at the individual-level as yardsticks for determining individual progress and providing the desired individual end-goals" (Searing, 2009: Pg. 102).

At a societal-level, "values are defined as elements of conformity to the established order" (Sekiwu, 2013: 35). Therefore, people must conform to norms and customs of particular societies in order to ensure cohesiveness.

1.9.4 Social values

According to Sekiwu (2013: Pg. 78) "social values are those values that transgress within societies with the purpose of defining the nature of social functioning"; these are assumed to be instruments of socialization that emphasize the importance of the goals and principles of the community as yardsticks for positive living.

Based on the above analysis, my operational definition of values is that they are the desired religious and social principles of human life developed from childhood through adulthood and

are categorized as individual or group elements that facilitate street child integral education through social participation both with the fellow children and with the entire community in Masaka municipality.

1.9.5 Socialization

Referred to "the complex process by which individuals learn and adopt the behavior patterns, culture, attitudes, values and norms that enable individuals to function appropriately in their social environment" (BCN and UNICEF, 2015b, Pg. 67).

In conclusion, chapter one highlights the background of street children, values and the integral education for children, it is noted that when children's positive efforts are recognized by parents or close adult by explaining the rationale behind why a particular behavior is unacceptable, foster the development of self-esteem, autonomy, and set the foundation for positive peer relations, these parents are in effect rewarding and positively reinforcing constructive behavior of children. The current study was sought to explore the contribution of childcare institutions in reinforcing constructive behavior of street children through supporting their integral education who lack parental care while on streets.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents the review of literature related to inculcating values in street children as mechanism of supporting their integral education and ultimately enable them socialize in the community. It explains the social worker-child attachment in the institution as parenting practices to children; these were considered as pillars of the study.

Literature was reviewed with guide of the objectives of the study and focused mainly on values and integral education, the method used and its contribution to street children in reducing re-offending. The chapter concludes with the challenges and summary of the reviewed literatures, then identification of the knowledge gap to be addressed by the study.

2.1.0Theory informing the study

2.1.1 Bowlby's Attachment Theory of Socialization (1979) on early childhood.

According to Bowlby when there are child-parent attachment children experiences their parents as emotionally available, loving, and supportive of their mastery efforts, children always construct a working model to maximize their potentials as lovable, self-discovery, the self-accepted and competent. In contrast, children who experience attachment figures as rejecting, emotionally unavailable, insensitive and non-supportive, or inconsistent they construct a working model of the self that is unlovable, incompetent, and generally unworthy (Verschureren, Buyck, and Marcoen, 2001).

In addition, securely attached children have more access to both positive and negative self-attributes than do insecurely attached children, who often present an unrealistically positive account of their strengths in an attempt to mask underlying feelings of unworthiness. Attachment is a crucial stage in child's development that sets the socialization process in motion, and then all other skills of survival are developed in children. The attachment behavior in infancy will always predict good psychosocial outcomes in later years if the parental attitudes promotes a growing bond of attachment marked by strong mutual effect, with at least one particular adult who is critical to the child's welfare and social-emotional development as well as for social problem solving, the creation of peer relationships, and the conscious formation (Fellows, 2013).

Attachment is influenced by the quality and organization of child upon birth, the newborn infant is capable of receiving input from all five senses for example sight, smell, hearing, taste, and touch and is wired to respond to the human face. Infants can distinguish their mother's odors from other women, are readily responsive to soothing and stimulating touch, and are capable of imitating adult facial movements (Family for Every Child, 2015).

There are eight principles that foster healthy attachment between the caretaker and infant, these are presented as parenting practices that can lead to atonement, consistent and sensitive responsiveness, physical and emotional availability. Berger (2001) observed that a well-attached infant regards the caregiver as a secure base from which to explore his surroundings, and this has a major influence on the quality of relationship that result primarily from the caregiver's responsiveness. The methods that promote attachment in orphanages seem to face challenges in institutions because institutional caregivers look after many children.

However, the complex interplay of cultural values, beliefs, parenting practices and other factors influence attachment and relationship development. A lack of secure attachment is correlated with emotional distress, antisocial and aggressive behavior, and feelings of rejection and incompetence. How if street children learn to develop such attachments influences their emotional and social development, including their perception on who they can trust and build positive relationships later in life.

The attachment theory as a lifespan suggests an understanding of why those children who have suffered adverse relationships in the past go on to find relationships difficult in the future, and they site examples especially with parents, peers, partners, children, neighbors and other figures in authority.

2.1.2 Attachment in an institutional setting

Although it is hard and often unusual for street children to go without institutions, social workers within these institutions tend not to communicate with children, a situation where there is little interaction and minimum responsiveness to children's individual needs such as crying children a mechanism that would solidify social relationships with children (Groak and McCall, 2005).

Fuhrman and Munchel, (2009) observed that a child in an institution has, on average 10 caregivers a day, owing to staff shift changes throughout the day and at the same time, the caregivers themselves frequently change because of high staff turnover, with serious implications for children's growth and development. Sometimes the child's needs are met and sometimes they are not. The child never know what to expect and this is because of change of caregivers, the large numbers of the children under the institutional caregivers with their different demands, institutional attachment process is at risk (McCall and Groak, 2008).

Interpersonal investment and reward, such as eye contact, verbalization, and face-to-face communication is minimal. Institutional caretakers tend to lack any formal training in childcare, and in some cases, caretakers may be older institutionalized children interest and time spent on any particular child would hinder completion of duties and caring for the other children.

This type of socialization seems to have negative impact on the integral education of the child. The study revealed how institutional caregivers rendered the attachment skills to street children in preparation of the child's socialization through integral education. However, many other factors can be expected to modify the impact of secure attachment on later functioning, including cultural variations of attachment, psychosocial circumstances, factors within the child character, and intergenerational transmission of values and beliefs.

2.1.3 Applicability and relevancy of Bowlby's Attachment Theory of Socialization

The assumption that theory proposes strong caretaker-child attachment to form an integral person whose presence in society will be felt through bringing about a positive social change, children learn how to construct their own knowledge within their own environment to solve a problem. To apply this relevantly; using a constructivist approach the researcher adopted a qualitative design in the methodology, this helped him to better reflect on social experiences as drawn from participants' opinions and views (Kothari, 2009).

The assumption that to achieve integral education, there has to be direct instruction or illustrative behavior of the adult on the expected societal roles were new knew knowledge and skills improving children's socialization are achieved through child-caretaker attachment; Therefore, using Focus Group Discussions and interviews the researcher was able to capture firsthand information about this assertion as supported by (Derinzin, and Linkon, 2008b).

The assumption that the theory informs children's practices of socialization in the community where notions of holism and interconnectedness are reflected to enhance creativity, practicability, and critical thinking; the data analysis was based on ideas of scientific research in thematic and coding process about children's socialization.

For data analysis and presentation, the other assumption was that one of the core elements of socialization explains human groups of life and conduct which is based on the following premises; human beings act towards achieving things based on the value they have to achieve it; the meaning of such values is derived from the social interaction that the individual has with his or her fellows; the meaning is handled in, and modified through a coding, thematic and interpretative process.

I strongly applied coding to explain social interaction using coding as a method of data analysis (Charmac, 2006). According to Denzin (2004), social interaction holds that individuals or groups behave and act/interact according to how they interpret and give meaning to specific symbols.

2.1.4 Limitations of the Theory

The annotations depict some characteristics of street children in the institutions who are not hard working, lack the sense of honesty and justice and not serviceable to the community yet integral education for them is out to be a process that leads their self-discovery, acceptance and love hence offering their selves to the service of the community, so this study was sought to ascertain the assertion.

The theory fails to bring out the spiritual aspect when educating a child. Miller (2005) asserts that spirituality is at the heart of integral education for transformative leadership and this is not limited to religious education but is also approaching the whole human being that sees

spirit, soul and body as indivisible. Today's lack of consensus among people on what are true human values and the failure to respect the basic human rights is an indication of a lack of deep spiritual formation.

According to Adams (2006), the spiritual domain plays a contextual role in integral education; it gives a sense of congruency to life. Therefore, social workers in childcare institutions were sought to inculcate values in ways that their sense of spirit and other self-discoveries such as self-love, acceptance, and good relations with neighbors can show up in their lives.

2.2 The Concept of Integral Education

Integral education according to Family for Every Child (2015) articulates comprehensive, inclusive, non-marginalizing, embracing and not lacking nothing essential to human development especially children. According to Fellows (2013), integral education is a practice of formation for the whole child and is helped to develop his/her intellectual, social, emotional, moral, political and physical community life. The latter ignores the spiritual aspect of the person, yet Miller (2005) asserts that this is at the heart of integral education as the spiritual dimension of formation brings out the essence of a person.

In many societies, street children are viewed as incomplete, vulnerable and destitute because of not only their material conditions and power imbalances, but also due to a lack of moral standards, proper guidance, training and self-responsibility. Thus, are vulnerable, capable of being corrupt by all manner of evil influences and easily moved to become involved in immoral activity unless they are exposed to greater control, remedial means and interventions (Child Frontiers, 2010).

Such observations depict some characteristics of street children who are not hard working, lack the sense of honesty, justice and not serviceable to the community yet integral education for them should be a process that leads their self-discovery, acceptance and love hence offering their selves to the service of the community. The social lives of the children often times reflect what their parents taught them from childhood (Sekiwu, 2013). It is therefore important to take a closer, in-depth look at the ways in which values are inculcated in street children to support their integral education in order to determine whether future social actors are receiving the best possible training to participate and be acceptable in the society.

It should be noted that as they are the life-long survival capabilities they are ought to enable an individual reasonably cope in society (Mann, 2015). In this study survival capabilities were a combination of social, moral, cognitive and emotional capabilities. These survival capabilities are built from the attachment processes of mother-child bonding. Attachment capabilities included social-emotional development in managing emotions and child's welfare as well as meaningful relationships.

According to Walakira, Dumba and Bukenya, 2015) the complex interplay of cultural values, beliefs and parenting practices influences attachment relationships building which might reasonably be argued for supplementing social relations. In this study, social relations covered respect for elders and other people, meaningful relationships, emotional regulation and assertive skills and meaningful communication skills, patience, resolving conflicts and resisting negative behavior from peers, and different behaviors in different situations encountered in life.

While street children are no longer staying with parents, childcare institutions appear to be equally important taking on the parenting role, although certainly not all street children are socialized, institutions for children continues to dominate in Uganda, Africa and the world. This

is despite the negative effects associated with institutionalization and recommendations to be used as a last resort for orphans, contrary in some institutions children learn and adopt the behavior patterns, and norms that enable them to function in their community (Roby, Shaw and George, 2014).

This is always subjected to children in harsh street life where social workers should have strong attachment to children practicing ethical-based learning where social and human values such as self-esteem, justice and honesty are emphasized when offending children are directed spiritually and socially; for example, through strengthening child's moral integrity that enabling them to live equitably within societies thus developing a high social capital. Therefore, these children should be aware knowing how to move with and coordinate actions in a highly diverse and accelerated world to be serviceable in their communities.

2.3 The Different Methods of Inculcating Values to Children

2.3.1 Parenting method

In Thailand, as in most parts of Asia results from institutions have shown that children fail to cope in the community resulting from their anti-social behavior, unlawfulness, poor assertive skills and failure to emotionally stabilize following death of their parents (UNICEF, 2014). The question would be how then children socialized to have good relations with neighbors, rejoicing with them to restrain community heritage and identity?

According to Davidson, et.al (2016) in their study on developing family-based care for children, in many countries on African continent and indeed much of the developing world beyond they attempt to restore discipline in families several parents use punitive sanctions like corporal punishment, to inculcate fear in children to avoid repeating the disruptive behavior. However, in

Thailand, as in E. Asia generally and indeed in much of the developing countries beyond, Uganda inclusive, as a result of public outcry from human rights activists, government and parents, the use of punitive sanctions for children has been banned (Child Frontiers, 2010).

It should be noted therefore that, much as corporal punishment can be effective in handling disruptive antisocial behavior among children, it could have negative consequences for the development of the individual (Chiwaula, Dobson and Elsley, 2014). Given this situation, study on children for the inculcating of values into violent children discipline is a possible solution to the problem.

In this sense, values could replace the use of traditional disciplinary methods to avoid inflicting harsh punishments upon the street children; moreover traditionally, it was the role of biological parent or through indigenous systems of extended family, kinship and community support, to inculcate values to all children and it was through this setting that their integral education was promoted, and this was provided through networks strong child-parent attachment (Walakira, Ismail, and Byamugisha, 2013).

Regrettably over the years, according to Walakira et.la (2014) in their study about the residential care abandoned children and their integration into a family base care setting in Uganda, found out that because of the rising needs for social support, and the declining ability of such networks to address their needs, children are suffering from character transformation problem. In addition, other issues related to domestic violence, stepparents, technological challenges and high poverty levels among families were parents are no longer embracing their roles in child upbringing to guide them, as they need those most for their socialization (Freeman and Nkomo, 2006a).

This means that children have little access to power and decision-making bodies and thus often feeling powerless and unable to take control over the decisions that affect their day to day lives, and this social exclusion is multidimensional in that it encompasses unemployment, access to education, information, childcare and health facilities, living conditions, as well as social participation (Walakira et.la, 2014). Moreover, many children run to the street, engage in criminal activities and many times these children are light to drug addicts, mainly engaged in smoking and other criminal activities that affect their socialization (UNICEF, 2013).

In a similar line of argument, according to Save the Children (2015) in their study on belonging of children U.K, enhancing child-parent relations is vital in reducing the likelihood of a child's involvement in crime, and this was said to reflect a strong relationship enhancement naturally emphasizing positive communication between parents and children by increasing parent's knowledge and belief in effective parenting skills and child-rearing methods.

However, Todorova et.al (2016) argue that inculcating of values in street children is not an easy mission, especially when children are seen as a threat to the society at age of 12-18 years, this create challenges to these children when forging their own identity. As such, exposure to threatening situations has an enormous psychological effect on children, from which especially significant increase in symptoms of depression, socialization in the community refute them chances of skills and avenues to participate in community activities.

Therefore, family and kinship systems should be emphasized in all communities as they are still regarded by many people as a very important source to which children referred as a point of reference for their integral growth, this was said to be a feed-forward approach in which parents

take care of the children in return children will also take care of their members in communities through participation in activities (UNICEF, 2013).

The effective skills and methods used by care takers to reduce reoffending by criminalized children include but not limited to acting as second parents to in-mate children that are vulnerable, advising parents to provide adequate supervision and monitoring, using assertive rather than physical punitive disciplinary practices, increasing parental involvement in children's activities, promoting strong parent-child bonds, developing home-school connections and helping children develop skills to resist peer pressure (Walakira, Dumba and Bukenya, 2015).

In addition, there also efforts aiming at supporting and assist families by leadres to promote positive parent-parent relations such as advising parents on anger management to practice non-violence, reduce marital conflict, reduce defensive communication patterns, and increase supportive interactions and correct negative emotional experiences (MGLSD, 2008). Based on the above Roby (2011) suggested that parents need to be advised in ways of mastering effective communication, particularly relating to anger and conflict, through integral education about understanding and managing stress and learning anger management techniques.

2.3.2 Through Counseling and Guidance

A study conducted by Cantwell et.la (2012) on implementing the guidelines for the alternative care of children in U.K recommended the integral education as a practice of formation for the whole child through counselling. This helps the child to develop his/her intellectual, social, emotional, moral, political and physical community life.

Well as the above scholars ignore the spiritual aspect of the person, other people like Sekiwu (2013) asserts that it is at the heart of integral education were the spiritual dimension of

formation brings out the essence of a person, therefore through strong bond of attachment street children easily bond with others, these are normally guided by social principles of solidarity as an obligation to engage in village activities which ultimately reduces the time during which a child can become involved in deviant activities.

Another study conducted by BCN and UNICEF (2015b) on the role of gate-keeping when making decisions for the better care of children, it was recommended that social workers in child care institutions are required to improve children's human achievements and competency through supporting children with learning and social communication difficulties to help children continue their education after they return to the community.

Therefore, the interpersonal attachment with illustrative values will act as compliance measures that encourage children's self-achievement while dealing with the moral dilemmas and the expression of the spiritual-self in learners (Save the Children, 2015). This means that the inculcating of values in children's discipline in the context of values-based education requires strong attachment through counselling and guidance or teaching them critical human principles to mold character and prepare them for the socialization process after the institution.

Although some societies are more centralized that others for example among the Baganda use extended families and tribes when guiding children on social values and their integral education, the family structure defined for instance, when improving children's human achievements as an end requires establishing strong bond of communication between children-parents and social workers as second parents to ensures the child restrain a common heritage through social participation (MGLSD, 2011).

However, other scholars like Roby, Shaw and George (2014) disagree with the assertion for example arguing that due to family disintegration in many societies, in many childcare institutions children lack a sense of identity, pride, belonging and friendship therefore, the interpersonal investment and reward, such as eye contact, verbalization, and face-to-face communication is minimal among childcare takers with children.

Other writers challenge the optimistic and benevolent role and resilience of institutional caretakers in supporting children's integral education arguing that they tend to lack any formal training in childcare. For example, that in some cases, caretakers may be older to institutionalize children interest as well as time spent on any particular child would hinder completion of duties and caring for the other children, and that this type of socialization seems to have negative impact on the development of the child (ACCI, 2016). The present study will explore how institutional caregivers renders the attachment skills to street children in preparation of the child's socialization.

2.3.3 Using Religious Institutions

In the context of vulnerability especially when are criminalized, many child protectors use religious socialization as a popular method of incorporating spiritual and ethical standards in children under the guise of a spiritual counselor (Ainsworth and Thoburn, 2014). Thus, it is ought to be more appealing to liberal and reformation forms of discipline that is dealt with in a number of ways such as counseling, through Sunday school activities, mentoring and career guidance (Cantwell et.al, 2012).

According to Sekiwu (2013) concludes that in religiously founded institution, spiritual counseling and guidance has crowned the reasonable duty of a professional religious counselor

and a social worker and the same applies to Christian schools, for example, schools have Chaplains who guide children throughout their spiritual as well as their emotional lives to be obedient, honest and responsible both at home and work place.

Similarly, in Muslim schools, children have in their dominion Sheikhs or Imams who are supposed to guide them throughout their spiritual and moral life, which is part of social education; however, the usual panic is that often these spiritual directors have been used as a citadel for hard-core spiritual indoctrination of the children (Delap and Wedge, 2016).

For example, Christian schools forcefully use school chaplains and spiritual leaders to spread Christian values and interests to the non-Christian brotherhood. Children who might not be Christian or even might not belong to particular religious denominations often get offended (Nkata, 2005). Should all of us imagine a society where religious leaders and parents support children's integral education; children do not take part in criminalizing on streets, increased vigilance on reporting a child abuse we shall all tangibly keep children as active citizens in our communities!

2.3.4 Social Clubs

As a process of human formation in some cases vulnerable children often receive integral support from their peers not as a last resort to completely destitute but bridge the link between home life and the social world, for example children with a healthy sense of empowerment are less likely to surrender in life as they are always less vulnerable to pressure from their peers, bullying, misleading advertisement, gangs, substance abuse and other negative influences (UNICEF Uganda, 2013).

In the concept of friendship created among these children through interaction, they become free thinkers who are better equipped to make important life decisions moreover are more likely to become politically and socially active as they will learn both how to listen and how to be heard (Mann, 2015), and this is the integral education that street children need; Therefore, it fits with the concept of socialization theory were children acquire and transfer various behaviors when they are in groups like playgrounds, entertainment centers and schools. Through these children are brought together in large numbers consisting of unrelated individuals of the same age as well as different ages (UNICEF Uganda, 2013).

According to Davidson et.al, (2016) in their study in developing Family-Based Care looking at complexities in implementing the UN guidelines for the alternative care of children; concluded that applying attachment to the lifespan of children provides an understanding of why those who have suffered adverse relationships in the past go on to find relationships difficult in the future, with parents, peers, partners, children, neighbors and figures in authority especially at the time of exacerbated street life styles of stress and desertion by their families and villages.

Therefore, children socializing when they have self in them by participating in villages activities regardless of ethnic background entitles a child benefit belonging and security, in another study done by Sekiwu (2013), found out that dealing with restorative justice through encouraging the introduction of social clubs called children's parliament and these are quite necessary to supplement counseling programs. Using social clubs, they organize social etiquette programs for children and use them to pass on a number of social skills like leadership skills, life skills, socialization patterns and many other useful programs to children (Delap and Wedge, 2016).

In this regard children assumes a sense of self-discipline through the sorts of interactions and socializations, this help children develop the ability to control bad behaviors and religious recollection is part of the activities in these clubs, this is used as a tool for moral development of children (Freeman and Nkomo, 2006a).

Therefore, the argument is that social clubs are vital in enhancing curative justice among children in as a more flexible remedy for positive discipline, these social clubs encourage social groupings which bring together youth from diverse backgrounds making it easier to manipulate member's actions to suit the required social standards. Thus, these social groupings known as children parliament act as peer influence platforms by social workers and school educators to transform the child's character into a civilized individual.

2.4 The Contribution of Inculcating Values in Children

In this context reducing vulnerability of children is conceived as extension of human right and agency capability expansion that advocates for restorative justice methods to be used such as the use of religious and social clubs as well as counseling and guidance were parents and the community take on a collaborative role in empowering and creating an environment for positive discipline (Riley, 2012).

These are social codes that would bring order, moral conscience and greater citizenship in the community however when values are not emphasized in childcare institutions, we cannot expect corrective behavior when they join school and back in the community (Chiwaula, Dobson and Elsley, 2014). The expectation is that institutions will socialize former street children to be at par with their counterparts who were socialized in the community, as graduates from institutions are

also expected to use the survival capabilities of social, moral, cognitive and emotional skills to cope in the community upon discharge from institutions.

Regrettably the society today, is being treated without penitence to a bitter pill of secularism and greediness, which are troubling the fabrics of moral values that keep society together (Ssekiwu, 2013), an effect that many people are attributing it to be dangerous prescriptions for example that street children are working mutely, on the unsuspecting individuals, creating thieves, on the one hand, and educated children with no moral integrity, on the other hand (Mann, 2015).

2.4.1 Deal with the Moral Dilemma

According to Walakira, Dumba and Bukenya, (2015) in their study on Childcare institutions and the situation of children in care recommended that if values could be integrated into the management of children discipline, they may provide solutions to the moral dilemma this is because values are relatively stable moral choices which build a sense of obedience among children to respect the directives of educators. Therefore, these values influence children to be obedient to the parents at home or the instructions of the educator in the classroom which could be applicable also in child care institutions.

Based on the above assertion, therefore this means that values provide lines of moral and ethical authority which act as indicators of moral uprightness, for example, a childcare facility, might indicate that alcohol is or that indecent dressing shall not be tolerated and these are moral choices turn into child facility policy and they restrict a certain form of undesired behavior to take place among children.

Among (2014) rightly puts it that addressing the moral dilemmas when children are still in their parent's homes or in the school such as in classroom with fellows for example, can be

particularly helpful in maintaining positive discipline where each child's way of thinking and acting is controlled by the moral system. Similarly, in this case Christian (2006) reasons that moral values determine what ought to be to which all child's moral judgments rotate, using childcare taker attachment therefore, is ought to provide an excellent setting in which to practice the needed moral judgment by children when they graduate back to the communities.

2.4.2 Developing Child's Character

In many societies, values could develop children's character in order to suit the moral demands of the society in which a child grows, it is further argued that there is a growing trend towards child protection agenda prioritizing the moving of children from streets back into societies and enable them socialize using productive livelihood skills inculcated in them using illustrative adult instruction through attachment. For example, UNICEF Uganda (2013) rightly indicates that this as a process of incorporation of values among children follows the moral developmental stages, and in this way, values assist shaping the moral trail of children.

Furthermore, the organizational infrastructure within which children effectively socialize is through social networks in the family or with neighborhoods, these stages begin right from the gradual development of child personalities at home accompanied with child-parent attachment; these personalities are qualities in a child which determine self-behavior, for instance, enhancement of self-behavior could imply that children's personalities are developed to what are morally and socially acceptable standards (Todorova, 2016).

If such personalities are not remodeled to reflect goodness, a street child might remain enslaved in his or her bad behaviors, therefore the role childcare institutions supporting integral education is to change personalities in order to reflect good deeds, and this builds child character through

the altering of personality values. In a similar line of argument according to Riley (2012) in a study carried out on the state of institutional care in Uganda emphasized that in order for values to promote character, the integral education for children has be considered as the basis for the vision of national building through creating an ethical society with good culture and civilization.

In conclusion, the talking compound for these children to achieve their effective integral education could have words such as respect elders and laziness is the root cause of poverty, in these words parents pass on values to the young ones in order to develop good citizens and such values are those that encourage self-dignity and social responsibility in order to produce people of great deeds and thoughts.

2.4.3 Promotion of Self-discipline

It is also evident that values promote self-discipline in children, for example, according to Islam and Fulcher, (2016) they conducted a study on school discipline in South Africa and it was observed that reports on the lack of discipline, the absence of consideration for one another in society, the high crime rate and incidences of violence, were partly due to a strong lack of values conducive to a healthy society and a well-disciplined school community.

In some instances, the magnitude of crime in towns and the lack of self-discipline is always indicated by the behavior of both children and caretakers who are significantly accounting for primary causes of the erosion of value-based culture in many societies. Other writers like MGLSD (2015) further argue that people's moral compasses are shaped by a number of self-discipline factors, such as those from their inherent values, and those developed from their own experiences and encounters.

Therefore, children have a moral starting point because such values are what orient them appropriately and strengthen their behavioral patterns and in order to bring in values for self-discipline, childcare takers could concentrate on approaching instruction by emphasizing virtuous living as dictated by societal values, clans or families and community solidarity and if not adhered to will bring lack of respect for community members thus affecting their socialization (MGLSD, 2015).

The institution centered on virtues contributes to a strong effort to foster self-discipline through the societal rules embedded in their objectives for example, the characters learnt in story telling as a tool of discipline, and the actions exhibited by adults provide significant lessons regarding the development of character and discipline in society (Nansikombi, 2012). In a similar line of argument, Sekiwu (2013) concludes that in order to build a sense of self-discipline in children, the sort of values that adults impart into them through the dutiful character or out-of-home activities must bring about constructive behavior need in the society.

2.4.4 Act as Compliance Measures among Children

In another point of focus, the roles of values also to provide children with a framework that enable them comply with societal rules and regulations. Based on this assertion, Roby (2011) and Riley (2012) agrees that values act as yardsticks for measuring children's behavior, and in order to solidify such compliance inculcating values for children's integral education, the process must help children to have the emotional rules, and behavioral standards by which a society organizes and disciplines itself.

This provides a point of reference for thousands of people at a time through interactions and because values are said to be the precious reminder that children obey to bring order and

meaning into their personal, and social lives (Sekiwu, 2013). In addition, these societal codes are the best avenues through which rules and regulations could be propelled in childcare institutions if positive discipline is to be realized thus prompting the inner acceptance of being obedient to institutional rules and regulations by children.

It should be noted that these are psychological control mechanisms that enhance children's discipline because are not written rules although they provide self-control dynamics, moreover culture and social norms of a particular group are known to be the central foci of moral goodness and behavioral modification in such a group, although such culture and norms may not be written as societal rules.

2.4.5 Articulation of the Spiritual self in Children

Beyond compliance measures the other contribution of inculcating into children is the articulation of the spirit of self in children and if cultural continuity could be maintained in families, religious values are transmitted from one generation to another (Milligan, 2016). The socialization theory stresses that the family, school and peer-influence are the basis of religious value transmission therefore, this spiritual view is intended to mold a pious person; one who loves doing good things and inculcating of such religious values into childcare disciplinary management aims at building a sense of divine tolerance in children (Marantz, 2013).

Therefore, in order to have a God-fearing child, spiritual values are incorporated using the teaching process for example in Sunday schools and they reach far beyond the circle of religious education specialists, for example it expresses a widespread concern with the rediscovery of a much-neglected dimension in contemporary society and integral education (Milligan, 2016).

For example, according to the report of the Congregation on Catholic Education (2008), the role of religious values is to maintain order in learners to and have a sense of what is divinely good throughout their human actions, therefore, if these religious values are promoted objectively, may cause the social workers and street children to appreciate the Divine-will transient in their integral education process that as well help them to re-adjust when they graduate back in villages.

2.4.6 The Gap identified in Literature

Although the above literature provided very useful points of reference for this study, however, it was noted that many studies have been conducted on the middle-class families in UK, Asia who practice individualism than the African view of togetherness. Majority of measure have been developed for Euro-American parent and child studies that may not be valid in Uganda's setting when exhibiting behaviors according to societal rules especially in Masaka Municipality.

Literature shows that children are directed to follow guiding principles of the institution that does not fit with expected societal rules, also it does not take into consideration the different experiences that street children go through and how they perceived their integral education offered in the institution for their socialization. It was on such contention that the study was conducted with children in institutions despite the general negative assertions revealed by some previous studies that, institutional socialization is not better at promoting integral education (Chiwaula, Dobson and Elsley, 2014), the researcher went to the Masaka Municipality to ascertain this assertion about the institution contribution.

2.5 The Challenges Faced when Inculcating Values in Children

Regrettably, over the years there has been erosion of extended families that used to attend to most of children's needs when their parents pass on, for example in Australia according to ACCI (2016) the challenges of inculcating values into childcare institutions discipline are policy-related; including poor institution administrative styles, failure to define which values to emphasize in disciplinary management, lack of staff motivation and educators' unethical behavior.

When children enter classroom-related environment, there is a challenge of over emphasis on academic values that, consequently, turn education into a theoretical rather than a practical exercise to help children's independent thinking and problem solving after graduating from school, this as well has an effect on their attitude towards team work thus the community may not benefit from them (Sekiwu, 2013).

This is also compounded by the poor parenting methodologies used like rote learning due to the problem of dealing with large numbers and the strict emphasis on an institution values than societal values (Freeman and Nkomo, 2006b). The social-related challenge observed is globalization and the negative influence of the media on young people's life styles, consequently, leading to permissiveness, aggressive, violent and militant behaviors now common in many societies and these are not health for a productive child formation a process of their integral education (BCN and UNICEF, 2015b).

As in Asia and Africa similarly, the sound and acceptable shared beliefs and values are constantly being eroded due globalization (Riley, 2012). Well as Todorova (2016) put it that in Bulgaria, South Africa and Tanzania through de-traditionalizing of societies, extended family

life is no longer what it was where parents provided more time for their children than it is today as many children now are left on their own without moral point of reference, this is not so different from Uganda (Sekiwu, 2013). According to Chiwaula, Dobson and Elsley (2014), media is one of the most challenging factors in the process of inculcating values into children's discipline, they mention that the media exploits which are permissive and violent especially television, Facebook and WhatsApp and videos indicate some harmful effects on young people's behavior without parental control.

In a similar line of argument, it was mentioned that computer games and the internet are merely the latest manifestations of a tradition of moral decadence, many scholars conclude that their expansion especially in urban settings, and its concerns today occasionally reach the level of a moral danger on the youth as these are particular social practices that media display to publicly demonizing with spurious impacts on the school-going children (Sekiwu, 2013).

In conclusion, given such rich literature on values and integral education else were across boarders most of it not Ugandan context, it was more interesting to know whether values, for example offered any meaningful changes in the former street children and how it enabled them perceive their social world when they graduate back to communities. These lacked parental love, emotional attachment and care as well as suffered from stigma; this study was meant to bridge the gap on street children and institutions, weather to support the work of childcare institutions or de-institutionalize and children be reintegrated into their families.

CHAPTER THREE:

METHODOLOGY

3.0 Introduction

This chapter presents a detailed description of the study methodology carried out on Childcare institutions in Masaka Municipality as a procedure used to answer the research questions. This include a description of the study design, area of the study; it also highlights the population of the study, sample size, sampling techniques, and instruments used for data collections. The data collection procedures involved using interview guide and FGD and thematic through verbatims and coding for data analysis as applied to qualitative research, ethical considerations for children as beneficiaries these were different to those of adult participants and finally the limitations of the study.

3.1 Research Design

The study adopted a qualitative approach. The study was carried on childcare institutions as a case study to get in-depth analysis of information from the catchment area of study as a single entity into the larger cases, this allowed exploration of diverse opinions and alternatives studied in-depth rather than breadth. The case study design was chosen because it is “a group or groups that are studied at the same time” whose members share similar characteristic (Gary 2013, Pg. 130).

3.2 Area of the Study

The study was carried out in Masaka Municipality: Masaka has many childcare institutions but the operational and fully registered by the district are five. The study covered three divisions that

make up the Municipality including; Nyendo-Ssenyange having a population of 29562; Male-13879, female-159833, Katwe-Butego with 17252; 8017-male and 9181-female, lastly Kimanya-Kyabakuza with a population of 20954; 10168 males, 10786 females and 85390 households. Masaka Municipality is under the local government Act 1997. Youth under 18 years covers 58% (Masaka District Local Government Development Plan, 2014/15).

Masaka Municipality was preferred because of its highest number of street children attracted by busy business environment in Nyendo and Masaka central markets that does not only offer them any kind of economic activities they engage in but also food is easily accessed as compared to other areas in Masaka District.

3.3 Study Population

Integral education is the foundation child's formation and its success or failure depend on the availability of close attachment, the researcher therefore felt that conducting a study on the two institutions including FOHO and Nazareth Children's center assessing their contribution for inculcating values in street children would provide an insight into the quality of their socialization in the community after discharge. Respondents involved street children as study beneficiaries, institution administrators and social workers, also graduates from the institution were included so as to make a follow up on the graduate's participation in the community, others such as community members, religious leaders as well as District Community Development Officer (DCDO) in Masaka were interviewed.

3.4 Sampling Procedures

3.4.1 Sample size

The sample is a subset of the population that is selected for a particular study, this is because it is more practical and less costly than collecting data from the entire population (Derinz and Linkom, 2008). In this qualitative study, the numbers of participants varied widely but resembling the population by reflecting its characteristics, behaviors or beliefs, the total number of respondents was 67; the researcher administered two Focus Group Discussions (FGDs) each having 8 participants making a total of 16 participants, and in interviews the researcher had estimated a number of 50 respondents but interviewed a total of 51.

These were 20 former street children aged 12-17 years from the two institutions including; 10 respondents from each institution, 15 community members were selected at convenience until he reached a saturation point and this was determined by the information he was getting not the number of study participants; this was an interactive process that was used to interview appropriate number of participants at a point were information collected was repeating its self. Other respondents included CDO, Religious leaders, Institution administrators and social workers purposively selected.

3.4.2 Sampling Techniques

District community development officer, social workers, institutional graduates and religious leaders were purposively recruited, this was based on their knowledge, expertise and experience in working and living with street children in the community. These people were information rich on child protection and had experience therefore provided a detailed understanding of the study issue (Derizin and Linkom, 2008). Community members and street children under institutional

care were also selected at convenience and this method was characterized by the use of judgment and a deliberate effort to obtain representative samples by including typical areas or groups in the sample, respondents were easily accessible and available (Kothari, 2004).

3.5 Data Collection Methods and Instruments

In this study primary data was collected and according to Kothari (2005. P95), it is "afresh and for the first time" through direct communication with respondent from the field and reviewing related literature. At the beginning of the study, he thought that FGDs would be the most appropriate method to collect data; however, in-depth interviews yielded more detailed information on the topic than FGDs. This is because it turned out to be easier for respondents in interviews to discuss issues on methods of inculcating values for children than FGDs as some of them could talk about something happening to other people such as neighbors and relatives rather than to themselves. Interviews gave greater freedom to ask; in case of need responses were recorded to include some aspects and to exclude others (Kothari, 2005. P98). Interviews were held to former street children in institutions, institution graduates, religious leaders, institution administrators, community members, social workers and District Community Development Officer.

3.5.1 Data collection procedures

The study focused on street children staying in childcare institutions, these were mostly aged between 12 and 17 years and being my home area, I established rapport using my social networks that were beneficial to the study. However, interacting with street children was challenging due to their uncertain illegal status on streets, their irregular activities, living environment, and their suspicion by the community. I also encouraged social workers to

encourage identified eligible children to participate, however, I saw some limitations as it was not possible to collect demographic characteristic of respondents such as age, education levels as not all children knew their detailed profiles, and some of the children were not eligible as they were returning on and off the street.

I visited respondents at convenience through an iterative process that involved collecting data, assessing the variation in issues raised, and then continue to collect data to determine whether saturation has been reached. This was done in the month of July 2017 and took a period of three weeks to collect data required, first using the introduction letter from the university, I linked with FOHO a childcare institution that has an established presence in Masaka District, which facilitated my entry into the community through introduction to key community gatekeepers, such as childcare institutions managers and local leaders.

In liaison with institution managers, I shared the recruitment criteria that comprised of at least 10 street children between the age of 12-17 years staying in childcare institutions, 20 community members, and District Community Development Officer. Institutional graduates and religious leaders were identified later as important eligible study participants. These gatekeepers then identified eligible children who met the recruitment criteria and informed them about the study to participate. The institution managers helped me to understand the structure of childcare institutions and families within, also importance of community members' networks towards child protection.

Two FGDs were held to children each having 8 children from each childcare institution. The second category of the study involved in depth interviews, this began with recruiting eligible participants from FGDs. Using the information gathered from interviews, I identified other type of participants who provided different experience on children's socialization for integral

education in the community; these were religious leaders who were recruited from religious venues and also institutional graduates. This is a group of respondents whom I had not considered to be included in the study at the beginning.

Gatekeepers did not identify the participants but inductively from the data, I was collecting, this was done at convenience, and was determined by level of saturation through an interactive process to identify appropriate number of participants as Bailey, Hutter and Hennink (2011) argue it. In liaison with coordinator for each childcare institution, the researcher described the study purpose, sought their involvement and identify the most effective way to recruit participant from the group. I was a primary instrument of data collection and clarified that data collected to be valid and reliable by prolonging my stay during the study and interviewed participants in privacy.

3.5.2 Focus Group Discussion

FGDs are data collection methods used to gain a range of views about the study issues in a single episode of data collection, information was sought from group of people rather than single participant (Bailey, Hutter and Hennink, 2011). Two focus group discussions each having eight participants were held to children from two different childcare institutions, with use of FGD checklist, particular issues were introduced in a predetermined order, were carefully worded, open-ended questions and sub topics (Attached in appendix II).

These were interactive discussions that were led by a moderator and lasted between 70-85 minutes. Because of researching on children, a consideration of their emotions when giving their life experiences in public was of high importance. Then he developed a well-structured discussion guide that helped the moderator to build rapport and make participants feel at ease, for

example, introduced a topic, open discussion, focuses on key topics and bring the discussion at close.

Transition questions were used to transfer participant's attention towards specific research topics. Discussions were held out door but in a quite environment one was in the institution compound and the other held in a nearby school compound of Zambogo Junior school to avoid distractions, here participants felt comfortable to express their views and this helped to achieve a clear recording of the discussion. Participants sat in a circle; this enabled them to have maximum rapport, eye contact with each other which helped us to foster an interactive discussion.

Here several participants raised issues, up on other participants challenging them, which helped participants to discuss issues related to their family back ground, parenting practices and values in childcare institution as experiences by giving examples to elaborate their issues; then further discussion on the topic revealing details related to the issues.

During the discussion, as a note taker the researcher sat at extra inches outside circle, he took notes but also dealt with disturbances such as out lookers, reminding the moderator on some key issues that were over looked during the discussion. The moderator ensured that the discussion remains focused around the central study issues of integral education yet allowed sufficient divergence to identify new and un- anticipated issues that emerge from the discussion. Encouraged and managed the discussion yet did not dominate the discussion; facilitated and channeled the natural flow of the discussion but not forcing children to discuss along a pre-determined path.

Probing was a critical issue such as probe ranking of activities they engage in and how they are removed from streets to socialize with others. Use of participant gestures probe like finding one who seem to be more concerned and ask if wanted to share with us some issue, also silent

probing for example keeping quit for at least 30 seconds after the participant has spoken this enabled the speaker to expand their point or another participant to contribute.

At closure of the discussion, participants were given an opportunity to ask questions that were answered by the moderator, some of these were deflected during the discussion. I used this time to collect demographic characteristics of the participants through one to one on a one page as this was inappropriate in group setting. The composition of the group, to achieve a participatory discussion I recruited participants with a level of familiarity among participants as many of them were residents and where from neighborhood villages using same language that created comfortable environment for productive discussion.

This also helped us understand the typical behaviors of social, cultural norms, behaviors in the study population and highlighting extreme behavior, however, there was limited confidentiality in the group environment, as some participants shared their personal experiences; they did so on their own volition rather than as an expectation of the researcher.

3.5.3 Interviews

According to Kothari (2004), the method involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. Personal Interviews were conducted after an appointment by the researcher at respondent's home; I took some notes on interesting points that came up during interview and lasted between 45 minutes up to 1 hour. The recorder was checked before start recording. He estimated to interview 50 respondents but ended up interviewing 51 respondents, 20 interviews were conducted to former street children from two childcare institutions; and 15 community members until I reached a saturation point were information was repeating its self in subsequent interviews to community members and the continued data collection was becoming

irrelevant. For example, when interviewing community members, from 1st to 6th interviews, I learnt many new things, 7th-10th interview much was learnt but not all of it was new, 11-15th most of it was said, repeated several times.

Other respondents included one District Community Development Officer, four social workers, two institutional administrators, six institution graduates (3 girls and 3 boys) and three religious leaders of different denominations were interviewed using interview guide and the choice of the method was due to the fact that it is time saving since answers were directly got from the respondents as the researcher interviews them (Dawson, 2009).

During the interview, questions were asked in a non- directive way not leading the interview. For example, the interviewees were telling their story as the interviewer I was only directing them with short prompting questions such as can you explain? Tell me more? How come? Also, interviewer allowed the interviewee to talk more which was a motivational probe using ah-ah, mmhm, or okay to acknowledge interviewee's comment and encourage them to continue.

At closure of the interview, some aspects of the study that were covered at the introduction like what was to be done with data was repeated and then a thank you, and at time some good information that was given at the end after switching off the recorder was noted down, and this often prompted the following interview. After interview was completed, I transcribed interview and reviewed issues raised then I was able to make the inductive inferences and issues guided the next interview.

In this method I got clear and more detailed information about the study through interviewing and at the same time observing the attitude of the respondents towards their behaviors. The process was tape-recorded and subsequently transcribed whilst translating the results from

Luganda to English. It was my responsibility as a researcher to make sure that the statements and terms used by the interviewees were put into accurate English terminology. Interview method also helped to cater for the respondents who cannot read and write and yet they have vital information relevant to the study and it also catered for those respondents who need more clarification on the topic under investigation and observing some other relevant information from respondents.

3.6 Quality Control Methods

Quality control was done by use of Validity and Reliability tests, these relate to controls put in place to focus on the objectives of the study and eliminate diversions.

3.6.1 Validity

Validity is the accuracy of data generated using an instrument and according to Kothari (2007), validity is the extent to which differences found within a measuring instrument reflect true differences among those being tested. To ensure validity of the data, I made sure that data clearly and adequately present the intended results, for example different instruments such as FGDs and interviews were administered to get first-hand information and through probing many new issues were learnt, at first these were peer reviewed to avoid respondent's contamination, also made sure that all participants who participated completed the study, and lastly respondents from different institutions participated in the study and gave valid information. The interview questions were given to an expert in psychology to confirm content validity of the instruments. This was accompanied by my interpretive skills that were used in mean making process through deductive and inductive data analysis to validate information.

3.6.2 Reliability

During the study, I asked myself weather data was reflecting a stable and consistence data collection process and analysis methods over time, similar results on repeated attempts? And a measuring instrument is reliable if it produces consistent results (Kothari, 2003). Thus, I brought data collected using FGD check list to cross check data collected using interviews guide to find out if I was getting the same information.

3.6.3 Data Management and Processing

Data processing implies editing, coding, classification and tabulation of collected data so that they are amenable to analysis (Charmac, 2006). Data preparation involved two main tasks, producing a verbatim transcript of interviews and group discussion by removing all identifiers from the data to preserve participant's anonymity, this began while the researcher was still collecting data.

Transcript focused on producing a word-for-word replica of the word spoken in interviews, but also included some aspects of speech fillers that help me to interpret the meaning of what is said. For example, (*ahh,* you know) speech fillers and body language. These reflected on participant's emphasis and emotions relating to the issue discussed. Different speakers were identified and differentiated by letters; interviewer (I) and FGD participant (P), and multiple participants in FGD where distinguished by P1, P2, P3 … to show different participants speaking.

Several transcripts were labeled with file names for example FGD 2 Note taker, FGD 2 transcript translated, this was effective in locating the file needed during analysis. Transcribing started immediately as the first 5 interviews were completed and each took a minimum of three hours, while FGD took one and half hours. This made subsequent interviews to be fed by information

from previous interviews as well as directing participant's recruitment, interviews and FGDs were conducted in Luganda and later translated when transcribing, here the colloquial style of language and phrases was of importance.

Developing codes and making a code book, a code is an issue, topic, idea, or opinion and these are topic discussed by participants and identified through reading data (Charmac, 2006), the researcher selected 25 for code development. All codes and their definitions are kept in a code book, this provided a central reference for all codes in the study as some codes were combined, new added, and some definitions redefined. This helped him to search data and identify all segments of text where a specific ward was mentioned, and here data was reduced into smaller meaningful parts for analysis. Also, careful reading of data was done to identify what is being said and assessed the context of discussion, following the line of argument and then decide which codes are appropriate.

3.7 Data Analysis

This involved a process of analytical procedures to prepare, analyze and interpret data so that the meanings from the data are evidence based (Dawson, 2009). The researcher started by identifying codes from the codebook that seem relevant to explore in order to answer specific questions, after gaining a detailed understanding of each component and then moving to the next, data was analyzed, labeled searches and saved and kept memos that were referred during the analysis.

A cross case comparison for entire data was made to see how an issue is discussed in different interviews and what made each experience different or similar. Categorizing data involved identifying similarities between codes; grouping these codes together and giving the category a

name that broadly indicate a shared issue. This was later checked by literature of the study and was validated with data, data was conceptualized by considering the social domains of context that brings together a group of issues in the data.

3.8 Ethical Considerations

Society for Research in Child Development (SRCD, 1990) emphasized that children`s rights should have priority over the interest of the investigator and stresses the importance of informing children about features of the research that might affect their willingness to participate. Also, procedure that might harm children physically or psychologically were unacceptable (Kothari, 2004).

He first got approval from the supervisor after submission of the proposal then sought an introductory letter from the Faculty of Agriculture of Uganda Martyrs University before the commencement of data collection process. The letter was used to introduce him as a student and sought permission from the local leaders and respondents within Masaka Municipality. During participant recruitment, he provided adequate information to children with help of their caretaker and sought permission from participants to consider whether they were to participate in the study. When entering Masaka Municipality he followed a good protocol by seeking permission to conduct the study from stakeholders, such as local endorsement from LCs. he established rapport with participants, presented myself as student of Uganda Martyrs University.

For this study, the principle of the best interest of the child as enshrined in the UN Convention on the Rights of the Child (1989) Article 12 was observed in order to protect and promote the children's right Article 12 of the UN Convention on the Rights of the Child (1989) clearly stipulate children and young adults having a right to be involved in decisions, which affect them.

This right extends from decisions affecting them as individuals, to decisions which affect them as collectivity in an acknowledgement that they are social actors in their own lives. In light of the above, during data collection in both FGDs and interviews the researcher introduced himself and purposes for the study, then participants were able to receive right information about the type of the study they were participating in. He explained why recording was important as he was to listen to the recordings and then transcribe, then sought participant's permission to record the session.

Anonymity as much as all identifiable information was removed from the transcript and quotations used, so that no individual participant can be identified from the document and this was informed to all participants to avoid harm as well as avoiding discussing findings publicly.

For confidentiality, he restricted recordings of the interviews to be listened by only research team during transcribing, all recordings were kept in safe place (rocked in a cupboard) that only authorized person have access too. Confidentiality is a principle that allows people not only to talk with confidence, but also to refuse to allow publication of any material that they think might harm them in any way (Flick, 2009).

During FGDs the location of the discussion was out door where on lookers sat nearby and were over hearing the discussion, in this situation the note taker asked them to leave and this provided confidentiality in the discussion that was promised to them. All information collected was for this dissertation only not tempted to share it with in other communities. To some children interview took longer minutes up to one hour and started asking "what is it in if for us"? Then the researcher used his human instinct to convince them that was for academic purpose and was

to help the community on policy reform. A ward of thanks was considered very important after and this was intended not to affect the interview its self.

Dealing with emotions, as the study focused on experiences and beliefs of the study participants, some recalled certain experiences in an interview such as family life then grief came up in interview and participant cry remembering their past family torture experiences due to domestic violence or family members that died who used to care for them. And in the FGD atmosphere became heated when some issues are discussed, here the researcher had empathy and considered terminating interview for some time. After break he asked if they wanted to continue, which they did.

The benefit of study participants was of high value to them; he noted that many participants actually were enjoying the discussion as this provided them opportunity to talk about their own experiences and opinions on the study issue. And Flick, (2009) supports this that by talking about their lives, they become aware of what they think and feel themselves, which often considered a positive experience for participants and therefore a benefit of participating in research. Justice, when writing he did not sensationalize the findings of the study, for example not deliberately selecting data that did not reflect the real situation, he managed to report on both positive and negative findings, also did not tamper with quotations from the interviews.

3.10 Limitations and Delimitations of the study

In one of the institutions that he worked with, just in the middle of the study, he learnt that children were told what to tell him during the interviews. He learnt that in the evenings, children were gathered and told not to mention certain things to him. This condition led him to abandon this place and focus on others as this was to compromise the quality of information the children

were giving him and this was against principle of viewing children as competent human beings who have an independent say free from adults' influence on matters affecting them.

The other challenge was the overwhelming expectations from the children as lot of them thought that the researcher would help them with the problems they were facing on the streets, they made several requests to him of things they lacked. Therefore, he had to convince them making it clear that he had not come to solve problems but to conduct research and learn from them, the task of taking care of them was for the institution. For example, some who were sick with sexually transmitted diseases or injured children whose capacity to work and beg was reduced, but as a researcher he could not help them though had the capacity to help them.

He was not able to spend nights on the streets to understand why some children run back to streets, he had initially planned to spend a few nights with children on the street but Nyendo O/C police and other local leaders in Kitaka village who work with the children advised him not to do so for safety reasons. They revealed that a few months ago, some people were badly beaten by suspected street children and his intention of sleeping on streets especially in Kakyafu and Kitaka village was risky.

In conclusion**,** this detailed description of methodology guided the current study on Childcare institutions in Masaka Municipality as a procedure used to answer the research question.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0 Introduction

This chapter presents the results of the analyses and discussion of the findings. Data collected was analyzed using thematic form of coding in a qualitative approach. The study investigated the contribution of childcare institutions in inculcating values in street children as a mechanism for supporting their integral education in Masaka Municipality.

This was in light of street children who were sought acclimated to harsh life on street and not used to discipline thus end up staying in institutions such as FOHO, Child Restoration Outreach (CRO), Buddukiro children's home, Live with Hope Foundation, Nazareth Children's Home and many more; socialization of children was sought to be through instruction on the expected values later graduating with lifelong skills that enable them fully re-adjust in Masaka Municipality.

To achieve this, guiding study questions were; a) what are the various methods used by childcare institutions in inculcating values in street children? Respondents were asked to identify them and describe how they are used. b) How do inculcating values by childcare institutions effectively contributes to the integral education of street children? The researcher looked at the principles behind the different methods such as parenting styles, use of religious institutions, and social clubs used for counselling and guidance. In addition, c) What are the challenges faced when inculcating values? The researcher looked at all spheres of social, environment, economic, spiritual and historical challenges.

The researcher conducted interviews and focus group discussions with a total of 67 respondents; these included 2 FGDs held in the two institutions each having 8 participants, he interviewed 20 street children 10 from each institution and 15 community members selected at convenience until he reached a saturation point. Other interviews included 2 institutional administrators, 1 District Community Development Officer and, 4 social workers, 6 institution graduates and 3 religious leaders of different denominations these were purposively selected.

4.1 The Demographic Characteristic of Respondents

The study was carried out in Masaka Municipality of Masaka District. The study area covered three divisions of Nyendo-Ssenyange having 21 villages, total population of 29562; Male-13879, female-159833, Katwe-Butego with 18 villages, a total population of 17252; 8017-male and 9181-female, lastly Kimanya-Kyabakuza having 16 villages with a population of 20954; 10168 males, 10786 females and 85390 households. Masaka Municipality is under the local government Act 1997. The youth under 18 years covers 58% (Masaka District Local Government Development Plan, 2014/15).

Masaka Municipality is a business center for many small enterprises with Nyendo and Masaka main markets that feed most of its population which pull many children to streets for economic gains. This is peri-urban area with majorly informal activities where most its people are smallholder peasant cultivators who do not depend for their survival entirely on a daily, weekly or monthly income which in one way determine their way of living, the key to this is their solidarity.

It is a low-income area, consisting mainly of informal settlements, people construct their own houses, and theoretically, the government can evict them at any time, it was also found out that

there are few structured roads in the area. There are water taps, but most of the time tenants use street children to fetch them water buying it from the landlord at a cost between 100 to 200 shillings that they say is expensive to many people and water was identified as a source of domestic violence that affects many children. As an alternative, some people use street children at a low cost to collect water from springs in the Namajjuzi wetland, although this water is not safe for consumption.

The livelihood strategies they use has an impact on children's socialization, mostly women take the lead in economic activities as they sell food, such as fish, vegetables, cassava leaves in Nyendo and Masaka main market. Children from poor families mostly wash clothes for neighbors or work as house helpers but street children hardly do this.

Leadership within the community is organized in terms of Local Councils, religious institutions such as Churches and Muslims; there are many churches, and their leadership among worshippers consists of the council of elders, women's league, the youth and children. These are highly respected and many churches are organized with associations.

Institution A was characterized by in-family based homes having between 35-80 children majority aged 11-19 years as some run on and off the streets and two mature women as stand-in mothers, these are said to have raised their own families and have received the added benefit of a formal training in child-care, however, it was revealed that these care givers are regarded as employees and not parents. **Institution B** was characterized by young boys and girls with no training or experience in raising children, employed as caregivers in dormitory style institution. The number of children was said to be increasing daily but at the time of data collection was 70-

90 children aged 12-23 years. There are six government-aided primary schools while others privately owned, all these were sought to support child's integral education.

Table 4.1 showing Gender of respondents (n=67)

Gender	**Frequency**	**Percentage**
Male	**39**	**58.2**
Female	**28**	**41.8**
Total	**67**	**100**

Source: Field Data 2017

From the current study it was revealed that 58.2% of the respondents were male and 41.8% of other respondents were female. Understanding this gender relation was very important in relations to their experiences about the socialization process through attachment. This was also related to the coping mechanism for children's socialization to adjust in the community upon discharge reflecting the extent of supporting their integral education.

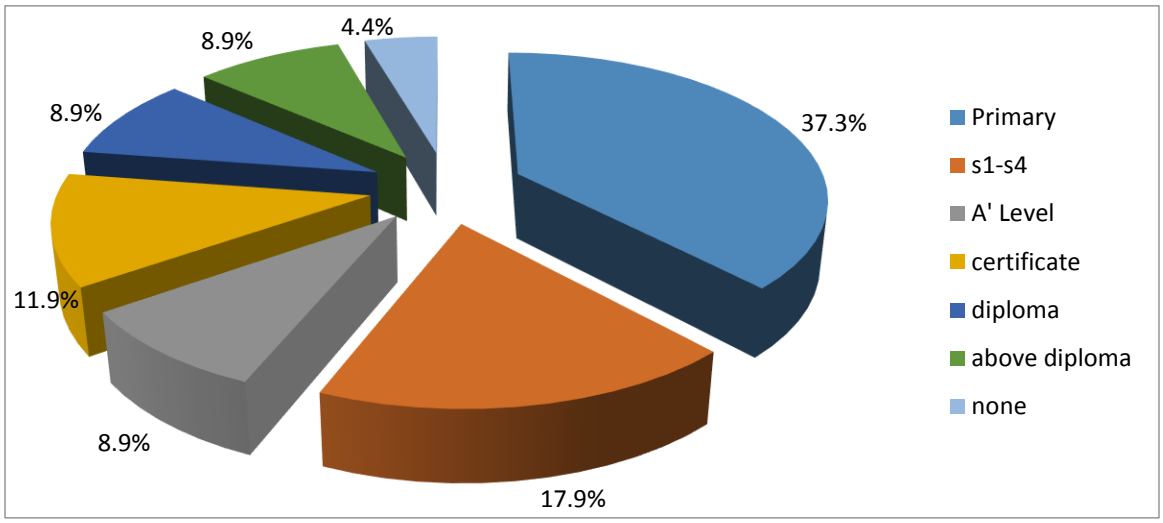
Table 4.2 showing Age range of Respondents

Age Range	Frequency	Percentage
12-14	6	8.9%
15-16	18	26.8%
17-18	12	17.9%
19-35	16	23.8%
36-45	11	16.4%
46 and Above	4	5.9%
Total	67	100%

Source: Field Data 2017

In this study it was important to know the age range of respondents especially street children, it was very hard for street children to reveal their actual age so the researcher used the age range it revealed that 8.9% of former street children were between the age of 12 and 14, well as 26.8% of children were between 15-16 and 17.9% of them were between 17 and 18. To other respondents who participated in this study 23.8% were between the age of 19 to 35,well as 16.4% were between 36 to 45 and only 5.9% were above 46 years.

Pie chart one below showing respondents' high level of education



Source: Field data (2017)

The education level of respondents guarantees protection and the more a person is highly educated, this reduces their anti-social characters thus promoting positive social change to society. 37.3% of the study respondent were educated up to primary level as these were mostly street children, 17.9% were educated up to O. level, 8.9% acquired A. level certificate, 11.9% with certificate from tertially institutions, 8.9% above diploma and lastly 4.4% never went to school.

Children' low level of education force them engage in collecting scrap, drug addicts and easily criminalized because of their unsecure future. These anti-social characters reduce their relations with neighbors thus fail to restrain a community heritage and identity for their socialization, six children above 18 years who were graduates from the institution were included in the study so as to make a follow up on the graduate's participation in the community, these included one graduate was found at her work in formal employment after attaining a certificate in secretarial studies whilst the other four graduates not working formally or informally, these stay with friends and others with relatives in villages and lastly one graduate was found at the institution.

In both institutions there were more female caregivers compared to male counterparts due to lack of qualifications. This was said to causes challenges to the socialization of male street children as they may need a male role model, thus leading to children graduating without integral survival capabilities expected of man and they fail to adjust in the community upon discharge. Both institutions were reported to have high employee turnover due to low pay, often work 24-hour shifts and then take offs for two or three days, substitutes were assigned wherever needed rather than consistently to one or another street child.

New emerging themes were identified–following the presentation of findings from different respondents interviewed such as schemas about the parent attachment of boys Vs girls based on their assumed roles thy play in the family. Data collection was guided by a principle of saturation were information collected was repeating its self and there was little to be gained from continuing and this point was influenced by opinions and experiences of respondents, data was collected in July, 2017.

4.2 PRESENTATION

Findings presented below are based on data that was collected at every stage of the study through interviews and focus group discussions (FGDs) in Masaka Municipality in a summarized form.

To get clear findings, it was necessary to first understand the pushing factors of children to streets, then later look for better ways of their socialization through integral education by childcare institutions. From the study findings, most people revealed that child connected street life is a result of defilement, child labor, and denial of education among others, as well as ignoring the pain by step parents, teachers and relatives hurling insults or shouting at them.

Table 4.2 showing the integral education themes instructed for children's socialization.

Integral education themes identified	**Information captured by children**
Knowing and loving God	Respecting others, Justice and honesty Emotional regulations and loving needy people
Following institutional guidelines	Respect for elders and meaningful relationships
Respecting other's property	Loving God, self to the community and self-acceptance
Attending communal exercises	Time management, meaningful communications
Having a sense of justice	Prudent in judgment, Self-esteem and Assertiveness
Generous and ready to serve	Hard working and patience Confidence in oneself
Prudence in relationships	Loving the truth and resting negative behaviors
Respecting others	Honest in one's dealing Being presentable Relations with neighbors

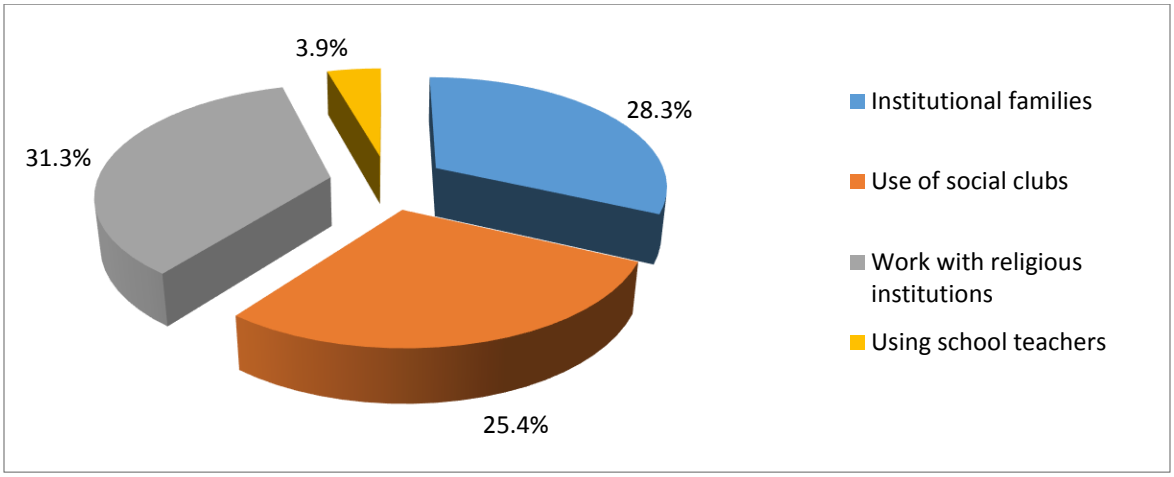
Source: Field data 2017

Because values are diverse and complex, the above stated values were classified at the individual-level, at the societal-level and religious level and from the findings it was revealed that inculcating such values in street children by the institutions inspire creativity, imagination, self-knowledge, social skills and emotional health among children. This was mentioned to promote confidence in handling issues and making decisions, the social workers create conducive environment for children to exercise their independent thinking and problem-solving skills.

There were several childcare institutions mentioned such as FOHO, CRO, Live with Hope Foundation, Nazareth Children's Home and Buddukiro children's home and the study focused on two institutions. Through child-social workers' attachment, they employ ethical-based learning were social and human values such as self-esteem; justice and honesty are emphasized to the offending children by instructing them on societal roles and spirituality that strengthens child's moral integrity to enable them to live equitably within the society which develop their social capital.

In addition, it was mentioned that integral education contributes to children's social relations such respect for elders and other people, meaningful relationships, emotional regulation and assertive skills, meaningful communication skills, patience, resolving conflicts and resisting negative behavior from peers to emphasize good relations with neighbors.

Pie chart Two below showing the methods used when socializing children.



Source: Field Data: 2017

Respondents were asked to describe the methods used and their associated benefits of socializing children when inculcating values, they listed up to several benefits they felt resulting from methods used guided by child-parent attachment, 28.3% mentioned parenting practices in families; 25.4% mentioned to introduce social clubs and these were stated to be quite necessary in supplementing counseling programs. Also 31.3% revealed working with religious institution and only 3.9% mentioned to be working with school teachers. It was revealed that with support by religious counsellor as a social etiquette program they pass on various social skills such as leadership skills, life skills, socialization patterns and many other useful programs to street children.

Therefore, through the sorts of social interactions and attachment children develop the ability to control bad behaviors, also religious recollection was said to be part of the activities in these clubs and this is used as a tool for moral development of children.

Table 4.3 showing the mentioned contributions of inculcating values to children

Contribution of values to children	Frequency	Percentage
Promotes competitive spirit in the members of the society	7	10.4%
Children spirit of doing voluntary work is increased	4	5.9%
Children learn to care for others and the needy	13	19.4%
Children learn to respect and appreciate other people's views	15	22.4%
Acquisition of socialization skills	5	7.4%
Confidence and self-esteem improved	7	10.4%
Improved communication skills	5	7.4%
Total	67	100%

Source: Field Data: 2017

Respondents were asked the contribution of inculcating values in children and it was mentioned that; because various factors push children to streets and excludes them from the society, values help them to become active social actors to respect others, being tolerant and having integrity which promote harmony, sustainability and soci**a**l justice was necessary for their survival upon discharge.

Therefore, to them institutional caretakers illustratively possess an exceptionally higher personal conduct that influence positively their followers who are children in the institution for example talking to fellows, eating habits, the dress code, greeting and many more. This was mentioned to improve their communication skills, confidence, self-esteem and assertiveness, respect to fellow children as well as elders, and having sense of team spirit thus are able socialize upon discharge through community participation.

However, some affirmed the practice while many other respondents disagreed with placing children in institutions arguing that glowing up within deny them self-discovery, acceptance, and self-love or self to the community as processes of integral education. They revealed that on

average a child interacts with 10 caretakers a day, also caretakers always change due to high turnover in the institution which affects their attachment with children to instruct them on the expected societal roles. To others respondents mentioned that different society backgrounds make it hard to decide on which values to decide on when emphasizing children's socialization.

Table 4.4 showing perceived indicators of transformation in street children

Perceived indicator of change	Frequencies	Percentage
Confidence in whatever they do	6	8.9%
Prudence in judgment	4	5.9%
Good relationship with others	7	10.4%
Ability to communicate with confidence and clarity	5	7.4%
Good time management	3	4.5%
Good listener	7	10.4%
Spirit of serving others	12	17.9%
Total	67	100

Source: Field Data 2017

From the study findings, respondents indicated to have a positive social change among street children; they are instructed on the social codes such as talking to fellows, eating habits, the dress code, greeting and many more. Institution administrator revealed that graduates were having confidence in whatever they do, able to communicate with others and clarity, they are good listeners, good time managers and have a team spirit of serving and working with others.

Social workers revealed to practice better parenting styles which equip children with such qualities, in addition, it was mentioned that if such values are actualized then former street children turn out to be people of vision who restrain a common heritage and identity in the community. Thus, they are able to possess an exceptionally higher inter personal conduct that influence positively for their socialization.

Table 4.5 presenting the challenges faced in supporting children's integral education.

Challenges	Frequencies	Percentage
Uncontrolled media and internet programs	21	31.3%
Poor home formation of children	14	20.8%
Lack of collaboration between social workers, parents and children	17	25.4%
Poor training back ground of some social workers	22	32.8%
Large family sizes of children	6	8.9%
Turnover due to low motivation of social workers	4	5.9%
Negative attitude towards group work by children	8	11.9%
Lack of enough counseling services	12	17.9%
Total	67	100%

Source: Field Data 2017

The study findings revealed that there are various challenges such as 31% mentioned the uncontrolled media and internet, 20.8% mentioned poor home formation for children, lack of enough counseling services, 32.8% mentioned poor collage training background for childcare takers as well as children themselves were also mentioned as a source of distress when they overstress academic work at the expense of other spiritual, social, and physical formation, 8.9% mentioned large family sizes, 5.9% mentioned turn over, 11.9 mentioned negative attitude and 17.9% lack of enough counselling services. The above challenges were mentioned as leading to emotional distress, antisocial as well as aggressive behavior, feelings of rejection and incompetence among street children.

Such views of displeasure were echoed in most of the interviews, this was attributed to caretakers lacking strong attachment with children to experiences them emotionally available as second-parents, who are loving, and supportive of their mastery efforts to construct a working model of the self as lovable and competent in Masaka Municipality.

New themes emerged from the study as some participants revealed having nuances about sons or daughter attachment as extremely important, this came up in the data analysis as new concept that emerged from interviews, previously the researcher had not realized how important this issue would be when parents are inculcating values in children.

Many respondents justified this son/daughter-parent attachment in terms of child roles in the family for example, sons were mentioned to be important because they take care of the family, remain living in their parents' home and continue the family line, therefore to them children who grow up in institutions tend to be wild and suffer from emotional problems thus fail to take on such roles. They put it that if sons are groomed as responsible people through integral education they will bring a positive social change in their villages within Masaka Municipality.

Many affirmed the practice for boys while others said that daughters at home are seen as a source of wealth to the family when they get married through bride price; also, in laws always take care of the older parents when they are sick, buy food and this can best be done to parents or close relatives in an extended family system thus they embrace gender roles in child upbringing. This means that morality pertains to the system of rules that regulates the social interactions and social relationships of individuals within societies that is based on concepts of roles attached to property inheritance or support to the family. These nuances were said to be shared in Masaka and appeared to be very strong, therefore, during data analysis this was merged and included in the study.

4.3 ANALYSIS

All data collected from the study in Masaka Municipality and presented above was analyzed in details, here codes emerging from transcripts of interviews and Focus Group Discussion (FGD) were analyzed. The numerical figures from presented data, here were referred to as many, much, some, few in analysis and discussion.

4.3.1 The analysis to the different methods used to inculcate values in children

When analyzing empirical data justifying the denoting parenting practices by childcare institutions, they mentioned instructing expected societal roles in street children as a process of integral education through strong attachment, the researcher came up with the following initial open coding;

4.3.1.1 Open Coding A: Parenting

From the transcript, the researcher identified different issue raised by respondents in Focus Group discussions and interviews such as;

a) Good parenting practices to families,
b) Positive influence of single and stepmothers,
c) Norms, taboos, proverbs, clans, and totems.
d) Use of effective disciplinary measures
e) Domestic violence issues
f) Freedom for child movement
g) Direct instructions
h) Child-parent attachment supervision.

} **PARENTING**

Codes above were raised to higher category of Parenting. It was revealed that care takers are children's role model as they look up to learn from adults and always want to be like them in future, for example through attachment, children whose parents/guardian boos are more likely to boos; on the other side of the coin, children also repeat positive behaviors they see in their

parents and this was said to be key in supporting their integral education. The following excerpt from an interview conducted about method (A) respondents details their experiences:

> … really, social worker-child attachment promotes good care and supervision of a child`s character for a child to behave properly, and is able to control himself from making any mistakes because he/she knows that his or her behavior is observed… thus will not reoffend by avoiding punishment from the parents or other relatives… Respondent in institution A, Misaali village, 4th July 2017

Similarly, it was mentioned that not all children prefer being placed in institution, some are always attracted by people who use them in their homes to work as house helpers cheaply. Therefore, during street outreach days, institution administrators encouraged those who keep these children in their homes to take up the informal parenting role through strong attachment as this will reduce their re-offending. Based on the above, one respondent had this to say in the following excerpt;

> … to stop children moving to streets we normally train families on best parenting practices to reduce domestic violence as one of their push factors to streets. …their attachment with adult as relatives reduces idleness and instill values of fear… it is aimed at keeping the child's behavior under good conduct… in homes, since parents may not be at home busy looking for money… and... during child reintegration we always try to advise step-parents attend to rest of children and control their behavior…consider them as their actual children ... taking the role of a father or mother to control their behavior wherever and whenever... Respondent in institution B Kayirikiti village, 12th July 2017

Justification

After open coding of the empirical findings from respondents in the study, "parenting" emerged as a higher category for axial code. In some ways, the above quotation summarizes the feelings, opinions, and lived realities of most respondents who participated in this study; to some respondents it was revealed that in these homes there is a strong child-parent attachment that fully instructs children on the expected societal roles.

This study also revealed that social workers control offending children through placing them in institutional families and counselling them, offering this was one of the solution aimed at responding to push factors of children to street as they lack parental control and many stays with steps or single-mother families. For example, institution administrators and social workers revealed that they establish institutional families for children of varying ages and sexes; this was said to depend on the number of social workers available, at the time of data collection the number of children was between fifteen and twenty per institutional family.

It was further revealed that they follow institutional mission statement and the child protection policy that has no particular culture to follow. Low attachment that affect parenting practice was mentioned to be practiced and the work-related hierarchy of managers. Matrons and social workers organize street outreach days to remove children from streets around cinema places such as Kitaka near Nyendo market a place known for cinemas and other criminal activities by these children, socialize them and discharge.

However, to those who do not subscribe to institution parenting noted that they do not see the childcare institutions with better parenting practices arguing that it is a moral obligation of the adults mainly parents or close relatives for the young to be taught their cultural values, norms, taboos and totems. These children through high parent supervision are supposed to be taught the dos and don’ts of the society into which they were born which is hard to be practiced in an institution setting where children are many with few on and off social workers to devote each enough time. Moreover, because are of different back ground it was said to be hard teaching them about their clans, the totems, and the taboos of those villages which are very important for their socialization process. In addition, one respondent echoed that:

> …you can never know what the social workers will teach the child as some of them come from awkward backgrounds and are most likely transfer those very traits to our children if we live all the responsibilities of taking care of them… Respondent in Kidda village, 6th July 2017

Many of the respondents noted that good character examples can best be copied from parents, and for unclear reasons some people tend to have un cultured behavior as a result of the tough times they pass through when growing up which in most cases they transfer to the children that they are looking after. It was revealed that children growing up in families, parent can easily instruct the child on eating habits, sitting arrangements or greeting and respecting fellows and this was mentioned to be done using proverbs, stories or taboos on the expected societal values to be promoted.

4.3.1.2 Open Coding B: Use of Social Clubs

From the transcript, the researcher identified different issue raised on method B by respondents in Focus Group Discussions (FGDs) and interviews such as;

a) Social interactions
b) Meaningful relations
c) Meaningful communications
d) Religious recollection
e) Emotional regulations
f) Good neighborhoods.
g) Children's parliament
h) Teamwork
i) Counselling and guidance

} **SOCIAL CLUBS**

Here codes were raised to higher category of "social clubs" as another method of inculcating values in street children; some respondents raised it as the ability to help children control bad behaviors for example using social clubs called children's parliament as a tool for moral development among children and their interpersonal conduct. Through such clubs, children are reminded that in future they have an obligation to bearing children, as well as caring for their

parents when they are aging out. The following excerpt in interviews conducted about method (B) from respondents who details their experiences explaining that:

> …we have social clubs within the institutions called children's parliament, these have a number up to 15 children with leaders who sensitize their peers about their rights, air out cases of abuse and engage their leaders in case of any issue affecting them… through sorts of interactions with peers a good character examples can best be copied… Respondent in institution A Misaali village, 4th July 2017

In addition, another respondent in an interview emphasized working with other social actors such as schools to open up social clubs confined to children's discipline which is very vital as the following excerpt confirms:

> …we are also working together with schools to start up child's clubs in which children share some of the challenges they are facing at home and in class …these help them to open up about their concerns which are later on addressed by childcare takers with the help of teachers in schools… Respondent in institution B kayilikiti village, 14th July 2017

Justification

After open coding of the empirical findings from respondents in the study, "use of social clubs" emerged as a higher category for axial code. In some ways, the above quotation brings it out clear that for children to have values through integral education is not confined to discipline but also catered for the mind and the hand which encourages togetherness and co-operation among children, thus history of the society is often recounted.

Respondents revealed these social clubs to be quite necessary in supplementing counseling, here institutions organize social etiquette programs and use them to pass on a number of social skills like leadership skills, life skills, socialization patterns and many other useful ideas to street children.

This means that social clubs are important in enhancing curative justice among children as a more flexible remedy for positive discipline. They put it that these encourage social groupings which bring children together from diverse backgrounds making it easier to manipulate member's actions to suit their required social standards. These were mentioned to act as peer influence platforms used by social workers and school educators to transform the child's character into a civilized individual for their socialization.

4.3.1.3 Open Coding C: Religious institutions

From transcript the researcher, identified different issue raised on method C by respondents both in Focus Group discussions (FGDs) and interviews such as;

a) Providing human & spiritual formation
b) Spiritual mentorship
c) Spiritual guidance & counselling
d) Spiritual direction of learners

} **RELIGIOUS INSTITUTION**

Codes were raised to higher category of "Religious institution support" as a method of inculcating values in street children. Religiously parents/caretakers are children's earthly God, so have to present themselves to children in a way that they would wish their children to be. It was revealed that religious institutions provide opportunities for child's excellence in life and open to the realities of the world through spiritual guidance, in an interview with a religious leader at Kitovu Catholic Church, the following was noted:

> …here at the church, in our religious teaching and learning process for children in Sunday school we employ a child-centered and inquiry-based approach where children are actively involved…and, in humanitarian activities we give back to those in need through proper companionship of the religious counselor. …then a creative and critical mind is promoted among children …and as a result, children shall experience innovative solutions to life problems... Respondent in Kimaanya village, 8th July 2017

Similarly, respondents mentioned that proper mentoring contributes to the balanced psychological and emotional state of children to enable them find the right direction in their social life, thus will acquire the acceptable human values that positively influence their moral integrity to fosters their socialization and keep peace with the existing social order in the community. In addition, respondents echoed that:

> …we employ ethical-based religious teachings where human values like respect of elders, eating habits, communication, and honesty are stressed and where street children are directed spiritually then their moral integrity is strengthened, enabling them to live equitably within society thus developing a high social capital… Respondent Kilimya village, 10th July 2017

Justification

The above assertion means that religious leaders are very vital in transferring knowledge to children by skillfully stressing the interconnectedness of the multiple activities within childcare institutions using a pastoral approach to life.

In this study, spirituality was critically observed as it embraces the type of discipline that was conveyed in Christian and Islam children within institutions, it was revealed to be the strongest identity through which religious leaders get assured of being in control of the childcare institutions ethos and the street children's positive behaviors. It was also revealed that spiritual values are passed onto children through daily but obligatory prayers, and the divine activities like Bible reading, Qur'an recitation and interpretation, spiritual direction, spiritual counselling and guidance, and spiritual classes are always given on particular days of the week such as Sunday schools.

4.3.2 The analysis to the challenges faced by childcare institutions when inculcating values in street children

The analysis of the findings several challenges were mentioned to be the push factors for many children running on and off the streets who are overwhelming care takers attachment in managing and following up each child individually thus affecting their work.

4.3.2.1 Open Coding: Challenges

From transcript, the researcher identified different issue raised on challenges by respondents both in Focus Group discussions (FGDs) and interviews such as;

a)
b) Diminishing extended families
c) Gender issues in homes
d) Poverty
e) Desertion by relatives
f) Globalization and social media

} **CHALLENGES**

The axial codes were raised to higher category of challenges faced when inculcating values in street children. The following excerpt from interview conducted about challenges participant detailing their experiences of reduced attachment to be prevalent in the data collected:

> …extended families are diminishing which affects parenting practices and a number of unethical issues are experienced in Masaka due to a highly increasing population with multitude of cultures where institution caretakers and children now get confused about who to follow and what to take… the society and the institution always have different emphasis as far as the acceptable and reasonable values to be lived are concerned… Respondent in Kayirikiti village, 12th July 2017

Such views of displeasure challenging the contribution of caretakers were echoed in most of interviews, not only echoed by social workers but also community members had similar ideas about the challenges. The following excerpt in a personal interview with a CDO from Nyendo division highlights lost child-parent attachment and ignorance on better parenting practices

among many families as a big challenge to behavioral modification, similarly it was remarked that:

> …poverty within villages in the municipality and lack of sensitization to parents has also seen a low performance in integral education for children since most parents think children can get everything from teachers at school…more so with house helpers children do not experience parents emotionally available and supportive of their efforts as self to be loved and accepted in the society… Respondent in Binyonyi B village, 19th July 2017.

They revealed for example that poor parenting of children and other practices in homes, lead to poor home formation of these children who run to streets and this affect their morals and attitude towards work. This implies that some parents are not doing well their work of child formation at home to instill the accepted standards and beliefs, prevailing correct social behavior therefore this adds more work load to the social workers for child's integral education.

It was also noted that due to globalization, all sorts of information shell the world and this is an influential tool which easily corrupt minds of children through the scenes of violence, sex and passion, and all these are issues raised to be confusing the value system of children. Thus, their moral maturity as a process of socialization in Masaka Municipality villages is highly tested and this influence negatively their integral education.

Table 1: Conditional Relationship Guide showing a summary of findings focusing on the method used by CCI, contributions and challenges faced when inculcating values to street children as a mechanism for supporting their integral education in Masaka Municipality.

Methods	Respondent's experiences and opinions				
	What?	**How?**	**Where? /When?**	**Why?**	**Expectations/consequences**
Religious institutions	Religious leader (Spiritual values)	Massive talks on religious issues Spiritual counseling and guidance Spiritual mentorship Obligatory players	With a religious chaplain Religious clubs (Sunday schools)	Pastoral approach to life. Humanistic approach to discipline A free-wheeling society	Actualization of spiritual self in children Redemptive discipline moral integrity Keeps peace with the existing social order in the community
Social clubs	Social clubs (Moral and personality values)	Mentoring Counseling and guidance	Social etiquette programs Children's' parliament Peer interactions	Social interactions A free-wheeling society To cater for the mind & the hand Team work	Religious recollection (God fearing, corrupt free society & morally upright) Good neighborhoods. Team work promoted
Parenting Method	Parenting style (Social & cultural, self-directional values)	Child-caretaker attachment Illustrative character Training of good parenting practices Positive influence of single and step parents	Family settings Society interaction Proverbs, stories Attachments	To reintegrate children back into families To encourage parent-child attachment To reduce re-offending by children	Promoted child discipline character Socialization Promoted self-discipline, love, discovery, acceptance and offering
Counseling	Counseling	Trained counselor Spiritual counselor	During social worker interaction with children	To deal with moral dilemmas of children	Socialization God fearing Spiritual self Self-discipline
Challenges	Diminishing extended families	Emphasis on acceptable and reasonable values to be lived Disertness of children Increasing people with various backgrounds	Reduced child-parent attachment Child headed households	Failure to instill the accepted standards & beliefs prevailing correct social behavior Cultural constraints	Poor home formation Children running to streets Increasing sexual activities

	Gender issues of domestic violence	Divorce of parents Forced marriages for children Torture by step parents	Some children envy their siblings who receive extra care and attention from parents.	Luck team work sills Poor attitudes towards work Psychologically tortured	Poor home formation Laziness and theft
	Globalization and social media	Sorts of information shell the world, that can easily corrupt minds of children	Social networks Facebook WhatsApp	Luck parental guidance on media Children are left only to house helpers	Luck of moral maturity for socialization
	Poor collage training and background of social workers	Enforcing articulation of founding mission from collages. Punitive sanctioning (corporal punishment)	Institutional premises with a bias to some children	Instill pain and torture Corrective action Retaliation	Traditional discipline Retributive justice
New findings from the study	Nuances on attachment to Boys vs girls by parents	Strong child-parent attachment of one sex over the other	During family moral instruction	**Sons** take care of the family, remain living in their parents' home and continue the family line. **Girls** source of wealth to family when married In laws take care of the older parents when they are sick, buy food	Child's integral growth Moral uprightness Socialization Promoted self-discipline

Source: Field Data 2017

4.4 DISCUSSION

This qualitative study explored the lived realities and portrayed the social world of street children staying in childcare institutions; and how values are inculcated in these children to support their integral education in Masaka Municipality. The primary aim of this study was not make generalization and representation but to gain insight into everyday life of street children and their integral growth, words such as more, many and others were used other than giving statistical inference.

4.4.1 The discussion to the different methods used by childcare institutions to inculcate values in street children (Respondents were asked to identify them and describe how they are used).

For this study to get clear findings, it was necessary to first understand the push factors of children to streets, then later look at how they are socialized. Using focus group discussions (FGDs) and interviews most respondents revealed that child connected street life is a result of defilement, child labor, or denial of education among others, ignoring the pain step parents, teachers and relatives inflict on children through hurling insults or shouting at them.

The CDO revealed that these factors make children emotionally tortured and do not experience their parents as loving and caring for them thus resorting to streets. The findings are similar to Walakira et.al (2014) and, Freeman and Nkomo (2006a) who asserted that domestic violence, declining social networks and high poverty level in homes make parents no longer embracing their role in child upbringing to guide their children, as they need them most for their affection.

For example, one respondent justified the above assertion that abusing children emotionally and psychologically make many children hate home and parents seeing home as a hell thus resorting to streets, and was stressing that:

> ...whenever a child is criminalized parents scold, beat or back at them…parent think cannot just help children understand what is wrong without using a stick. …the same applies at school as teachers quickly side with adults…beat up the child which lives them in a dilemma, and psychologically tortured… Respondent in Kidda village, 14th July 2017

In a similar line of argument, it was revealed that in villages parents were argued to use the better parenting practices and respondents mentioned to emphasize parenting such as befriending children and reducing yourself to their level when needs arise is paramount. A respondent from Katwe village indicated that:

> …. when a child performs poorly, do not respond by quarreling, how he/she is wasting your school fees…you should encourage and support them to perform better through close supervision and guidance or mentoring on how to communicate with teachers and fellow children when working on assignments… Respondent in Katwe village, 18th July 2017

Respondents justified the above assertion revealing that children with a healthy sense of empowerment are less likely to surrender in life as they are always less vulnerable to pressure from their peers, bullying, misleading advertisement, gangs, substance abuse and other negative influences. Mentioned it that, this can best taught to children by close parent supervision and guidance on better relationship building with peers instructing them on eating habits or talking in public.

It was mentioned that this help children to become free thinkers who are better equipped in making important life decisions, they are more likely to become politically and socially active as they learn both how to listen and how to be heard as an integral education process guided with attachment to promoting child upbringing.

Such findings are similar to Walakira, Ochen and Bukuluki (2014) who viewed that these values influence a child to be obedient to the instructions of the adult to deal with moral dilemmas which now days is lacking in many children who have no parental guidance. There are several identified methods used in inculcating values in street children by childcare institutions in Masaka Municipality.

4.4.1.1 The parenting method

From the current study, institution parenting was mentioned as one of the method used in inculcating values in children, caretaker in attachment with children take on parenting practices, in subsequent interviews with social workers and institutional administrators, it was revealed parenting help children control their offending behaviors when they are attached to institution families instructed on their expected social relations as well as counseling and guidance to them on drug abuse, media use, friendship formation and problem solving. Similarly, according to Fellows (2013) securely attached children have more access to both positive and negative self-attributes than do insecurely attached children, who often present an unrealistically positive account of their strengths in an attempt to mask underlying feelings of unworthiness.

In the study, 78% of study respondents revealed that when children's positive efforts are recognized, parents are in effect rewarding and positively reinforcing constructive behavior, also parents who praise children's positive behavior, and explain the rationale behind why a particular behavior is unacceptable, foster the development of self-esteem, autonomy, and set the foundation for positive peer relations.

The institution administrators and social workers revealed that they use established families in the institution for street children that are of varying age and sexes, and this was said to depend on the number of social workers available and during my study the number for street children was between fifteen and twenty per institutional family following institution mission statement depending on the donor's objectives and the available child protection policy which has no particular values on cultures but guide them to follow documented daily routines for family functioning.

The attachment-parenting practice was mentioned to be practiced in a work-related hierarchy of managers, matrons or social workers who organize street outreach days to get them out of street especially in cinema places such as Kitaka near Nyendo market a place known for cinemas and other criminal activities by these children and prepare them for discharge. Such findings are consistent with Bowlby's attachment theory of socialization (1979) proposing that caretaker-child attachment form an integral person whose presence in society will be felt through bringing about a positive social change were children learn how to construct their own knowledge within their own environment to solve a problem.

To justify the above, the institutional administrator provides an evident narration in the following excerpt:

> …we always supervise and directly instruct children on social values… also talk to parents in the villages on better parenting practices. Many children are benefiting our services…though often present with a number of challenges like regresses and start talking about their parent's death, …and some grieve over the loss or rejection by relatives. Street children grieve over loss of identity and take time to identify with an institution…with this in mind, it becomes difficult for us to deal with them, but we get help from religious counselors as support staff… Respondent in Misaali village, 4th July 2017

To some respondent, this as an effective method offering solution responding to push factors that force children to street due to the lack of parental control mainly to the working-mother or step- and single-mother families. Positive parenting techniques are characterized by warm, nurturing, and supportive behavior towards children, and espouses the tenets of effective discipline, the rights of children and healthy child development, the following excerpt reveals social worker's experience:

> …although many people would perceive integral education for children as deeply rooted in the context of strong parental supervision in families and relatives, institutions guide children on keeping peace with neighbors, good communication with peers or resisting bad influence…we believe the tactics of the formal curative support system rely largely on ideas of individual rights, frequently deploying services to reach individual child according to predetermined categories in the institutions rather than families… Respondent in Kayirikiti village, 12th July 2017

Such findings are not different from NCHR (2007) that many institutions use parenting skills that seem to be assertive rather than punitive disciplinary practice when helping vulnerable children develop skills of resting to peer pressure. Similarly, Cantwell et.al (2012) in their findings it was put as orphanages support integral growth of acclimated children to street life when caretakers use a feed-forward approach of positive communication that naturally emphasizes strong relationship which ultimately increases parental knowledge and beliefs for instruction of the expected societal rules among children.

However, many respondents did not subscribe to this view arguing that they do not see any value in the childcare institutions supporting integral education of street children since it is a moral obligation of the parents or close relatives that young ones are taught their cultural values, norms, taboos and totems to guide them on societal roles for example on how present

yourself in public, talking habits, eating manners, team work in villages and sharing with friends, and many more.

For example, one respondent expressed that;

> ...we see institutional families established by the institutional administrators based on the number of caregivers available… the more caregivers are the less number of street children per institutional family. …these caregivers come from different backgrounds and are employed to parent these street children who are from varying cultures and backgrounds… because of this, a common ground on parenting can't be reached… through the mission statement that is derived from religious values guided by the Bible or Qur'an… Respondent in Gayaza village, 21st July 2017

Such views were echoed by many respondents in subsequent interviews who revealed that there is increased parental supervision for children when they are taught the dos and don'ts of the villages into which they were born and this was mentioned to be hard and cannot be practiced in an institution setting. Similarly, attachment theory emphasizes the importance of parental emotional sensitivity to effectively interpret and respond to the needs of the child. The more stable the bond between parent and child, the more likely it is that a child will regulate conduct towards others in an empathetic manner (Bowlby, 1979).

In these institutions, children were said to be many and not having one permanent institution and keep on moving from institution to the other or back to streets with few social workers devoting each enough time. Moreover, because are of different back ground it is hard to teach them about their clans, the totems, and the taboos of those tribes that was said to be very important for their socialization process in Masaka Municipality.

Accordingly, Todorova (2016) in his study found out that children always gain the important social skills from parents who play with them in ways that reflect equality in the play

interaction and in the due process parents illustratively direct their children on good values to be practiced as responsible members of the society. This means that loving and responsive parenting helps children to see the world in a positive way and to expect that relationships with others will be rewarding in their villages thus children will gain confidence, as they emotionally feel loved and their views respected to participate in community activities, but there are some institutions focusing on meeting children's physical needs while ignoring more important psycho-social needs (Roby, 2011).

The institution graduates interviewed mentioned on how these families are structured 77% of respondents revealed that these were made up of social workers in charge of family upkeep such as washing, cleaning and cooking for children, many of these graduates sited that there were no social codes like in extended families such for girls kneeling down while greeting, respect for elders or eating manners except putting them in religious classes and social clubs. This means that these children grow up missing the social-emotional behavior to have a happy disposition, self-confident or the ability to master tasks.

In the current study, respondents were concerned about the huge growth in institutions in Masaka municipality, they felt that excessive and sometimes inaccurate use of the term institution care, therefore to them, the child's integral education support in institutions was not helpful, believing that it tends to underplay the potential of real parents as care for children.

In subsequent interview one respondent echoed that;

> …in every family or community, there is a child protection system that supports child's integral growth…this reflects the underlying cultural value base and diversity within that context... As such, it manifests a combination of cultural norms, standards of behavior, history, and external influences that over time reflect the choices participants have made regarding their human development...that is not health in institutional setting… Respondent in Kyabakuza village, 21st July 2017

Many respondents believed that socialization of children is usually done in a family setup of mother, father and fellow children, and to them, stand-in mothers in institutional usually refer to the surrounding culture, from literature it was noted institutionalized children live in a situation where there is little interaction and minimum responsiveness to children's individual needs such as crying children a mechanism that would solidify social relationships with children (Groak and McCall, 2005), which is not the case in normal families were value instructions is done by adults using riddles, stories or proverbs to instruct the social codes.

Child respondents reveal their opinion in the following quotation:

> ...no one can replace your mother or father... we look after ourselves... our uncles' main duties in this home are to provide accommodation, food and clothes... they do not know what is it to be on the street; I was pushed by my step mother. …here no one recognizes my skills, am a footballer and they always tell me it's wrong... my fellow children are abused by aunt Sarah, looked down upon no empathy, children do everything for themselves, no resources to start own business. ...we fail to secure employment, due poor skills. ...they never exposed us to indigenous skills concerning youth...that my father did to my brother. ...we feel like it's a challenge, we are always closed in like we are in a jail...I would rather go back to street… Respondent in Kayirikiti village 112th July 2017

In the absence of parental guidance, many children have few options but to manage their own behavior, and older children are oftentimes compelled to adopt the parenting role towards their younger siblings. As such, children operate within uncertain boundaries and are at a greater risk for developing social, psychological, and emotional problems. This makes it hard for the child to adjust in the community upon discharge because is ill equipped for the mind and the hand as milestones helping them acquire survival social capabilities.

4.4.1.2 Religious method

It was revealed from the findings that, 87% of children on streets of Nyendo, Kitaka and around markets are characterized by vulnerability, corrupted by all manner of evil influences and always involved in immoral activity. This brought religious counselors to part in instilling the religious beliefs in street children to prevent them from stealing, to prostitutes resist desire for illegal sexual activity and taking revenge on others, thus helping them develop their religious faith and self-control.

It was also mentioned that children are told that having sex is good but not at their age, this helps them have it in mind that some things are done at certain stage in life not bad for entire life. This matches with Gyaviira's (2013) findings in the study of the minor seminary teachers in Uganda mentioning what formators and the religious education provided is integral in nature so that the outcomes bring about a fundamental change and other social changes that is reflected in the leadership of the seminarians.

From the study findings it was also evident that spirituality is critically observed as the embrace of discipline that is conveyed in Christian and Islam children, therefore instructing spiritual values in children was the strongest identity through which religious leaders would get assured of being in control of the childcare institutions ethos and the street children's positive behaviors. These agree with Cantwell et.al (2012) as spirituality is appealing to liberal and reformation forms of discipline that is dealt with in a number of ways such as counseling, through Sunday school activities, mentoring and career guidance.

For example, religious counselor stressed that spiritual values are always passed onto children through daily but obligatory prayers and divine activities like Bible reading, Qur'an recitation

and interpretation, spiritual direction, spiritual counselling and guidance, and spiritual classes given on particular days of the week such as Sunday schools.

In subsequent interviews respondents indicated that:

> …religious leaders play an important role in child protection…bible and Qur'an classes counsel them spiritually… including advocacy for child rights, however the challenging cultural values and social norms place children at greater risk of abuse… Respondent in Kilumba village, 11th July 2017

From respondent's views it was evident that such Sunday school activities helps children to have a proper imagination of life outside the institution because it prepares them for critical incidents they may encounter in life. This was mentioned to be promoting the social and emotional competencies in street children such as self-awareness, self-management, social awareness, relational skills and responsible decision-making are promoted through creating a safe and supportive family and community-learning environment in which children feel cared for, respected, connected to the society and fully engaged in the learning of new things.

Such findings are similar to Milligan's (2016) assertion of the pastoral Sunday schools at church in helping children to have a proper bridging of the classroom work and the life outside, because it prepares them for critical incidents they will encounter in life. Significantly, the findings from this study also demonstrated that, religious institutions in Masaka Municipality are effective in their duty as formators to street children who have fulfilled some qualities when they touch the soul, mind and heart of many children, this was said to be preventing some children frequenting bars such as Zilimara, Kakyaafu, Bukeeri and Banya as well as night clubs Bars like Turvan kick and Ambiance for economic gains were they are used of robbing drunken people or hitting them iron bars that put the villages at stake; these findings are what Miller (2005) identify as concrete practices and conditions preachers ought to follow in order to generate children as transformative leaders.

Still from current study it was found out that such helps educating the whole human being body, mind, heart and soul, also emphasizing commonalities among cultures and the universality of street children's wants and needs hence forming a human family as well as stimulating children and creating an atmosphere in which children are actively involved in thinking, discussing, debating, and always open to further inquiry.

In subsequent interviews I engaged children as beneficiaries and many of them revealed that the religious classes have supported them in developing a religious conscience and beliefs, and moral reasoning as put in the following narration;

> …while on streets, previously I behaved without thinking of what is right and wrong… I thought that I can behave in my own ways because I wasn't having parental control, but now I have just realized that practicing bad acts like steeling is wrong to God…though it is how many of my friends survive, …my pastor told me that this makes God angry... it is good to have a religious knowledge... again I was thinking that poor people who steal are not going to be punished by God as they do not have money to get their needs but my pastor taught me that this is wrong and is actually wrong... I really benefitted from this program… Respondent in Misaali village, 4th July 2017

The above assertion by children indicate that the religious interventions about children`s conscience and beliefs has been implemented and delivered effectively and these were previously mentioned by some institution graduates to be absent from their lives. However, in several observations and interaction with children, some participants either showed little engagement during the religious activities or did not participate on a regular basis, the following narration reasons for such behavior;

> …I do not always attend religious services because it is boring…the pastor always chooses the subject he wants to teach us rather than asking us to choose subjects we are interested in to discuss the same issues… and no music for us to dance… I have not learnt how I can discipline my tendency of stealing… (*mhmm*) … I see myself as the chair in the church… just listen, listen and listen to what is being said by the

> pastor… this makes me feel sleepy in the church and mostly I do not focus on or listen to what the pastor says … Respondent in Kayirikiti village, 12th July 2017

Literature justifies the study findings for example Millar (2005) noting that the absence of child friendly preaching methods in which children fully participate, as a process it makes it difficult to stimulate and engage children. In addition, some participants indicated that this prevent them from developing a religious conscience that would improve their socialization with fellow Christians in the church.

4.4.1.3 Social clubs

From the study findings, respondents revealed social clubs that were said to be quite necessary supplementing counseling, this is when institution organize social etiquette programs and use them to pass on social skills such as leadership skills, life skills, socialization patterns and many other useful ideas to street children.

Supporting such argument one respondent mentioned that;

> …we have introduced clubs within the institutions called children's parliament having a number up to 15 children with leaders who sensitize their peers about their rights, air out cases of abuse and engage their leaders in case of any issue affecting them… through interactions with peers a good character examples can best be copied… Respondent in Misaali village, 5th July 2017

The above assertion means that these social clubs enhances discipline among former street children staying in institutions as a more flexible remedy for positive their discipline to benefit the entire society. And one institutional administrator revealed that these encourage social groupings which bring together children from diverse backgrounds making it easier to manipulate member's actions to suit the required social standards. These were identified as peer

influence platforms used by social workers and school educators to transform the child's character into a civilized individual for socialization.

> …it is our culture children cannot talk when old people are discussing vital issues…and is still deeply embedded down in many of our thinking … I think it is through such social club plat forms in childcare institutions help us as children to advocate and voice out our experiences and opinions… thus develop self-esteem and better communication practices… Respondent in Kitabaazi village, 17th July 2017

Such serious considerations were mentioned to result into the desired better outcome of street children as the young generation during their days of formation and experience a positive change for example, always improve on the quality of life around them and influencing others to do the same.

This finding reflects the suggestion made by the United Nations Convention on the Rights of the Child, that respect for the views of the child remains limited owing to traditional societal attitudes towards children within the family and the community at large. That their concerns should be respected for them taking decisions appropriate of their age and relevant to their understanding (UNCRC, 2006).

Social workers identified some indicators pointing the fundamental change within former street children such how they cooperate, share and care for others; their ability to express themselves confidently; their moral integrity; good time management; having an agenda for doing what they are doing; being creative. In addition, having a vision and communicating with passion and purpose; being innovative and hardworking; their appreciation for aesthetics; and having the necessary skills to take on challenges of the future; offering innovative solutions to major social problems; good at formulating and articulating goals and being effective in stressful and crises this was mentioned to be helping children grow emotionally and being assertive.

In addition, Sekiwu (2013) agrees with such study findings that through the sorts of interactions and socializations children develop the ability of controlling bad behaviors and religious recollection as part of the activities in these clubs and it is used as a tool for moral development of children. From the study findings new findings came up as some participants revealed having nuances about parent-sons or daughters' attachment as extremely important, that came up in the data analysis as new concept, this emerged from interviews and FGDs, previously the researcher had not realized how important this issue would be when parents are inculcating values in children.

Participants justified this son/daughter-parent attachment in terms of child roles in the family for example, sons were mentioned to be important because they take care of the family, remain living in their parents' home and continue the family line, therefore children growing up in institutions tend to be wild and suffer from emotional problems thus fail to take on such roles. To other respondents who preferred attachment to daughters than sons, revealing that at home, girls are seen as a source of wealth to the family when they get married through bride price; girls are future of every family especially those who receive education are more likely to make education priority for her children which was said to be a triple effect on positive changes in many villages visited.

Also, in laws take care of the older parents when they are sick, buy food and this can best be done parents or close relatives in an extended family system that need to embrace their roles in children upbringing. This means that morality pertains to the system of rules that regulates the social interactions and social relationships of individuals within societies and is based on concepts of roles attached property inheritance or support to the family. These nuances were

said to be shared in Masaka and appeared to be very strong, during data analysis this was merged and included in the study.

Some respondents recalled that many families would prides in the rich cultural set ups, with many different tribes that were jealously guarded and still guard against the melt away of their norms and customs. These shapes societies with emphasis on meaningful raising of a child through communal empowerment that starts at a household level, where a child is taught how to better face everything that went on in the community.

It was reported that though some families are faced with short falls in regarding children especially girls as property and tradable items which back them thus resorting to street life, for the fine families, children enjoy a time when every adult is concerned about all children in villages. This means every child will be dutiful to adults, acquiring an integral growth where human rights are upheld, and taught to be responsible first by the illustrative behavior of adults towards their peers and young ones thus ultimately enabling their socialization. Many respondents did not pride in such families pushing children due to luck of collective responsibility, arguing that what they see today is a loosened social fabric from a time when a child was nurtured by the entire village to each family caring only for their own children which has greatly damaged the principles of common goodness and social co-existence.

4.4.2 The discussion to the effective contribution of childcare institution in inculcating values in street children as mechanism of supporting their integral education.

It was noted that integral education of street children should involve values of the spirit, the mind, the soul and the body this was mentioned to build the children's moral courage of standing up for what is right as well as exploring the multiple perspectives of reality through

unfolding the intellectual, social, emotional, moral, political and physical dimensions of a person. Therefore, from the findings, it was revealed that in institutions not only the social workers but also other actors such as religious institutions contribute to children's integral education to be thoughtful and knowledgeable in their social lives when they:

4.4.2.1 Deal with moral dilemma of street children

It was mentioned that when values are effectively inculcated in street children, they are instructed to be morally up right by demonstrating personal character such as love, respect, tolerance and dignity. Some respondents revealed seeing institutional graduates having the self in them and for others which maximizes a common good or minimize harm and this was said to be valuable reminder to bring order, sanity and meaning into their lives within Masaka Municipality that is attributed to role of spiritual guidance and social clubs.

The following excerpt narrates children's experiences

> …here in this home...we learn social skills through playing together with friends... at school, and through church ...one learns how to behave in church, that is why we attend church services both in and out ...if one fails to behave will not have friends. ...if you become a bully no one wants to play with a bully ...we learn when we assist our friends in need... Respondent in Kayirikiti village, 12th July 2017

Literature supports the finding putting it that values are principles to which a person's character is judged as being good or bad in a given community displaying the ethical characteristics in humans such as decency, and the development of personal capacities like intellectualism and skill mainly among children when making decisions (Christian Aid, 2006). Therefore, the importance of building morality in these former street children was to make a valuable reminder that they have to bring about order, sanity and meaning into their personal lives,

however graduates did not reflect this as are seen running back after failing to adjust in the villages.

Some respondents, stresses that social clubs used in various institutions within Masaka are known as children's parliament discipline street children to have some relatively moral choices of building a sense of obedience to respect their elder. In a similar line of argument Delap and Wedge (2016) argues that values influence a child to be obedient to the instructions of the educator in the classroom which is applicable also in child care institutions.

In a similar line of argument, the social workers narrate their experience;

> ...we talk and teach these street children as well as holding social club discussions on morals, like talk about theft and criminalization on streets… HIV/AIDS, STDs their cause and implications... for example no dating in the institution one is above 18 years and graduated from the institution. ...street children are taught to reach amicable understanding among themselves ...they have a chance to be involved in children's parliaments to raise their concerns... administrators advise us to use restorative measures than punitive when responding to disobeying children... we instruct children to respect all institution members and other elders in our villages... Respondent in Kayirikiti village, 14th July 2017

This means that social and religious values instructed in street children provide lines of moral and ethical authority for them to resist bad peer influences as well as participating in village activities, and this is indicators of moral uprightness among street children, for example, social workers revealed compelling children that alcohol and indecent dressing is not tolerated and children abide by these principles. These moral choices were said to be turned into institution policy and to them, these restrict a certain form of undesired behavior to take place among graduates.

Such findings were said to be relevant by Christian Aid (2006) rightly asserting that addressing the moral dilemmas in the classroom, for example, are particularly helpful in maintaining

positive discipline where each child's way of thinking and acting on what ought to be is controlled by the moral judgment. Conversely in this study, participating children whose truancy was caused by low education achievement thus pushing them to streets of Masaka and addicted to drugs or collecting scrap as a coping strategy, after instructing them with values now some of them remark having an excellent setting in which to determine what ought to be good and basing on this their peer's moral judgments rotate.

However, those who did not affirm to this highlighted a variety of gaps such as limited child-caretaker attachment, this mostly was echoed by CDO and religious leaders implicitly indicating that the institution intervention with regards to parenting cannot foster moral dilemma due to high turnover, few staffs compared to large numbers of children and different background of their training. Nevertheless, they expressed concern that the teachers in the community continue physically abuse former street children when they face learning difficulties thus hindering their skills development, lastly the DCDO justified that parents who misuse substances are less likely to take proper care of children's basic needs and are more likely to be emotionally unavailable.

4.4.2.2 Promotes self-discipline

In addition, it was mentioned that for graduates to fully socialize they are sought to possess self-discipline of respecting elders and fellow children through meaningful relationships, emotional regulation and assertive skills with meaningful communication skills in villages, patience, resolving conflicts with neighbors and resisting negative behavior from peers plus all situations they encounter in life.

These were self-directional personal values the CDO and some religious leaders revealed that are independent of other as they are normally achieved through individual character formation

and better parenting practices which drive out certain negative behavior patterns to graduates through emotional attachment as a value process. The following excerpt narrates the respondents view:

> …children after graduating from the institution are able to contribute to society as they work in groups if they remain committed to the objectives of the children's parliament… and work to improve on the cohesiveness of the group… the effectiveness of the group entirely depends on how free and open the members express their ideas and reaching decisions through consensus...to help each other… Respondet in Mukudde village, 20th July 2017

As previously seen from literature, Ainsworth and Thoburn (2014) narrates similar to what the religious leader's revealed that team improves children's, learning skills and problem solving, emotional regulation, social maturity, resisting in disruptive behavior, initiate reasoning self-regulation, mood management, social abilities, and management of relationships; all these capabilities were mentioned to make up life of a street child an individual who is a responsible person able to cope in the community when graduate.

The findings are in line with Delap and Wedge (2016) assertion were cognitive skills having a social origin and these must first be performed jointly with a competent adult before they come under the child's control. Thus, all higher psychological functions including thinking, learning, and problem solving, appear first on an inter-mental plane, that is, in the course of interacting with another person, before they become internalized and the child is able to perform them on an intra-mental plane (Family for Every Child, 2015).

4.4.2.3 Support the spiritual self in children

In subsequent interviews with spiritual leaders they explicitly revealed that these former street children as they graduate, their relationship with God actively interplay the attainment of human values which foster spiritual commitment to maintain peaceful coexistence in all

villages of Masaka Municipality. It was mentioned that supporting spiritual self of street children through emphasizing religious values may then be transmitted from one child to another, and to many of the respondents agreed that this spiritual view molds a pious child one who loves doing good things thus building a sense of divine tolerance in graduate institution children but can best be achieved with guide close parents outside the institution.

Therefore, these childcare institutions in order to have a God-fearing child, they revealed the incorporation spiritual values using the teaching process with guide of religious counselor. And from literature, Christian Aid (2006) argues that this current interest in spirituality of children reaching far beyond the circle of religious education specialist, and this seem to be concerned with the rediscovery of a much-neglected dimension in contemporary society and integral education. Using the socialization theory, this stresses the family, school and peer-influence as the basis of religious value transmission (Christian Aid, 2006).

4.4.3The discussion to the challenges faced in supporting integral education of street children (the researcher looked at all spheres of social, environment, economic, and spiritual challenges).

From the study findings, most of the respondent were concerned about the large number of children in the institutions running on and off the streets as these were mentioned to be overwhelming caretakers' attachment to manage and follow each child individually. Many respondents attributed this to social workers' high turnover in the institutions, were a child has an average of at-least 10 caregivers a week and this greatly affects their instruction on the expected societal rules for children.

One respondent revealed that in their villages, it is very common for children to envy their siblings who receive extra care and attention from parents and the same situation could be happen to institutionalized children. The following excerpt reveal social worker's experience:

> …the truth is that we are trained to look after and assist the vulnerable providing them with materialistic items… but many of us lack training in parenting as we are not married… these children as a result we are more of workers, maids or employees, …on the other hand there is too much work compared to the salary…here, most of the decisions concerning street children are made by the institutional administrators… Unfortunately, street children regard social workers as workers not parents, this makes it difficult to take on the parenting role as a mother… Respondent in Kayirikiti village, 14th July 2017

Such excerpt is in response to the parenting styles used in the institutions as other respondents were concerned about the parenting practices putting it that;

> …almost every day we receive new children from streets…unknowingly in homes some stand-in mothers as parents could get more biased towards one child and the other children feel rejected…which creates false notion that the parents do not have love for them at all…this also happen within normal families… Respondent in Mukudde village, 21st July 2017

Such argument is in the same line with Islam and Fulcher (2016) recommending that for parents to do their role should always have to be around and extemporary not allowing the house helper to do all the worker for the children. This means that parents always have to chip in as a mother or close relative and spare some time for the child and play together, interact with them and show them love. Which is not the case in villages visited thus making it hard for children to realize the desired emotional support for their human development and this was attributed to parents or close relatives in an extended family system not embracing their roles in children upbringing.

From the study findings it was also indicated that most of the respondents believed that lack of cooperation between the parents and childcare institutions to help integrate and socialize fully in Masaka municipality was a big challenge as one respondent noted that:

> …many extended families are diminishing… unethical behaviors are experienced in Masaka due increasing population with multitude of cultures where social workers and children get confused about who to follow and what to take… the society and the institution always have different emphasis as far as the acceptable and reasonable values to be lived are concerned…unfortunately many of them are not trained… Respondent in Butego village, 11th July 2017

The above assertion indicates that for children to be reintegrated in their home, parents and the social workers in the institutions have to speak the same voice to children, for example as the social workers are advising children not to visit some destructive sites on the internet, some parents back home do not have control over appropriate use of media and internet.

Thus, this deterministic view of children on the part of the participating childcare takers somehow makes it difficult to reach a deeper understanding of child 's lived experiences and renders the complexities of their wider familial problems unacknowledged, in turn denying them their right to receive effective illustrate character from parents (Save the Children, 2015).

For example, one respondent observed that parents live their children to Televisions at home, which are acting as trainer at home without parental guide, and this was justified that:

> …in many homes you find a child glued on TV the whole day without parent's intervention to guide them on what to watch and what not to…it has greatly contributed to moral decay among children since some of the programs on TV luck parental guide on age… Respondent in Kitovu village, 7th July 2017.

Such findings are what literature suggested that parents who are physically present but largely uninvolved in their children's lives, construct a discrepancy in the parent-child relationship

characterized by emotional isolation and as a result, children are placed at risk for internalizing feelings of rejection (Cross white and Kerpelman, 2009).

In an interview with a religious leader, he noted that due to globalization, the world is shelled by all sorts of information and this is an influential tool that can easily corrupt minds of children through the scenes of violence, sex and passion and all these are issues that may confuse the value system of children. Thus, their moral maturity through socialization in Masaka municipality community is highly tested and this reported to influence negatively on child's integral education.

The other challenge mentioned by the study respondent was that, the poor home formation of children in home or when graduate back and this affects graduates an example was children lacking morals and attitude character towards work, respondents mentioned graduates failing to adjust relating with other or lacking the communication principle that are ought to be relevant in many villages, and study respondents mentioned this to be resulting from domestic violence in homes step parents neglects their role of parenting children.

Similarly, Cantwell et.al, 2012 in their study on implementing guideline for alternative care in UK found out that that some parents did not do well their work of child formation at home to instill the accepted standards and beliefs prevailing correct social behavior. And from the study such was mentioned to be adding more work load to the social workers in an attempt to support their integral education.

Still from the study findings, many of the respondents interviewed revealed the lack of enough counseling services due to continuous changes of social workers and this was said to be a serious challenge attributed to few committed professional counselors, which was confirmed

by the researcher himself when I found out that some childcare institutions did not have any social worker with higher qualifications in guidance and counseling on the staff team. To justify this one respondent echoed that:

> …in the institution we have few counselors to build the mind of our children because we lack financial support…and…because of money economy and yarning for better jobs in our communities there is a tendency of greedy parents over emphasizing academics at the expense of other human moral developmental dimensions for children. …our staff with good qualifications always look for better paying jobs at the expense of instructing lifelong skills in our children… this affects their human development that would bring about a positive social change that benefits all… Respondent. Ssaza village, 17th July 2017.

Nevertheless, it was mentioned that there are Civil society organizations working with children responsibly to ensure that former street children mature steadily to satisfy their psychological needs by supporting their integral education, however in the study area few NGOs such CARITAS-MADDO were mentioned taking on such responsibility others focusing mainly on money and other materialistic items to street children not offering advice and teaching those social values that are relevant to help them reach self-understanding and put them in position to make rational decisions.

According to Sekiwu (2013) these problems appears to be traditional, it could be argued that institutional workers are expected to work with a critical understanding of these cultural constraints, but in fact, it is expected that staff work with an awareness and recognition of child's rights in order to illustrate a moral point of reference. This finding is significant in light of the recognized concern regarding the lack of adequate funding and systematic training on child's rights for professional groups working with and for children in Africa on their integral growth (UNCRC, 2006).

The other challenge revealed by the study respondents was that in the institutions and schools some social workers have poor collage training background making it hard for them to give what they do not have, and this was pointing to the fact that some teachers went through teacher training institutions of poor quality with no qualified tutors compared to others thus affecting the mode of instruction to the street children. This was confirmed by one of the respondent who mentioned that;

> …in our cultures we have various ways of dealing with adolescents especially sanitary issues should be enshrined in values from home by parents, uncles or unties…because some teachers never pass through good teachers collages luck training of becoming a senior woman at school…therefore find it very hard to deal with the students in the adolescent stage… Respondent in Kumbu village, 6th July 2017

The above excerpt indicates that, adolescents are disturbed by their own sexual development as they have challenges of feeling unsure of themselves, having unsociable behavior, lacking concentration, having an identity crisis and problem of self-care so they need well trained teachers in integral education skills who will handle their emotional and psychological challenges, all these were said to be lacking.

I think for all communities to help children achieve integral growth, there needs a policy to guide the pedagogical preparation of teachers in formal schools for moral education to all in-service and pre-service teachers, this is because teachers who are not well prepared to deal with morality and moral education in their professional classroom will affect the school outcome.

From the study interviews and FGDs it found out that, children were also sources of challenges, respondents indicated that for street children who get a chance to attend formal education or vocational training, they overstress academic work at the expense of other spiritual, social, and physical formation. However, this is not entirely done by only the children

but also by some teachers. This was a serious point of displeasure and it was revealed to originate from the nature of the childcare institution and their curriculum, for example in faith-based interviewees they expressed the curriculum being not flexible enough to accommodate the changes of the time given the social workers have problems of updating children with the current approaches of solving social issues.

Accordingly, in subsequent interviews with social workers they revealed that there was a consistent negative attitude portrayed by children from the streets as are wild having emotional distress towards communal service, and an increasing rate of theft cases among themselves. Such observations portray some characteristics of children who are not hard working, lack the sense of honesty and justice and not serviceable to the community; so, in a bid to help these children they introduce them vocational skills courses to help them have attitude towards work through team work, games played or dance and drama.

Conclusively, the current study has explored the lived realities of children in childcare institutions especially street children, it was revealed that attachment promotes parental emotional sensitivity to effectively interpret and respond to the needs of the child, this was mentioned not be effective in FOHO and Nazareth childcare institutions studied. Many respondents revealed that the effective bond between caretaker and child, the more likely it is that a child will regulate conduct towards others when they graduate back in villages. However, it was revealed that many graduates fail to adjust in villages as they lack discipline, no child's self-respect and few respect others.

CHAPTER FIVE:

SUMMARY, CONCLUSSION AND RECOMMENDATIONS

5.0 Introduction.

In this chapter the study points to a set of overall summary, conclusions and recommendations that may inform policy development which are more relevant to situations especially street children.

This study investigated the contribution of childcare institutions in inculcating values in street children as a mechanism for supporting their integral education within Masaka Municipality, this was in relation to the fact that while street children are acclimated to harsh life, they are not used to discipline in their lives, thus the need to have them achieve integral growth as a lifelong skill needed attitude change through integral education to enable their socialization. However, in Masaka Municipality, there was no policy document clearly articulating the contribution of Childcare institutions.

The study specifically sought to: find out the existing methods used by childcare institutions in inculcating values in street children? Respondents were asked to identify them and describe how they are used; to assess the effective contribution of childcare institutions in supporting the integral education of street children? Here I looked at the principles behind the identified different methods used such as parenting styles, social clubs called children's parliament; and use of religious institutions. In addition; to analyze the challenges faced when inculcating values? Here I looked at all spheres of social, environment, economic, spiritual and historical challenges.

I conducted interviews and focus group discussions with a total of 67 respondents including; 2 FGDs each having 8 participants, I interviewed 20 children and 15 community members selected at convenience until I reached a saturation point. Other interviews included 2 institutional administrators, 1 District Community Development Officer, 4 social workers, 6 institution graduates, and 3 religious leaders of different denominations these were purposively selected.

New emerging themes were identified-following the analysis and presentation of findings from different respondents interviewed such as schemas about the parent attachment of boys Vs girls based on their assumed roles they play in the family. Data collection was guided by a principle of saturation were information collected was repeating its self and there was little to be gained from continuing and this point was influenced by opinions and experiences of respondents.

5.1 Summary of the Findings.

This purely qualitative study explored both the lived realities and portrayed the social world of street children's integral education, the major aim was to gain insight into the experiences of respondents about the contribution of childcare institutions towards street children's integral education in Masaka Municipality.

To get clear findings, it was necessary to first understand the key pushing factors of children to streets, then later look for better ways of inculcating values as part of their integral education for socialization. From the study findings through FGDs and interviews, most people revealed that child connected street life is a result of defilement, child labor, and denial of education among others, as well as ignoring the pain step parents, teachers and relatives hurling insults or shouting at children, for example the DCDO argued that these factors make children

emotionally tortured not experiencing their parents as loving and caring for them thus resorting to streets.

Such annotations were mentioned to depict some characteristics of street children who are not hard working, lack the sense of honesty and justice and not serviceable to the community yet integral education for them should be a process that leads their self-discovery, acceptance and love hence offering their selves to the service of the community.

The general summary of the findings indicated that there are several methods used for inculcating values in street children to support their integral education by childcare institutions in Masaka Municipality such as;

Method A identified was the parenting method, the institution administrators and social workers revealed that they use established families in the institution for street children and these are of varying age and sexes and placing a child in a family unit depended on the number of social workers available and during the current study the number of children was between fifteen to twenty per institutional family.

Respondents mentioned to take on the parenting role guided by attachment that help them to illustratively instruct what is socially ethical for these children, it was also further revealed that these follow institution mission statement depending on the donor's objectives and the available child protection policy which has no particular values on cultures but guide them to follow documented daily routines for family functioning.

However, from the study findings many respondents especially community members and religious leaders did not subscribe to institutionalizing street children arguing that they do not see any value in the childcare institutions supporting integral education of street children since

it is a moral obligation of the adults mainly parents or close relatives for young ones to be taught their cultural values, norms, taboos and totems to guide them on societal roles such as on how to present yourself in public, talking habits, eating manners, team work in villages and sharing with friends, and many more.

All these were said to be lacking in institution graduates as they fail to adjust and run back to streets especially in Zilimala, Kitaka, Kakyaafu found in Nyendo trading centers, this was attributed to low child attachment as many social workers come from different backgrounds with no better parenting practices and this make it hard for them to focus on particular values for emphasis to these children.

Method B that was mentioned is the religious method, from the study findings it was also evident that spirituality is critically observed as the embrace of discipline that is conveyed in Christian and Islam children. Religious leaders and other respondents mentioned that, instructing spiritual values in children was the strongest identity through which religious leaders get assured of being in control of the childcare institution's ethos and the street children's positive behaviors. For example, stressed that spiritual values are always passed onto children through daily but obligatory prayers and divine activities like Bible reading, Qur'an recitation and interpretation, spiritual direction, spiritual counselling and guidance, and spiritual classes given on particular days of the week such as Sunday schools activities.

Method C that was mentioned is social clubs they always referred to as children's parliament were children go through counselling and guidance on various issues and these were mentioned to be very vital in enhancing discipline among former street children staying in institutions as a more flexible remedy for their positive discipline to benefit the entire society. For example, institution administrator revealed that these encourage social groupings which bring together

children from diverse backgrounds making it easier to manipulate member's actions to suit the required social standards. Also, these were identified as peer influence platforms used by social workers and school educators to transform the child's character into a civilized individual for socialization.

It was revealed that these children after graduating from the institution are expected to have ethical societal rules, religious and emotional values practically reflecting their outside conduct as an integral education process to help them acquire knowledge, skills, attitudes and values desired by the community. It was mentioned that when values are effectively inculcated in street children, they are instructed to be morally up right and demonstrate personal character such as love, respect, tolerance and dignity. Some of the respondents revealed graduates to be having the self in them and for others; thus, acting as a valuable reminder to bring order, sanity and meaning into their lives within Masaka Municipality and this was mainly attributed to role of spiritual guidance and social clubs.

While in institutions such as FOHO and Nazareth Children's Home, it was mentioned that social and religious values are instructed in street children to provide lines of moral and ethical authority for them to resist bad peer influences and participate village activities, this was said to be indicators of moral uprightness among street children, for example, social workers compel children that alcohol and indecent dressing shall not be tolerated and children abide by these principles. However, many were said to be seen running back to streets of Kitaka, Kakyafu or Katwe and many more were used as point reference by community members challenging the contribution of the childcare institutions for children's integral growth.

In addition, other respondents mentioned that graduates from the institutions are expected to poses values that promote self-discipline which help them to fully socialize and this was said to

be characterized by respecting elders and other people in villages through creation of meaningful relationships, emotional regulation to acts of peer influence such as theft and other criminal activities that are always done around Turvan kick, Ambiaus and Doris night clubs as well as within villages also develop meaningful communication skills, patience, resolving conflicts and resisting negative behavior from peers such as prostitution, and other situations they encountered while on street. These self-directional personal values the CDO and some religious leader revealed for them to be independent of other as they are normally achieved through individual character formation, parenting practices which drive out certain negative behavior patterns to graduates having emotional attachment as a value process.

However such were said to be lacking in many of institution graduates as they lack team work in community activities as well as negative attitude towards work and also many lacked problem solving as many were seen running on and off the street, anti-social maturity, many are easily corrupted to disruptive behavior as they do not have the self-regulation, mood management, social abilities, and management of relationships; many respondents revealed that all these capabilities were lacking in life of a street children that would make them individuals who are responsible and able to cope in the community when graduate.

In subsequent interviews with spiritual leaders they explicitly revealed that for street children, their relationship with God actively interplay the attainment of human values to foster spiritual commitment and maintain peaceful coexistence in all villages of Masaka Municipality. It was mentioned that because of effective and supporting spiritual self of street children through emphasizing religion that are transmitted from one child to another, these were molding a pious child who loves doing good things thus building a sense of divine tolerance in institution graduate.

Respondents echoed views of displeasure that challenges the inculcation of street children such a; with religious leaders they noted that due to globalization, the world is shelled by all sorts of information and this is an influential tool that can easily corrupt minds of children through the scenes of violence, sex and passion and all these are issues that may confuse the value system of children. Thus, their moral maturity for socialization in Masaka municipality community is highly tested and this was reported to influence negatively on child's integral education.

Other several challenges are related to lack of committed professional counsellors attributed to high labor turn over, poor parenting practices that affect children's home formation, which fail them to adjust when in villages, domestic violence by step parents and relatives ignoring their parenting role.

5.2 CONCLUSION

Guided by attachment theory, the findings from the study provides a clear insight in inculcating values in street children to achieve their effective integral education, this is when real parents in families or close relatives in extended families are main actors in instructing values using stories, illustratively or words such as not respecting elders and laziness is un Godly, for prostitutes that sex is good but not their age and through such words elders pass on values to the young ones in order to develop good citizens and encourage self-dignity and social responsibility in order to produce people of great deeds and thoughts.

The salient finding of the study was that institutional socialization of street children does not adequately equip children with life-long survival skills, in a way that creates the next generation of limited child crimes, free-bribery, homosexuality, prostitution and drug abuse that are escalating in many villages within Masaka Municipality. This was attributed to gaps in terms of preparation of the caregivers to effectively take on the parenting role and big numbers of street children with low attachment, as well as gaps in terms of different backgrounds have no specific values to emphasize, and no qualifications for social work to do better parenting for street children in preparation for adult life.

Such observations portray some characteristics of children who are not hard working, lack the sense of honesty and not serviceable to the community yet integral education for transformative leadership should be a process that leads children to self-discovery, self-acceptance and self-love hence offering their selves to the service of the community. Therefore, this calls for all actors to strategize on better parenting practices and have time for children not just left on TVs and house helpers. a policy to be put in place to guide on better parenting practices for institutionalized children and their integral education to fully adjust when they are discharged.

5.3 RECOMMENDATIONS

Based on the findings of the study, the following recommendations could be considered for effective and lifelong inculcation of values to support integral education of street children.

From the study findings, many respondents revealed limited attachment between social workers and children that would promote the character building of the home setting, this helps us to appreciate the importance of a home in the propagation of integral education. Therefore, in this regard the family parenting practices should be given the appropriated support such as resolution on domestic violence, sensitization of stepparents on good parenting practices to be able to pass on this to the off springs as responsible citizen and fully participate in the society.

For example, religious leaders should often visit homes to encourage them, uplift those who are indifferent on stepchildren, and to bring back those who have defected from the religious faith. In so doing a fertile ground for children's integral education will be laid helping them grow up within a family close to parents or relatives that can care for them and deter from running to streets.

As institutions were seen not to be very effective, there should be de-institutionalization policy but when developing this policy should be in community acceptable rules as well as in line with the UN Guidelines, critical focus shifting from a blanket negative view of all childcare institutions. It should be recognized that, when child placements are considered on case-by-case basis, suitable forms of childcare institution could be more appropriate and constructive than any other option in responding to the situation of street children and their lives. For example, quality improvements in existing care settings such as social worker's training on integral

education, value inculcation practices, rather than material quality all these need to continue as an effort to change the nature of the available alternative care options for street children.

Child protection training on value based integral education is of high importance to social workers, and during their education process should be encouraged to pursue that vocation for ethics and childcare integral education as appropriate. The community development officers at district and division level must ensure that all children in the municipality have access to adequate parenting mainly those without parents and stays in childcare institutions to prepares their civic duties and rights. Children from street should be left with the autonomy to decide what to do after graduating from the institution this will promote their formative intellectual and moral upright

Parents are responsible for making sure their children receive a balanced progress in their Christian formation and their preparation for life in the world. Whenever it is possible, for those that are not de-institutionalized, community members should be supportive to childcare institutions and routinely monitor their services to children, for example children on the streets should be sent to those care takers that help children grow in the new life they would have receive at home. In addition, members of the community should orient children the whole of human culture with regard to social norms and values, illuminate their knowledge with the light of faith, and bring them to socialize with others.

From the findings, religious institutions appeared to be very effective, based on that there should be maximum co-operation between home caretakers and religious faith in light of promoting children's integral Education. This will help to bring up morally upright children who are not only for the Church but also for citizens in the villages of Masaka Municipality.

Therefore, parents, institutional administrators, teachers in schools, the Church as foundation body such CARITAS-MADDO and children also should all cooperate to see to it that their integral education promoted is for the good of Masaka Municipality.

This study established that extended family revival, as a traditional way of caring for orphans and other vulnerable children is the only way of easing their caring for street children as was deduced from their responses, due to globalization thing that used to educate children are just eroding our good way of living attributed to mass media using smart phone and TVs. Therefore, relatives should go back to normal routes in assisting one another to supporting street children on guidance on media use, illustrating to them on better communication practices, how to greet, eat or networking with others and this is because every child belongs to the community through socialization.

In seeking to broaden the acceptable alternative care options, local government and other actors should first examine how to build on local customary practices and especially enabling informal care arrangements to fulfil their protection role optimally, rather than concentrating principally on reorganizing formal care options.

5.4 Area for further research

The study has provided an important insight into the value inculcation methods that support integral education of street children, and religious institution were contributing to supporting these children; however more research is needed on how faith-based organizations can strengthen families and communities to support street children. This will provide an understanding of improving informal alternative care mechanisms to increase the care and protection of children, with a focus on Kinship. The present study took a qualitative study approach but did not go into quantitative context, this can as well be further researched on.

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APPENDIX I

THE INTERVIEW GUIDE

Dear respondent,

I am **Muwuluzi Ivan Bakka**, a final year student in program: MSc Monitoring and Evaluation, am here for research tenable and conducted by the Faculty of Agriculture, Uganda Martyrs University Nkozi. My topic is Inculcating Values in Street Children as a Mechanism for Supporting their Integral Education: A Case Study of Child Care Institutions in Masaka Municipality.

Key issues

- ✓ The study is purely for academic purpose and any information provided will be treated with utmost confidentiality and will only be revealed to concerned parties in the academic field. Your positive response in this endeavor is highly appreciated.
- ✓ Interview is employed to investigate the how values are inculcated to street children being that social workers take on the role of second parent, the effectiveness of the intervention, other stakeholders' role such religious institutions; including the quality attachment through interaction, and their importance perceived in supporting children's integral education.

Bio Data

No. of interview …….

Age …….

Education background……

Introduction questions

1) Are there street children in this area, and what are the push factors of children to street?
2) How has the community reacted about their socialization?
3) Are there childcare institutions in this area that cater for vulnerable children?

The different methods of inculcating values in children as a mechanism for supporting their integral education

1) How is the process of socializing children is done in the institution? (Probe: Parenting them, reintegrating them with families, introducing them to spiritual counselors etc)
2) Have you ever heard about values that support children's integral education (Probe: Social values, personal and religious values etc?
3) What sort of values do Childcare institutions inculcate in children's discipline? (Probe: Respect for elders, meaningful relations and communication, assertive skills, emotional regulations)
4) Who always talks to children on human values like justice self-esteem and honesty to build their moral integrity? (Probe: Parents, director, social workers, the spiritual director, other person specify)
5) In what ways do you think are the mentioned values support children's integral education? What is unique about each of these values? (Probe: Leads to meaning full social relationships, God fearing, Self-esteem, social maturity, problem solving, others…)
6) What are the expected benefits achieved after inculcating of such values in children's discipline? (Probe: Achieve lifelong skills, self-discovery, self-acceptance, self to the community or good relations with neighbor)

The effectiveness of childcare institutions in inculcating values to street children as mechanism of supporting their integral education

7) How are institutional families' positions parenting styles and culture developed, structured and used during the socialization of street children in the institutions? (Probe: Parenting role, counselling and guidance, social clubs, spiritual guidance, others)
8) How are social workers instructing children to acquire survival skills for socialization? (Probe: attachment, stories, proverbs or direct instructions)
9) Which capabilities are institutional graduates using to cope in the community (Probe: Hard work, God fearing, Assertiveness, self-esteem, others)
10) How do social workers organize children work in groups promoting their spirit of teamwork and which one do you belong too?

11) Briefly explain other ways by which your social workers help children to become people that can effect positive change in society.

12) What are the strengths and weaknesses associated with use of each method of optimal inculcation of values?

13) What does this childcare institution policy provide regarding assurance of optimal management of children's discipline? Why does the policy was provided as such?

The challenges faced when inculcating values in street children as a mechanism for supporting their integral education

14) What are challenges hindering children to use skills acquired from their parents or child caretakers when they are graduate from the institutions?

(Probe: social media, poor parenting in homes, domestic violence, others specify)

15) In your view, what would you recommend for positive inculcation of values to support the integral education of street children?

APPENDIX II

FOCUS GROUP CHECK LIST

Dear participants,

I would like to thank you all for coming today.

My name is **MUWULUZI Ivan Bakka** and my assistant is **Waladde Grace** as a note taker will write down key issue during the discussion and will sit outside the discussion circle.

I am a final year student in program: MSc Monitoring and Evaluation, am here for research tenable for Faculty of Agriculture, Uganda Martyrs University Nkozi.

My topic is Inculcating Values in Street Children as a Mechanism for Supporting their Integral Education: A Case Study of Child Care Institutions in Masaka Municipality. The study is purely for academic purpose and any information provided will be treated with utmost confidentiality and will only be revealed to concerned parties in the academic field. Your positive response in this endeavor is highly appreciated.

Integral education is to inspire creativity, imagination, self-knowledge, social skills and emotional health among children. I feel that the best way to inculcate values to the children is through getting your opinions and experiences. Please do not be shy, your opinion and views are very valuable to us.

As an introduction let us go around so that you introduce yourself. You sign the consent form as well.

How to conduct the group discussion

- ✓ Your participation is voluntary, so if you prefer not to be part of this discussion you are completely free to leave. However, we value all of your opinions and hope that you will stay and share your views.
- ✓ I would like to say that there are no wrong or no write answer we need your own opinions and experience, so feel free to say what you really think.
- ✓ We will not be going around the circle just join in when you have something to say or response to one`s point but is also important that some talk at a time so that we don't miss out anything on recording.
- ✓ During the discussion we will be recording and taking some notes that we don`t miss out anything said.

- ✓ Discussion will remain confidential and only for academic purpose; this discussion will only last for one hour or so.
- ✓ Are there any questions before we start?

Introduction

1) Could you please describe how street children behave in your community?
2) What could be the push factors of children to the streets of Masaka municipality and on which streets do they mostly appear?
3) How do street children cope in this area to earn a living?
4) Has the community reacted on the safety measures to support their integral education? (Probe: what are they?)

The different methods of inculcating values in children as a mechanism for supporting their integral education

1) How is the process of socialization children viewed in the institution? (Probe: Parenting them, reintegrating them with families, introducing them to spiritual counsellors etc)
2) Have you ever heard about values that support integral education (Probe: Social values, personal and religious values etc?
3) What sort of values do childcare takers inculcate in children's discipline?
4) Who always talks to children on human values like justice to build their moral integrity? (Probe: Director, social workers, the spiritual director, other person specify)
5) In what ways do you think are the mentioned values support children's integral education? What is unique about each of these values? (Probe: Leads to meaning full social relationships, God fearing, Self-esteem, social maturity, problem solving, others)
6) What are the expectations achieved after inculcation of such values in childrren's discipline? (Probe: Achieve lifelong skills, socialization patterns and cognitive development like social abilities etc.).

The effectiveness of childcare institutions in inculcating values to street children as mechanism of supporting their integral education

1) How are institutional families positioned, roles and culture developed, structured and used during the socialization of street children in the institutions? (Probe: Second parenting role, counselling and guidance, social clubs, religious guidance, others)
2) Which capabilities are institutional graduates using to cope in the community (Probe: Hard work, God fearing, Assertiveness, self-esteem, others)
3) How do social workers organize children to work in groups promoting their spirit of teamwork and which one do you belong too?
4) Briefly explain other ways by which the institution helps you to become people that can effect positive change in society.
5) What are the strengths and weaknesses associated with use of each method of optimal inculcation of values?
6) What does this childcare institution policy provide regarding assurance of optimal inculcation of appropriate values into the management of your discipline? Why does the institution policy provide as such?

The challenges faced when inculcating values in street children as a mechanism for supporting their integral education

1) What are challenges hindering children to use skills acquired from their parents or child caretakers when they are graduate from the institutions?
2) Do you think parents are ever available to children both physically and emotionally supportive?
3) In your view, what would you recommend for positive inculcation of values to support the integral education of street children?

APPENDEX III

BUGDET EXPECTATION FOR THE DISSERTATION RESEARCH WORK: 2017

Number	Description	Quantity	Rate	Amount
1	Typesetting and printing chapter one	1	15000	15000
2	Submission of chapter one, transport cost, feeding and airtime	1	100,000	100,000
3	Picking the draft from the university with corrections	1	50,000	50,000
4	Typesetting and printing chapter one – three, and data collection tools	1	40,000	40,000
5	Submission of three chapters and tools, transport and feeding	1	50,000	50,000
6	Transport to collect corrections	1	50,000	50,000
7	Typesetting corrections, binding and sending them to seek approval	1	50,000	50,000
8	Meeting supervisor for discussions- Kampala, meals and transport	1	70,000	70,000
9	Higher of research assistant	1	50,000	50,000
10	Higher a recorder	1	100,000	100,000
11	Typesetting and printing of dissertation draft for consultation on presentation	1	80,000	800,000
12	Submission of first draft report to supervisor (transport and meals, accommodation)	1	80,000	800,000
13	Dissertation corrections with super visor (meals and transport)	1	100,000	100,000
14	Typesetting, binding and printing three copies	3	50,000	150,000
15	Submission of final draft- Nkozi (transport and meals)	3	100,000	100,000
16	Oral defense (transport and meals)	1	100,000	100,000
17	Final copy, Hard cover binding for submission	3	60,000	180,000
18	Transport for submission	1	70,0000	70,000

Source: Field 2018