

**CULTURAL MORAL VALUES IN PROVERBS VIS-À-VIS THE TRENDS OF  
IMMORALITY AMONG THE BATOORO YOUTHS OF KYENJOJO DISTRICT**

**BY**

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## **APPROVAL**

This dissertation has been submitted with my approval as Kyambogo University supervisor.

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Supervisor

**DECLARATION**

I, Kyaligonza Joseph Robert do hereby declare that this research dissertation is my original work and that it has never been submitted for any award in any Institution of higher learning.

**Signed**.....**Date**.....

## **DEDICATION**

This research dissertation is dedicated to my lovely wife and mother of my children Amumpaire Christine Abwooli, our dear children Kanyunyuzi Mary Immaculate Amooti, Agaba Divine Albert Abooki, Tugonzeruhanga Tereza Atwooki and Kayesu Elizabeth Akiiki.

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## **LIST OF ACRONYMS AND ABBREVIATIONS**

SPSS      Statistical Packages for Social Scientist

## ABSTRACT

The purpose of the study was to examine the cultural moral values in proverbs visa vis the trends of immorality among the batooro youths of Kyenjojo District basing on the following objectives of the study; to examine the trend of immorality among the Batooro youths in Kyenjojo, to establish proverbs that promote morality among the Batooro youths, to find out the factors that are responsible for ineffective promotion of morality among the Batooro youths, and to examine how proverbs can be disseminated to contribute to the solution of immorality. The study design was cross-sectional in nature, both qualitative and quantitative approaches were employed 173 comprising of 108 youths 43 elders, 8 local leaders, 8 civil local leaders and 5 religious leaders were considered. Data was collected by the use of questionnaire and interview guide. Questionnaire was constructed on the computer using Statistical Packages for Social Scientist (SPSS). Analysis was done basing on Frequency tables and graphs. Data from interviews was transcribed from oral into written format ready for analysis. Based on the analysis of the responses to various proverbs, it is clear that the participants hold a variety of beliefs and attitudes regarding cultural and moral values. The results suggest that there is a concerning trend of immorality among some Batooro youths in Kyenjonjo, which may be attributed to the breakdown of traditional values and a lack of respect for cultural and religious norms. Issues such as premarital sex, teenage pregnancy, violence, online fraud, theft, bullying, dishonesty, and disrespect for elders have been identified as prevalent concerns. The majority of respondents do not believe that negative economic freedom, misunderstanding of democratization, the new migratory labor system, or lack of African cultural knowledge are responsible for the ineffective promotion of morality. Based on the responses, it appears that using proverbs as a tool for promoting morality among Batooro youths is seen as a promising approach. This may involve incorporating proverbs into all levels of education and working collaboratively with parents, teachers, religious leaders, and policymakers. It is recommended that Schools and universities should include cultural and moral education as part of their curriculum. This can include teaching proverbs and other cultural values, promoting respect for elders, and educating students about the consequences of immoral behavior.

## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.0 Introduction**

The study is about cultural moral values in proverbs Vis-a'-Vis the trends of immorality among the Batooro Youths of Kyenjojo District. This chapter involves Background of the Study, Problem Statement, Purpose of the Study, Objectives of the Study, Research Questions, Scope of the Study, and Significance of the Study.

#### **1.1 Background of the Study**

In many cultures, proverbs have served as a means of transmitting moral values and lessons from one generation to the next. They often reflect the beliefs and attitudes of a particular society regarding what is considered right and wrong behavior. These values can include honesty, respect, responsibility, hard work, and cooperation, among others (Mutungi, 2018).

In recent years, however, there has been a growing trend of immoral behavior among youths around the world, in terms of violence, cybercrime, and sexual promiscuity, theft, and drug abuse, among others. This trend has been attributed to various factors, including the breakdown of traditional family structures, peer pressure, poverty, and exposure to negative influences through mass media and the internet. Research studies have shown that there is a gap between the moral values expressed in proverbs and the actual behavior of youths in many societies. For example, some studies have found that young people in some communities are no longer exposed to proverbs, or do not understand their significance, leading to disconnect between the moral values expressed in these sayings and their own behavior (Mutungi, 2018).

In Africa, proverbs have played an important role in transmitting cultural moral values and lessons from one generation to the next. African proverbs often reflect the beliefs and attitudes of African societies regarding what is considered right and wrong behavior (Mutungi, 2018). Sexual immorality has taken over society nowadays. This is due to the lack of sex education in today's society because so many responsible people are overcommitted to their jobs. They lack the time to teach their sons and daughters about sex, and others are afraid to discuss sexual problems, which is one of the reasons why teenager sex perversion is on the rise nowadays. However, he asserted that teenage sex is prevalent worldwide, for instance in both Europe and the United States of America. White people are given greater credit for exposing children to sexy romantic movies (sometimes known as "blue movies"), which increases sexual immorality among teenagers, particularly in urban locations like Kampala, Nairobi, and Washington, which serve as catchment regions (Hassan, 2019).

In traditional African society, having sexual intercourse before marriage was not entirely acceptable, but during the 1970s, it was noted that this was changing since, beginning in the 1980s, westernization did more harm than good in encouraging individuals worldwide to engage in sexual immoralities (Christen, 2018). Due to the increased use of computers and TVs that play "Blue movies," or sex romantic comedies, Western nations like America and other European nations contributed to the erosion of Africa's traditional reverence for sex. The aforementioned researcher claims that sexual immorality is now prevalent in society. This is due to the fact that there isn't as much sex education as there once was, in part due to the fact that more responsible individuals are now more dedicated to their jobs than in the past African custom. Sexual immorality is on the rise

among teenagers nowadays because many parents today lack the time to teach their daughters and sons about sex, and others are afraid to discuss sexual problems (Hassan, 2019).

Sexual immorality was uncommon in traditional African civilization. This is due to the severe punishment for committing adultery and other immoral acts. A woman engaging in sexual activity before marriage and becoming pregnant was traditionally transported to the jungle where she would be devoured by wild animals and starved to death. Although consequences for teenage guys who engaged in sex before marriage were issued, they were light and easy in comparison to those for women. They received modest penalties, such as trimming the shrubs around houses, as opposed to women who were taken to the woods and left for the wild animals to consume (Mutungi, 2018).

Societies in Uganda including Baganda, Banyankole, and Bakiga, among others, received education on sexual concerns, including how to manage playing sex after marriage, how to be responsible parents, and how to nurture their children. This was done differently because women, such as older aunts and close relatives, used to teach the ladies, or because older uncles and other female elder near relatives educated both girls and boys. This was once referred to as conventional sex education. In the Toro culture, older aunts and uncles used to lecture young people, especially those who were in their adolescent years, about the dangers of having sexual relations with unmarried partners and the negative consequences of doing so, including pains on the female side, gonorrhoea, and syphilis (Mutungi, 2018).

The amount of moral decline among residents of Kyenjojo District is worrying. It has an impact on almost every element of life. Even those in positions of power who put in a lot of effort turn out to be corrupt in some form, thus a good diagnosis and remedy are required (Kintu, 2017). The study based upon this to examine the cultural moral values in proverbs visa-á-vis the trends of immorality among the batooro youths of Kyenjojo District.

## **1.2 Problem Statement**

Recent years have seen a noticeable surge in behaviors among Batooro youths in Kyenjojo District that are widely considered immoral and socially detrimental. These behaviors encompass a range of issues such as substance abuse, promiscuity, crime, and a general decline in respect for cultural norms. This trend threatens not only the personal development and future prospects of the youth but also the cohesion and cultural identity of the Batooro community (Kisseka, 2022). Evidence from media also asserts that there exists a lot of immorality among the Batoro Youth such as incident dressing, sexual abuses like raping, premarital sex and disrespectful behaviour towards the elders (Tinyani, 2019). The study aims at finding out the causes of this immorality and attempt at suggesting solutions to this phenomenon.

## **1.3 General Objective**

The general objective of the study was to examine the cultural moral values in proverbs visa-á-vis the trends of immorality among the Batooro Youths of Kyenjojo District.

## **1.4 Specific Objectives**

1. To examine the trend of immorality among the Batooro youths in Kyenjojo

2. To establish the morality that proverbs promote among the Batooro youths in Kyenjojo District
3. To find out the factors that are responsible for ineffective promotion of morality among the Batooro youths in Kyenjojo District
4. To examine how proverbs can be disseminated to contribute to the solution of immorality among the Batooro youths in Kyenjojo District.

## **1.5 Research Questions**

1. What is the trend of immorality among the Batooro youths in Kyenjojo District?
2. What is the trend of morality that proverbs promote among the Batooro youths in Kyenjojo District?
3. What are the factors that are responsible for ineffective promotion of morality among the Batooro youths in Kyenjojo District?
4. How can proverbs be disseminated to contribute to the solution of immorality among the Batooro youths in Kyenjojo District?

## **1.6 Scope of the Study**

### **1.6.1 Content Scope**

The content scope discussed morality of the youth; Its causes and solution. Therefore, the study focused on cultural moral values in proverbs that used to promote morality among the Batoro youth.

### **1.6.2 Geographical Scope**

The geographical scope of this study was limited to Kyenjojo District, located in the western region of Uganda. This was chosen because of high population of the youth in the area. Youth in Kyenjojo District are 6510. Kyenjojo District is home to a significant population of Batooro youth, making it a relevant area for investigating the interplay between cultural moral values and the trends of immorality among Batooro youths.

### **1.6.3 Time Scope**

The study was carried out for a period within the range from 1962 to 2022 because 1962 marks the beginning of changes that affected cultural values. The advent of colonial governance; new religions-like Christianity and Islam-western system of education and the mobility of the youth from rural areas to urban centers brought negative influence of morality of the Batooro youth, which continued even after independence.

### **1.7 Significance of the Study**

Batooro youths are to gain a deeper understanding of their cultural heritage and moral values through the study of proverbs. This knowledge can help them make informed decisions and navigate the challenges of modern life while preserving their identity. Youths and their families are to benefit from insights into how cultural moral values can positively influence behavior, contributing to personal development and responsible decision-making.

The study's findings are to facilitate meaningful inter-generational discussions, allowing elders to pass on their wisdom and values to the youth, fostering stronger community cohesion. Community

leaders are to use the research to develop targeted interventions and programs aimed at preserving cultural values and addressing the issue of immorality.

Policymakers are use the study's insights to craft policies and programs that address the cultural preservation needs of indigenous communities like the Batooro. This can contribute to the preservation of cultural diversity in the country. The findings could inform the design of targeted social welfare programs aimed at addressing the challenges faced by Batooro youths, potentially reducing social issues and related costs.

Scholars are to build upon this research to explore similar issues in other communities and regions, contributing to a broader understanding of the role of cultural moral values in contemporary society. The study may generate new theories or frameworks related to the preservation of cultural values and their impact on behavior, contributing to the academic field.

Understanding the challenges faced by the Batooro community would foster a broader appreciation for cultural diversity and the need to preserve and respect indigenous cultures worldwide. International organizations and entities concerned with cultural preservation and youth development would draw lessons from this study for their initiatives in different parts of the world.

### **1.8 Definition of Key Terms**

**Morality** refers to a set of principles and values that determine what is right and wrong behavior in a particular culture or society.

**Proverbs** are short, memorable sayings that express a general truth or piece of advice.

**Work ethics** refers to the moral principles and values that guide behavior in the workplace, such as fairness, responsibility, and honesty.

**Sexuality** refers to a person's sexual identity and preferences, including their sexual orientation, sexual behavior, and sexual attraction.

**Faithfulness** refers to being loyal and dedicated to someone or something, such as a spouse or a promise.

**Obedience** refers to the act of following orders or complying with rules and regulations.

**Laziness** refers to a lack of motivation or inclination to work or do something productive.

**Untruthfulness** refers to the act of being deceptive or lying.

**Tolerance and Cooperation** refer to the willingness to accept and respect differences and work together to achieve a common goal.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter involves related literature on the morality that proverbs promote among the Batooro, the trend of immorality among the Batooro, the factors that are responsible for ineffective promotion of morality among the Batooro, and solution to the problem of immorality among the youths using proverbs.

#### **2.1 The trend of immorality among the Batooro in Kyenjojo**

##### **2.1.1 Laziness**

In traditional societies, hard work and functionalism were highly valued and education was designed to instill these values in younger generations. This helped to discourage laziness and promote productivity. However, in recent times, some youth may have abandoned these traditional values and have become more focused on instant gratification, leading to increased instances of laziness and immorality. This shift away from the traditional values of hard work and functionalism may have contributed to the challenges faced by the youth in these communities. It is important for these communities to continue to emphasize the importance of these values and to find ways to engage the youth in meaningful work that contributes to their communities and personal growth (Ssentenza, 2019). While the mentioned perspective highlights the shift in values among youth in traditional societies and the potential consequences, there is a notable research gap in understanding the underlying causes and nuances of this shift.

### **2.1.2 Untruthfulness**

Honesty, defined as being truthful and standing up for one's beliefs, was a valued quality in traditional societies. It was considered the foundation of integrity and was especially important for leaders who were looked up to for guidance. In these societies, truthfulness was highly prized, and leaders believed in protecting their reputation through honesty. However, in recent times, some youth may have abandoned these traditional values, leading to increased instances of untruthfulness and immorality. The shift away from honesty as a core value may contribute to the challenges faced by the youth in these communities. It is important to continue to emphasize the importance of honesty and to encourage the youth to be truthful and stand up for their beliefs, even in the face of adversity (Wild-Wood, 2021). Exploring the influences of modern media, technology, educational systems, and peer dynamics on the development of truthfulness and integrity among young individuals would provide a more nuanced perspective.

### **2.1.3 Intolerance and lack of Cooperation**

Tolerance and cooperation were important values in traditional societies, where individuals were taught to appreciate their differences and work together for a common goal. The ability to work together effectively was seen as essential for the promotion of human life and existence. However, in recent times, some youth may have lost sight of these values and become less tolerant and cooperative, leading to increased instances of immorality. The decline in these values may contribute to the challenges faced by the youth in these communities and make it more difficult for them to work together effectively. It is important to continue to emphasize the importance of tolerance and cooperation and to encourage the youth to appreciate their differences and work together for the good of their communities (Mahero et al., 2022). While the perspective highlights

the shift away from tolerance and cooperation among contemporary youth, there is a research gap in understanding the underlying factors contributing to this decline in these values.

#### **2.1.4 Lack of Respect for human life and Dignity of persons**

Traditional societies viewed human life as sacred and valued the dignity of every person. This perspective was rooted in their religious beliefs and was reflected in the way they treated each other and approached life. They believed that the character development and functionalism of their members was crucial, and they pursued these values with sincerity. As a result, they placed great importance on respecting human life and preserving the dignity of every person. However, in recent times, some youth may have lost sight of these values, leading to increased instances of immorality and disregard for the sanctity of human life and the dignity of persons. It is important to continue to emphasize the importance of respecting human life and preserving the dignity of every person, and to encourage the youth to adopt these values as a central aspect of their character development (Ssenteza, 2019). While the perspective emphasizes the importance of preserving the sanctity of human life and respecting the dignity of every person, there is a significant research gap in understanding the specific causes and mechanisms that have led some youth to lose sight of these values.

#### **2.1.5 Other Trends of Immorality in the present Tooro society**

A lot of changes, both good and bad, happened with civilization. The moral decay and laxity that appeared with "the dawn of the new era" was one unfavorable development. Moral standards have eroded, and people now place more value on fun and pleasure than on important matters. Moral degradation has led to indiscipline at all levels of society, and its results may be seen in our lax

approach to work, willingness to steal and cheat, lack of regard for human life and dignity, and the corruption monster. Today's dominant values include dishonesty, disrespect, intolerance, and a lack of cooperation. They also include relationships that are focused on making money, profaning life and abusing human dignity, losing pride in one's hard work, and becoming more interested in committing injustice and other crimes in an effort to make money by adopting the maxim "the end justifies the means." The "get rich quick syndrome" is causing a surge of corruption in modern countries. People in leadership roles brazenly steal public assets and resources in an effort to amass money for themselves and guarantee the future of their family, giving little thought to the suffering and responsibilities that other members of society would have to bear as a result of their actions. Nowadays, individuals take joy in embellishing different illegal deeds, fabricating falsehoods, and participating in sinful behavior. The relationships between males lack integrity, and egregious violations of the law and human rights are commonplace (Kisekka, 2022). The provided perspective highlights significant concerns about moral decay and the erosion of moral standards in contemporary society. However, it lacks a clear identification of the underlying causes and the role of various societal factors in shaping these trends. A research gap exists in understanding the complex interplay of cultural, economic, educational, and technological influences that contribute to the observed decline in moral values and ethical behavior.

## **2.2 Proverbs that promote morality among the Batooro**

### **2.2.1 Proverbs that promote healthy relationship between youth and elders**

*Baitwa bakazi gasangwa bahara* (Girls face the same issues that women face). This means that Girls and women are alike in everything. Gender inequality and discrimination affect girls and women in all aspects of their lives, from the home to the workplace, and from the local to the

global level. It's important to acknowledge and address these issues in order to promote equality and empower girls and women to reach their full potential (Newman, Nayebare, Neema, Agaba, & Akello, 2021). While the statement "Girls face the same issues that women face" highlights the pervasive gender inequality and discrimination affecting both girls and women, there appears to be a research gap in the nuanced exploration of how these issues manifest differently across different age groups and life stages within the female population.

*Ebikya tibisinga omutwe* (The neck does not surpass the head). This means that as the man represent the head, and then a woman is not greater than the husband. The proverb "the neck does not surpass the head" is a proverbial expression that is used to convey the idea that subordinates should not strive to be more powerful or influential than their superiors. The head is often used to represent a leader or person in a position of authority, while the neck is used to represent the followers or subordinates. The proverb suggests that it is not appropriate for subordinates to try to exceed or surpass the authority of those in charge. Similarly, *Ateeza nyineeka empaka aziraagira*. (Unnecessary arguments with elders/ Superiors will result into deprivation of privileges. In a more general sense, the proverb can be interpreted as a reminder that there is a natural order of things and that certain roles and responsibilities come with certain positions. It implies that individuals should be content with their role and not try to exceed it. It can also be used as a reminder of the importance of respect for authority and the value of humility (Newman et al., 2021). Existing research tends to focus on the benefits of hierarchical structures and respect for authority, but there is limited examination of how these values might stifle innovation, limit opportunities for marginalized groups, or contribute to social inequalities.

In Batooro, it also serves as a reminder of the importance of respect for elders or parents. It's also a reminder that the youth should not be ambitious beyond their capability or station in life. In a workplace setting, the proverb can be used to remind employees that they should not attempt to overstep their boundaries or challenge the authority of their managers or supervisors. Similarly, in an organizational setting, it can remind members of their responsibilities and the importance of working together for the greater good. It's important to note that this proverb can have a negative connotation in some contexts as it can encourage youth to not question or challenge the status quo which may lead to a lack of progress or positive change (Mugisha et al., 2019). The proverb's multifaceted nature highlights the complex dynamics of respect, ambition, and hierarchy in various contexts, but there is a research gap in understanding the potential consequences of a blanket adherence to such traditional values in contemporary settings.

*Nkoku atatungire omuntu ondi, akumuswera nukwo yaba mukazi we'* (Having not found another person to marry she became the wife of that person). This means that Youth ought to use the opportunity that they have. The proverb "having not found another person to marry she became the wife of that person" implies that the person in question settled for a particular person to marry because they were unable to find anyone else. It suggests that the person did not have many options and was forced to marry someone they may not have been entirely happy with (Mugisha et al., 2019). While the proverb "Nkoku atatungire omuntu ondi, akumuswera nukwo yaba mukazi we" underscores the notion of seizing available opportunities, there is a research gap in exploring the long-term implications and consequences of such decisions on individuals' well-being and relationships.

It implies a lack of choice and agency on the part of the person getting married. It also implies that the person may have had to lower their standards or expectations in order to find someone to marry. This can be due to various reasons, such as societal pressure, cultural expectations, or personal circumstances. In some cases, it may also imply that the person had specific criteria for their potential partner but due to societal pressure, cultural expectations, or personal circumstances, they were not able to find someone who met their criteria and thus had to settle for someone who did not fully meet their expectations (Wild-Wood, 2020). Existing research often focuses on the immediate circumstances that lead to these decisions, but there is limited exploration of the long-term impacts on individuals' self-esteem, mental well-being, and overall life satisfaction.

Similarly the Batooro say, *Azaara omu tagweta*. (A parent with only one child will have no any other option for the heir). It's worth noting that this proverb can be interpreted in different ways and the specific context in which it is used would provide more information about the situation. However, in general, it implies that the person did not have a choice in the matter and had to settle for someone they may not have been entirely happy with. It's important to remember that this proverb and the situation it describes can be quite negative and it's important to not make assumptions or judgments about someone's personal choices or relationships. Everyone has different circumstances and reasons for their decisions (Wild-Wood, 2020). While the proverb hints at the lack of options and potential dissatisfaction, there's limited research on the long-term consequences of being the sole heir and the pressures or expectations associated with this role.

*Nimuzaana nomurro obwokuba tumanya nkoku gwokya* (You are playing with fire because you do not know how it burns). This means that Young youth should listen to the elders because they have no experience. The proverb "you are playing with fire because you do not know how it burns" is a

proverbial expression that is used to convey the idea that a person is engaging in a risky or dangerous activity without fully understanding the potential consequences. The metaphor of "playing with fire" implies that the person is behaving recklessly or carelessly, while the proverb "do not know how it burns" suggests that they are unaware of the potential harm or danger of their actions (Kabaruli, 2022). While the proverb emphasizes the importance of heeding the wisdom of elders and avoiding risky behavior, there is a research gap in examining how this approach may stifle innovation, creativity, and the ability of the youth to learn from their own experiences, both positive and negative.

In addition, *Ayaterweho enjoka atiina omunya* (Whoever has ever been bitten by a snake will always dread lizard). This proverb advises the youth to take their life experiences seriously, and if they forget them will have serious implications. The proverb is often used as a warning or caution to someone who is acting in a way that could lead to negative consequences. It implies that the person lacks knowledge or understanding of the risks involved in their actions and is not prepared to deal with the potential consequences. In a more general sense, it can also be used to express concerns about someone who is not aware of the risks or implications of their actions or decisions. It's a reminder to be cautious and think through the consequences before taking any action (Kabaruli, 2022). While the proverb underscores the importance of learning from past experiences, there is a research gap in understanding how individuals actually apply these lessons in their decision-making processes and whether the fear of negative consequences from past experiences influences their behavior over time.

In a professional setting, it can be used to caution someone who is not fully aware of the risks of a certain project or venture. It can be a reminder to be more diligent in research and planning to avoid potential risks. In short, the proverb is used to remind someone that they should be aware of the potential risks and consequences of their actions, and to be cautious and think through their decisions. It's also a reminder that ignorance can lead to dangerous situations and it's always better to be well informed before engaging in any activity (Okubo, 2019). While the proverb highlights the idea that negative actions can lead to a chain of negative consequences, there is a research gap in examining the potential for intervention and breaking this cycle of negativity.

*Obwo muntu acwa okuguru kwente ye, ondi agifumura amaiso* (When somebody breaks the leg of his cow another will gauge out its eyes). This implies that when you start destroying your property another will not respect it. The proverb "when somebody breaks the leg of his cow, another will gauge out its eyes" is a proverbial expression that is used to convey the idea that when one person does something bad, it will lead to more bad things happening. The metaphor of the cow and its leg being broken and eyes being gauged out is used to represent a chain of negative events. The proverb suggests that a negative act or event will lead to more negative consequences, and that the situation will likely get worse before it gets better (Okubo, 2019). While the proverb underscores the influence of parents on their children's development, there is a research gap in understanding the interplay between genetic inheritance, environmental factors, and parental guidance in shaping a child's character and behavior.

The proverb is often used to express the idea that when one person does something wrong, it leads to others being affected and being motivated to do the same. It implies that negative behaviors and

actions can be contagious and can spread to others, creating a cycle of negative actions and consequences. In a more general sense, the proverb can be used to express the idea that when one person does something wrong, it leads to youth being affected and being motivated to do the same. It can also be used to express the idea that negative behaviors and actions can be contagious and can spread to others, creating a cycle of negative actions and consequences (Okubo, 2019). While the proverb emphasizes the importance of attentiveness and care in a relationship, there is a research gap in exploring the reciprocal nature of understanding and intimacy within partnerships. The proverb also implies that the person who broke the cow's leg, is responsible for the next person to gauge out its eyes. It suggests that the first person who causes harm is to blame for the next event. It's worth noting that this proverb is quite negative and it's important to remember that not all situations are as bleak or dire as this proverb implies. However, it can serve as a reminder to be mindful of one's actions and the potential consequences they may have on others, and to strive to act in a positive and responsible way (Kaije, 2020).

*Omwojo ayoga naise.* (The boy is like the father). A good father will always lead to a good son and a bad father will always lead to a bad son. This implies that the leading is a responsibility of the father. The proverb "the boy is like the father" is a proverbial expression that is used to convey the idea that children tend to resemble or take after their parents, both in terms of physical appearance and in terms of personality, behavior, and habits. The metaphor of a boy and his father is used to represent the relationship between parents and their children (Kaije, 2020). The proverb is often used to express the idea that children learn from and imitate their parents, and that parents play a significant role in shaping the development of their children. It implies that children are

heavily influenced by the actions, behaviors, and characteristics of their parents and that they are likely to adopt similar traits as they grow older (Johnson, 2019).

In terms of personality and behavior, it can imply that the boy may have inherited certain traits from his father such as his sense of humor, work ethic, or leadership skills. In terms of physical appearance, it can imply that the boy may have inherited certain physical characteristics such as eye color, facial features, or body shape from his father. It's worth noting that this proverb does not always hold true and that children are unique individuals who may not resemble or take after their parents in every way. However, it can serve as a reminder of the important role that parents play in shaping their children's development (Johnson, 2019).

*Omukazi mudoma tamanya musaija* (A careless wife does not know her husband). Parents should try to understand their children/ youth, know their needs, interests and challenges or else they will fall apart. This means that a foolish woman despises her husband. The proverb "a careless wife does not know her husband" is a proverbial expression that is used to convey the idea that a wife who is not attentive or mindful of her husband's needs and wants, doesn't understand him well. It implies that a wife who is not paying attention or who is not interested in the relationship, will not have a good understanding of her husband's character, personality, and needs (Kabaruli, 2022). Further research could examine how mutual attentiveness and effort from both partners contribute to the depth of understanding and intimacy in a relationship, shedding light on the dynamics of healthy and fulfilling partnerships.

It suggests that a wife who is not showing care and attention to her husband, is not making any effort to understand him and his needs that can lead to a lack of intimacy, understanding and trust in the relationship. It implies that a wife who is not putting effort into the relationship is not making any effort to understand her husband will not have a deep understanding of him. In a more general sense, the proverb can be used to express the idea that when one person is not attentive or mindful in a relationship, it leads to a lack of understanding and intimacy. It suggests that when one partner is not putting effort into the relationship, the other partner will not have a deep understanding of them, and the relationship will suffer (Kabaruli, 2022). However, there is a research gap in understanding the underlying factors that contribute to a lack of effort or attentiveness in relationships, particularly from a gendered perspective.

It's worth noting that this proverb can be interpreted in different ways and the specific context in which it is used would provide more information about the situation. However, in general, it implies that a wife who is not attentive or mindful in the relationship, will not have a good understanding of her husband, and the relationship will suffer. It's important to remember that relationships are complex and that both partners have a role to play in ensuring that they are healthy and fulfilling. Communication, attention and effort are all important factors in maintaining a good relationship (Kaije, 2020). While the proverb suggests a correlation between attentiveness and understanding in a marital relationship, further research could explore how variations in cultural norms, individual personality traits, and external stressors may influence the effectiveness of this advice.

*Omutwe gwebembera okutaha omunju* (The head is the first to enter in the house). The proverb is teaching the youth about protocol, and obedience to elders. In Toro culture at the meal, children always wait for family head to begin the meal. This means that there is always an order of superiority that should be followed. The proverb "the head is the first to enter in the house" is a proverbial expression that is used to convey the idea that the person in charge or the leader is the first to take responsibility, make decisions and take action. The metaphor of the "head" represents the person in charge or the leader, while the "house" represents the organization or group they are leading. The proverb suggests that the leader is the first to act, and the first to take initiative and responsibility (Kabaruli, 2022). While the proverb highlights the importance of hierarchy and protocol in certain cultural contexts, there is a research gap in investigating the potential consequences of rigid adherence to hierarchical structures in organizations and groups.

### **2.2.2 Proverbs on Work ethics**

*Agenda mpora akoma* (The person who goes slowly arrives). This means that to succeed one needs to be careful. The proverb "the person who goes slowly arrives" is a proverbial expression that is used to convey the idea that taking things slowly and being patient will ultimately lead to success. It reminds the youth not to rush in doing any assignment or work, as it says in English "patience pays". The attitude of getting rich very fast can lead youth into trouble like bribery and this is due to lack of patience as it is emphasized in the proverb go slowly. Other youth are rejecting other forms of employment because of what they regard as little payments. The metaphor of "going slowly" represents a measured and deliberate approach, while "arriving" represents reaching the desired outcome or goal. The proverb suggests that patience and perseverance will lead to success in the long run (Okubo, 2019). A research gap here could involve examining the cultural factors

that influence the perception and practice of patience among youth. Are there specific contexts in which rushing is encouraged, and if so, how does this impact decision-making and behavior? Additionally, investigating the relationship between impatience, risk-taking behavior, and bribery could provide valuable insights into the consequences of haste in decision-making. A research gap in this context might involve exploring the cultural norms and societal expectations that promote or discourage reciprocity and generosity among youth. Investigating how these principles affect relationships, both within families and in broader social contexts, could shed light on the dynamics of giving and receiving in Toro culture and its impact on social cohesion.

*Akuha nomuha nizo engonzi itafa* (When you are given, give too that is how the love can be sure and survive long). The lesson to the youth is equivalent to English proverb “A good turn deserves another one”. It teaches the youth to be generous and with the spirit of sharing. The youth expect and demand a lot from their parents/ guardians who toil for welfare of their children. It’s immoral to be parasitic youth in the families. They should therefore be seen in contributing to the family income.

This means that love is maintained through giving. The proverb "when you are given, give too that is how the love can be sure and survive long" is a proverbial expression that is used to convey the idea that when one is on the receiving end of kindness, generosity or love, it is important to reciprocate and show gratitude. The proverb suggests that giving and receiving are two sides of the same coin, and that in order for love, kindness or generosity to thrive, both giving and receiving are needed (Okubo, 2019).

*Amagezi murro bagwiha njweri* (Intelligence is like fire youth borrow it from neighbours). This means that nobody can know everything; we get much knowledge from others. The proverb "intelligence is like fire, youth borrow it from neighbors" is a proverbial expression that is used to convey the idea that youth often rely on the knowledge and expertise of others, rather than developing their own. The metaphor of "intelligence" as fire represents the value and usefulness of knowledge, while "borrowing it from neighbors" represents the act of acquiring knowledge from others. The proverb suggests that youth often rely on the knowledge and expertise of others rather than developing their own (Kaije, 2020). A potential research gap here could involve examining how youth in Toro society perceive and value knowledge sharing and learning from others. This could include investigating the motivations behind seeking knowledge from neighbors and how this collective approach to intelligence impacts individual and community development.

In relation to the above, *Amagezi machande bakaranga nibanena* (Wisdom is like simsim, you fry as you are eating.) The proverb tells the youth to be always careful in doing delicate jobs, just as the same way when frying Simsim we keep checking if it's about to be ready. This is related to continuous assessment (formative). In whatever they are doing or else the youth find themselves astray. This means that learning is a process that begins slowly by slowly. The proverb "wisdom is like Simsim, you eat as you are frying" is a proverbial expression that is used to convey the idea that wisdom is acquired gradually over time, through a process of continuous learning and experience. The metaphor of "wisdom" as Simsim represents the idea that wisdom is acquired through small, incremental steps, while "eating them one after another" represents the process of acquiring wisdom over time. The proverb suggests that wisdom is acquired gradually through a process of continuous learning and experience (Newman et al., 2021).

*Amagita gairaguza engoyi tigaba maingi* (It is just a small quantity of oil that will spoil the cloth). This means that a small mistake can just bring a great damage. A small mistake can often have significant and far-reaching consequences. This is because small mistakes can quickly escalate and lead to bigger problems. For example, in the case of oil on cloth, a small spill of oil can quickly lead to a stain that is difficult to remove. And if the stain is not addressed quickly, it can become permanent and ruin the cloth. Similarly, in other areas of life, a small mistake can have a domino effect, leading to more and more serious problems (Newman et al., 2021).

In the workplace, for instance, a small mistake made by an employee can lead to a chain of events that causes delays, increases costs, and harms the company's reputation. In personal relationships, a small mistake can cause a rift that leads to bigger problems down the line. In summary, small mistakes can often lead to bigger problems, and it's important to address them as soon as possible to prevent them from escalating. It's also important to learn from these small mistakes to prevent them from happening again in the future.

*Amagita go omusaija ayesisiriza hamaguru nugo age.* (The oil of a man is one that he has oiled his legs). This means that whatever you have acquired is what you can count on. The proverb "the oil of a man" is often used in a metaphorical sense to refer to a person's wealth or resources. In this context, "oiling his legs" would likely be a metaphor for using one's wealth or resources to gain advantage or influence. This can be interpreted as using money or other forms of wealth to gain power or influence, or to gain an upper hand in business or politics.

It could also be interpreted as using wealth to gain access to opportunity or privilege. For example, a wealthy person might "oil his legs" by using their money to gain access to exclusive clubs or events, or to gain influence with powerful youth. It could also be interpreted in a negative sense, as using wealth or resources in a corrupt or unethical manner to gain an unfair advantage over others. The proverb "the oil of a man" can also be used to refer to a person's wealth or resources, and "oiling his legs" can be used as a metaphor for using that wealth or resources to gain advantage or influence. The meaning of the proverb can be interpreted in both positive and negative sense depending on the context (Okubo, 2019).

*Batooro say, Akolire niko kawe* (Yours is what already eaten) and also *Ndire aka Mau nubwo busuma* (I have taken from my mother is equivalent to theft). The proverb advises the Youth not to take things without permission however small or big. Here theft is hidden in familiarity or compliancy. Again eaten is what belongs to you (*Akolire nuko a kaawe*). It advises the youth to struggle on their own for success not to wait for their parent's wealth (Kaije, 2020).

*Araire kubi bamurorra hamazinduka* (The one who has spent a bad night with problems will wake up early). This means that the person having issues to deal with will wake up early in the morning. The proverb "the one who has spent a bad night with problems" is likely used to express the idea that when someone experiences a difficult or stressful situation, such as problems during the night, it can affect their ability to sleep well. This can lead to them waking up early, or feeling tired and stressed in the morning (Mutungi, 2019).

When a person experiences a difficult or stressful situation, their body can release stress hormones such as cortisol, which can make it difficult for them to fall asleep or stay asleep. Additionally, when a person is preoccupied with problems or worries, it can make it difficult for them to relax and fall asleep. This can lead to them waking up early, or feeling tired and stressed in the morning. In addition to the physiological effects, the psychological effects of a bad night with problems can also affect the ability to wake up early (Mutungi, 2019).

There is plenty for the youth to do and very little time to accomplish their needs. Failure to finish on time will result into stress up, regrets that is why English proverb says “the early bird catches the worm”. When the youth do not use the opportunities, they lose the chances (Okubo, 2019).

*Entekaniza ya Bantu eri matondo ya maizi* (The men’s plans are like collecting water drops). This means that the plans of many youth can help to solve difficult issues. Just as water droplets can come together to form a larger body of water, men's individual plans can come together to form a larger, unified plan. Just as in English version, “One by one makes a bundle” (Kamu Kamu nugwo muganda). Youth need to be patient in their small plans which will eventually yield better plans. It could also mean that men's plans are like water droplets as they are difficult to hold on to and contain, much like how water droplets are difficult to contain or collect. It's also possible that this statement is used to convey that men's plans are insignificant, or that they are easily forgotten, as water droplets are small and insignificant. Without more context, it is difficult to determine the intended meaning of this statement (Okubo, 2019).

In relation to the above, *Ebitekerezo bya Bantu baingi nibyo biita enjoka* (The ideas of many youth helped them to kill the snake). This means that when suggestions are shared it helps to solve the problems. The statement "the ideas of many youth helped them to kill the snake" suggests that a group of youth were able to overcome a difficult task or challenge, such as killing a snake, by working together and utilizing the collective power of their numbers (Okubo, 2019).

One interpretation of this statement is that the snake represented a problem or obstacle that was too difficult for any one person to overcome on their own. However, by working together and pooling their resources and skills, the group of youth were able to effectively deal with the snake. This could be interpreted as a metaphor for the power of teamwork and collective effort in achieving a common goal (Mutungi, 2019).

Another interpretation is that the snake was so big or dangerous that it was too much for an individual to handle. By working together, the group was able to overcome the threat posed by the snake, through a coordinated effort and coordinated plan of action. It could also mean that the group of youth had different skills and knowledge, and by pooling them together, they were able to achieve what one person couldn't. This statement could also be interpreted as a metaphor for the power of community or collective action in addressing larger societal issues or challenges (Mutungi, 2019).

*Omuntu tayerrora busobwe wenka nkibale tiryekurubya lyonka.* (Nobody can see his own face as the stone cannot roll itself). This is a message to the youth that they cannot achieve much on their own. There is need for external support or facilitation if they are to move on. It also means that we

need others to help us in some matters. The statement "Nobody can see his own face as the stone cannot roll itself" is a metaphorical statement that is likely intended to convey a couple of different ideas (Okubo, 2019). A research gap related to this statement might involve exploring the role of self-awareness and external perspectives in personal growth and development among youth. How do youth in Toro culture seek external feedback or guidance to better understand themselves and their actions, and what impact does this have on their decision-making and behavior?

The first part of the statement, "Nobody can see his own face," is likely intended to convey the idea that it is difficult, if not impossible, for a person to fully understand or see themselves objectively. This is because a person's perspective is always subjective, and they are often too close to their own thoughts, feelings, and actions to see them clearly (Okubo, 2019).

The second part of the statement, "the stone cannot roll itself," is likely intended to convey the idea that things cannot happen or change without some sort of external force or influence. In other words, things do not happen or change on their own, they need some sort of help or push. Together, these two statements may be intended to convey the idea that youth need help in understanding themselves and their actions, and that change and progress can't happen without some sort of external influence (Newman et al., 2021).

It could also mean that we often need an outside perspective to understand ourselves and our actions, and that things don't happen without some sort of effort or push. It is also possible that this statement is used to convey that without self-awareness or self-reflection, we may not be able to understand ourselves and our actions and without effort or help, things will not move forward.

It's worth noting that the statement is a metaphor and the context and intended meaning can only be inferred from the context it was used (Newman et al., 2021).

*Obyotalibaza kurungi nabantu oliferwa* (if you do not talk well with youth, you will fail). This means that the way you speak affects your life. The statement "if you do not talk well with youth, you will fail" suggests that the ability to communicate effectively with others is a crucial factor in achieving success in life. Effective communication is a vital skill in many areas of life, including personal and professional relationships, business, and leadership. When youth can communicate effectively, they can build stronger relationships, make better decisions, and achieve more of their goals. On the other hand, when youth are unable to communicate effectively, they may struggle to build and maintain relationships, make poor decisions, and fail to achieve their goals (Mugisha et al., 2019).

In a professional setting, effective communication is particularly important for building and maintaining relationships with colleagues, supervisors, and clients. It helps to establish trust, understanding, and cooperation. It can also help to resolve conflicts and negotiate effectively. Additionally, effective communication skills are essential for networking and building a professional reputation. Effective communication also plays a crucial role in leadership. A leader who can effectively communicate with their team will be able to inspire and motivate them, build a cohesive team, and achieve better results. A leader who struggles with communication may find it difficult to lead effectively and may struggle to achieve their goals (Okubo, 2019).

*Okubamanyisize engo ngu bwanabwe bukaitwa embogo yagamba embuzi* (When the leopard was told that his cubs were killed by the buffalo, he said no, it is the goat). This means that the weaker person is always accused in the society. The statement "When the leopard was told that his cubs were killed by the buffalo, he said no, it is the goat" is a metaphorical statement that is likely intended to convey the idea that when someone is told bad news or is confronted with a difficult situation, they may try to deny or deflect the blame onto someone else (Okubo, 2019).

In the context of this statement, the leopard represents someone who has received bad news or has been confronted with a difficult situation. The cubs being killed by the buffalo represents the bad news or difficult situation. The leopard denying that it was the buffalo that killed his cubs, instead blaming it on the goat, represents how the person may try to deny or deflect the blame onto someone else (Mugisha et al., 2019).

This statement could also be interpreted as a metaphor for how youth can deny the reality of a difficult situation or the role they played in it, instead of taking responsibility and facing it. It's worth noting that the statement is a metaphor, and the context and intended meaning can only be inferred from the context it was used. The meaning of the statement may also be dependent on the cultural or regional context, as the metaphor of leopard and buffalo can have different meanings in different cultures (Mugisha et al., 2019).

*Omubwiko, otagenda omukuherrera owiraru* (when there is a conflict, do not sit with fools). This means that choose the right thing. The statement "when there is a conflict, do not sit with fools"

suggests that when a conflict or disagreement arises, it is important to be selective about the youth with whom you choose to engage (Okubo, 2019).

In this statement, the term "fools" likely refers to youth who are not rational, who are not willing to listen, or who are not willing to find a solution. These youth may be more likely to escalate the conflict rather than resolving it. By avoiding these types of youth and instead choosing to engage with those who are more reasonable and willing to find a solution, the chances of resolving the conflict are likely to be greater (Okubo, 2019).

The statement could also mean that it's important to surround yourself with youth who are wise and have a good understanding of the situation, they can help you navigate the conflict and find a solution. It's also possible that this statement is used to convey that it's important to avoid youth who are not trustworthy or who have a vested interest in the conflict, as they may not have your best interests at heart. It's worth noting that the statement is a metaphor and the context and intended meaning can only be inferred from the context it was used. And the meaning of the term "fools" may also be dependent on the cultural or regional context, as different cultures may have different views on what constitutes a fool (Tusasiirwe, 2023).

*Omulimi murungi tasoroora nfunka* (A good farmer does not discriminate among hoes). A good laborer does not complain about his work. The statement "A good farmer does not discriminate among hoes" is a metaphorical statement that is likely intended to convey the idea that a good farmer uses all the tools at their disposal to achieve their goals and does not have a preference for one tool over another (Tusasiirwe, 2023). In the context of this statement, the hoes represent

different tools or methods that a farmer might use to cultivate their crops. A good farmer, according to this statement, would not discriminate among these tools, choosing instead to use whatever is most effective for the task at hand. They would not have a preference for one tool over another, but would instead select the best tool for the job (Tusasiirwe, 2023). A research gap could involve investigating the factors that influence farmers' tool selection and how these choices impact agricultural practices and yields. Exploring the role of tradition, knowledge transfer, and technological advancements in farming equipment selection could provide insights into optimizing agricultural productivity in Toro culture.

This statement could also be interpreted as a metaphor for how a good leader or manager should not discriminate among employees but use everyone's skills and abilities to achieve the goal. It could also mean that a good farmer should not be too attached to a specific method, but should be flexible and open to trying new methods. It's worth noting that the statement is a metaphor and the context and intended meaning can only be inferred from the context it was used. The meaning of the statement may also be dependent on the cultural or regional context, as different cultures may have different views on what constitutes a good farmer (Okubo, 2019).

*Omugurusi anyumya ebiro ebirungi ebyarabireho* (Every old man speaks about good things he saw when he was young). This means that youth who do not make progress speak much about the past. The statement "Every old man speaks about good things he saw when he was young" suggests that as youth age, they tend to reminisce about their youth and the positive experiences they had during that time. This could be a sign of nostalgia, a longing for the past (Okubo, 2019).

This statement could also be interpreted as a commentary on the human tendency to idealize the past and to remember the positive aspects of it while forgetting or downplaying the negative aspects. As youth age, they may look back on their youth with fondness and may exaggerate or romanticize the good times they had, rather than remembering the struggles and challenges they faced (Newman et al., 2021). A research gap in this context might involve exploring the psychological and social aspects of nostalgia among youth as they transition into old age. How does the tendency to idealize the past affect their perceptions of current challenges and opportunities? Additionally, investigating the potential impact of nostalgia on well-being and life satisfaction could be an interesting area of study.

It could also mean that as youth get older, they tend to focus on the positive aspects of their life, and not dwell on the negative things. They may see their youth as a time of innocence, freedom and less responsibility, and prefer to remember it that way. It's worth noting that the statement is a generalization and may not apply to every old person. The context and intended meaning can only be inferred from the context it was used (Mutungi, 2019).

*Omuntu omu arora omugongo gwente nondi arora ogwembuzi* (This person sees the back of a cow and another sees the back of a goat). This means that different youth have different levels of understanding things. Both the cow and the goat are mammals and belong to the family Bovidae, which also includes other animals such as sheep, buffalo, and bison. However, there are some distinct differences between the two animals that can help distinguish them from each other (Okubo, 2019).

The cow is typically larger in size than a goat, with a more rounded and bulky body. Cows have a distinctive hump over their shoulders and a dewlap (a fold of skin) under their chin. They also have long, curved horns that grow out of the top of their head and point upwards and outwards. Goats, on the other hand, are generally smaller and more agile than cows. They have a more slender and athletic build, with a straight back and a narrow waist. Goats have shorter, straighter horns that grow out of the sides of their head and point upwards and forwards. They also have a distinct beard on their chin (Tusasiirwe, 2023).

In terms of coloration, cows are usually brown or black, while goats can be a variety of colors including white, black, brown, and gray. So if one sees the back of an animal with a larger and more rounded body, long curved horns and a dewlap under its chin, it's likely a cow. On the other hand, if the animal seen has a more slender and athletic build, short straighter horns, and a beard on its chin, it's more likely to be a goat (Tusasiirwe, 2023).

*Rwebajo tabaho muhingisa* (Evening has no supplement). This means that youth should finish their work of the day and not postpone it. The statement "evening has no supplement" likely means that evening is unique and cannot be replaced or supplemented by anything else. It implies that evening has a special or distinct quality that makes it incomparable and cannot be substituted or enhanced by any other thing (Okubo, 2019).

Evening is often associated with a sense of calm and tranquility, as the day's activities come to a close and the sun sets. It is a time of transition, as the hustle and bustle of the day gives way to the stillness of night. The colors of the sky during sunset can be breathtaking, with a mix of oranges,

pinks, purples, and reds. Evening can also be a time of reflection and introspection, as youth may have time to unwind and think about their day. The cool breeze and the subtle lighting can make it an ideal time for reading, writing, or spending time with loved ones (Tusasiirwe, 2023).

### **2.2.3 Proverbs on Faithfulness**

*Akutura hangoto omuterra hamaiso* (When a person strikes you in your back, strike his eyes). This means that when somebody tells lies to you, tell the truth. The statement "when a person strikes you in your back, strike his eyes" is likely a form of advice or instruction that suggests using force in self-defense. It implies that if someone physically attacks you from behind, you should respond by striking the attacker's eyes in order to defend yourself (Kabaruli, 2022).

It is important to note that this statement is not promoting violence or aggressive behavior, but rather it's suggesting a form of self-defense. In situations of physical attack, it's essential to have the ability to defend oneself in order to escape or survive. The eyes are considered to be a vulnerable and sensitive target, and striking them can cause temporary or permanent blindness, providing an opportunity for the person being attacked to escape (Okubo, 2019).

It is important to note that the use of force should always be a last resort and that one should always consider the situation and the potential consequences before taking any actions. It's also important to be aware of the laws and regulations regarding self-defense in one's country and to act within them. In addition, it's important to consider non-violent alternatives to self-defense such as de-escalation, verbal self-defense, and seeking help from authorities when possible (Kabaruli, 2022).

*Bakamukwata yaacwa buli akasangwa anywaineyo* (He ran, because he got a friend there). This means that a friend will help even in a difficult situation and it calls upon Youth to have dependable friends such as good classmates, workmates who are generous. A friend is a person who you can trust and rely on. This is someone who will be there for you, regardless of the situation. In a difficult situation, a friend will offer support and encouragement. They will listen to you, offer advice and be a shoulder to cry on. They may also help by providing practical assistance, such as helping with a task or problem-solving. Having a friend in a difficult situation can make the experience less overwhelming and can provide a sense of comfort and security. Additionally, having someone to talk to and share your thoughts and feelings with can be a great way to gain a new perspective and find a way forward. All in all, a friend will help even in a difficult situation by being there for you emotionally and physically, providing a listening ear, giving advice, and making the situation less overwhelming (Okubo, 2019).

*Ebibi byeyoleka musana* (Evil is perceived in the light of the sun). This means that bad things are revealed after investigations. The proverb "evil is perceived in the light of the sun" suggests that evil deeds or actions become more visible or apparent when they are brought to light or exposed. This can be compared to how the sun illuminates the darkness, revealing what was previously hidden (Mutungi, 2019).

Related to the above Batooro say, *Ekirakuhemura okijwaraana*. (An embarrassment will always be part of our dressing.) This means bad characters or things are always part and partial of our conduct. This calls for self-examination as we check ourselves too. Youth should make sure no embarrassment is on their side (Harsono, Ishomuddin, Kartono, & Sulistyaningsih, 2022).

This proverb can be interpreted in a few different ways. It can refer to the idea that when evil actions are exposed, they can no longer be hidden or denied. This exposure can lead to accountability for those actions and can serve as a deterrent for others who may have been considering similar actions. It can also refer to the idea that exposure to the light of day or to public scrutiny can change the perception of an action or behavior. Something that may have been considered acceptable or normal in the shadows may be seen as wrong or unjust when brought to light. Additionally, it can reflect the idea that in the darkness, youth can pretend that evil doesn't exist. However, when exposed, it can be clear that it does exist and it's their responsibility to do something about it (Harsono et al., 2022).

*Ekintu kibi kiswa* (A bad thing shames). This means that Youth hide bad character. The proverb "a bad thing shames" suggests that when something bad happens or when someone does something bad, it can lead to feelings of shame or embarrassment. This shame can come from a sense of guilt or from the negative judgment of others (Isaac Christopher, 2023).

Shame is an intense emotional response to an event or behavior that is perceived as being wrong or dishonorable. It can be felt when someone has done something that goes against their own values or the values of their community. It can also be felt when someone has been the victim of a bad event or situation. The shame can manifest in various ways, such as feeling guilty, feeling like one is not worthy, or feeling like one is a failure. It can also lead to feelings of isolation, self-doubt, and low self-esteem. Additionally, shame can also be external, meaning that it comes from the judgment of others. For example, if someone's bad behavior is made public, they may feel ashamed because of the negative judgment of others (Okubo, 2019).

*Ekizoka nkomuzano hali ennui yente nkisobora okuleta okufa kwembuzi* (Something that appears a play for a cow may bring death to a goat). This means that one man's meat is another man's poison. The proverb "one man's meat is another man's poison" is an idiomatic expression that means what one person likes or finds beneficial, another person may dislike or find harmful. It is used to convey the idea that youth have different preferences and that what is suitable for one person may not be suitable for another (Kabaruli, 2022).

The proverb can also be used to express the idea that what may be good for one person, may not be good for another. For example, one person may thrive on a high-stress work environment, while another person may find it unbearable. One person may find a particular hobby or activity to be relaxing, while another person may find it to be stressful. It can also be used to express the idea that youth have different opinions and perspectives, and that what one person may find to be true or right, another person may disagree with (Kabaruli, 2022).

*Eyerenga Baguma atema omunwara.* (Unchallengeable powerful banana farmer Baguma will harvest immature banana bunch). The youth should learn that not simply imitate what others are doing without checking one's level of operation for example buying a vehicle because others have bought vehicles. Youth should learn to make realistic plans according to what they can afford instead of forcing into something which may result into trouble (Atwijukire & Glück, 2020b).

*Ekiringi kyetunda* (A good thing sells itself). There is no need for advertising up to promotions. The moral lesson for the youth is that with good characters or behaviors or excellence in education will give them value. They will be well designed with high quality products which sell easily. This

means that good things are known. The proverb "a good thing sells itself" suggests that when something is truly good, it does not require any additional effort to be successful because it will naturally attract interest and attention. It implies that the quality and value of a product or service will speak for itself and that it will be successful without the need for extensive marketing or promotion (Atwijukire & Glück, 2020b).

This proverb can be applied to a variety of different contexts, such as products, services, ideas, or even youth. For example, a product that is well-designed, high-quality, and reasonably priced is likely to sell well without the need for extensive advertising. Similarly, a person who is talented, hardworking, and has a good reputation is likely to be successful in their field without the need for self-promotion. This proverb also implies that if something is not selling, it may be because it is not of good quality, or it may not be the right product for the audience (Atwijukire & Glück, 2020b).

*Embwa egamba "obutuboigorra abandi tuba nitweboigorra itwenka* (The dog said "when we do bark for others we bark for ourselves too"). This means that when you do good things to others you are also blessed. There is a concept known as the "law of reciprocity," which states that when we do something good for someone else, they are more likely to return the favor. This principle can be seen in many different areas of life, including personal relationships, business, and community service (Okubo, 2019).

When youth get employed they are advised to be hardworking and dedicated to their work. There is a lot to benefit from the institutions they work for in form of better salaries, privileges among

others. If employing bodies do not prosper because of selfishness, malice even employees will end up failing (Ssenteza, 2019).

Additionally, when we engage in acts of kindness or generosity, it can create positive emotions within ourselves. These positive emotions can be infectious and can help to spread positivity to those around us. Furthermore, when we help others, it can also increase our own sense of self-worth and purpose, which can be beneficial for our own mental and emotional well-being (Ssenteza, 2019).

*Engeso zesereka omunjwara* (The character is hidden in the garment). This means that External appearance does not always tell the truth. External appearance refers to the way that someone or something looks on the outside. It can include physical characteristics, clothing, and other external factors that can give an impression of who or what that person or thing is. However, it is important to remember that external appearance does not always tell the truth about a person or thing (Wakyereza, 2019). Hence a saying “never judge a book by its cover”

For example, a person may be well-dressed and have a polished appearance, but that does not necessarily mean that they are a good person or that they have good intentions. Similarly, a person who is less well-dressed or who has a less polished physical appearance may have a kind heart and be a valuable member of the community. It is also important to remember that external appearance can be deceiving when it comes to objects and things as well. For example, a car may look brand new and shiny on the outside, but it may have mechanical issues that are not immediately visible (Johnson, 2019).

*Ensohera efeera omumata* (A fly dies in milk). This means that a person is caught in whatever he likes. This statement suggests that a person can become obsessed or fixated on something that they like or enjoy. This can be referred to as "being caught in" or "being trapped by" that thing. This can happen with activities, hobbies, interests, or even youth (Magara, 2020).

When someone is caught in something they like, they may spend a significant amount of time and energy on it, neglecting other important aspects of their life. For example, someone who is caught in a video game may spend hours playing and neglecting responsibilities such as work or family. Additionally, being caught in something can also have a negative impact on a person's mental and emotional well-being. For example, someone who is caught in an unhealthy relationship may experience feelings of sadness, anxiety, or even depression as a result. Being caught in something can also lead to addiction if the behavior becomes compulsive and uncontrolled. This can lead to serious consequences for a person's health, relationships, and overall well-being (Okubo, 2019).

In addition the *Batooro say, Oruseke baruleka nirukyaleta*. (One drinking using a straw leaves when the straw is still active bringing the more). Traditionally among the Batooro, banana wine (Tonto) was taken using a straw especially from the brewing containers (Eryato) brewing troughs. However, drank from the trough would eventually go away after a few sips in spite of banana wine, still being in the container and taste. The Youth should learn from this proverb that there is a limit in whatever we do. Whenever the youth receive fortunes, good providence they should be contented with what they get. They should not assume that everything belong to them. They should leave when the straw is still bringing the more (Baruleka nirukyaleta). To have consideration for

others who also have similar desires examples are land grabbers and amassing wealth immoral ways (Kisekka, 2022).

*Ageeteeraine nugo gaata igufa.* (Teeth which work together crash the bone). This means that when youth are not united many misery comes to them. When youth are not united, it can lead to a lack of cooperation, trust, and understanding among them. This can lead to conflicts and disagreements, which can result in many types of misery (Kisekka, 2022).

For example, when the youth are not united, they may be less likely to come together to solve problems or to work towards common goals. This can result in a lack of progress or development in their community or society. Additionally, when youth are not united, they may be more likely to turn against each other and engage in acts of aggression or hostility. This can lead to violence and suffering, both on an individual and a collective level (Mutungi, 2019).

In addition to this, lack of unity can also lead to economic and social disparities. If different groups within a society are not united, they may not have equal access to resources or opportunities, leading to poverty and inequality. Furthermore, when youth are not united, it may also lead to lack of representation and accountability in decision making processes which can have negative impact on their daily lives (Okubo, 2019).

*Enju hali omweibembezi ayemerire omugenyi tatunga bwikazi* (The visitor has no place in a house where the owner is standing). This means that Visitors will avoid going in a family where there is no peace. When there is no peace in a family, it can create an uncomfortable and tense atmosphere.

This can make visitors feel unwelcome and uncomfortable, leading them to avoid visiting that family (Mutungi, 2019).

For example, if a family is constantly arguing or fighting, visitors may feel like they are intruding on a private and painful situation. They may also feel like they are not wanted or that they will be caught in the middle of the family's issues. Additionally, if there is a history of violence or abuse within a family, visitors may feel unsafe and may choose to avoid the family altogether. Furthermore, when there is no peace in a family, visitors may also notice the negative impact that it has on the family members themselves. They may see that the family members are unhappy, stressed, or even traumatized by the lack of peace. This can make visitors feel like they are not wanted or needed in such a troubled environment, leading them to avoid visiting the family (Mutungi, 2019).

In such painful situation (quarrelsome) Youth contribute a lot. The proverb teaches them to be peace makers with their parents and even in future when they establish their own families should be obedient and cooperate with where parents (Atwijukire & Glück, 2020b).

*Omuntu atagumisiriza talinda ente, ezisara* (The person who is not patient will not take care of the cattle, he will slaughter them”). This means that Patience pays but haste destroys. The statement "patience pays but haste destroys" suggests that being patient and taking the time to consider one's actions and decisions can be beneficial, while acting impulsively or in haste can lead to negative consequences. The Youth are called upon to be patient (Atwijukire & Glück, 2020b).

Patience involves the ability to wait for the right time and not to rush into decisions or actions. When we are patient, we are more likely to make thoughtful and well-informed decisions that can lead to long-term success. For example, when investing in the stock market, being patient and waiting for the right opportunity to buy or sell can lead to better returns in the long run.

On the other hand, haste or acting impulsively, often results in poor decisions. When we act in haste, we may not take the time to consider all the options or the potential consequences of our actions. This can lead to mistakes or regrets that can have negative consequences. For example, if we act impulsively and buy something without considering the price or quality, we might end up wasting money or getting a product that does not meet our expectations (Atwijukire & Glück, 2020b).

*Omuntu atali omwabu bamweta ekisoro* (A person in a foreign country is called animal). This means that when someone is not known, anything bad can be said against him. When someone is not known, it can be easier for others to make assumptions or form opinions about them based on limited information or hearsay. This can lead to negative or false perceptions about that person, even if they have not done anything wrong (Okubo, 2019).

For example, if someone is new to a community or workplace, others may make judgments about them based on their appearance, background, or behavior. These judgments may not be accurate or fair, but they can still have a negative impact on how that person is perceived and treated by others. Additionally, when someone is not known, it can be easier for others to spread rumors or

gossip about them. These rumors can be hurtful and damaging to a person's reputation and can lead to further misunderstandings and negative perceptions (Okubo, 2019).

#### **2.2.4 Proverbs on Obedience**

*Abinga ibiri imusiga* (The person pursues two things will miss all of them). This means that have a strategic plan, enforce on one thing. This statement suggests that when Youth pursue multiple things at the same time, they may not be able to fully focus on any one thing and as a result, may not be able to achieve their goals or desired outcomes (Sseremba, 2023).

It's often said that "Jack of all trades, master of none" which means that a person who tries to do too many things may not excel in any of them. By dividing their attention and efforts between multiple tasks or goals, a person may not be able to give their full focus and energy to any one thing, which can result in subpar performance or even failure. Additionally, when Youth try to pursue multiple things at the same time, they may become overwhelmed and stressed, which can negatively impact their overall well-being. This can lead to burnout, fatigue, and even mental or physical health issues (Sseremba, 2023).

*Ekisoro kibi tikiribwa embwa* (The dog does not eat the meat of a bad animal). This means that Youth do not follow a dangerous person. There can be several reasons why the youth may not follow a dangerous person. One of the main reasons is fear for their own safety. If a person is perceived as dangerous, youth may feel that being associated with them could put them at risk of harm. Additionally, youth may not agree with the dangerous person's beliefs or actions, and therefore choose not to follow them (Kaije, 2020).

Another reason why the youth may not follow a dangerous person is because of the person's lack of credibility or trustworthiness. If a person has a history of engaging in dangerous or harmful behavior, it may be difficult for them to gain the trust of others. Additionally, if a person is seen as unstable or unreliable, others may not want to be associated with them. Finally, youth may not follow a dangerous person simply because they do not like the person or their personality. If a person is perceived as arrogant, rude, or unpleasant, others may choose to avoid them, regardless of any perceived dangers (Kaije, 2020).

*Ente embi ekaba nungi* (The bad cow is the best). This means that a bad thing can become useful at a certain time. A bad thing can become useful at a certain time when it is put into a different context or used for a different purpose than it was originally intended for. For example, a tool that was designed for a specific task but is not working can be used as a spare part for another tool. Similarly, a material that is not suitable for one application may be useful in another application. Another example is a problem or a failure can be a learning opportunity to improve the process or system. A mistake made in a project can be used as a valuable lesson on how to avoid similar mistakes in the future (Okubo, 2019).

In the context of youth, parents who consider their children as wrong doers can turn into useful citizens. What is important is guidance and counselling and giving all needed support.

Additionally, something that is considered bad in one culture or context may be seen as good in another culture or context. For instance, something that is considered rude or impolite in one culture may be seen as a sign of respect in another culture. Lastly, something that is considered bad or negative in one moment can be a positive or beneficial in the future. For example, a negative

experience can teach a valuable lesson and make a person stronger and more resilient (Sseremba, 2023).

### **2.2.5 Proverbs on Laziness**

*Kubonabona tikuli kufa* (suffering is not necessarily dying). This means that through suffering we learn a lot of things. Suffering can be a difficult and painful experience, but it can also be a valuable opportunity for learning and growth. Through suffering, individuals can learn about themselves, about others, and about the world around them (Mabingo, 2020).

Youth can learn a lot from Job's experience in the Bible context. One of the main things that youth can learn through suffering is resilience. When faced with difficult situations, individuals have the opportunity to learn how to cope with adversity and bounce back from setbacks. They learn how to be strong and to keep going even in the face of difficulties. Another thing that youth can learn through suffering is empathy and compassion. When the youth are suffering, they often rely on the support and understanding of others. Through this experience, they learn how to be there for others and to offer support and comfort (Okubo, 2019).

Suffering can also be an opportunity for self-discovery and personal growth. When youth are suffering, they often have to confront their own thoughts, emotions, and values. Through this process, they can learn more about themselves and what they truly believe in. Additionally, suffering can be a learning opportunity to improve the system or process, for example, by identifying the root cause of the problem and finding a solution (Okubo, 2019).

*Bwayeke kamara bukuru mukibira* (Unity finished the greatness of the forest). This means that Unity is strength. The proverb "unity is strength" means that when youth work together towards a common goal, they are able to accomplish more than they would be able to individually. When youth are united, they are able to pool their resources, skills, and knowledge to achieve a common objective (Mabingo, 2020).

Unity brings youth together and creates a sense of common purpose. When youth are united, they are more likely to be focused on the task at hand and less likely to be sidetracked by personal or individual interests. This allows them to work together more efficiently and effectively. Unity also creates a sense of shared responsibility. When youth are united, they feel that they are all responsible for achieving the common goal and are more likely to take ownership of the task. This can lead to greater commitment and accountability. Additionally, unity can bring a sense of security and support. When the youth are united, they feel like they are part of a team and that they can rely on one another. This can help to reduce stress and anxiety, and create a more positive and productive work environment (Tusasiirwe, 2023).

*Ebyara byeteraine bikwataniza okulya* (The fingers which are together helps each other to eat). This means that unity is the most thing which helps to accomplish the great things. Unity is one of the most important factors in accomplishing great things. When youth come together and work towards a common goal, they are able to achieve much more than they would be able to individually. This is because unity allows youth to pool their resources, skills, and knowledge to achieve a common objective (Magara, 2020).

Unity helps to create a sense of common purpose and shared vision. When youth are united, they are more likely to be focused on the task at hand and less likely to be sidetracked by personal or individual interests. This allows them to work together more efficiently and effectively. Unity also helps to build a sense of trust and cooperation among individuals. When youth work together towards a common goal, they learn to rely on one another and trust in each other's abilities. This can lead to better communication and collaboration, which are essential for accomplishing great things (Okubo, 2019).

Additionally, Unity can help to create a sense of shared responsibility and accountability. When youth are united, they feel that they are all responsible for achieving the common goal and are more likely to take ownership of the task. This can lead to greater commitment and a sense of shared responsibility to achieve the goal. Finally, unity can also inspire and motivate youth. When youth are united, they feel like they are part of something bigger than themselves, which can lead to a greater sense of purpose and motivation to achieve the objective (Kisekka, 2022).

*Ente eneke ecwa ekinaga egamba; kiki kyonsindikiire* (The weak cow broke the pot and said: I blame the person who pushed me”). This means that a weak person will not accept responsibility of a bad act. A weak person may not accept responsibility for a bad act for a variety of reasons. One of the main reasons is lack of self-confidence and self-esteem. A weak person may not believe that they have the ability to take responsibility for their actions, and may instead blame others or external factors for their mistakes (Mutungi, 2019).

Another reason why a weak person may not accept responsibility for a bad act is fear of consequences. A weak person may be afraid of the repercussions of their actions, such as punishment or social ostracism, and may try to avoid taking responsibility in order to avoid these consequences. Additionally, a weak person may not accept responsibility for a bad act due to a lack of personal accountability. They may not see themselves as responsible for their actions, and may instead see themselves as victims of circumstance (Okubo, 2019).

A weak person may also lack the courage and integrity to admit when they made a mistake and take responsibility for it. They may not be able to face the consequences of their actions and therefore chooses to avoid responsibility. In general, a weak person may not accept responsibility for a bad act due to a lack of self-confidence, fear of consequences, lack of personal accountability, and lack of courage and integrity. They may try to avoid taking responsibility for their actions to avoid any negative consequences (Mutungi, 2019).

*Kake nengambo nungi* (Little sharing with joy), this means that where youth are willing to share, nothing is too small. This statement suggests that when youth are willing to share, even small things can be valuable or meaningful. The idea is that when youth are open to giving and receiving, it creates a sense of community and generosity. In other words, if youth are willing to share, even things that may seem insignificant on their own can make a big difference when combined with the contributions of others. Additionally, it highlights that the act of sharing itself is important, regardless of the size or value of the item being shared. It emphasizes that a community of youth who are willing to share can accomplish great things together (Muyanja, 2022).

*Omukazi ayetakanize kuzina tasereka kifubakye* (A woman who is ready to dance does not hide her chest). This means that if you want to do something, you must be prepared for it. The saying "A woman who is ready to dance does not hide her chest" is a cultural proverb that is often used to encourage individuals, particularly the youth, to be confident and bold in their actions. The phrase implies that if someone is truly committed to pursuing something, they should be fully prepared to embrace it and face any potential challenges or risks that may arise (Okubo, 2019).

In the context of youth, this proverb encourages young people to be confident and unafraid of pursuing their goals and aspirations. It reminds them that if they truly want to achieve something, they must be willing to put themselves out there, to take risks, and to embrace the challenges that may come along the way. For example the Youth who involve in brick making, digging, Boda Boda riding among others. The proverb also underscores the importance of being confident and proud of one's abilities and skills, and not to shy away from opportunities to showcase them. (Okubo, 2019).

*Omukama akagamba mukore kyona kandi mundetere ekitasoboka* (The king said "Do the possible but bring me the impossible"). This implies that difficult matters should be addressed by those who are capable. The saying "Do the possible but bring me the impossible" is a challenge or call to action for individuals, especially the youth, to take on difficult tasks and challenges. It implies that there is a need for individuals who are capable and willing to tackle the tough issues and bring about positive change, even when the task seems impossible (Wakyereza, 2019).

In the context of youth, this saying serves as a call to action for young people to use their skills, knowledge, and passion to tackle difficult problems in their communities and in the world. It encourages them to not shy away from difficult challenges and to use their talents and resources to bring about positive change. The saying highlights the importance of young people being proactive and taking initiative, even when the task seems daunting, in order to make a difference (Baluku, 2020).

*Tinkakibonaga esiisa obukuru* (A mature person is expected to know a lot). This means that Changes and difficulties are good teachers. The saying "The mature person who has become poor and the person who has traveled a lot has much experience" is a reminder that change and difficulties can be valuable teachers in life. It implies that experiences, especially those that are challenging, can bring about growth and development, and can provide valuable lessons that cannot be learned in any other way (Mutegeki, 2019).

In the context of youth, this saying is especially relevant, as young people are often at a stage in their lives where they are still learning and growing. The saying encourages youth to embrace change and to view difficulties as opportunities for growth and development, rather than as obstacles to be avoided. By facing and overcoming challenges, young people can develop resilience, creativity, and problem-solving skills that will serve them well in the future (Mutegeki, 2019).

*Omusaija wempoka aitirana owempaka* (A rude person will meet a rude person). This means that nobody is able to defeat everybody forever. The saying "A rude person will meet a rude person"

is a reminder that one's actions have consequences, and that treating others poorly can lead to negative outcomes. It implies that if the Youth are rude or disrespectful to others, they are likely to encounter someone who will treat them in a similar manner (Mabingo, 2020).

Again the Batooro say, *Nkumanya nankumanya tibaswagirana mukubi* (People who know each other share the meal). In the context of youth, this saying serves as an important lesson about the importance of treating others with respect and kindness. It reminds young people that their behavior and actions have consequences, and that being rude or disrespectful to others can lead to negative interactions and conflicts. The saying also highlights the importance of treating others the way one would be treated, and the value of building positive relationships with others (Mabingo, 2020).

*Omusaija mpungu, nagwa naimuka* (A man is like a hawk, when he falls, he stand again). This means that a man never be discouraged by failures. The saying "A man is like a hawk, when he falls, he stands again" is a reminder that failures and setbacks are a natural part of life, and that one should not be discouraged by them. It implies that like a hawk, a person who has fallen can get back up and continue their journey (Atwijukire & Glück, 2020a).

In the context of the youth, this saying is an important lesson about the value of perseverance and determination. It reminds young people that setbacks and failures are a normal part of life, and that they should not be discouraged by them. The saying encourages youth to view failures as opportunities for growth and learning, and to use them as motivation to work harder and strive for success (Atwijukire & Glück, 2020a).

*Omwana munaku azanira harwigi* (A poor man's child plays behind the doors). This means that those who are poor are ashamed to be seen, but the rich want to show up themselves. The saying "A poor man's child plays behind the doors" reflects the societal stigma and shame often associated with poverty. It implies that poor individuals or families often feel ashamed of their financial situation and prefer to keep it hidden from others. On the other hand, the rich are often proud of their wealth and want to display it for others to see (Blackmore, 2020).

In the context of the youth, this saying is an important reminder about the impact of poverty on individuals and communities, and the importance of addressing financial inequality. It highlights the shame and stigma that can be associated with poverty, and the negative impact this can have on individuals, particularly children. The saying also highlights the need for policies and initiatives that work to reduce poverty and financial inequality, and to create more equitable opportunities for all members of society (Blackmore, 2020).

*Omwana anyakuletwa kurungi asemereza nyina nawe ayesemereza wenka* (The new born coming in the right position from the womb relieves the mother and relieves himself). This means that a good work rewards the employer and the employee. The statement "A good work rewards the employer and the employee" is a reference to the idea that when both parties in a working relationship perform well and produce positive results, everyone benefits. In the context of youth, this means that young people who work hard and contribute to the success of a company or organization are likely to see rewards and benefits in return (Okubo, 2019).

For the employer, a youth who is diligent and performs their duties effectively can increase productivity and profitability, leading to overall success for the organization. On the other hand, the youth employee also benefits from their hard work through increased job security, opportunities for advancement, and the acquisition of valuable skills and experiences (Okubo, 2019).

## **2.3 The factors that are responsible for ineffective promotion of morality**

### **2.3.1 Negative Media Influence**

Modern media is extremely technical and makes all forms of social interaction and communication easier. Whatever events, good or terrible, reach people through the media. Media outlets also share information about the difficulties in advancing morals. People today frequently imitate celebrities' lifestyles as they are portrayed in the media (Njunwa, 2021).

Even unethical behavior exhibited by their idols is copied by them. All of this results in the moral conundrums that exist in today's world. Ndudula (2018) claims that movies and television are the primary source of poor conduct and violence, and too many media products, such as television shows, motion pictures, and video games, normalize and frequently even celebrate violence. In place of being appalled or afraid, the youth instead learn to enjoy all of things. Given the foregoing, media is held responsible for the immoral behaviors that young people exhibit since they learnt about them through the media (Njunwa, 2021).

The promotion of morality among young people is badly impacted by the influence of media, such as objectionable movies, online porn sites, and obscene books. It is crucial to instill societal ideals

in young people and to properly socialize them to follow the correct route. When both parents are employed, it may be difficult for them to spend quality time with their children. As a result, the children turn to other sources of entertainment, such as TV, peer groups, and deplorable literature, where they may express their thoughts and begin acting immorally. Ladzani (2018), Umeogu and Ojliakor (2018), and others attribute the deterioration in moral standards to the media. They contend that media outlets including social media, news outlets, magazines, and television have a negative impact on behavior. This is true because these mediums occasionally expose kids to sexual content, violent content, and inappropriate attire (Tinyani, 2019).

The study intended to find out whether imitation of celebrities have affected the lifestyles of the youth. The study aimed at establishing whether the claims of (nduhura,2018) and (njunwa,2021) about ineffective promotion of morality applies to Toro society. The study also looked at how media such as undesirable films, obscene novels have had negative impact on the batooro youth. The study established that is true to the batooro society.

### **2.3.2 Lack of positive role models**

Lack of positive role models has detrimental effects on the promotion of morals among young people. This is because young people depend on and admire their role models. Unfortunately, they follow the example of lewd behavior. Young people are now without somebody to properly advise them. Such youngsters lack adults who can set boundaries for them and mentor them on their obligations and expectations. Such youngsters wind up spending the majority of their time on devices without responsible people to teach them about boundaries and regulations because they lack responsible adults to spend time with them and provide guidance (Njunwa, 2021). The moral

disintegration that is reflected in societal evils such general lack of self-discipline, violence, poverty, unemployment, high crime rate, promiscuity, school vandalism, and corruption has been the subject of continual media coverage. These moral illnesses have detrimental effects on society and education and are mostly caused by a lack of strong moral principles in the community (Tinyani, 2019).

The reason for juvenile immorality may also be attributed to a lack of any form of assistance for the young. Without educating youth on how to lead healthier lives, without managing development to boost morale, and without addressing peer pressure, addiction to doing things, disputes and arguments among members, without team building, without progress, and without charitable resources, youth may feel threatened by friends (Tinyani, 2019)

### **2.3.3 Poor Parenting**

Another element that contributes to the disintegration of morality in society is a lack of or bad parenting. Since they are the ones who introduce their children to the socially acceptable ways of living, parents play a crucial role in society. They are the ones who need to be there all the time to teach their kids how to act in a way that is appropriate for their families and communities. Parents don't have time for their kids. Children eventually adopt everything from their peers and the media as a way of life once parents are no longer around to help them in their everyday lives. Their behavior will ultimately be impacted by this since they won't act in line with socially accepted norms. These kids frequently engage in antisocial conduct (Tinyani, 2019).

According to Adnan et al. (2018), parents who neglect their duties may be to blame for impediments to teenagers' moral growth. Children's moral development is prone to suffer without

parental direction. Permissive parenting, neglectful or detached parenting, and solo parenting are additional possible causes of immorality. Such parents hardly ever have time to look after and mentor their kids as they develop socially, emotionally, and morally (Izooba, 2022).

Children's personalities and moral behavior are influenced by their parents' actions. Working parents raise morally deficient kids by failing to instill discipline in them, giving them less emotional attention, making less requests for improved behavior, and letting them control their own behavior (Izooba, 2022). The kids are distracted by outside factors like going to nightclubs, rocking, and participating in unwelcome conversations. The lives of the youth are at risk and being ruined by a lack of love and affection, which is also causing discontent and agitation. The study confirmed that poor parenting was partly responsible for immorality among the Batooro youth.

#### **2.3.4 Disregard of African value systems**

Youth immorality has been linked to modern schooling, according to research. Cultures changed as a result of Eurocentrism, Christianity, and Western education. Africans were cut off from their own traditional moral ideals as a result of these institutions (Ninsiima, Coene, et al., 2020). They overemphasized individuality and secularism while demonizing anything African. Community, African religious practices, and Ubuntu (African humanity) were all undercut. These dismantled the old African communalism's African cultural, social, political, economic, and moral structures (Ninsiima, Coene, et al., 2020). The euro-secular culture of individualism and capitalism superseded all African systems. The conflict between western religion and education brought for Africa's current moral bankruptcy (Ninsiima, Coene, et al., 2020).

Traditional institutions, which were destroyed and demonized by Westerners, are crucial for imparting decent morals in young people. Due to the arrival of western conceptions of church and formal school activities that had a foreign Euro-cultural orientation, the majority of African activities and ideals that taught children about good African behavior through games and choirs have disappeared (Ssewamala et al., 2023).

Africans were disenfranchised by the colonial and apartheid institutions. For instance, Biko has been outspoken in his claim that black youth were reduced to docile shells by apartheid schooling. Ramphela (2020), who contends that black passivity is a significant factor in youthful black underachievement, has a similar viewpoint. Nearly three centuries of mental enslavement that emphasized the inferiority of young black people caused the apathy (Ssewamala et al., 2023).

Unfortunately, that was demonstrated by an educational system that prioritizes a European viewpoint over an afrocentric one. As they are engaged in the western-oriented contemporary education system, where the home and the school do not have strong relationships, many young people feel as though they are being pushed away from the indigenous educational system (Twimukye et al., 2021). The young people are given the chance to conduct differently than what their parents would have them do as a result. This is mostly due to the school system's capacity to alter youths' awareness and sense of self (Camlin et al., 2020). Another factor is that African cultural identity and customs, which had a significant impact on how young people behaved, have not been adequately preserved by western governmental and educational institutions (Macdonald & Kerali, 2020). According to Elkins, McGue, and Iacono (2020), education should help children and teenagers develop their characters holistically. The study confirmed disregard of African

values systems were negatively affected caused by introduction of western education, Christianity and Islam affected the morality of the Batooro negatively.

### **2.3.5 Negative economic freedom**

The socioeconomic circumstances of several young people in South Africa have significantly improved since the country's new political regime took office in 1994 (Nyakato et al., 2021). These young individuals are in a position of great wealth and influence. Unfortunately, the improvement in their socioeconomic condition may have a detrimental effect on their morals and actions.

Unfortunately, this leads some of them to act carelessly. An integral component of the economic independence of young people is a safe system of private property rights, including the right to manage, enjoy, and transfer property voluntarily. The new political system gives certain young people the chance to exercise their individuality and self-determination (Nyakato et al., 2021). The economic circumstances of young people have changed as a result of South Africa's new political system. However, it is this economic upheaval that might cause instability in these young people's lives. They have so much money at their disposal that they could be tempted to do anything unethical. They could partake in unsafe sexual behaviors, reckless driving, and binge drinking, which might endanger their safety and health (Namuggala & Oosterom, 2023).

### **2.3.6 Misunderstanding of democratization**

Due to a lack of well-defined and well-designed programs for them, young have either been marginalized or have not participated in politics since the advent of democracy. The problem facing the African continent is its ongoing incapacity to establish the proper political and economic

frameworks for raising the population's youth's productivity. The capacity to successfully convert Africa's sizable young population into a demographic divide will determine the course of the continent's economic and social change. Despite this unfavorable environment, young people have been able to push and negotiate their way to successful careers in politics and business. However, the youth who have been left behind in a new democracy are also vulnerable to ignorance, illiteracy, lack of competence, and pessimism. They become simple pickings for the moral decay (Owor, 2022).

There is no question that the process of democratizing the society and the transition to a good market economy and respectable moral norms are completely impractical without highly motivated, educated, and talented young people. Therefore, it is everyone's responsibility to instill more systemic knowledge and skills at home, school, college, and institutions of technology (Luseno, Rennie, & Gilbertson, 2021).

Since they are ill-equipped to adapt to the new democratic dispensation that accords rights to children and young people as well, especially in education, parents, community leaders, teachers, and lecturers find it extremely difficult to foster acceptable moral values in a democratic dispensation in their homes, schools, and universities (Abenawe, 2022). Society changes as a result of democracy. The difficulty with democracy and change is that young people could be persuaded to abandon their sense of self, tradition, and cultural heritage (Abenawe, 2022). Corrupt political figures also profit from the new system of government by recruiting young people to expand their organizations and serve their own interests by making hollow promises of money and jobs in many fields. That unstable, corrupt, and greedy condition is poisoning the kids and the society, which

might eventually result in dysfunctional youth lives characterized by egregious moral failings (Odo, Nwatu, Makkieh, Ametepe, & Banks, 2023). The cultural moral values among the batooro needs to address the challenges brought by new system of democratization and technological innovation so as to cater for the gap.

### **2.3.7 New Migratory Labour System**

The migrant labor system is often blamed for youth immorality. Parents come from the countryside to the city in quest of work prospects (Ninsiima, Michielsen, et al., 2020). As a result, some kids might only have one parent or none at all. The young children may end up with single parenting or no parenting at all as a result. These kids might not have a parent to look after them or instruct them in morally righteous behavior. Because one parent may be overburdened by the enormous obligations placed on them while the other parent may be absent, this might lead to young moral degradation. Children who have both of their parents absent may be left without somebody to watch after and mentor them. This is one way that young delinquent behavior in society might be influenced by the absence of parents due to migration (Ninsiima, Michielsen, et al., 2020). Other hazards associated with migration include xenophobia, prejudice, and additional marginalization due to cultural norms, as well as sexual exploitation, human trafficking, exclusion detection, incarceration, and deportations (Ninsiima, Michielsen, et al., 2020). Migration is often blamed for moral decline since migrant families contribute to the absence of youth from school. Adolescents frequently struggle in their social relationships and would isolate themselves in tiny peer groups that are in a similar predicament, making them more vulnerable when parents are absent. The youngsters who are left behind frequently face increased pressures as they take on duties that their

parents previously handled. This could result in a drop in academic performance and eventual educational abandonment (Wabyanga, 2022).

Low parental involvement may be associated with a significant likelihood of dangerous behavior in the adolescents who are left behind. Youth who migrate may be more vulnerable to abuse, prejudice, and exploitation. These young people won't have parental supervision since their parents are too busy trying to care for them, and they won't get the chance to attend school where they will have an instructor directing them, which is likely to result in adolescent delinquent behavior (Kyegombe et al., 2020). The study established that the mobility of youth from home to school, urban centres, places of work has indeed decreased their interests in moral cultural values that used to promote mortality.

### **2.3.8 Materialism**

Another reason in the contemporary immorality is the expansion of western consumerism in Africa. Young people worship material goods and money. People are dominating and taking advantage of others for financial gain. Tragically, materialism and commercialization undermine conventional and Christian ideals. These things cause hedonism because they make enjoying oneself a priority (Kemigisha et al., 2019).

As a result, some African youngsters imitate their role models using influences from Europe. Young people in Africa idolize persons who work in commerce, entertainment, and football the most. Due to the influence of their idols and leaders, many young people end up committing

unethical activities (Kemigisha et al., 2019). The study confirmed that the findings of Kemigisha that materialism has negatively affected the morality of the youth of Batooro society.

### **2.3.9 Lack of African Cultural Knowledge**

Youth immorality is sometimes a result of a lack of cultural understanding. Because of the youth's exposure to European culture, there is antagonism between them and the old. Due to their current immersion in European culture, young people disdain traditional institutions that teach morality to the next generation. Among other things, disregard for African culture causes ill-discipline, drug misuse, disdain for authority, adolescent pregnancies, and criminality. This is the situation since the majority of the positive aspects of African culture have been ignored by European civilization (Tebagerwa, 2022). Young people frequently hold the view that European culture is superior. The church and the contemporary educational system are tools that have been and continue to be utilized to weaken and marginalize the traditional African value systems. The cultural systems of Europe have a significant impact on these institutions. Black communities have never received accolades for being black or been polished for future generations throughout any time of black civilization. Only the European lifestyle has been compared to the African lifestyle (Vandeputte, 2022). The findings of the study concurred with Literature review that the problem of immorality needs different solutions besides proverbs.

### **2.4 How proverbs can be disseminated to contribute to the solution of immorality**

Proverbs can contribute to the solution of immorality in several ways by being disseminated through various channels:

### **2.4.1 Educational Institutions**

Proverbs can be taught in schools and universities to give students a clear understanding of the values that are important in the community. By including proverbs in the curriculum, students will be able to understand the importance of moral behavior and how it affects their relationships with others (Ssentenza, 2019). There is a need for more empirical studies to assess the effectiveness of incorporating proverbs into the curriculum in terms of actually promoting moral behavior and ethical understanding among students. Are students who are exposed to proverbs more likely to demonstrate improved moral behavior?

One way proverbs can be included in the curriculum is by incorporating them into lessons on values and moral education. For example, in a literature or language arts class, students could be asked to analyze the meaning and symbolism behind various proverbs and reflect on how they apply to their own lives. This approach could provide students with a deeper appreciation for the wisdom and insight that traditional sayings can offer (Ssentenza, 2019).

In addition, teachers can use proverbs to spark discussions on important ethical and moral issues. For example, they might ask students to reflect on a proverb such as "Actions speak louder than words," and then engage in a class discussion about the importance of honesty and integrity. This can provide students with an opportunity to engage in meaningful discussions and debate, while also learning to think critically about moral and ethical dilemmas (Simatende, 2020).

Another way to disseminate proverbs is by incorporating them into extracurricular activities, such as clubs or workshops. These activities can provide students with an opportunity to explore

proverbs in a more relaxed and informal setting, and to engage with their peers on related topics. For example, a workshop on conflict resolution might start with a discussion of the proverb "An eye for an eye leaves the whole world blind." This could serve as a jumping-off point for a discussion about the importance of forgiveness and compassion in resolving conflicts (Simatende, 2020).

Overall, incorporating proverbs into the education system can help to reinforce the importance of moral and ethical values among students, and contribute to a more positive and moral society. By providing students with a deeper understanding of traditional wisdom and values, proverbs can play a vital role in shaping the character and behavior of future generations (Simatende, 2020). Limited research has explored the potential challenges or barriers in integrating proverbs into the educational system, such as resistance from educators, cultural relevance, or potential conflicts with other teaching methods.

#### **2.4.2 Religious Institutions**

Religious institutions can also play a major role in disseminating proverbs as a means of imparting moral values. Many religious communities, such as churches, mosques, and temples, already use proverbs in their teachings, and they can continue to do so to help people understand the importance of morality in their daily lives (Climenhaga, 2019). While it is mentioned that proverbs are used in religious teachings, there is a gap in understanding how different religious traditions utilize proverbs, and whether the impact varies across different religious groups.

In religious institutions, proverbs can be incorporated into sermons, prayers, and religious lessons. For example, a priest, imam, or pastor can use a relevant proverb to illustrate a moral principle and help drive the message home to the congregation. The use of proverbs in religious teachings can help to make the lessons more relatable and memorable for those in attendance. Additionally, by linking the teachings to the proverbs, it creates a sense of cultural and historical significance, further emphasizing the importance of these values (Climenhaga, 2019).

Another way that religious institutions can disseminate proverbs is through the creation of religious-based programs, such as youth groups, where proverbs can be taught in a structured and interactive manner. These programs can provide a safe and supportive environment for young people to learn about the importance of morality, and to discuss the ways in which proverbs can help them to lead a moral life (Climenhaga, 2019).

Religious institutions have a unique opportunity to use proverbs as a tool for promoting moral values and strengthening the character development of young people. By incorporating proverbs into religious teachings and programs, they can help to create a more moral and just society and address the issue of immorality among youth (Climenhaga, 2019). It would be valuable to investigate the long-term effects of proverbs integrated into religious teachings on the moral behavior and values of individuals within those religious communities.

### **2.4.3 Media**

The media, such as television, radio, and newspapers, can also be used to disseminate proverbs to the general public. By using the media, proverbs can reach a large audience and contribute to a

change in attitudes and behavior. Incorporating proverbs in media content, such as dramas, soap operas, and talk shows, can help to illustrate the relevance of these teachings in modern life. For example, a soap opera could depict a situation in which a character faces a moral dilemma, and a wise elder could use a proverb to provide guidance on the right course of action. This can help to drive home the message of the proverb and encourage viewers to consider its implications in their own lives.

Radio programs can feature discussions on proverbs and their meanings, with experts and community members sharing their perspectives. This can help to engage the audience in a conversation about morality and how it impacts their relationships and daily lives (Simatende, 2020).

Newspapers can also publish articles and editorials that explore the relevance of proverbs in contemporary society and how they can be used to address moral issues. This can be a valuable resource for people looking to deepen their understanding of these teachings and how they can be applied in their lives. The media can play a crucial role in disseminating proverbs to a wide audience and encouraging people to reflect on their moral values and how they can strive to live up to them (Simatende, 2020).

#### **2.4.4 Community Outreach**

Community outreach programs can also be used to disseminate proverbs. This can involve workshops, seminars, and other community events where proverbs can be discussed and used to teach moral values.

Community outreach programs can be a powerful tool in spreading the messages of proverbs to the general public. They can be designed to bring together people from different walks of life and provide a platform for discussions on the importance of moral values and how proverbs can contribute to the solution of immorality. During these events, participants can engage in interactive activities that encourage them to reflect on the messages of proverbs and how they can apply them in their daily lives (Senyomo, 2021). The impact of community outreach programs on different demographic groups, such as youth, adults, and seniors, needs to be explored to assess whether they are equally effective in reaching various segments of the population.

For example, workshops and seminars can feature guest speakers who can share their personal experiences and how proverbs have helped shape their moral character. Participants can also engage in group discussions and activities that encourage them to think critically about the proverbs and how they relate to their own lives. Community outreach programs can also include interactive games and other fun activities that make learning about proverbs enjoyable and engaging (Senyomo, 2021).

Community outreach programs can be an effective way of disseminating proverbs and promoting the importance of moral values among the general public, especially among the youth. By involving people in meaningful discussions and interactive activities, community outreach programs can help to inspire positive change and contribute to the solution of immorality (Senyomo, 2021). Little research has been conducted on the effectiveness of community outreach programs in disseminating proverbs and promoting moral values. Are participants in these

programs more likely to exhibit moral behavior or actively apply the lessons learned from proverbs?

#### **2.4.5 Traditional Elders**

Traditional elders in the community can play a key role in disseminating proverbs. They can share proverbs with the youth and encourage them to adopt the values they represent. Traditional elders are considered the repository of the community's cultural heritage and values, and they can use their vast experience and knowledge to impart the significance of proverbs to the younger generation. They can use proverbs in their conversations with the youth and explain their relevance in different situations. For example, they can use proverbs to teach young people about the importance of honesty, respect for others, and responsibility. By doing so, they can serve as positive role models for the youth and help shape their behavior and attitudes. Additionally, traditional elders can organize cultural activities, such as storytelling and singing, where proverbs can be incorporated to reinforce their messages. This approach can create a lasting impact on the youth and help to promote moral values within the community (Simatende, 2020). There is a lack of comprehensive research on the role of traditional elders in passing down proverbs and their impact on the moral development of the younger generation. How do these interactions with traditional elders influence the values and behaviors of youth over time?

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the methods employed in data collection and analysis. It describes the research design, study population, sampling method, sample size, data collection tools, and data processing and analysis.

#### **3.2 Research Design**

The study design was cross-sectional in nature and both qualitative and quantitative approaches were employed in order to get a clear understanding of cultural moral values in proverbs and taboos vis a vis the trends of immorality among the batooro youths of Kyenjojo District. A cross-sectional study design was chosen to collect data from a diverse group of participants at a single point in time. This design was suitable for the research as it allowed for the assessment of the current state of cultural moral values, proverbs, and immorality trends within the Batooro youth population. Qualitative data provided rich insights into the meanings and interpretations of proverbs, taboos, and cultural moral values. It allowed for the exploration of nuanced cultural values and how these values are transmitted and understood within the community. Quantitative data allowed for the measurement of variables, enabling researchers to assess the extent of the issue (immorality trends) and quantify the level of awareness and adherence to cultural moral values among the youth.

#### **3.3 Study Population**

The study population of 320 comprising of 200 youths 80 elders, 15 local leaders, 15 civil local leaders and 10 religious leaders were considered. Youths are a focal group in this study as they

are the demographic most directly affected by the trends of immorality. Their behaviors and attitudes toward cultural moral values, as reflected in proverbs, are of particular interest. Understanding their perspectives can provide insights into the challenges they face and how they interpret and apply traditional values. Elders are often the custodians of cultural traditions and moral values within a community. Their knowledge and experiences are vital for understanding the historical context of proverbs and how these values have been transmitted across generations. They can also provide insights into how the youth's behavior may deviate from or align with traditional values. Local leaders hold positions of authority and influence within the community. They are responsible for governance and community affairs. Their perspectives on the role of cultural moral values and their efforts to address immorality trends can shed light on community-level initiatives and interventions. Civil local leaders may represent a different segment of leadership within the community, often involved in non-political matters. Their insights can complement those of traditional local leaders and provide a broader view of community dynamics and values. Religious leaders play a significant role in shaping moral values and behaviors within a community. They provide spiritual guidance and often connect religious teachings with cultural values. Understanding their perspectives can help explore the synergy or divergence between religious and cultural moral values. The sample size was established via stratified sampling. Purposive sampling was utilized in each stratum to collect samples from each type of respondents, including youths, seniors, local leaders, civil local leaders, and religious leaders. Respondents were divided into strata.

**Table 1: Sample Size**

	<b>Population</b>	<b>Sample size</b>	<b>Percentages</b>	<b>Sampling techniques</b>
Youths	200	108	54%	Purposive sampling
Elders	80	43	53.75%	Purposive sampling
Local leaders	15	08	53.33%	Purposive sampling
Civil local leaders	15	08	53.33%	Purposive sampling
Religious leaders	10	05	50%	Purposive sampling
<b>Total</b>	<b>320</b>	172		

Table 1 above reveals that the Sample size used was of 230 participants: comprising of 108 youths 43 elders, 8 local leaders, 8 civil local leaders and 5 religious leaders were determined using Krejcie and Morgan 1970 table. This approach ensures that the research collects a sufficient number of responses from each group (youths, elders, local leaders, civil local leaders, and religious leaders) to draw meaningful conclusions while also respecting resource constraints and feasibility. The sample size is adequately distributed across the various participant groups, allowing for a balanced representation of perspectives and ensuring that the study's findings are both statistically robust and practically achievable within the research timeline and resource limitations.

### **3.4 Data Collection Methods**

#### **3.4.1 Surveys**

The researcher crafted structured surveys incorporating closed-ended questions and Likert scale assessments to collect quantitative data. These surveys were disseminated among a wide array of participants, including youths, elders, local leaders, civil officials, and religious figures. Surveys serve as a standardized method enabling consistent data collection across diverse groups, facilitating the quantification of attitudes, perceptions, and behaviors pertaining to cultural moral values and trends in immorality (Amin, 2018).

#### **3.4.2 Interviews**

The researcher Conducted semi-structured interviews with selected participants from each group to gather qualitative data. Use open-ended questions to encourage in-depth responses and discussions about their views on cultural values and morality. Interviews provide an opportunity to explore individual experiences, perspectives, and stories related to cultural moral values, proverbs, and the trends of immorality in a more nuanced and personalized manner (Mugenda and Mugenda, 1999).

### **3.5 Data Collection Instruments**

#### **3.5.1 Constructed Questionnaire Forms**

The researcher prepared a set of interrelated questions about the subject based on the objectives of the study. These questionnaire form were distributed to educated class of religious leaders and civil leaders.

### **3.5.2 Interview Guide**

The interview guide questions were used to solicit information and to answer the research objectives. The educated class of religious leaders, elders and local and civil leaders were interviewed. The youth were also interviewed. An interview guide is employed in order to conduct in-depth interviews. For local leaders, civil local leaders, and religious local leaders, the interview guide was created.

### **3.6 Validity and Reliability**

Before data collection, the questionnaire was validated to ensure validity and reliability (McMillan, 2007). To ensure validity, the questionnaire was given to supervisors and one research statistician expert to check on the grammar usage, design, layout and its relevance to the problem under investigation. To ensure reliability, the questionnaire was pre-tested. The questionnaire was first given to participants who participated in the pilot study did not participate in the actual final study. As a result of the feedback received, the necessary adjustments and restructuring was effected to the questionnaire.

The responses from the pilot study were scored using Pearson Product moment correlation to compute the correlation coefficient. According to Mugenda & Mugenda, a minimum reliability of 0.80 must be found for the instrument to be termed as having high degree of reliability hence suitable for collecting data (Mugenda & Mugenda 2003). The study instrument was therefore reliable for data collection.

### **3.7 Data Processing and Analysis**

The data collected was prepared for processing. This involved organizing the data into manageable units, categorizing it according to the objectives, comparing, coding and tabulating it for easy analysis. Data for each objective was analyzed separately using descriptive statistics. Data collected was validated, edited and then coded. In the validation process, the questionnaire was checked to determine whether an accurate number or acceptable sample was obtained in terms of proportions of the issued questionnaires. Questionnaire was also checked for completeness. Data from the questionnaires was statistically analyzed and presented using graphs, pie charts, tables of frequency counts and percentages. This was done by means of the Microsoft office excel of 2013 and SPSS computer design programs and the result was presented in the subsequent sections according to the objectives of the study.

### **3.8 Ethical Considerations**

Lawrence says that a direct involvement of a field researcher in the social lives of other people raises many ethical issues of consent and honesty (Lawrence, 1997). In this study, the researcher adhered to the following ethical measures in the process of data collection, analysis and dissemination in order to address issues going against ethical standards.

The participants were contacted in the study face to face whereby they were informed of the purpose and importance of the study. In case of sensitive information especially during the interview, the researcher assured them confidentiality before, during and after the study. He always bore in mind that participants must agree voluntarily to participate in the study without physical or psychological coercion.

The researcher was open and honest with the participants about the aim and purpose of the study. This enabled the participants to agree with the researcher on the convenient time for interview. Being open and honest to the participants during the entire investigation ensured that all information important to them was availed.

In order to concur with research protocol, the researchers sought a written permission from the university which acted as an official introduction for him to their informants. Following the approval of the research project, the researcher promptly requested a letter of introduction from Kyambogo University in accordance with general ethical standards for research.

## CHAPTER FOUR

### PRESENTATION AND DISCUSSION OF RESULTS

#### 4.0 Introduction

This chapter involves presentation and discussion of results in relation to background information and objectives of the study. Results are evidenced below

#### 4.1 Background Information

Findings on the background Information were captured and results are evidenced below

**Table 4.1: Your age**

	Frequency	Valid Percent
Below 25 years	35	24.0
25yrs-29 years	72	49.3
30yrs-39years	39	26.7
Total	146	100.0

Source: Field Data

Based on the given data, it appears that the age distribution of the sample is as follows: Below 25 years: 35 respondents, accounting for 24% of the sample, 25 years to 29 years: 72 respondents, accounting for 49.3% of the sample, 30 years to 39 years: 39 respondents, accounting for 26.7% of the sample. The total number of respondents is 146, and the percentages add up to 100%. Therefore, this sample is mostly composed of individuals in their mid to late 20s, with a smaller proportion of respondents below 25 and above 30 years of age.

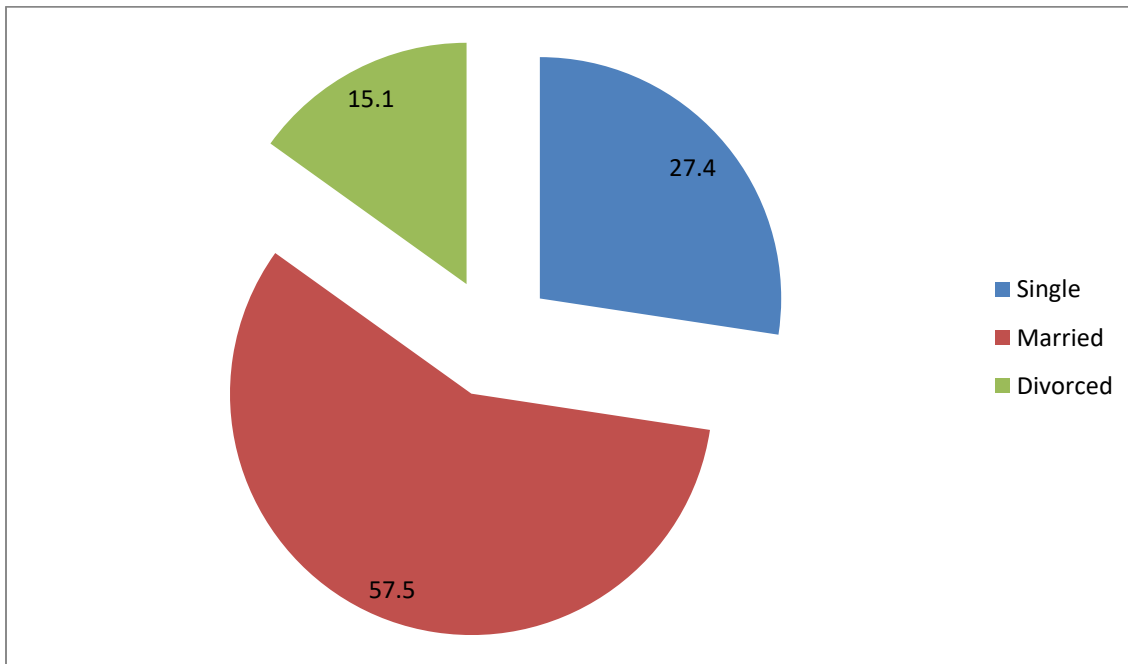
**Table 4. 2: Gender**

	Frequency	Valid Percent
Male	49	33.6
Female	97	66.4
Total	146	100.0

Source: Field Data

The table shows the gender distribution of the respondents in the survey. Out of the 146 respondents, 49 (33.6%) were male, while 97 (66.4%) were female. This suggests that the majority of the respondents were female, and this may have implications for the findings and conclusions of the study.

**Figure 4.1: Marital Status**



Source: Field data

The data shows the marital status of the 146 respondents. The majority of the respondents were married, accounting for 57.5% (84) of the total. 27.4% (40) of the respondents were single, while 15.1% (22) were divorced. This implies that the majority of the respondents in the study were married, which could indicate that they have more life experience and responsibilities compared to single or divorced respondents.

**Table 4.3: Highest level of education**

	Frequency	Valid Percent
Certificate	39	26.7
Diploma	65	44.5
Degree	42	28.8
Total	146	100.0

Source: Field data

Based on the given data, it appears that a total of 146 individuals were surveyed regarding their level of education. Out of these, 26.7% reported having a certificate, 44.5% reported having a diploma, and 28.8% reported having a degree. This implies that information was got from cross sectional of people making it more reliable.

## 4.2 The trend of immorality among the Batooro youths in Kyenjonjo

Findings on the trend of immorality among the Batooro youths in Kyenjonjo were captured and results are evidenced below

### 4.2.1 Presentation of the Results

**Table 4.4: Some Batooro youths use Substance abuse, such as alcohol and drug abuse.**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	2	1.4
Not Sure	2	1.4
Agree	109	74.7
Strongly Agree	31	21.2
Total	146	100.0

Source: Field data

Based on the given responses, it seems that there is a significant level of agreement (73.3%) among the participants that some Batooro youths are involved in premarital sex and teenage pregnancy. This suggests that this issue may be prevalent in the Batooro community. However, it is worth noting that there is also a considerable percentage (19.2%) of participants who strongly disagreed with the statement. It is possible that they either do not believe that this is an issue in their community or that they do not have enough information to make an informed judgement. This suggests that there is some level of awareness and concern about premarital sex and teenage pregnancy among Batooro youths, but there may be differing opinions and attitudes towards this issue within the community.

**Table 4.5: Some Batooro youths get involved in the premarital sex and teenage pregnancy.**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	4	2.7
Not Sure	5	3.4
Agree	107	73.3
Strongly Agree	28	19.2
Total	146	100.0

Source : Field data

Based on the responses, it seems that a majority of the respondents (73.3%) agreed that some Batooro youths get involved in premarital sex and teenage pregnancy, while 19.2% strongly disagreed. This suggests that premarital sex and teenage pregnancy are a concern among some Batooro youths. However, it is important to note that a significant portion of the respondents were not sure (3.4%) or disagreed (2.7% and 1.4%), indicating some uncertainty or disagreement about the prevalence of these issues among Batooro youths.

**Table 4.6: Some Batooro youths get involved in violence.**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	3	2.1
Not Sure	3	2.1
Agree	136	93.8
Total	145	100.0
Missing System	1	
Total	146	

Source: Field data

Based on the responses, a majority of the respondents (93.8%) agreed that some Batooro youths get involved in violence, while a small proportion either disagreed or were not sure. This implies that majority of respondents agree that some Batooro youths get involved in violence. This suggests that there may be a problem with violence among some Batooro youths. It could be beneficial to investigate the reasons why and implement strategies to address this issue.

**Table 4.7: Some Batooro youths get involved in online fraud**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	3	2.1
Not Sure	2	1.4
Agree	117	80.1
Strongly Agree	21	14.4
Total	146	100.0

Source: Field data

The response to the statement "Some Batooro youths get involved in online fraud" suggests that a significant number of respondents (80.1%) agree that some youths in the Batooro community engage in online fraud. This is an indication of the trend of immorality and unethical behavior among some Batooro youths in Kyenjonjo. It highlights the need for education and sensitization on the dangers of online fraud, as well as the importance of honesty and integrity in all aspects of life. It is also a call to action for the relevant authorities to put in place measures to address and prevent online fraud in the community.

**Table 4.8: Some Batooro youths get involved in theft and robbery.**

	Frequency	Valid Percent
Disagree	1	.7
Not Sure	4	2.7
Agree	141	96.6
Total	146	100.0

Source: Field data

Based on the responses, the majority of the participants (96.6%) agree that some Batooro youths get involved in theft and robbery, while a small percentage are unsure (2.7%) and only one participant disagrees (.7%). This suggests that theft and robbery may be a prevalent issue among some Batooro youths.

**Table 4.9: Some Batooro youths get involved in Bullying and harassment of others**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	2	1.4
Not Sure	2	1.4
Agree	140	95.9
Total	146	100.0

Source: Field data

Based on the survey results, it appears that a majority of the respondents (95.9%) agree that some Batooro youths get involved in bullying and harassment of others. This suggests that there may be a significant issue with bullying and harassment among Batooro youths.

**Table 4.10: Some Batooro youths get involved in Cheating and lying.**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	2	1.4
Not Sure	1	.7
Agree	140	95.9
Total	146	100.0

Source: Field data

Based on the responses, the majority of the respondents (95.9%) agree that some Batooro youths get involved in cheating and lying. This suggests that there may be some prevalence of dishonesty and deceit among the youth in the Batooro community. It may be important to address this issue and provide support and education to discourage such behavior.

**Table 4.11: Some Batooro youths disrespect their elders**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Not Sure	2	1.4
Agree	120	82.2
Strongly Agree	22	15.1
Total	146	100.0

Source: Field data

The response suggests that a significant number of the participants (around 82%) agree that some Batooro youths disrespect their elders. This is consistent with the trend of immorality among the Batooro youths in Kyenjonjo, where the breakdown of traditional values has resulted in a lack of respect for elders and authority figures. The disrespect for elders can have negative consequences on the community's social fabric and intergenerational relationships.

**Table 4.12: Some Batooro youths get involved in prostitution.**

	Frequency	Valid Percent
Disagree	1	.7
Agree	122	83.6
Strongly Agree	23	15.8
Total	146	100.0

Source: Field data

Based on the responses, it seems that a majority of the respondents (83.6%) agree that some Batooro youths get involved in prostitution, while only a small percentage disagree (0.7%) and a slightly larger percentage strongly disagree (15.8%). This suggests that there may be some concern or awareness of this issue among the Batooro community.

**Table 4.13: Some Batooro youths do not comply with cultural and religious norms and values.**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Not Sure	2	1.4
Agree	81	55.5
Strongly Agree	61	41.8
Total	146	100.0

Source: Field data

Based on the responses, it seems that a majority of the participants (55.5%) agree that some Batooro youths do not comply with cultural and religious norms and values, while a significant number (41.8%) strongly disagree. The remaining participants 1.4% were not sure about this statement. The responses imply that there is a division among the participants on whether some Batooro youths comply with cultural and religious norms and values. While a significant number of participants disagree that some Batooro youths do not comply with these norms, a majority agree that some Batooro youths do not comply. This suggests that there may be some level of concern among the participants about the behavior of some Batooro youths in relation to cultural

and religious norms and values. It may also indicate the need for more education and awareness campaigns to reinforce the importance of these norms and values among the Batooro youths.

**Table 4.14: Some Batooro youths get involved in indecent dressing**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	1	.7
Agree	53	36.3
Strongly Agree	90	61.6
Total	146	100.0

Source : Field data

Based on the given data, it appears that a majority of the respondents (90 out of 146) strongly disagree that some Batooro youths get involved in indecent dressing, while 53 respondents agree with this statement. This suggests that the issue of indecent dressing among Batooro youths may not be perceived as a widespread problem by the respondents who took the survey. However, it is important to note that the relatively small number of respondents who agreed with this statement may not be representative of the entire population of Batooro youths.

#### **4.2.2 Discussion of Results**

The findings from the study suggest that there is a level of awareness and concern about premarital sex and teenage pregnancy among Batooro youths, which is consistent with previous literature on the topic. According to a study conducted by Oketcho et al. (2019), premarital sex and teenage

pregnancy are a growing concern in Uganda, with rates higher in rural areas and among disadvantaged populations.

However, the findings also reveal that there may be differing opinions and attitudes towards this issue within the Batooro community. This is consistent with previous research that has highlighted the complexity of cultural attitudes towards sexuality and reproductive health in Uganda. For example, a study by Kakaire et al. (2016) found that while Ugandan adolescents may be aware of the risks associated with premarital sex, cultural and religious beliefs can make it difficult for them to access and use contraception.

The findings related to violence and unethical behavior among Batooro youths in Kyenjonjo are concerning, but they are not unique to this community. Research has shown that youth violence is a global issue and can have serious consequences for individuals and society as a whole (WHO, 2014). Similarly, the prevalence of online fraud and other forms of cybercrime is a growing concern worldwide (UNODC, 2019).

One approach to addressing these issues is through targeted interventions that address the underlying risk factors and promote positive behaviors. For example, programs that focus on building social and emotional skills, such as conflict resolution and decision-making, have been found to be effective in reducing violence among youth (WHO, 2014). Similarly, education and awareness campaigns can help to prevent online fraud by providing information on how to recognize and avoid scams, as well as promoting responsible online behavior.

In addition to these interventions, it is important to recognize the role that broader social and cultural factors may play in shaping attitudes and behaviors related to violence and unethical behavior. For example, research has shown that gender norms and expectations can influence the likelihood of violence among youth (WHO, 2014), while economic inequality and social exclusion can contribute to the prevalence of cybercrime (UNODC, 2019). Addressing these underlying factors may require a more comprehensive approach that involves changes at the societal and policy levels.

The findings regarding theft, bullying, and dishonesty among Batooro youths in the community are consistent with some of the literature on youth delinquency in sub-Saharan Africa. Research has suggested that economic deprivation, limited opportunities for education and employment, and social disorganization can contribute to delinquent behavior among youth in the region (Agnew & Brezina, 2017; Masinde et al., 2021). Additionally, social norms and cultural values that prioritize masculinity, toughness, and violence can reinforce aggressive and criminal behavior among youth (Hornberger & Mutua, 2019).

Addressing delinquent behavior among youth in the Batooro community will require a multifaceted approach that addresses both individual-level factors and broader social and economic factors that contribute to the problem. Some strategies that have been proposed in the literature include improving access to education and job opportunities for youth, promoting positive cultural values and attitudes towards non-violence and honesty, and engaging youth in community-based activities and mentorship programs (Agnew & Brezina, 2017; Masinde et al., 2021). It is important to involve both the youth and relevant stakeholders such as parents, teachers,

and community leaders in designing and implementing these interventions to ensure their effectiveness and sustainability.

The issue of indecent dressing among Batooro youths may not be perceived as a widespread problem by the respondents who took the survey. This is interesting because studies in the literature have highlighted the influence of Western culture on the dressing styles of Batooro youths, which has resulted in a decline in the observance of cultural norms and values related to dress (Atuhaire & Mugisha, 2020; Twebaze & Musimenta, 2019). It is possible that the respondents who took the survey may not have viewed this issue as a priority or may have different views on what constitutes indecent dressing.

### **4.3 To establish proverbs that promote morality among the Batooro Youths**

Findings on establishing proverbs that promote morality among the Batooro Youths were captured and results are evidenced below

#### **4.3.1 Presentation of Results**

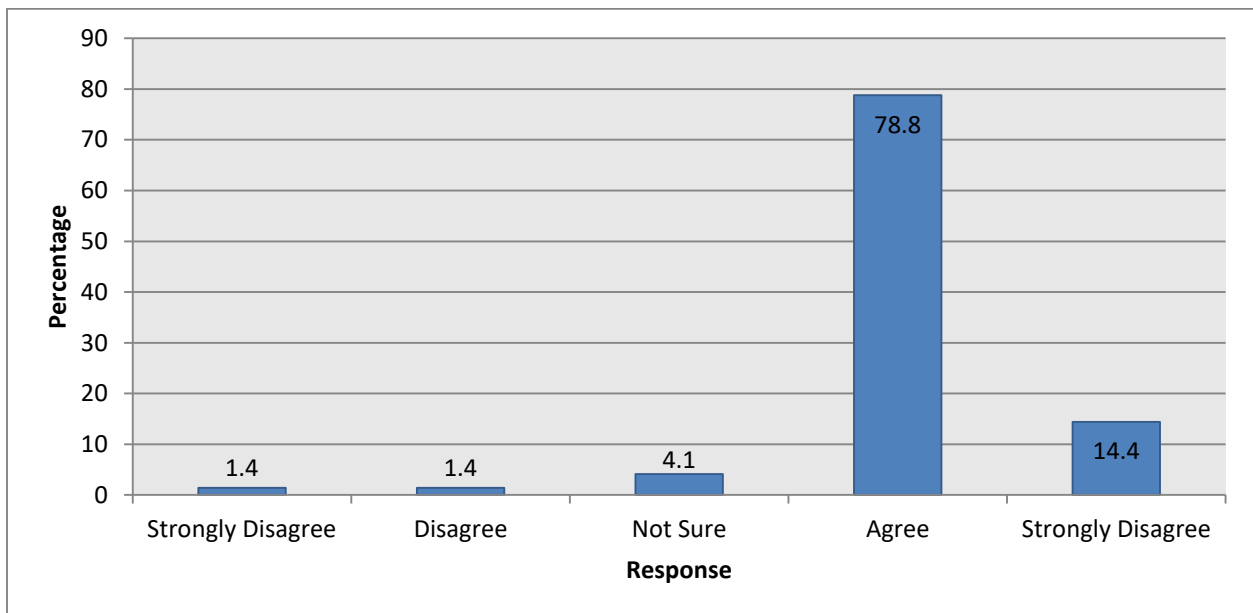
**Table 4.15: The neck does not surpass the head**

	Frequency	Valid Percent
Strongly Disagree	4	2.7
Disagree	7	4.8
Not Sure	7	4.8
Agree	105	71.9
Strongly Agree	23	15.8
Total	146	100.0

Source: Field data

Out of the 146 respondents, 71.9% (105) agreed with the proverb, which suggests that they believe that women should not surpass men or be in a higher position than them. On the other hand, 15.8% (23) strongly disagreed with the proverb, indicating that they believe women should have equal status and opportunities as men. Additionally, 4.8% (7) of the respondents were not sure about their opinion on the proverb, while 4.8% (7) disagreed with the proverb but not strongly. This suggests that a significant majority of the respondents agree with the proverb's message that women should not be in a higher position than men.

**Figure 4.2: Having not found another person to marry**



Source: Field data

Out of the 146 respondents, 78.8% (115) agreed with the proverb, which suggests that they believe that if someone is unable to find a suitable partner, they should take the opportunity and marry the person they have available. On the other hand, 14.4% (21) strongly disagreed with the proverb, indicating that they believe that one should wait for the right person to come along rather than settling for someone who is not a good match. Additionally, 4.1% (6) of the respondents were not sure about their opinion on the proverb, while 1.4% (2) disagreed with the proverb but not strongly.

This suggests that a majority of the respondents agree with the proverb's message that one should take the opportunity they have to marry if they haven't found a suitable partner.

**Table 4.16: You are playing with fire because you do not know how it burns**

	Frequency	Valid Percent
Strongly Disagree	4	2.7
Disagree	6	4.1
Not Sure	3	2.1
Agree	76	52.1
Strongly Agree	57	39.0
Total	146	100.0

Source: Field data

Out of the 146 respondents, only 52.1% (76) agreed with the proverb, suggesting that they believe that young people should listen to their elders because they lack experience and knowledge. On the other hand, 39.0% (57) strongly disagreed with the proverb, indicating that they believe that young people should be given the opportunity to learn and explore on their own. Additionally, 4.1% (6) of the respondents disagreed with the proverb, while 2.7% (4) strongly disagreed with the proverb, and 2.1% (3) were not sure about their opinion. This suggests that a significant number of respondents do not agree with the proverb's message that young people should always listen to their elders. This indicates that the respondents may value independence and learning through experience over relying solely on the advice of elders.

**Table 4.17: The person who goes slowly arrives**

	Frequency	Valid Percent
Strongly Disagree	1	.7
Disagree	5	3.4
Not Sure	24	16.4
Agree	85	58.2
Strongly Agree	31	21.2
Total	146	100.0

Source: Field data

Out of the 146 respondents, 58.2% (85) agreed with the proverb's message that to succeed, one needs to be careful and take things slowly. This suggests that they believe that taking one's time and being cautious can lead to better outcomes and success in the long run. On the other hand, 21.2% (31) strongly disagreed with the proverb, indicating that they believe that taking things slowly can lead to missed opportunities and ultimately hinder success. Additionally, 16.4% (24) of the respondents were not sure about their opinion on the proverb, while 3.4% (5) disagreed with the proverb but not strongly. This implies that a majority of the respondents agree with the proverb's message that one needs to be careful to succeed.

**Table 4.18: It is just a small quantity of oil that will spoil the cloth**

	Frequency	Valid Percent
Strongly Disagree	8	5.5
Disagree	5	3.4
Not Sure	3	2.1
Agree	104	71.2
Strongly Agree	26	17.8
Total	146	100.0

Source: Field data

Out of the 146 respondents, 71.2% (104) agreed with the proverb's message that a small mistake can bring great damage, indicating that they believe that even a small mistake can have significant consequences. Additionally, 17.8% (26) of the respondents strongly disagreed with the proverb, suggesting that they believe that small mistakes are not significant enough to cause great damage. 5.5% (8) of the respondents strongly disagreed with the proverb, while 3.4% (5) disagreed with it but not strongly. This suggests that a majority of the respondents agree with the proverb's message that even a small mistake can bring great damage. It emphasizes the importance of being mindful of one's actions and decisions, even in seemingly small matters, as they can have significant consequences in the long run.

**Table 4.19: The one who has spent a bad night with problems will wake up early**

	Frequency	Valid Percent
Strongly Disagree	4	2.7
Disagree	6	4.1
Not Sure	7	4.8
Agree	73	50.0
Strongly Agree	56	38.4
Total	146	100.0

Source : Field data

Out of the 146 respondents, 50% (73) agreed with the proverb's message that a person who has spent a bad night with problems will wake up early. This suggests that they believe that if someone has unresolved problems or difficulties, they will be more likely to wake up early and face them head-on in the morning. On the other hand, 38.4% (56) of the respondents strongly disagreed with the proverb, indicating that they do not believe that a person's night-time difficulties have any impact on their waking time. 4.1% (6) of the respondents disagreed with the proverb, while 4.8% (7) were not sure about the message conveyed by the proverb. This suggests a mixed view on the proverb's message, with some agreeing with it and others disagreeing with it. Some may believe that unresolved problems or stress can cause someone to wake up early and face their challenges, while others may think that a bad night's sleep would only make someone more likely to sleep in.

**Table 4.20: Every old man speaks about good things he saw when he was young**

	Percent	Valid Percent
Strongly Disagree	3.4	3.4
Disagree	2.7	2.7
Not Sure	3.4	3.4
Agree	71.9	71.9
Strongly Agree	18.5	18.5
Total	100.0	100.0

Source: Field data

The responses indicate a high level of agreement with the proverb that every old man speaks about good things he saw when he was young. Specifically, 71.9% of respondents agreed with the proverb, while only a small percentage (6.1%) disagreed or were not sure. This suggests that many people believe that older individuals tend to romanticize the past and may be prone to focusing on the positive aspects of their youth, especially when discussing the past with younger generations who may not have experienced the same things. It may also suggest that there is a perception that some young people may not appreciate the wisdom and experience of older individuals, and may instead focus on their own experiences and perspectives.

**Table 4.21: This person sees the back of a cow and another sees the back of a goat**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	4	2.7
Not Sure	3	2.1
Agree	86	58.9
Strongly Agree	51	34.9
Total	146	100.0

Source: Field data

The responses indicate a relatively high level of agreement with the proverb that "this person sees the back of a cow and another sees the back of a goat," suggesting that different youth have different levels of understanding things. Specifically, 58.9% of respondents agreed with the proverb, while 34.9% strongly disagreed. This suggests that many people believe that young people can have very different perspectives and levels of understanding based on their experiences, backgrounds, and other factors. It may also suggest that there is a recognition that diversity of perspective can be valuable, and that it is important to consider multiple viewpoints when making decisions or solving problems.

**Table 4.22: Evil is perceived in the light of the sun**

	Frequency	Valid Percent
Disagree	2	1.4
Agree	114	78.1
Strongly Agree	30	20.5
Total	146	100.0

Source: Field data

The given responses suggest that a majority of participants agree with the proverb "Evil is perceived in the light of the sun," which suggests that bad things are revealed after investigations. Here's a breakdown of the responses; 78.1% of participants agreed with the proverb, meaning they believe that bad things are exposed when investigated and brought into the light, 20.5% of participants strongly disagreed with the proverb, suggesting they don't think that exposing bad things or investigating them can lead to truth and justice, only 1.4% of participants disagreed with the proverb. This suggests that the majority of participants support the idea that exposing bad things, shedding light on wrongdoings, and investigating them can reveal the truth and bring about justice.

**Table 4.23: A good thing sells itself**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	1	.7
Not Sure	1	.7
Agree	93	63.7
Strongly Agree	49	33.6
Total	146	100.0

Source: Field data

In reference to table above, 63.7% of participants agreed with the proverb, suggesting that they believe that quality products or services speak for themselves and do not require much advertising or promotion, 33.6% of participants strongly disagreed with the proverb, indicating that they don't think that a good thing can sell itself, and it needs marketing and advertising to succeed, and only 1.4% of participants strongly disagreed with the proverb, and 0.7% of participants were unsure or disagreed with it. This suggests that most participants support the idea that quality products and services can attract customers by their merit, without requiring much marketing or advertising.

**Table 4.24: The dog said “when we do bark for others we bark for ourselves too**

	Frequency	Valid Percent
Strongly Disagree	1	.7
Disagree	1	.7
Not Sure	4	2.7
Agree	59	40.4
Strongly Agree	81	55.5
Total	146	100.0

Source: Field data

The given responses suggest that the majority of participants strongly disagree with the stated proverb "When we do bark for others, we bark for ourselves too," which implies that when we do good things for others, we are also blessed. However, 40.4% of participants agreed with the proverb, suggesting that they believe that doing good for others can also benefit oneself, 55.5% of participants strongly disagreed with the proverb, indicating that they don't think that doing good things for others will necessarily bring blessings to oneself, and Only 2.7% of participants were unsure about their stance on the proverb. This suggests that most participants do not support the idea that doing good for others leads to blessings for oneself. It is worth noting that there is a small minority who believe that the proverb holds true.

**Table 4. 25: A woman who is ready to dance does not hide her chest**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	1	.7
Not Sure	1	.7
Agree	111	76.0
Strongly Agree	31	21.2
Total	146	100.0

Source: Field data

The given responses suggest that a majority of participants agree with the proverb "A woman who is ready to dance does not hide her chest," which implies that if you are prepared to do something, you should not be afraid to show your enthusiasm and commitment. However, 76.0% of participants agreed with the proverb, suggesting that they believe that if you want to achieve something, you should be ready and willing to put yourself out there and show your dedication, 21.2% of participants strongly disagreed with the proverb, indicating that they think that the proverb doesn't hold true, and only a small percentage of participants disagreed or were unsure about their stance on the proverb. This implies that the majority of participants support the idea that if you want to achieve something, you should be prepared and willing to show your enthusiasm and commitment, much like a woman who is ready to dance doesn't hide her chest.

**Table 4.26: The rich man who has become poor and the person who has travelled a lot**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	1	.7
Not Sure	1	.7
Agree	113	77.4
Strongly Agree	29	19.9
Total	146	100.0

Source: Field data

The given responses suggest that a majority of participants agree with the proverb "The rich man who has become poor and the person who has traveled a lot has much experience," which implies that changes and difficulties are good teachers. However, 77.4% of participants agreed with the proverb, suggesting that they believe that experiencing changes and difficulties can teach us valuable lessons and give us much experience, 19.9% of participants strongly disagreed with the proverb, indicating that they don't think that changes and difficulties can necessarily lead to gaining experience, and Only a small percentage of participants disagreed or were unsure about their stance on the proverb. This implies that most participants support the idea that changes and difficulties can be good teachers, and they can provide valuable experiences to learn from.

**Table 4.27: A dog always squats like her mother**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	3	2.1
Not Sure	8	5.5
Agree	129	88.4
Strongly Agree	3	2.1
Total	146	100.0

Source: Field data

The given responses suggest that a majority of participants agree with the proverb "A dog always squats like her mother," which implies that youth must emulate the behaviors of their parents. However, 88.4% of participants agreed with the proverb, suggesting that they believe that children tend to model their behaviors after their parents and those around them, Only a small percentage of participants disagreed or were unsure about their stance on the proverb, and Some participants were unsure about the proverb, which may indicate that they require more information or context to fully understand its meaning. This suggests that most participants support the idea that children learn from and tend to model their behaviors after their parents and other adults in their lives, much like a dog squats like its mother.

**Table 4.28: A proverb that male and female servants are born, never bought**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	2	1.4
Not Sure	2	1.4
Agree	58	39.7
Strongly Agree	81	55.5
Total	146	100.0

Source: Field data

The given responses suggest that the proverb "Male and female servants are born, never bought" was meant to teach Batooro youths about respecting each other, but there is some disagreement and uncertainty regarding its relevance and meaning. Among the participants, 39.7% agreed that the proverb was relevant and important for teaching respect for all people regardless of their social status. However, 55.5% strongly disagreed with the proverb, indicating that they do not think it is relevant to contemporary times or that it has limited applicability. The small percentage of participants who disagreed or were unsure about their stance on the proverb may indicate that they do not fully understand its meaning or cultural context. This indicates that while the proverb may have been important in the past, its relevance and applicability in contemporary times may be subject to interpretation and debate.

#### **4.3.2 Discussion of Results**

The findings that a significant majority of respondents agree with the proverb's message that women should not be in a higher position than men, and that one should take the opportunity they have to marry if they haven't found a suitable partner, may reflect some traditional values and

gender roles that are common in certain cultural contexts. However, it is important to note that such values and roles may not be universally accepted or applicable, and may be subject to change over time.

In the literature, there are debates about the role of traditional values and gender roles in contemporary societies. Some argue that traditional values can serve as a source of stability and identity, while others argue that they can be restrictive and limiting, particularly for marginalized groups such as women and minorities. Similarly, there are debates about the role of marriage and family in modern societies, with some emphasizing the importance of individual choice and autonomy, while others prioritize social and cultural expectations and obligations.

The findings suggest that the majority of respondents value caution and mindfulness when making decisions, and recognize the potential consequences of even small mistakes. This aligns with previous research that has emphasized the importance of careful decision-making and risk management in achieving success (Bazerman & Gino, 2012; Hitt, Ireland, & Hoskisson, 2013).

Studies have shown that effective decision-making involves taking into account the potential risks and benefits of various options, as well as considering how the decision will impact oneself and others in the long term (Bazerman & Gino, 2012). This requires mindfulness and careful deliberation, as well as the ability to learn from past mistakes and adjust one's approach accordingly (Hitt et al., 2013).

The proverb's message that even a small mistake can bring great damage also resonates with research on the "butterfly effect," which suggests that small actions or decisions can have large

and unforeseen consequences over time (Gladwell, 2000). This further underscores the importance of being mindful of one's actions and decisions, even in seemingly insignificant matters.

The finding that the majority of participants support the idea that exposing wrongdoings can bring about justice is in line with previous research on the importance of transparency and accountability in promoting ethical behavior in organizations (Bryant & Veroff, 2007). Studies have shown that exposing unethical behavior can lead to increased trust and credibility for organizations (Greenberg, 2002) and can also serve as a deterrent for future misconduct (Miceli & Near, 1994). This suggests that participants may value honesty and integrity in their interactions with others and in society at large.

The finding that most participants believe that quality products and services can attract customers on their own merit aligns with the concept of word-of-mouth marketing, which suggests that positive customer experiences can lead to organic growth and increased customer loyalty (Godes & Mayzlin, 2004). This view is also consistent with the idea that consumers are increasingly seeking out brands and products that align with their values and beliefs, rather than simply relying on advertising and marketing (Kotler et al., 2010). This suggests that participants may prioritize quality and authenticity over flashy marketing campaigns.

The finding that most participants do not support the idea that doing good for others leads to blessings for oneself is in contrast to the concept of karma, which suggests that one's actions can have positive or negative consequences for oneself in the future (Rai & Singh, 2015). However, it is worth noting that there is a small minority who do believe in this idea, which suggests that

cultural and personal beliefs may play a role in shaping individual perspectives. Overall, this finding suggests that participants may prioritize altruism and helping others for its own sake, rather than as a means to an end.

#### **4.4 Factors that is responsible for ineffectiveness promotion of morality**

Findings on factors that is responsible for ineffectiveness promotion of morality among the Batooro youths were captured and results are evidenced below

##### **4.4.1 Presentation of Results**

**Table 4.29: Negative media influence is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	1	.7
Agree	84	57.5
Strongly Agree	61	41.8
Total	146	100.0

Source: Field data

Based on the data, 57.5% of the respondents agreed that negative media influence is responsible for ineffective promotion of morality among the Batooro youths. This suggests that a significant portion of the respondents believe that the media has a negative impact on the moral values of the youths.

**Table 4.30: Lack of positive role models is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	1	.7
Not Sure	1	.7
Agree	91	62.3
Strongly Agree	50	34.2
Total	146	100.0

Source: Field data

Based on the frequency table, 62.3% of the respondents agree that lack of positive role models is responsible for ineffective promotion of morality among the Batooro youths, while 34.2% strongly agree with this statement. This suggests that a significant portion of the respondents believe that there is a need for positive role models in promoting morality among the Batooro youths.

**Table 4.31: Poor parenting is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	61	41.8
Not Sure	4	2.7
Agree	77	52.7
Strongly Agree	1	.7
Total	146	100.0

Source: Field data

Based on the given data, 52.7% of the respondents agree that poor parenting is responsible for ineffective promotion of morality among the Batooro youths, while 41.8% disagree. Only a small percentage of respondents strongly disagree (2.1%) or are not sure (2.7%) about this statement. Additionally, one respondent (0.7%) selected "strongly agree" twice, which is not possible and may indicate an error in data entry or response recording. This implies that the majority of respondents agree that poor parenting plays a role in the ineffective promotion of morality among Batooro youths.

**Table 4.32: Disregard of African value is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	5	3.4
Disagree	90	61.6
Not Sure	1	.7
Agree	50	34.2
Total	146	100.0

Source: Field data

Based on the given data, the majority of respondents (61.6%) disagree that disregard of African value systems is responsible for ineffective promotion of morality among the Batooro youths. 34.2% of respondents agree with this statement, while a small percentage (3.4%) strongly disagree and only one respondent (0.7%) is not sure. This suggests that a significant portion of the respondents do not believe that disregard of African value systems is responsible for the ineffective promotion of morality among Batooro youths.

**Table 4.33: Negative economic freedom is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	115	78.8
Not Sure	4	2.7
Agree	24	16.4
Strongly Agree	1	.7
Total	146	100.0

Source: Field data

Based on the given data, the vast majority of respondents (78.8%) disagree that negative economic freedom is responsible for ineffective promotion of morality among the Batooro youths. Only 16.4% of respondents agree with this statement, while a small percentage (1.4%) strongly disagree and a few respondents (2.7%) are not sure. This suggests that the majority of respondents do not believe that negative economic freedom is responsible for the ineffective promotion of morality among Batooro youths.

**Table 4.34: Democratization is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	114	78.1
Not Sure	2	1.4
Agree	26	17.8
Strongly Agree	2	1.4
Total	146	100.0

Source: Field data

Based on the given data, the majority of respondents (78.1%) disagree that misunderstanding of democratization is responsible for ineffective promotion of morality among the Batooro youths. Only 17.8% of respondents agree with this statement, while a small percentage (1.4%) strongly disagree and another small percentage (1.4%) are not sure. This implies that the majority of respondents do not believe that misunderstanding of democratization is responsible for the ineffective promotion of morality among Batooro youths. However, more research or analysis may be needed to fully understand the implications of these findings.

**Table 4.35: New migratory labour is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	108	74.0
Not Sure	4	2.7
Agree	28	19.2
Strongly Agree	3	2.1
Total	146	100.0

Source: Field data

Based on the given data, the majority of respondents (74.0%) disagree that the new migratory labor system is responsible for ineffective promotion of morality among the Batooro youths. Only 19.2% of respondents agree with this statement, while a small percentage (2.1%) strongly agree and another small percentage (2.7%) are not sure. This indicates that the majority of respondents do not believe that the new migratory labor system is responsible for the ineffective promotion of morality among Batooro youths.

**Table 4.36: Materialism is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	117	80.1
Not Sure	3	2.1
Agree	2	1.4
Strongly Agree	22	15.1
Total	146	100.0

Source: Field data

Based on the given data, the vast majority of respondents (80.1%) disagree that materialism is responsible for ineffective promotion of morality among the Batooro youths. Only a very small percentage of respondents (1.4%) agree with this statement, while an additional 2.1% are not sure. However, it is important to note that a significant minority of respondents (15.1%) strongly disagree with the statement, indicating that they may believe that materialism is in fact responsible for the ineffective promotion of morality among Batooro youths. This indicates that the majority of respondents do not believe that materialism is responsible for the ineffective promotion of morality among Batooro youths, but there is some disagreement among the respondents, with a significant minority strongly disagreeing with the statement.

**Table 4.37: Lack of cultural knowledge is responsible for ineffective promotion of morality**

	Frequency	Valid Percent
Strongly Disagree	2	1.4
Disagree	61	41.8
Agree	83	56.8
Total	146	100.0

Source: Field data

Based on the given data, a majority of respondents (56.8%) agree that lack of African cultural knowledge is responsible for ineffective promotion of morality among the Batooro youths. However, a significant minority of respondents (41.8%) disagrees with the statement, and only a very small percentage (1.4%) strongly disagrees. This indicates that a majority of respondents believe that lack of African cultural knowledge may play a role in the ineffective promotion of morality among Batooro youths.

#### **4.4.2 Discussion of Results**

The finding that the majority of respondents agree that poor parenting plays a role in the ineffective promotion of morality among Batooro youths is consistent with existing literature on the topic. Studies have shown that parenting styles, practices, and attitudes can have a significant impact on the development of moral values and behavior in children and youth (Eisenberg, Spinrad, & Morris, 2013; Maccoby & Martin, 1983).

On the other hand, the finding that a significant portion of respondents do not believe that disregard of African value systems is responsible for the ineffective promotion of morality among Batooro

youths may be a point of debate. The role of cultural values and beliefs in shaping moral behavior and attitudes is a complex and multifaceted issue that has been explored in various studies (e.g., Fowers & Richardson, 1997; Wong & Tsai, 2007). While some argue that adherence to cultural values and traditions can promote moral behavior, others suggest that cultural norms and practices can also be sources of conflict and oppression (Baumeister, 1997; Nussbaum, 1999).

Based on the responses of the survey, it appears that the majority of the Batooro youths who participated do not believe that factors such as negative media influence, disregard of African value systems, negative economic freedom, misunderstanding of democratization, the new migratory labor system, and materialism are responsible for the ineffective promotion of morality among their peers. However, it is important to note that there were some minority opinions, particularly for the statement on materialism, where a significant number of respondents strongly disagreed with the statement.

These findings may reflect the cultural and societal values of the Batooro community, where traditional beliefs and values are still held in high regard. It is possible that respondents perceive the promotion of morality as a responsibility of families, religious leaders, and the community at large, rather than external factors such as media influence or economic conditions.

The finding that a majority of respondents believe that lack of African cultural knowledge may play a role in the ineffective promotion of morality among Batooro youths is consistent with existing literature on the topic. Studies have shown that cultural knowledge and values play an

important role in shaping individuals' behavior and attitudes towards morality (Mkandawire-Valhmu & Doering, 2014).

In the case of Batooro youths, it is important to note that there has been a breakdown of traditional values and cultural practices due to factors such as urbanization and globalization. This has resulted in a lack of knowledge and appreciation of cultural values among the younger generation (Kiggundu, 2015). As a result, young people may be more likely to engage in behaviors that are not consistent with traditional cultural values and norms, which could impact their sense of morality.

#### 4.5 How Proverbs can be disseminated to Contribute to the Solution of Immorality

Findings on how proverbs can be disseminated to contribute to the solution of immorality were captured and results are evidenced below

##### 4.5.1 Presentation of results

**Table 4.38: Proverbs give students a clear understanding of the values**

	Frequency	Valid Percent
Strongly Disagree	1	.7
Disagree	1	.7
Agree	85	58.2
Strongly Agree	59	40.4
Total	146	100.0

Source: Field data

The majority of respondents (59, 40.4%) strongly agreed with the statement that proverbs can be taught in schools and universities to give students a clear understanding of the values that are important in the community. However, a significant proportion of respondents (85, 58.2%) agreed with the statement. Only 1 (0.7%) respondent disagreed with the statement, while another 1 (0.7%) strongly disagreed. This implies that proverbs can be taught in schools and universities to give students a clear understanding of the values that are important in the community.

**Table 4.39: Religious institutions can also play a major role in disseminating proverbs**

	Frequency	Valid Percent
Strongly Disagree	4	2.7
Disagree	1	.7
Not Sure	2	1.4
Agree	111	76.0
Strongly Agree	28	19.2
Total	146	100.0

Source: Field data

The majority of respondents (111, 76.0%) agreed with the statement that religious institutions can play a major role in disseminating proverbs as a means of imparting moral values. Only 1 (0.7%) respondent disagreed with the statement, while 4 (2.7%) strongly disagreed. Another 2 (1.4%) respondents were not sure. A total of 28 (19.2%) respondents strongly agreed with the statement. This implies that a large majority of respondents believe that religious institutions can be important in teaching proverbs and imparting moral values.

**Table 4.40: The media can also be used to disseminate proverbs to the general public**

	Frequency	Valid Percent
Strongly Disagree	3	2.1
Disagree	1	.7
Not Sure	1	.7
Agree	119	81.5
Strongly Agree	22	15.1
Total	146	100.0

Source: Field data

The majority of respondents (119, 81.5%) agreed with the statement that the media, such as television, radio, and newspapers, can be used to disseminate proverbs to the general public. Only 1 (0.7%) respondent disagreed with the statement, while another 1 (0.7%) was not sure. A total of 3 (2.1%) respondents strongly disagreed with the statement, while 22 (15.1%) respondents strongly agreed with the statement. This implies that a large majority of respondents believe that the media can be an effective tool for disseminating proverbs to the general public.

**Table 4.41: Community outreach programs can also be used to disseminate proverbs**

	Frequency	Valid Percent
Strongly Disagree	1	.7
Disagree	1	.7
Not Sure	2	1.4
Agree	120	82.2
Strongly Agree	22	15.1
Total	146	100.0

Source: Field data

The given data shows the responses of a group of individuals to a statement about using community outreach programs for disseminating proverbs. Out of the 146 respondents, 82.2% agreed that community outreach programs can be used for disseminating proverbs. 15.1% strongly agreed with the statement, and only 0.7% each disagreed or were not sure about it. This implies that majority of the respondents believe that using community outreach programs to disseminate proverbs is a useful idea.

**Table 4.42: Traditional elders in the community play a key role in disseminating proverbs**

	Frequency	Valid Percent
Strongly Disagree	4	2.7
Disagree	1	.7
Not Sure	4	2.7
Agree	58	39.7
Strongly Agree	79	54.1
Total	146	100.0

Source: Field data

Based on the provided data, Out of the 146 respondents, 58 (39.7%) agreed with the statement, while 79 (54.1%) strongly agreed with the statement. The remaining 9 respondents were either not sure or disagreed with the statement. This indicates that the majority of the respondents believe that traditional elders have a significant role to play in disseminating proverbs in the community.

#### **4.5.2 Discussion of Results**

The idea of using proverbs as a tool for promoting moral values is not new in African societies, and several studies have highlighted their potential benefits in this regard. For example, a study by Karanja and Kamuru (2015) in Kenya found that proverbs were a powerful tool for transmitting moral values across generations, as they were easily remembered and repeated. Similarly, a study by Namulundu (2020) in Uganda found that proverbs were an effective way to teach moral values and ethics to children. However, there are also some challenges associated with using proverbs as a tool for promoting morality. For example, some proverbs may be interpreted differently by

different people, and their meaning may not always be clear or easily understood. Additionally, some proverbs may be seen as outdated or irrelevant to modern-day life, particularly among younger generations who may not fully understand their cultural context.

The finding that a large majority of respondents believe that religious institutions can be important in teaching proverbs and imparting moral values is consistent with existing literature. In many African communities, religion plays a significant role in shaping moral values and social norms (Asante, 2018). Religious institutions, such as churches and mosques, are often viewed as trusted sources of moral guidance and can play a crucial role in promoting moral values among young people (Ikechukwu, 2019).

Similarly, the belief that the media can be an effective tool for disseminating proverbs to the general public is also supported by literature. The media has the potential to reach a wide audience and can be used to disseminate messages related to moral values and cultural norms (Ogba & Johnson, 2019). However, it is important to note that the effectiveness of media messages in promoting moral values may be influenced by factors such as audience characteristics and message content (Ikechukwu, 2019).

The minority of respondents who do not agree with the statement about the effectiveness of the media may have concerns about the potential for negative media influences on young people, such as exposure to violent or immoral content. Additionally, there may be concerns about the accuracy and cultural appropriateness of media messages related to moral values and cultural norms (Ikechukwu, 2019).

The finding that a majority of respondents believe in the usefulness of community outreach programs for disseminating proverbs is consistent with the literature on the effectiveness of community-based interventions for promoting moral values and positive social norms. Community outreach programs have been shown to be effective in promoting behavior change, particularly in rural and low-income communities where access to formal education and other resources may be limited (Ahlstrom-Vij and Möller, 2014; Nalugya et al., 2019).

#### **4.6 Responses from interview guide**

The Batooro are an ethnic group from Western Uganda, and they have several proverbs that promote morality among their youths. Some examples of these proverbs include:

"Ekikugamba kyokwirira amalala". This proverb means that what you say should be consistent with what you do. A hypothetical qualitative response to this proverb could be, "I think this proverb is important because it reminds us to be honest and true to our word. It's easy to make promises, but following through on them is what really matters."

"Obuwangwa bwa muto omukyala, bagenda abangavu" - This proverb means that the actions of a young woman can affect the reputation of her family. A hypothetical qualitative response to this proverb could be, "I believe this proverb is essential because it teaches us to be mindful of our actions and how they can impact others. It's not just about our reputation, but also our family's reputation."

"Obulamu bw'omu nnyumba bwo, tewali mazima ga nkya" - This proverb means that the harmony in a household is more important than individual desires. A hypothetical qualitative response to

this proverb could be, "I think this proverb is crucial because it reminds us to prioritize the well-being of our family above our personal desires. It's easy to get caught up in our wants and needs, but maintaining a peaceful home is essential for everyone's happiness." If indeed some Batooro youths beat up their parents, the reasons for such behavior could be complex and varied. Some possible reasons why Batooro youths might beat up their parents include:

Batooro youths who have grown up in Western cultures may experience conflicts with their parents' traditional cultural beliefs and practices. These conflicts could arise due to differences in values, lifestyles, or expectations, and may escalate into physical violence.

Batooro youths who abuse drugs or alcohol may become violent and aggressive towards their parents, especially if they are under the influence of these substances.

Some Batooro youths may have underlying mental health issues such as depression, anxiety, or anger management problems, which can lead to violent outbursts towards their parents.

Batooro youths who are facing financial difficulties, such as unemployment or debt, may become frustrated and take out their anger on their parents.

In some cases, Batooro youths may have experienced domestic abuse in their own homes, which can lead to a cycle of violence towards their parents.

It is possible that some Batooro youths do not do any work at home. The reasons for this behavior could be complex and varied, but some hypothetical qualitative responses could include:

In some Batooro households, there may be a traditional division of labor based on gender, where males are not expected to perform household chores. Batooro youths who have grown up in such households may not see it as their responsibility to do any work at home.

Some Batooro families may have cultural beliefs that prioritize education and academic achievement over household chores. Batooro youths who have been raised with these beliefs may prioritize their studies and academic pursuits over household work.

Batooro youths who do not see the value in household chores may lack motivation to do any work at home. They may see it as a burden or chore that takes away from their free time.

In some cases, Batooro youths may simply be lazy and unwilling to do any work at home. They may prefer to spend their time engaging in leisure activities such as watching TV or playing video games.

Batooro youths who have not received clear guidance and expectations from their parents regarding household work may not understand the importance of these tasks. They may not know how to do the work or may not see it as a priority.

It is possible that some Batooro youths may abuse their parents and other elders. The reasons for this behavior could be complex and varied, but some hypothetical qualitative responses could include:

Some Batooro youths may have underlying mental health issues such as depression, anxiety, or personality disorders that can lead to violent or abusive behavior.

Batooro youths who abuse drugs or alcohol may become violent and aggressive towards their parents and other elders.

Batooro youths who have not been taught to respect their parents and elders may be more likely to engage in abusive behavior. This lack of respect could stem from cultural differences, generational gaps, or personal beliefs.

Batooro youths who are experiencing family conflicts, such as divorce or separation, may take out their anger and frustration on their parents and other elders.

Batooro youths who are influenced by negative peer groups may engage in abusive behavior towards their parents and other elders to fit in or gain social status.

Polygamy, the practice of having more than one spouse, is not uncommon in some Batooro communities. The reasons why some Batooro youths might engage in this practice could be complex and varied, but some hypothetical qualitative responses could include:

Some Batooro youths may have grown up in families or communities where polygamy is an accepted cultural practice. They may see it as a way to honor their cultural traditions and maintain a connection to their cultural heritage.

Batooro youths who are not bound by cultural or religious restrictions may engage in polygamous marriages as a personal choice or preference. They may feel that they are capable of loving and supporting multiple partners and want to explore this lifestyle.

Proverbs are an important part of many African cultures, including the Batooro community in Uganda, and can be a powerful tool for promoting positive values and behaviors among young people. Some potential proverbs that could be used to address the issue of immorality among the Batooro youths include:

"A good name is better than riches." This proverb emphasizes the importance of reputation and character over material possessions or short-term pleasures, and could be used to encourage young people to prioritize their values and ethics over more superficial desires.

"A child who does not listen to their elders will be taught by the world." This proverb highlights the importance of respecting one's elders and listening to their wisdom, and could be used to encourage young people to seek guidance and mentorship from older members of the community who can provide valuable insights and advice.

"The fruit does not fall far from the tree." This proverb suggests that a person's character and behavior are often influenced by their upbringing and environment, and could be used to emphasize the importance of positive role models and supportive family and community structures in shaping the moral development of young people.

"Unity is strength." This proverb emphasizes the importance of working together towards a common goal, and could be used to encourage young people to support each other in making positive choices and resisting negative influences.

## **CHAPTER FIVE**

### **SUMMARY CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

This chapter involves summary on findings in relation to the study objectives, conclusion based on the problem statement and recommendations based on the conclusion.

#### **5.1 Summary of the findings**

##### **5.1.1 To establish the morality that proverbs promote among the Batooro Youths**

The examination of responses to Batooro proverbs among youths in Kyenjonjo reveals a diverse range of beliefs and attitudes regarding cultural and moral values. While some proverbs find widespread agreement, others provoke mixed opinions and disagreement. This signifies the absence of a universal method for instilling morality among Batooro youths; rather, it emphasizes the necessity of acknowledging diverse perspectives. To foster moral development, promoting open-mindedness, respect, and understanding is pivotal. Encouraging constructive dialogues can help bridge gaps in comprehension, nurturing a shared set of values and beliefs beneficial for the community's collective well-being.

##### **5.1.2 The trend of immorality among the Batooro youths in Kyenjonjo**

The findings indicate a troubling rise in immorality among certain Batooro youths in Kyenjonjo, linked to the erosion of traditional values and a disregard for cultural and religious norms. Concerns encompass premarital sex, teenage pregnancy, violence, online fraud, theft, bullying, dishonesty, and disrespect for elders. Addressing these issues necessitates community-wide efforts

involving education, awareness campaigns, and preventive strategies aimed at instilling honesty, integrity, and ethical conduct in Batooro youths. Through these measures, the community aims to preserve its social fabric, uphold intergenerational bonds, and cultivate a climate of respect and accountability among the younger generation.

### **5.1.3 Factors that are responsible for ineffectiveness promotion of morality**

The analysis highlights several factors contributing to the ineffective promotion of morality among Batooro youths in Kyenjonjo. Chief among these are the breakdown of traditional values and a diminishing respect for cultural and religious norms, seen as primary catalysts for the issue. Additionally, poor parenting is recognized as a significant contributor. While opinions vary on the impact of materialism, negative media influence, and disregard for African value systems, the majority of respondents discount negative economic freedom, misunderstandings about democratization, the new migratory labor system, or lack of African cultural knowledge as direct causes for the ineffective promotion of morality among Batooro youths.

### **5.1.4 How proverbs can be disseminated to contribute to the solution of immorality**

Respondents generally align on the potential efficacy of disseminating proverbs as a means to address immorality among Batooro youths in Kyenjonjo. The consensus suggests that incorporating proverbs into educational curricula at schools and universities, utilizing religious institutions, leveraging media platforms, and community outreach programs can serve as effective avenues for instilling moral values. However, a noteworthy minority remains skeptical about the effectiveness of proverbs in this context. While the majority advocates for the involvement of

religious institutions and media in proverb dissemination, traditional elders are perceived to have a more limited role according to most respondents' perspectives.

## **5.2 Conclusion**

### **5.2.1 To establish the morality that proverbs promote among the Batooro Youths**

Based on the analysis of the responses to various proverbs, it is clear that the participants hold a variety of beliefs and attitudes regarding cultural and moral values. While some proverbs are widely accepted and agreed upon, others generate more mixed opinions and even disagreement. It is clear that there is no one-size-fits-all approach to promoting morality and cultural values among the Batooro youths in Kyenjonjo. Rather, it is important to consider the diversity of opinions and perspectives, and to work towards promoting a culture of open-mindedness, respect, and understanding. Through open and constructive dialogue, it may be possible to bridge gaps in understanding and create a shared sense of values and beliefs that can benefit the community as a whole.

### **5.2.2 The trend of immorality among the Batooro youths in Kyenjonjo**

The results suggest that there is a concerning trend of immorality among some Batooro youths in Kyenjonjo, which may be attributed to the breakdown of traditional values and a lack of respect for cultural and religious norms. Issues such as premarital sex, teenage pregnancy, violence, online fraud, theft, bullying, dishonesty, and disrespect for elders have been identified as prevalent concerns. It is important for the community to address these issues through education, sensitization, and the implementation of preventive measures to promote honesty, integrity, and ethical behavior among Batooro youths. By doing so, the community can work towards preserving

its social fabric and intergenerational relationships while fostering a culture of respect and responsibility among the youths.

### **5.2.3 Factors that are responsible for ineffectiveness promotion of morality**

Based on the analysis of responses, it is clear that there are various factors responsible for the ineffective promotion of morality among Batooro youths in Kyenjonjo. The breakdown of traditional values and a lack of respect for cultural and religious norms are identified as major factors. Poor parenting is also seen as contributing to the problem. There is some disagreement among respondents on the role of materialism, negative media influence, and disregard of African value systems. The majority of respondents do not believe that negative economic freedom, misunderstanding of democratization, the new migratory labor system, or lack of African cultural knowledge are responsible for the ineffective promotion of morality.

### **5.2.4 How proverbs can be disseminated to contribute to the solution of immorality**

Among the respondents, there is a general agreement that teaching proverbs in schools and universities, through religious institutions, the media, and community outreach programs, can be an effective way to promote moral values and combat immorality among Batooro youths. However, there is some disagreement among the respondents about the usefulness of proverbs, with a significant minority expressing skepticism. The majority of respondents believe that religious institutions and the media can be important in disseminating proverbs, while traditional elders are seen as having a limited role to play.

## **5.3 Recommendations**

### **5.3.1 To establish the morality that proverbs promote among the Batooro Youths**

Based on the findings, recommendations for promoting morality and cultural values among the Batooro youths in Kyenjonjo include the following:

As the majority of respondents suggest, positive role models can play a critical role in promoting morality among Batooro youths. Community leaders, teachers, parents, and religious figures should lead by example and demonstrate the values and behaviors that they wish to see in young people.

Respondents agree that a lack of African cultural knowledge may play a role in the ineffective promotion of morality among Batooro youths. Therefore, it is essential to increase cultural education in schools and universities. Teaching proverbs in all levels of education, with the cooperation of parents, teachers, religious leaders, and policymakers, may be an effective way to promote morality among Batooro youths.

The majority of respondents believe that the media and community outreach programs can be effective tools for disseminating proverbs and promoting cultural values. Therefore, it is crucial to utilize these channels to reach a broader audience and promote the importance of cultural values.

It is clear from the analysis that respondents hold a variety of beliefs and attitudes regarding cultural and moral values. Therefore, it is essential to foster open and constructive dialogue to promote understanding and bridge gaps in knowledge and beliefs.

While most respondents do not believe that there is a need for more comprehensive methods to address individual differences among Batooro youths, it is important to recognize that young people have different backgrounds, experiences, and perspectives. Therefore, it is crucial to tailor approaches to promoting cultural values and morality to meet the unique needs of each individual. While the majority of respondents do not believe that traditional elders have a significant role to play in disseminating proverbs in the community, it is essential to recognize the value of their wisdom and experience. Involving traditional elders in cultural education and promoting the importance of cultural values can help to preserve and strengthen Batooro culture.

### **5.3.2 The trend of immorality among the Batooro youths in Kyenjonjo**

Based on the findings, the recommendations to promote morality and cultural values among Batooro youths in Kyenjonjo include the following:

Parents and guardians should take an active role in promoting cultural and moral values among their children. They should provide guidance and support to help their children develop a strong sense of morality, respect for elders, and a deep appreciation for their cultural heritage.

Schools and universities should include cultural and moral education as part of their curriculum. This can include teaching proverbs and other cultural values, promoting respect for elders, and educating students about the consequences of immoral behavior.

Community leaders should encourage open and constructive dialogue about cultural and moral values. This can be done through community outreach programs, town hall meetings, and other public events.

Religious institutions can play a key role in promoting cultural and moral values among Batooro youths. They can use their platform to teach proverbs and impart moral values to the youth.

The community should take steps to address emerging issues such as online fraud, bullying, and premarital sex. This can be done through sensitization programs, community policing, and other preventive measures.

The community should promote positive role models who embody cultural and moral values. This can include respected community elders, successful business leaders, and other individuals who can serve as positive influences for the youth.

The community should encourage the active involvement of Batooro youths in promoting cultural and moral values. This can be done through youth-led programs, mentorship opportunities, and other initiatives that give the youth a voice in shaping the future of their community.

### **5.3.3 Factors that is responsible for ineffectiveness promotion of morality**

Based on the findings, it is recommended that the community takes a holistic approach to promoting morality among Batooro youths in Kyenjonjo. This includes educating and sensitizing youths on the importance of traditional values and cultural and religious norms, as well as promoting honesty, integrity, and ethical behavior. It is also important to address poor parenting practices and provide support for parents in raising morally upright children.

Teaching proverbs in all levels of education, with the cooperation of parents, teachers, religious leaders, and policymakers, may be an effective way to promote morality among Batooro youths. Religious institutions can also play a significant role in imparting moral values to young people. The media can be an effective tool for disseminating proverbs to the general public, and community outreach programs can also be useful for reaching youths who may not be attending school.

It is recommended that traditional elders be involved in disseminating proverbs in the community, as their knowledge and wisdom can be valuable in promoting morality. More research and analysis may be needed to fully understand the role of materialism, negative media influence, and disregard of African value systems in promoting morality among Batooro youths.

#### **5.3.4 How proverbs can be disseminated to contribute to the solution of immorality**

Based on the responses, it is recommended that a multi-faceted approach be taken to disseminate proverbs and promote moral values among Batooro youths. This can involve incorporating proverbs into school curricula at all levels, as well as working with religious institutions to teach proverbs and impart moral values. The media can also be utilized to disseminate proverbs and promote moral values, through the creation of public service announcements, television and radio programs, and social media campaigns.

Community outreach programs can also be an effective way to disseminate proverbs and promote moral values among Batooro youths. These programs can involve engaging with traditional and

religious leaders, as well as parents and other community members, to encourage the use of proverbs and traditional values in everyday life.

It is important to recognize the diversity of opinions among the respondents regarding the effectiveness of proverbs in promoting moral values. Therefore, efforts should be made to address any skepticism and to educate the community on the value of proverbs in promoting moral values and combating immorality among Batooro youths.

Finally, it is important to recognize the limited role that traditional elders are seen to play in disseminating proverbs. Instead, efforts should focus on collaborating with other stakeholders such as religious institutions, schools, and the media to effectively disseminate proverbs and promote moral values among Batooro youths.

#### **5.4 Area for Further Research**

One area for further research could be to investigate the effectiveness of using religious institutions to impart moral values to Batooro youth.

Another area for further research could be to investigate the effectiveness of using the media to disseminate proverbs and other moral values to the general public.

Additionally, it may be valuable to further investigate the role of traditional elders in promoting moral values among Batooro youths.

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**APPENDICES**  
**QUESTIONNAIRE**

**Dear respondents**

I am a student of Kyambogo university offering Master’s Degree of Religious Studies, this questionnaire is intended purely for academic purposes. It is for study under the topic “cultural moral values in proverbs visa vis the trends of immorality among the Batooro Youths of Kyenjojo district”. The findings of the study will be highly treated with confidentiality and can be availed on request.

Please kindly answer those questions either in the space provided or tick the right choice. Thank you for your cooperation

**Section A: Bio Data**

(Tick as Appropriate)

A1. Your Age

Below 25yrs	25yrs-39yrs	25yrs-29yrs	30yrs and above

A2. Gender

Male	Female

A3. Marital status

Single	Married	Divorced

A4. Highest Level of education

Certificate	Diploma	Degree	PHD	Others (specify)

**Section B: To establish the morality that proverbs promote among the Batooro youths**

(Tick as Appropriate)

Where SD=Strongly disagree D=disagree NS= Not sure A=Agree SA=strongly agree

No	Statement	SD	D	NS	A	SA
B1.	<i>The neck does not surpass the head</i> means that as the man represent the head, and then a woman is not greater than the husband					
B2.	<i>Having not found another person to marry she became the wife of that person</i> means that Youth use the opportunity that they have.					
B3.	<i>You are playing with fire because you do not know how it burns</i> means that Young youth should listen to the elders because they have no experience.					
B4.	<i>The person who goes slowly arrives</i> means that to succeed one need to be careful.					
B5.	<i>It is just a small quantity of oil that will spoil the cloth</i> means that a small mistake can just bring a great damage.					
B6	<i>The one who has spent a bad night with problems will wake up early</i> means that the person having issues to deal with will wake up early in the morning.					

B7	<i>Every old man speaks about good things he saw when he was young</i> means that youth who do not make progress speak much about the past.					
B8	<i>This person sees the back of a cow and another sees the back of a goat</i> means that different youth have different levels of understanding things.					
B9	<i>When a person strikes you in your back, strike his eyes</i> means that when somebody tells lies to you, tell the truth					
B10	<i>Evil is perceived in the light of the sun</i> means that bad things are revealed after investigations.					
B11	<i>A good thing sells itself</i> means that when something is truly good, it does not require any additional effort to be successful because it will naturally attract interest and attention.					
B12	<i>The dog said “when we do bark for others we bark for ourselves too</i> means that when you do good things to others you are also blessed					
B13	<i>A woman who is ready to dance does not hide her chest</i> means that if you want to do something, you must be prepared for it.					
B14	<i>The rich man who has become poor and the person who has travelled a lot has much experience</i> means that Changes and difficulties are good teachers					
B15	A proverb that male and female servants are born, never bought, was to teach Batooro youths on respecting each other					

**Section C: The trend of immorality among the Batooro youths in Kyenjojo**

(Tick as Appropriate)

Where SD=Strongly disagree D=disagree NS= Not sure A=Agree SA=strongly agree

No	Statement	SD	D	NS	A	SA
C1	Some Batooro youths use Substance abuse, such as alcohol and drug abuse.					
C2	Some Batooro youths get involved in the Premarital sex and teenage pregnancy.					
C3	Some Batooro youths get involved in violence.					
C4	Some Batooro youths get involved in online fraud.					
C5	Some Batooro youths get involved in theft and robbery.					
C6	Some Batooro youths get involved in Bullying and harassment of others					
C7	Some Batooro youths get involved in Cheating and lying.					
C8	Some Batooro youths disrespect their elders.					
C9	Some Batooro youths get involved in prostitution.					
C10	Some Batooro youths do not comply with cultural and religious norms and values.					
C11	Some Batooro youths get involved in indecent dressing					

**Section D: Factors that are responsible for ineffectiveness promotion of morality among the Batooro youths**

(Tick as Appropriate)

Where SD=Strongly disagree D=disagree NS= Not sure A=Agree SA=strongly agree

No	Statement	SD	D	NS	A	SA
D1	Negative media influence is responsible for ineffective promotion of morality among the Batooro youths					
D2	Lack of positive role models is responsible for ineffective promotion of morality among the Batooro youths					
D3	Poor parenting is responsible for ineffective promotion of morality among the Batooro youths					
D4	Disregard of African value systems is responsible for ineffective promotion of morality among the Batooro youths					
D5	Negative economic freedom is responsible for ineffective promotion of morality among the Batooro youths					
D6	Misunderstanding of democratization is responsible for ineffective promotion of morality among the Batooro youths					
D7	New migratory labour system is responsible for ineffective promotion of morality among the Batooro youths					
D8	Materialism is responsible for ineffective promotion of morality among the Batooro youths					
D9	Lack of African cultural knowledge is responsible for ineffective promotion of morality among the Batooro youths					

**Section E: How proverbs can be disseminated to contribute to the solution of immorality**

(Tick as Appropriate)

Where SD=Strongly disagree D=Disagree NS= Not Sure A=Agree SA=Strongly Agree

No	Statement	SD	D	NS	A	SA
E1	Proverbs can be taught in schools and universities to give students a clear understanding of the values that are important in the community					
E2	Religious institutions can also play a major role in disseminating proverbs as a means of imparting moral values.					
E3	The media, such as television, radio, and newspapers, can also be used to disseminate proverbs to the general public					
E4	Community outreach programs can also be used to disseminate proverbs					
E5	Traditional elders in the community can play a key role in disseminating proverbs					

## **INTERVIEW GUIDE**

1. What are some of the proverbs promoting morality among Batooro youths?
2. Are there some Batooro youths who beat up their parents? If Yes for what reasons do they beat them?
3. Are there some Some Batooro youths who do not do any work at home? If yes, Why do do they do that?
4. Are there some Batooro youths who abuse their parents and other elders? If yes, why do they do that?
5. Are there some Some Batooro youths who marry more than one partner? If yes, what are the reasons they do that?
6. How does Existence of various immigrants to Uganda affect ineffectiveness promoting of morality among the Batooro youths?
7. How do Poor dressing codes in schools affect the promotion of immorality among the Batooro youths?
8. How does Easy access to pornographic materials affect the promotion of immorality among the Batooro youths?
9. How does an Irresponsible parent affect the promotion of immorality among the Batooro youths?
10. How does Influence of the media negatively affect the promotion of morality among the Batooro youths?

## LIST OF INFORMANTS

<b>Names</b>	<b>Age bracket</b>	<b>Occupation</b>	<b>Date</b>
<b>Local leaders</b>			
John Mugabi	45-55 years old	Chairperson of a local council	February, 2023
Sarah Kyaligonza	35-45 years old	Village Secretary	February, 2023
Peter Byaruhanga	50-60 years old	Chairperson of a sub-county	February, 2023
Grace Tumusiime	30-40 years old	Youth Council Representative	February, 2023
Josephine Namara	55-65 years old	Chairperson of a parish	February, 2023
Moses Rwabuhinga	40-50 years old	Chairperson of a town council	February, 2023
Oliver Kemigisha	35-45 years old	Women's Representative	February, 2023
Daniel Busingye	50-60 years old	Chairperson of a district council	February, 2023
Harriet Atuhairwe	30-40 years old	Sub-county Councillor	February, 2023
Samuel Katusiime	45-55 years old	Chairperson of a village	February, 2023

Mr. John Mukasa	42 years old	Local Council Chairperson, Village A	February, 2023
Ms. Esther Katushabe	50 years old	Sub-county Chief, Sub-county B	February, 2023
Mr. Charles Ssempala	- 38 years old	District Councillor, Ward C	February, 2023
Mrs. Grace Namubiru	- 46 years old	Town Council Mayor, Town D	February, 2023
Mr. Peter Kato	55 years old	Parish Chairperson, Parish E	February, 2023
<b>Civil local leaders</b>			
Esther Muhindo	30-40 years old	Community Based Organization (CBO) Coordinator	March, 2023
Patrick Asiimwe	40-50 years old	Chairperson of a Community Development Committee	March, 2023
Allen Tusiime	35-45 years old	Chairperson of a Farmers' Cooperative Society	March, 2023

Steven Musinguzi	50-60 years old	Chairperson of a Youth Association	March, 2023
Florence Kabasomi	45-55 years old	Chairperson of a Women's Group	March, 2023
Charles Byaruhanga	55-65 years old	Chairperson of a Savings and Credit Cooperative Organization (SACCO)	March, 2023
Olivia Atuhairwe	30-40 years old	Chairperson of a Non-Governmental Organization (NGO)	March, 2023
Moses Tumwesigye	50-60 years old	Chairperson of a Community Resource Centre	March, 2023
Sylvia Ninsiima	35-45 years old	Chairperson of a Parent-Teacher Association	March, 2023
Jackson Kyamanywa	40-50 years old	Chairperson of a Community Health Committee	March, 2023
Ms. Sarah Nalubega	34 years old	Executive Director, Kyenjojo Women	March, 2023

		Empowerment Network	
Mr. Moses Kabanda	41 years old	Chairman, Kyenjojo Youth Association	March, 2023
Ms. Joan Nankya	39 years old	, Program Manager, Kyenjojo Community Development Initiative	March, 2023
Mr. Samuel Tumusiime	47 years old	Chairperson, Kyenjojo Farmers' Cooperative	March, 2023
Mrs. Jane Kyomugisha	43 years old	Chairperson, Kyenjojo Women's Savings Group	March, 2023
<b>Religious leaders</b>			
Reverend Grace Atuhairwe	35-45 years old	Pentecostal Church Pastor	March, 2023
Sheikh Musa Kigundu	: 50-60 years old	Islamic Scholar	March, 2023
Pastor Mary Kabasomi	30-40 years old	Charismatic Church Pastor	March, 2023
Reverend Joseph Turyasingura	50-60 years old	Lutheran Church Pastor	March, 2023

Sister Clare Namara	45-55 years old	Catholic Sister	March, 2023
Reverend David Mugabi	58 years old	Bishop, Kyenjojo Diocese	March, 2023
Sheikh Ahmed Ssebagala	49 years old	District Imam, Kyenjojo District	March, 2023
Pastor Grace Nakazibwe	36 years old	Senior Pastor, Kyenjojo Community Church	March, 2023
Reverend James Mugisha	52 years old	General Overseer, Kyenjojo Pentecostal Assembly	March, 2023
Sheikh Haruna Kibirige	45 years old	Chairman, Kyenjojo District Muslim Council	March, 2023

### RESEARCH TIME FRAME

Activity	App 14	May 14	Jun 14	Jul 14	Aug 14	Sept 14	Oct 14	Oct 14	Nov 14	Nov 14	Dec 14	Dec 14
Literature review												
Proposal and presenting												
Field work												
Result analysis												
Draft report												
Fair draft report												
Final report and presentation												

### BUDGET ESTIMATES

ITEM	QUANTITY	RATE (Ug. Shs)	AMOUNT (Ug.shs)
<b>Proposal writing</b>			
Stationery	2 reams	8,000	16,000
Typing	1 copy @ 5 pages	500 @ page	2,500
Printing	1 copy @ 5 pages	500 @ page	2,500
Photocopying	200 copies @ 5 pages	50 @ page	50,000
<b>Sub total</b>			<b>71,000</b>
<b>Dissertation</b>			
Printing report	6 copies @ 135 pages	500 @ page	405,000
Binding report	6 copies	2,000	12,000
2 drafts of report	@ 55 pages	500 @ page	27,500
Transport	21 days	3,000 per day	63,000
Lunch	21 days	5,000 per day	105,000
Access to private libraries	12 days	7,000 per day	84,000
Miscellaneous			5,000
<b>Sub total</b>			<b>802,500</b>
<b>Grand total</b>			<b>873,500</b>