# **THE IMPACT OF MOBILE PHONES ON THE MORAL FORMATION OF PUPILS**: AN ASSESSMENT OF THE PERCEPTIONS OF SCHOOL ADMINISTRATORS, TEACHERS AND PUPILS ON THE EFFECTS OF MOBILE PHONES ON MORAL FORMATION IN MARIST CATHOLIC MISSION SECONDARY SCHOOLS IN ZAMBIA, 2018 TO 2022

BY

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A thesis submitted to the University of Zambia in fulfillment of the requirements for the award of the degree of Doctor of Philosophy in Religious Studies

THE UNIVERSITY OF ZAMBIA

LUSAKA

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# DECLARATION

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# APPROVAL

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# ABSTRACT

Mobile phones have become integral part of people's lives across the globe. While they have a potential to transform human life and society, they too bring about ethical concerns. In Zambia, there has been political and social debate as to whether it is good for school pupils to use mobile phones at school or not. In tandem, there has been an upward trend in the possession and use of mobile phones among pupils, despite the prohibition. The perception is that Mobile phones in the hands of pupils contribute to indiscipline and deterioration of morals. The perceived effects of mobile phones on moral formation of pupils prompted this study. The study investigated the fears and perceptions of teachers and administrators toward mobile phones in the hands of pupils. The study answered questions such as: Are the teachers and administrators' claims founded on empirical evidence? Do the pupils share the concerns and anxieties of their teachers and administrators? The study investigated the claims through empirical methods by using an Embedded Mixed Method Design. Quantitative and qualitative data were collected, analyzed and blended to develop a stronger understanding of the research problem. Data collection instruments included questionnaires, semi-structured interviews and focus group discussions. A sample of 248 respondents was considered for this study. The study was carried out in two Marist Catholic Mission Secondary Schools on the Copperbelt and Central provinces of Zambia. The study established that the majority of teachers and administrators were against mobile phone possession by pupils. The findings also were that the pupils did not share the concerns of teachers and administrators; instead, they felt it was a matter of personal choice and the environment in which an individual was raised. The study found that the majority of pupils used and owned a mobile phone, and that WhatsApp, TikTok, Facebook, and YouTube were applications that had the potential to affect moral formation. However, the perceptions on the effect of mobile phones on behaviour patterns of pupils remained divided, with teachers and administrators perceiving negative influence contrary to the positive perception of the majority of pupils who felt mobile phones had no direct bearing on their behaviour patterns. The study recommended that government through the Ministry of Education establish "Smart Labs" with personalized mobile phones, and "Mentorship Programs" in secondary schools, and that the Managing Agency put up "Moral Encounter" programs.

**Keywords:** Catholic mission school, Marist, Mobile phone, Moral formation, Pupil, Teacher

# DEDICATION

This dissertation is dedicated to all the Marist Brothers in Zambia who have continued to dedicate their energy and time to the Christian instructions of young people. Following the example of their Founder, Saint Marcellin Champagnat, they continue touching the lives of young people in a special way and transforming them into good Christians and good citizens.

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# ACRONYMS AND ABBREVIATIONS

| | |
|---|---|
| CE: | Christian Era |
| ADM: | Administration |
| AIDS: | Acquired Immunodeficiency Syndrome |
| Art: | Article |
| CCE: | Congregation for Catholic Education |
| CPD | Continuing Professional Development |
| DEBS: | District Education Board Secretary |
| FMS: | *Fratres Maristae a Scholis* |
| GDP: | Gross Domestic Product |
| HODs: | Heads of Departments |
| ICT: | Information and Communication Technology |
| ISPs: | Internet Service Providers |
| MoE: | Ministry of Education |
| MP: | Mobile Phones |
| MPA: | Mobile Phone Applications |
| PC: | Personal Computer |
| PDAs: | Personal Digital Assistants |
| PEO: | Provincial Education Office |
| Porn: | Pornography |
| SDA: | Seventh Day Adventist |
| SMS: | Short Message Service |
| SPSS: | Statistical Package for the Social Sciences |
| St: | Saint |
| UCZ: | United Church of Zambia |
| UN: | United Nations |
| UNESCO: | United Nations Scientific and Cultural Organization |
| UNZA: | University of Zambia |
| WEF | World Education Forum |
| WHO: | World Health Organization |
| ZICTA: | Zambia Information and Communication Technology Authority |
| ZPD: | Zone of Proximal Development |

# OPERATIONAL DEFINITION OF TERMS

**Brothers:** Members of a religious congregation of men who choose not to be ordained as priests.

**Catholic Mission School:** is a parochial school whose education ministry is based on Catholic Ethos.

**Church:** a building used for public Christian worship.

**Congregation:** An officially recognized group of religious within the church, e.g. the Jesuit Order, the Institute of the Marist Brothers.

**ICT:** a mode of education that use information and communication technology to support, enhance and optimize delivery of information.

**Learner:** a person who is learning about a particular subject or skill.

**Mobile Phone:** a portable *wireless* device that allows users to connect to a telecommunications network in order to transmit and receive voice, video, or data.

**Moral Formation:** is the training in the moral character and spiritual wellbeing of subjects.

**Pupil:** a child or young person under the close supervision of a teacher in primary or secondary school.

**Religious:** Men or women who have taken vows of celibacy, poverty and obedience as members of an approved group within the Catholic Church.

**School Administrator:** An official who oversees administrative tasks in a school.

**Wellness:** the act of practicing healthy habits in order to attain better Mental, Physical, Emotional, Spiritual and Social health outcomes.

# CHAPTER ONE: Introduction

## 1.0 Overview

This chapter starts by introducing the origins of the study by describing what prompted the researcher to carry out this study. It then proceeds to give a brief historical review of Catholic missionary involvement in religious and moral formation, especially, of the young people in secondary schools. The chapter further outlines the location of the study and the two secondary schools under investigation. Presented in the background to the study is the contextual information to this study, the statement of the problem, purpose and objectives of the study and research questions. The chapter proceeds to present the significance of the study, delimitations and limitations of the study. The chapter closes with the theoretical and conceptual frameworks.

## 1.1 Origins of the study

Possession and use of mobile phones is strictly prohibited in almost all the secondary schools in Zambia. The experience by the researcher is that every year, a significant number of pupils in various secondary schools get suspended or expelled for being in possession of mobile phones. Likewise, there has been an upward trend in disciplinary cases related to mobile phones possession in secondary schools as evidenced by several disciplinary sittings in some sampled schools (school disciplinary committee archives, 2022). For schools' administrators and teachers, the issue of mobile phones in the hands of pupils continues to be a thorny issue year after year. This research was, therefore, motivated by the puzzle and wonderment surrounding mobile phone possession and use among pupils in secondary schools. The researcher has been bewildered by the almost mythical discussions surrounding the influence of mobile phones on the morality of pupils. Mobile phones are purported to have negative impact on the moral life of pupils. The argument being that mobile phones in the hands of pupils contribute to psychological, emotional, social, spiritual and even physical dysfunction among pupils

(Warzecha and Pawlak, 2017) such as lack of concentration, stress, depression, low grades, bullying, pornography and teenage pregnancies, among others. To address the puzzle, therefore, an assessment of the claims by school administrators and teachers and a determination of the extent to which mobile phones affect the moral formation of pupils have been done in the study.

### 1.1.1 Missionary Education and Moral Formation - Historical Perspective

From its infancy, the Catholic Church has always been involved in the education of society through religious and moral formation. Even though, in the first three centuries, the church faced persecution and many believers suffered martyrdom the mission of evangelizing through religious and moral formation never stopped. Despite the fact that in the first three centuries Christians received their elementary and literary education in so called pagan schools (institutions for non-believers), youths, especially those wishing to become clerics were usually apprenticed to bishops who taught by action and guided the youth's moral formation (Mario, 2003).

In 313 CE, Emperor Constantine issued the Edict of Milan, granting legal status and religious freedom to all, including Christians. With the Edict of Milan, Christians gained legal rights, persecutions ended, and conversion to Christianity lost its former heroic character. With the peace of Constantine, the Church experienced a wave of conversions, including Constantine himself, and that created the need for more clerics (Graves, 1926). The massive conversions to Christianity spawned religious laxity and worldliness in the infant church. In reaction to the rising worldliness in society, some Christians chose to live the gospel in a radical way by retiring to the desert as hermits. These hermits came together and established rules from which

eventually emerged the monastic way of life. The monasteries became centres of education and moral formation with monks as instructors (Graves, 1926).

### 1.1.2 Monastic schools

The fall of the Western Roman Empire marked the end of the classical era and the beginning of the early Middle Ages (476 – 1000 CE). The fall of the Western Roman Empire lead to a fragmentation of power and the rise of new kingdoms, and the emergence and influence of the Catholic Church. In the absence of strong centralized secular rulers, the Catholic Church gained significant influence, becoming a major source of power and authority. Monasteries became important centers of learning and preservation of knowledge, as few people outside the church could read or write. And so. throughout the early Middle Ages monastic schools *(Scholae monasticae)* heavily influenced the education and moral formation of the people (Graves, 1926). Their influence was felt for over a millennia providing education directly or indirectly to a countless number of people. Notable figures of this period were Patrick in Ireland (389-493), Columbanus, the Irish missionary who set up monasteries in several parts of Europe (540-615), Gregory the Great, the first monk to become a Pope (540-604) and Benedict (480-547), known as the father and legislator of western monasticism. For several centuries, monasteries with Benedict's spirit became centers of evangelization and learning, contributing in no small way to the preservation of the Christian faith and morals, as well as of general knowledge and culture in Europe (Mario, 2003).

### 1.1.3 Cathedral Schools

As from the high Middle Ages, Monastic schools were complemented by Cathedral schools. Graves (1926) asserts that due to the decline of Roman municipal education, bishops began to establish schools associated with their cathedrals. With the suppression of the pagan schools

and the general political and social turmoil of the early Middle Ages, bishops could no longer presume that candidates had received preliminary elementary and literary training (Hanrahan, 1964). Originally, the function of such schools was to train priests, but later they taught lay students as well, usually boys of noble families being prepared for high positions in church, state, or commercial affairs (McMahon, 2014).

Later on, many boys who were not necessarily interested in seeking a career in the church wanted to enroll, hence, demand arose for schools to teach government, state, and other Church affairs. Cathedral schools at this time were primarily run by a group of ministers and were divided into two: *Schola minor*, which was intended for younger students, would later become primary schools. Then there was the *Schola major*, which taught older students and would later become secondary schools (Hanrahan, 1964; Graves, 1926)). Since cathedral schools were intended to train pupils for careers in the church, girls were excluded from the schools and it is fair to say moral training was the preserve of the boys at this time.

### 1.1.4 Teaching Orders

The beginning of the eleventh century saw the foundation of new religious orders whose mission, among others, was the religious and moral education of the people. Worth-mentioning are the two well-known saints, Francis (1181-1226) and Dominic (1170-1221), who founded religious orders which took the monks out of the solitude of the cloister and sent them forth to preach the gospel as friars (Mario, 2003). The Franciscans and Dominicans became very influential in the establishment of many learning institutions. The ensuing centuries witnessed the foundation of many other religious orders for both men and women, dedicated to the teaching ministry (Graves, 1926). One such foundation was the Jesuit Order by Ignatius of Loyola (1491-1556)). Ignatius did not hold his members to monastic observances (Graves,

1926); instead, he adapted their dress and manner of praying to the realities of apostolic and missionary activity. For the Jesuits, education was of paramount importance, both at secondary school and university level (McMahon, 2014).

### 1.1.5 Teaching Brothers

The following centuries saw the birth of congregations of teaching brothers, like the Marist Brothers, who are the focus of this study. The political and industrial revolutions in Europe were accompanied by tumultuous social and economic dislocations (Mario, 2003). A host of far-seeing and faith-filled men and women started groups to deal with the new circumstances. Many of these nineteenth-century foundations were dedicated to education, but a great variety of other apostolates were also encompassed. Here, it is worth mentioning John Baptist de la Salle (1651-1719), an innovative French priest, who founded the first group of teaching brothers. At the time, religious sisters were providing rudimentary education for girls, rich and poor and wealthier boys were being looked after in schools attached to monasteries and cathedrals, or else run by the Jesuits (Graves, 1926). Responding to the need, De La Salle set up charity schools for boys from humble background and subsequently formed his teachers into a religious order, the Brothers of the Christian Schools, commonly known as De La Salle Brothers (Mario, 2003; Graves, 1926).

### 1.1.6 African Establishments

A number of congregations dating from this period founded schools in Africa. Congregations such as the Christian Brothers (1802), the Notre Dame Sisters (1804), the Brothers of Charity (1807), the Oblates of Mary Immaculate (1816), the Marist Brothers (1817), the Holy Family Sisters (1820), the Loreto Sisters (1821), the Sisters of Mercy (1831) and the Salesians (1859) founded schools (Mario, 2003). Several of the older Congregations such as the Dominican

Sisters, the Ursulines, the Jesuits and the De La Salle Brothers also established schools. Interestingly, several Congregations of sisters claim Africa, specifically South Africa, as their place of origin, notably, the Assumption Sisters (1849), the Sisters of the Precious Blood (1885), among several others in the following century (Mario, 2003, p.9).

In Zambia, according to Hinfelaar (2004) missionary presence was established by Missionaries of Africa (1891) followed by the Jesuits (1905) who were later followed by other missionary congregations such as the White sisters (1902), Dominican Sisters (1925), Franciscans (1931), Holy Cross Sisters (1936) and later a number of congregations followed including the Marist Brothers (Mwale and Simuchimba, 2018). It is worthy, therefore, to emphasize that since the cenobitic rule of Pachomius (348 CE) and the sixth-century Rule of the Master and the Rule of St. Benedict, monks and nuns, like the Marist Brothers, have actively been engaged in the education and moral formation, especially, of the young people. Likewise, Monastic schools, in Latin *Scholae monasticae*, along with cathedral schools, now commonly known as Church or Mission schools, like the two schools under study, St. Paul's and St. Marcellin, have and continue to contribute to the academic and moral formation of pupils to date.

## 1.2 Location of the study

The sampled schools are explicitly mentioned in this thesis because the researcher is a Religious member of the Marist Congregation who are the managing agency of the two institutions and he sought the permission to do so. The research was conducted in two Catholic Mission Schools, namely, St. Paul's Secondary School in Kapiri Mposhi district and St. Marcellin Secondary School in Kalulushi district. The two schools are Grant-aided schools under the management of the Marist Brothers (a Catholic Religious Congregation) and both schools are mixed schools (boys and girls). St. Marcellin Secondary School is a Day School

while St. Paul's Secondary School is Semi-boarding, that is, it hosts both boarders and day scholars.

### 1.2.1 St. Paul's Secondary School

St. Paul's secondary school is located in Mulungushi area, Mboboka village, chief Mukonchi in Kapiri Mposhi District, about 30 km from Kabwe town in central province of Zambia. The French Canadian Marist Brothers (Simpson, 2003) founded the school in April 1960. On August 17th, 1960 the School opened with two classes of form one (72 pupils in all) and three Canadian Marist Brothers as teachers (St. Paul's Golden Jubilee, 2010 School Magazine). In 1961, two African teachers to beef up the teaching staff joined the Marist Brothers. In December 1974, the Spanish Brothers from the Marist province of Castilla in Spain took over the responsibility of running the School from the Canadian Brothers (Simpson, 2003, p.8). Since its inception, St. Paul's secondary school had been strictly running as a boarding mission secondary school for boys. It was not until 1986 that the school opened its doors to day scholars (Simpson, 2003, p.54). Both boys and girls were incorporated into the institution as a way of attending to the local community educational needs. Since then St. Paul's secondary school has continued to be a semi-boarding and mixed secondary school.

### 1.2.2 St. Marcellin Secondary School

St. Marcellin secondary school is located in the outskirts of Kalulushi town about 6 kms from the town centre in Kalulushi district on the Copperbelt province of Zambia. The Marist Brothers, who are the proprietors, in consultation with the Kalulushi town council constructed the school, which opened in 2006. The school came about as a response to the dire educational needs within the catchment area of Chibuluma, Chibote and Kalulushi townships. In January 2006, the first 160 grade eight students, boys and girls, were enrolled at the school. Since then,

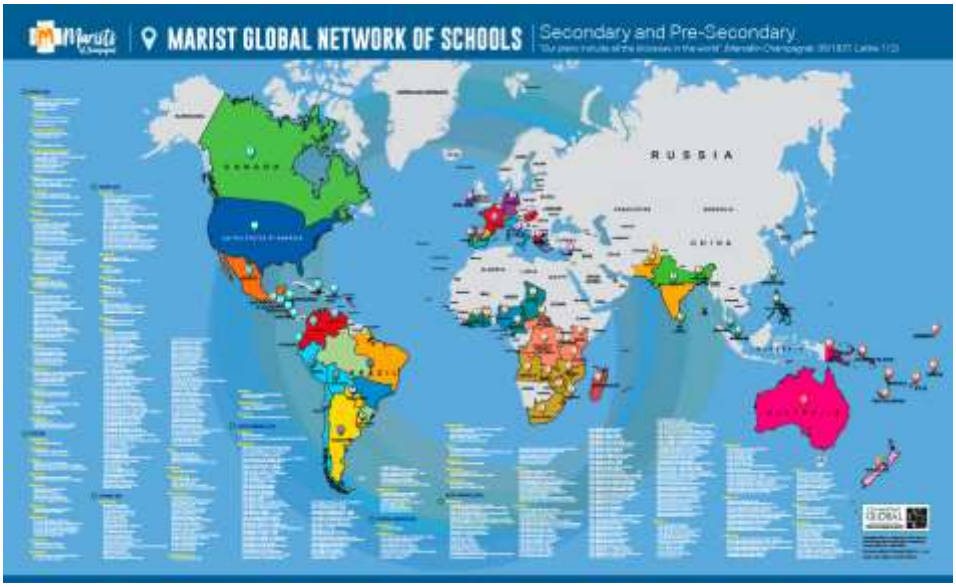
the school has grown into a full-fledged grant-aided mission secondary school with over 700 pupils (Banda, 2006).

***Source**: Google maps, 2022.*

**Figure 1: Map of Zambia giving the location of the two schools.**

### 1.2.3 The Marist Brothers

The Marist Brothers are a Catholic Religious Congregation founded on January 2, 1817, in La Valla, France, by Marcellin Champagnat, a Roman Catholic Priest born in France in 1789 during the French revolution (Furet, 1989, p.61). Marist Brothers were founded under the name of Little Brothers of Mary (Marist Brothers Constitutions, 2021 – Art. 1), as a branch of the Society of Mary. After being ordained a priest in 1816, Marcellin started gathering young people to teach in community schools where there were no teachers. He trained them and lived with them (Sammon, 2000, p.33) and that marked the beginning of the Marist Brothers' Congregation, and was approved by the Holy See in 1863 under the title *Fratres Maristæ a Scholis* (FMS), which means 'Marist Brothers of the Schools' (Mario, 2003, p.13).




*Source: www.champagnat .org, 2023.*

**Figure 2: Map showing Marist Brothers presence in 80 countries.**

The Marist Brothers are consecrated men who live in community and who dedicate themselves to the education of children and young people, and with greater affection for the neediest children. Present in 80 countries, the Brothers share the mission with thousands of lay people who also embrace the charism of Marcellin Champagnat of forming young people to become good Christians and good citizens (Furet, 1989, p.331). Their system of education as articulated by Sammon (2000) touches the three aspects of a human person namely the body (physical education), the mind or intellect (academic education) and the soul (moral and spiritual education).

The Marist Brothers came to Africa and landed in Cape Town, South Africa, in 1867 (Mario, 2003, p.15). From South Africa, they expanded their mission to Southern Rhodesia (Zimbabwe) in 1939 and Nyasaland (Malawi) in 1946. The Brothers who went to Southern Rhodesia came from the French Canadian Province of Iberville while the Brothers who went to Nyasaland were from the French Canadian Province of Quebec. The Marist Brothers came to Zambia by then Northern Rhodesia in 1954 under the invitation of his Lordship Bishop

Courtemauche, who was the Prefecture Apostolic of Fort Jameson (Chipata) and established themselves at Chassa in Sinda district of Eastern province.

The Marist Brothers came to Lusaka Archdiocese in 1959 invited by Bishop Adam Kozlowiecki to open a secondary school. They settled near Mulungushi River in Broken Hill present Kabwe town (Henfelaar, 2004, p.172). The Marist Brothers mission continued to expand in Africa and are now present in 19 African countries running a variety of educational institutions. In Zambia, Marist Brothers are currently running five education projects namely: St. Marcellin secondary school and St. Marcellin Skills Centre in Kalulushi district; St. Paul's Secondary and St. Paul's Primary schools in Mulungushi – Kapiri Mposhi district, and Chassa secondary school in Sinda district.

- Algeria
- Central African Republic
- Dem. Rep. of the Congo
- Kenya
- Malawi
- Rwanda
- Tanzania
- Angola
- Chad
- Liberia
- Mozambique
- South Africa
- **Zambia**
- Cameroon
- Côte d'Ivoire
- Ghana
- Madagascar
- Nigeria
- South Sudan
- Zimbabwe

***Source**: www.champagnat .org, 2022.*

**Figure 3: Map showing Marist Brothers presence in Africa (20 Countries)**

### 1.2.4 Nature of Marist Education

The tradition of Catholic education that is known as "Marist" was begun, as already mentioned, by a French priest, Marcellin Champagnat, in 1817. The mission of Marist schools is to lead young people to know and love Jesus and Mary, in the belief that they all can become good Christians and good citizens (Furet, 1989, 331). Inspired by its founder, Marist educators, before all else, love their students. Their Marial approach is marked by simplicity, family spirit, love of their work and presence in the midst of those whom they are called to serve (Simpson, 2003, 36). Marist schools welcome all young people, whatever their circumstances, offering each one an education, which draws faith, culture and life into harmony.

As Mario (2003, p.20) emphasized, a Marist school is not of necessity private or independent but is primarily a Catholic school recognized by the local Bishop as providing a gospel-centred education in the tradition of the Catholic Church. Since the Church is a community serving humanity, it opens its schools to anyone seeking an education in harmony with its vision. Though every Marist school has distinctive features due to its history and location, they all inherit something of the charism of the Founder and the experience of the Congregation over nearly two hundred years (Mario, 2003; Mohamad, 2014). Today, Marist schools, colleges and universities are found in over eighty countries around the world, leading hundreds of thousands of young people to be what Marcellin believed each of them could be – good Christians and good citizens (Mario, 2003, Simpson, 2003). Dismayed by the ignorance he found among the rural children of southern France and spurred on by a strong faith, Marcellin initially established a network of village schools. From the foundation as outlined *In The Footsteps of Marcellin Champagnat* (International Marist Education Commission, 1998), Marist schools reflect many of the qualities of the founder Marcellin Champagnat:- they are places where hard work and excellence in academic achievement are valued; they are places where the individual

is genuinely loved and respected; they are places where a strong family spirit is evident; they are places where young people develop a positive sense of self, recognize their potential and use their gifts and talents for the benefit of the common good; they are places where special concern is afforded to those students who found school difficult; and above all, the schools are places that have the Gospel of Jesus Christ at their heart. (International Marist Education Commission, 1998, 19).

Marist education provide a distinctive educational style that helps young people to recognize their own giftedness and teaches them to use those gifts to make a difference in the world. Today, both Brothers and laymen and women are expressing the charism, which is at the heart of Marist schools and other Marist educational ministries. Generations of teachers, have been inspired by the Marist way and have made it the foundation of their pedagogical creed. Marist schools have become known not only for their academic, athletic and extracurricular achievements but also for their concern for faith development, social justice and service to the community, and for creating a strong family spirit within the school community (Mario, 2003, 14).

The Marian approach of Marist education is to nurture, to teach, to gather, to reconcile, and to stand with young people so as to give each and all of them reason and means: to believe, to hope and to love (International Marist Education Commission, 1998). The mission of Marist Education is to mould the school communities as families, where people relate to each other as members of a loving family would intuitively do (Simpson, 2003). Marist education offer a spirituality that is simple and accessible, grounded practical love and transparent relationships. From this basis, the Brothers offer an education that is both integrated and rigorous, aimed at growing men and women who will be compassionate and critical, articulate and aware, faith-

filled and hopeful (Sammon, 2000). In addition, in a Marist school, efforts are made to deepen students' awareness of economic and other social injustices. More significantly, attitudes of compassion are fostered by various kinds of outreach designed to put them in personal contact with the less fortunate. By meeting the poor and listening to them, it is hoped that pupils will be moved to become people whose hearts have no bounds (Mario, 2003, p.20; Sammon, 2000, p.92).

### 1.3 Background to the study

In its *Declaration on Christian Education* (October 28, 1965), the Second Vatican Council spoke of the paramount importance of education in the life of people and the outstanding value of schools (Hambulo et al, 2018; Simpson, 2003). In the document *Gravissimum Educationis,* the Second Vatican Council's most important document on education, the nature and character of a catholic school is set out as follows:

> The Catholic school pursues cultural goals and the natural development of youth to the same degree as any other school. What makes the Catholic school distinctive is its attempt to generate a community climate in the school, which is permeated by the Gospel spirit of freedom and love. It tries to guide the adolescents in such a way that personality development goes hand in hand with the development of the 'new creature' that each one has become through baptism. It tries to relate all of human culture to the good news of salvation so that the light of faith will illumine everything that the students will gradually come to learn about the world, about life and about the human person (*Gravissimum Educationis*, 8).

Since the Second Vatican Council publication of the catholic education policy, several church official documents have been dedicated to the same theme of education (Carmody, 2014; Hambulo et al, 2018) such as these: The Catholic School (1977); Lay Catholics in Schools:

Witnesses to the Faith (1982); The Religious Dimension of Education in a Catholic School (1988) and The Catholic School on the Threshold of the Third Millennium (1997).

By looking ahead at the challenges of the present age, the authors of *The Catholic School on the Threshold of the Third Millennium* stressed a number of fundamental characteristics if Catholic schools were to be effective in the Church and in society. One of the ideals stressed is the importance of religious and moral formation of pupils as integral part of the teaching and learning process in catholic institutions. The religious and moral formation of pupils is paramount and permeates all effort and activity of teaching and learning in catholic institutions. Among the ideals highlighted in a Catholic School (Hambulo et al, 2018) are that:

> The programme integrates all dimensions of the human person. The curriculum has Christ as its foundation and is well planned. The Catholic school carries out its ministry of teaching as an organic part of the pastoral work of the local church. Learning and faith are blended, avoiding a separation between acquiring knowledge and growing in wisdom. It is open to all, giving special attention to the weakest and responding to the needs of the disadvantaged. While interacting with the world of politics, economy, and culture, the Catholic school challenges society not to exclude the spiritual dimension from education. Students, parents, teachers, management and support staff form an educating community with a climate that helps youngsters develop sound human relationships (Congregation for Catholic Education, 1988, 4).

Thus, at the heart of curriculum in Catholic mission schools lies the religious education programme in which the gospel of Jesus Christ is proclaimed and offered according to the tradition of the Catholic Church. The aim of religious education programme is to develop the pupils as individuals and form them into a community knowing God and sharing the gift of

love with one another (*Gravissimum Educationis*, 12). In the document, *The Catholic School on the Threshold of the Third Millennium* (1997, 19), the Church's high appreciation for the dignity of teaching is expressed as follows: "Teaching has an extraordinary moral depth and is one of the most excellent and creative of human activities, for the teacher does not write on inanimate material but on the very hearts of human beings."

It is also stated in the document *The Religious Dimension of Education in a Catholic School* (1988), that the school climate should be pervaded by the religious dimension in the constitutive elements such as persons, space, time, relationships, teaching, study and various activities (Simpson, 2003; Hambulo et al, 2018). Pupils are encouraged to express their vision of humanity, the world and God in contemporary language and symbols, especially through the creative arts. Thus, in line with the Gospel teaching: **"**You shall love the Lord, your God, with all your heart, with all your being, and with all your strength, and your neighbour as yourself**"** (Luke 10:27), pupils in a Catholic school are mentored to love and appreciate what is true and holy.

In Zambia, like most parts of the world, Catholic education is highly regarded. It is held in high esteem because of aspects such as; high teacher motivation, good leadership, high quality students, high learning achievement, desired curriculum, good infrastructure, total development of the pupils (intellectual, moral and spiritual), good learning environment and others so evident in Catholic schools (Hambulo et al, 2018 and Simpson, 2003). The positive educational trend that has characterized Catholic schools since the introduction of Catholic education policy in 1965 continues to attract up to date. Through this educational philosophical framework, the Catholic church in Zambia continue to provide guidance to Catholic schools on how to go about maintaining a distinctly Catholic ethos or identity that people seek and

appreciate. It is evidently and widely reported that because of the quality of education provided in Zambian by Catholic educational institutions, the majority of Zambian parents, including government officials choose Catholic schools over other schools for their children's schooling (Hambulo et al, 2018, p.11).

The success of Catholic education cannot be without mentioning the aspect of discipline within Catholic tradition. As articulated by Hambulo et al (2018) the exhibition of high levels of discipline by all within the school settings is an important feature of a Catholic school. High levels of discipline is expected to be exhibited by the pupils, teachers and school administrators within the Catholic school settings. Discipline forms an important component of the school ethos of Catholic schools. Close cooperation among the school administrators, teachers and the pupils is always accentuated. In a Catholic school, a deliberate intention is made to enforce discipline in the light of the gospel in order to enhance the moral and spiritual growth of the pupils (Carmody, 2014, p.65; Hambulo et al, 2018, p.23). The exhibition of high-level of discipline in Catholic schools, therefore, forms part of the definition of a 'Catholic School' to which St. Paul's and St. Marcellin secondary schools belong. Discipline in Catholic schools is not the end in itself, but relates to the total formation and transformation of the human person. Transformation involves the recognition that human persons have different dimensions involving the physical, moral, intellectual and spiritual dimensions that all need enhancement in order to realize holistic development. Within Catholic educational contexts, the issue of holistic development of the human person is actually perceived as a sacred right, which all youth should not be deprived of at all educational levels (Carmody, 2014, p.62). Therefore, Catholic education has a specific mission of enhancing the total formation of the human person (Vatican Congregation for Catholic Education, 1988; Hambulo et al, 2018, p.16).

Although Catholic education is beautifully articulated and highly regarded for producing holistically-formed individuals, the dawning of modernity and the paraphernalia that accompany the technological world have a bearing on learning and teaching in Catholic schools just like any other school. The 21st century has seen technology use becoming an inevitable part of life and mobile phones have become an integral part of everybody's life (Ng et al, 2017). Mobile phones are a fascinating product of ICT revolution, which is reducing the distance among people. They may be considered as most amazing and versatile device of Information and Communication Technology. Versatility and sophisticated technology makes mobile phones very attractive and useful (Kant, 2016). Mobile phones have not only re-defined communications but have also re-shaped the space in which the interaction takes place. It cannot be refuted that information and Communication Technology (ICT) has turned the world into a global village through easy access to information and has transformed scientific, economic, political and social life of human society (Fakokunde, 2017). ICT through the possession of mobile phones has transformed the way humans communicate, live and learn. Mobile phones have become one of the most significant tools in the ICT world with more than six billion subscribers worldwide (UN Report: 2013). In Zambia, out of a population of 18.65 million there were about 5.48 million internet users by January 2021, representing an internet penetration of 29.4% by January 2021. There were 16.73 million mobile connections in Zambia by January 2021, equivalent to 89.7% of the total population (Kemp, 2021). The connections are shared among the three major players Airtel, MTN and Zamtel.

The advent of mobile technologies has created opportunities for delivery of learning via devices such as PDAs, mobile phones, laptops and PC tablets. Mobile learning and mobile technology has now become a part of innovative learning landscape created by the availability of technologies supporting flexible, accessible, personalized education, creative and divergent

thinking. Thus, in the era of ICT, mobile technologies hold the key to turning today's digital divide into digital dividends, bringing equitable and quality education for all and thereby making the present society morally an egalitarian society (Fakokunde, 2017). For instance, the study done by UNESCO (2012) has shown that mobile learning projects in South Africa have been used to improve teaching and learning process especially in subjects like biology. Likewise, a study conducted by Utulu (2012) in Nigeria revealed that mobile phones were used by pupils for communicating with school teachers, collecting data, accessing online public catalogue and share knowledge. There is a lot of data about the use of mobile phones for teaching and learning purposes in colleges and universities but very little data related to teaching and learning in secondary schools and worse still on how mobile phones interferes with moral formation of pupils.

Possession and use of mobile phones by pupils in secondary schools in Zambia has received mixed feelings among administrators, teachers, pupils, parents and other stakeholders. While some have insisted that there was need to incorporate these gadgets into teaching and learning, others have found utterly no merit in their use (Marabada and Madobi, 2018; Matimbwa and Anney, 2016). Though the majority of pupils believe that mobile phones are an incentive for learning, mainly because they help in searching for information, many teachers and administrators have moral concerns. To this extent, mobile phones are forbidden in Zambian secondary schools. It is, however, a known reality that pupils continue to be in possession of mobile phones despite the fact that they are forbidden to bring them in schools. For example, in Zambia disciplinary cases related to mobile phones possession is on the increase as per disciplinary committee records in the sampled schools, equally, the 2010 Pew Internet survey in the US, found that 65% of cell-owning teens at schools that completely ban phones bring their phones to school every day (Twebaze, 2015). Also in Zimbabwe, studies done by

Marabada and Madobi (2018), show that despite the ban on mobile phone possession pupils still sneak them in school premises. Likewise, studies done by Joyce-Gibbons et al (2017) in Tanzania revealed that pupils who owned mobile phones came with them to school and hid them with their friends living nearby the school. In Zambia as per disciplinary records, there are many disciplinary cases in secondary schools related to possession of mobile phones by pupils.

Table 1 comparatively shows disciplinary cases in St. Marcellin and St. Paul's secondary schools for the period of five years (2018 – 2022). Cases of misdemeanor and those related to mobile phone possession are accumulatively compared. It is worth mentioning that there were very few cases associated with mobile phones before the year 2020, but a noticeable increase as from 2020. It is also a well-established fact that pupils are more vulnerable to technology overuse because of their developmental dynamics, freedom, and lack of responsibility on society and family (Msuya, 2015). The aforementioned concerns merit this study on the impact of mobile phones on moral formation of pupils in secondary schools.

**Table 1: Disciplinary cases in St. Marcellin and St. Paul's between 2018 and 2022.**

| | Type of indiscipline | Suspensions | Forced Transfers | Expulsion | Comparative % |
|---|---|---|---|---|---|
| School A | Misdemeanor (Thefts, fights, etc.) | 9 | 4 | 2 | 68.2% |
| | Possession of Mobile Phone | 5 | 2 | 0 | 31.8% |
| School B | Misdemeanor (Thefts, fights, etc.) | 18 | 7 | 4 | 69.0% |
| | Possession of Mobile Phone | 7 | 5 | 1 | 31.0% |

**Source:** School disciplinary committee archives, 2022.

It is however important to mention that Zambia's Education trends have tremendously improved in the last two decades with the introduction of education for all policy. The

elimination of school fees at primary schools under a free basic education policy in 2002 greatly improved enrolment (Hall, 2019). The government has also made substantial investments in the education sector, increasing funding from 5.2% of Gross Domestic Product (GDP) in 2014 to 12.4% in 2020 (PMRC, 2019). However, though there is an improvement on pupil retention, it drops off considerably for both males and females at the secondary level (UNCEF, 2019). The National Vision 2030 is the Zambian government's long-term plan "to be a prosperous middle income nation by the year 2030." The vision envisions the utilization of ICTs to contribute towards reaching innovative and lifelong education and training in Zambia by 2030. The importance and contribution of Moral Formation toward the realization of Zambia's national vision 2030 cannot be overemphasized. Moral formation is important and play a pivotal role in the successes of pupils especially in Catholic mission secondary schools as evidenced by the high demand for school places in Catholic mission schools. This study on mobile phones in secondary schools and their perceived effect on moral formation of pupils play a profound role in contributing to the realization of Zambia's vision 2030. A proper understanding of how mobile phones impact the moral formation of pupils in this technological era in essential and would definitely translate into improved teacher-pupil relationship, improved counselling and mentorship, and contribute to better learning and academic results.

## 1.4 Statement of the problem

Mobile phones are prohibited in many secondary schools premised on the views that the devices have contributed to poor morals and academic performance of learners. Arguments have been that mobile phones have encouraged indiscipline within schools thereby making some school administrators to place an absolute ban on the use within the school setting (Njobvu, Hamomba and Simuyaba, 2019). The perception of teachers and school administrators is that Mobile phones in the hands of pupils affect the moral formation process

of pupils. However, despite the prohibition of mobile phones in Secondary Schools, indiscipline issues still persist. It is this purported negative impact of mobile phones on the moral formation of pupils that prompted this investigation. The study assessed whether the fears of teachers and school administrators, are rooted in evidence or they are simply a reflection of authoritarianism. To date, numerous studies have been conducted regarding pupils' use of mobile phones in secondary schools and the adoption of mobile phones as tools in the teaching and learning process. The focus in these studies, however, have been largely on the impact of mobile phones on academic performance of pupils (Fakokunde, 2017). This study, therefore, provided an opportunity to examine the impact of mobile phones on the moral formation of pupils as opposed to the impact on their academic performance.

## 1.5 Purpose of the study

The aim of this study was to investigate whether the claims by teachers and administrators on perceived effects of mobile phones on moral formation of pupils are founded on empirical evidence. The study executed an empirical investigation into the legitimacy of the perceptions of administrators and teachers on the effects of mobile phones on moral formation in order to devise value-based control system for morally appropriate use of mobile phones. In addition, to propose strategies that can be employed to ensure the effective use of mobile phones in teaching and learning in Zambia's secondary schools.

## 1.6 Research objectives

Ensuing from the aforementioned aim, this research sought to realize the following objectives:

### *1.6.1 General Objective*

1.6.1.1 To assess the impact of Mobile phones on the moral formation of pupils.

### *1.6.2 Specific Objectives*

1.6.2.1 To ascertain the attitude of teachers and school administrators towards mobile phone possession by pupils.

1.6.2.2 To examine the views of pupils on how mobile phones interfere with moral formation.

1.6.2.3 To identify mobile phone applications that interfere with moral formation of pupils.

1.6.2.4 To examine how mobile phones influence behaviour patterns of pupils.

## 1.7 Research questions

This study was guided by the following research questions:

### *1.7.1 Main Research Question*

1.7.1.1 What is the impact of Mobile phones on the moral formation of pupils?

### *1.7.2 Sub-Research Questions*

1.7.2.1 What is the attitude of teachers and school administrators towards mobile phone possession by pupils?

1.7.2.2 What are the views of pupils on how mobile phones interfere with their moral formation?

1.7.2.3 What are the mobile phone applications that interfere with moral formation of pupils?

1.7.2.4 How do mobile phones influence behaviour patterns of pupils?

## 1.8 Significance of the study

The study is likely to add knowledge to the theory and practice of moral education and contribute toward the realization of Zambia's vision 2030. The study may help teachers and administrators in developing policies and interventional strategies towards mitigating the effects that mobile phones may have on the moral formation of pupils. It is anticipated that the study would provide an insight to school administrators on what needs to be done to enhance the moral formation of pupils. It is also hoped that the findings may add new discoveries to the existing knowledge concerning negative trends such as low grades, lack of concentration, stress, school dropout, cybersex and bullying, that affect secondary school pupils. Furthermore, it is hoped that the findings would provide information that would be essential to the proprietors and Ministry of Education on the importance of providing moral instruction to pupils in secondary schools. Similarly, the study may be useful to parents who in their quest to bring up morally upright children may appreciate the knowledge on how to regulate and monitor mobile phones of their children.

## 1.9 Delimitations of the study

According to Creswell (2012), delimitations are the characteristics that limit the scope and describe the boundaries of the study. This study was set with the following boundaries: The general objective of the study was to understand the school administrators and teachers' perceived effects of mobile phones on the moral formation of pupils. The geographical location of the study was limited to two selected Catholic mission secondary schools, one on the Copperbelt and the other in Central provinces of Zambia. The targeted study sample was 248 respondents. The study variables found in the conceptual framework were three: Mobile phones being the independent variable, Pupils' Wellness being the dependent variable and Moral Formation being the intervening variable. The theory employed in this study was

constructivism focusing on both cognitive and social components. The duration of study was 3 years with extension due to unforeseen circumstances.

## 1.10 Limitations of the study

The study had the following limitations: (i) the study was limited to two Catholic Mission Secondary Schools. Since the study was limited to two Catholic Mission Secondary Schools, this may limit the generalization of the findings; (ii) the study was interrupted by the COVID19 pandemic which interfered and restricted the researcher's movements, this resulted in a prolonged study period; and (iii) during the interview, certain teachers due to their religious faith and personal reasons declined to be recorded, this affected transcription since not all they said was noted down.

## 1.11 Theoretical and Conceptual Framework

### 1.11.1 Theoretical Framework

A theoretical framework is a general set of assumptions derived from theories, which act as a background and guide to the investigation in question (Kombo and Tromp, 2006, p.56; Newman, 2014, p.85). This study was guided by Constructivism theory of moral development. Constructivism is a philosophical and scientific position that knowledge arises through a process of active construction. As people experience the world and reflect upon those experiences, they build their own representations and incorporate new information into their pre-existing knowledge. The two guiding principles of Constructivism are that; Knowledge is constructed, not transmitted and that Prior knowledge impacts the learning process (Driscoll, 2005). This study engaged two types of constructivism, that is, Cognitive Constructivism as postulated by Jean Piaget and developed by Lawrence Kohlberg, and Social Constructivism as postulated by Lev Vygotsky.

**Jean Piaget's** theory of cognitive development proposes that children (pupils) cannot be given information, in which they immediately understand and use. Instead, they must construct their own knowledge. They build their knowledge through experience. He proposed four major stages of cognitive development, and called them (1) sensorimotor intelligence, birth to 2 years, (2) preoperational thinking, ages 2 to 7, (3) concrete operational thinking, ages 7 to 11, and (4) formal operational thinking, ages 12 and up, which is the focus of this study. Each stage is correlated with an age period of childhood (McLeod, 2020). Piaget according to McLeod (2015) conceptualizes moral development as a constructivist process, whereby the interplay of action and thought builds moral concepts. Piaget found that children's ideas regarding rules, moral judgements and punishment tended to change, as they got older. In other words, just as there were stages to children's cognitive development so there were also universal stages to their moral development. He postulated two main types of moral thinking: Type one is heteronomous morality also known as moral realism, in which morality is seen as imposed from the outside. Morality is regarded as obeying other people's rules and laws, which cannot be changed, and that rules are made by some authority figure (e.g. parents, teacher, God), and that breaking the rules will lead to immediate and severe punishment (immanent justice). Type two is autonomous morality also known as moral relativism, in which morality is based on your own rules. Here Children recognize that there is no absolute right or wrong and that morality depends on intentions not consequences (McLeod, 2015).

**Lawrence Kohlberg** expanded on the earlier works of cognitive theorist Jean Piaget to explain the process of moral development. Kohlberg describes moral development as a process of discovering universal moral principles, and that it is based on a child's intellectual development (McLeod, 2015). Kohlberg believed that moral development, like cognitive development, follows a series of stages. His theory of moral development states that people progress through

three levels of moral thinking that build on cognitive development. Kohlberg's theory (McLeod, 2013) proposes that there are three levels of moral development, and each level has two distinct stages. He suggested that people move through these stages in a fixed order, and that moral understanding is linked to cognitive development. The three levels of moral reasoning include pre-conventional, conventional, and post-conventional.

**Level 1: Pre-conventional morality**

According to Kohlberg (McLeod, 2013), pre-conventional morality is the first stage of moral development, and lasts until approximately age 9. At the pre-conventional level, children do not have a personal code of morality, and instead moral decisions are shaped by the standards of adults and the consequences of following or breaking their rules. For example, if an action leads to punishment is must be bad, and if it leads to a reward, it must be good. Authority is outside the individual and children often make moral decisions based on the physical consequences of actions. The two stages under this level are:

**Stage 1. Obedience and Punishment Orientation**. The child/individual is good or behaves well in order to avoid being punished. If a person is punished, they must have done wrong.

**Stage 2. Individualism and Exchange**. At this stage, children recognize that there is not just one right view that is handed down by the authorities. Different individuals have different viewpoints.

**Level 2: Conventional morality:**

Conventional morality (McLeod, 2013) is characterized by an acceptance of social rules concerning right and wrong. At the conventional level, adolescents and adults begin to internalize the moral standards of valued adult role models. Authority is internalized but not

questioned, and reasoning is based on the norms of the group to which the person belongs. A social system that stresses the responsibilities of relationships as well as social order is seen as desirable and must, therefore, influence the view of what is right and wrong. The two stages under this level are:

**Stage 3. Good Interpersonal Relationships**. The child or individual is good or behaves well in order to be seen as being a good person by others. Therefore, answers relate to the approval of others.

**Stage 4. Maintaining the Social Order**. The child or individual becomes aware of the wider rules of society, so judgments are about obeying the rules in order to uphold the law and to avoid guilt.

**Level 3: Post-conventional morality:**

Post-conventional morality (McLeod, 2013) is characterized by an individuals' understanding of universal ethical principles. These are abstract and ill-defined, but might include the preservation of life at all costs, and the importance of human dignity. Individual judgment is based on self-chosen principles, and moral reasoning is based on individual rights and justice. The two stages under this level are:

**Stage 5. Social Contract and Individual Rights**. The child or individual becomes aware that while rules or laws might exist for the good of the greatest number, there are times when they will work against the interest of particular individuals.

**Stage 6. Universal Principles**. People at this stage have developed their own set of moral guidelines, which may or may not fit the law. The principles apply to everyone; e.g., human rights, justice, and equality. The person will be prepared to act to defend these principles even if it means going against the rest of society in the process and having to pay the consequences of disapproval and or imprisonment.

**Lev Vygotsky** rejected the assumption made by Piaget that it was possible to separate learning from its social context. Vygotsky's Social Constructivism (Lynch, 2016) teaches that all knowledge develops as a result of social interaction and language use, and is therefore a shared, rather than an individual experience. Vygotsky (Mascolol and Fischer, 2005) emphasized the role of language and culture in cognitive development and in how we perceive the world, and claimed that they provide frameworks through which we experience, communicate, and understand reality. Vygotsky believed that learning takes place within the Zone of Proximal Development (ZPD). In this, pupils can, with help from adults or children who are more advanced, master concepts and ideas that they cannot understand on their own. Vygotsky's model has two developmental levels:

1. **The level of actual development** depicts the point the learner has already reached and can problem-solve independently.
2. **The level of potential development** depicts the point the learner is capable of reaching under the guidance of teachers or in collaboration with peers. It is at this level that learning takes place. It comprises cognitive structures that are still in the process of maturing, but which can only mature under the guidance of or in collaboration with others.

For Vygotsky (Lynch, 2016) culture serves as a mediator for the moral formation and development of specific abilities, such as learning, memory, attention, and problem solving. Social Constructivism theory emphasizes collaborative nature of learning and the importance of cultural and social context and equally, places emphasis on the mental processes involved in establishing meaning. It requires self-regulation and the building of conceptual structures through reflection and abstraction (McLeod, 2015). The theory, therefore, presents an integrated and holistic theory to learning in which pupils play a central role in mediating

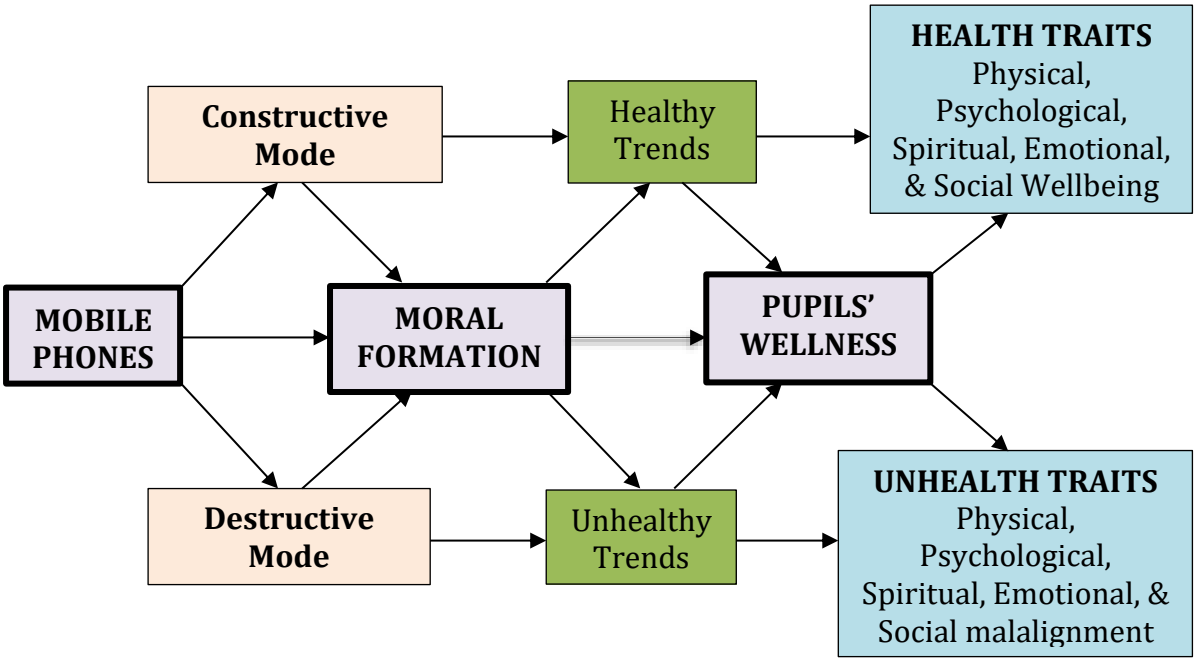
and controlling learning. Constructivist learning strategies are that: (i) learning is constructed from the experience of the learner, (ii) interpretation is personal, (iii) learning is an active process whereby experience is converted into knowledge and skills, (iv) learning is collaborative, thus allowing for multiple perspectives, and (vi) knowledge is situated in real-life, which is ideally, where learning should take place.

In this sense constructivism is a useful tool in the clarification of the perceived effects of mobile phones on moral formation of pupils. With knowledge drawn from this theory, it is hoped that strategies could be suggested towards easing the concerns and anxieties teachers and school administrators have on mobile phones in the hands of pupils, and subsequently help in leading pupils to physical, spiritual and mental wellness. Likewise, for the fact that constructivist approach to learning is more than the mere assimilation of new knowledge by pupils; but a process by which pupils are integrated into a knowledgeable community may help identify deficiencies within the moral formation process. Similarly, the social aspect of constructivism theory in the learning process is important because of the fact that collaborative methods of learning develop critical thinking through directing pupils towards discussion, clarification of their own ideas and evaluation of others' ideas (Pulkkinen and Ruotsalainen, 1997).

### 1.11.2 Conceptual Framework

A conceptual framework according to Sitko (2013) is a system of concepts, assumptions, expectations, beliefs, and theories that support and inform a research. This research consisted of three variables: one independent variable, one intervening variable and one dependent variable. An independent variable is the variable manipulated or varied in an experimental study to explore its effects. It is called "independent" because it is not influenced by any other variables in the study. While a dependent variable is the variable that changes as a result of the

independent variable manipulation. It is the outcome a researcher is interested in measuring, and it depends on the independent variable (Bhandari, 2023; Creswell, 2009). Meanwhile, an intervening variable is an abstract scientific concept that scientists invoke to label or summarize relationships between independent and dependent variables across a variety of circumstances (Shaw, 2018). An intervening variable is a variable that handles the change in the dependent variable due to the change or variation in the independent variable.




MOBILE PHONES ***(Independent Variable)*** MORAL FORMATION ***(Intervening Variable)*** PUPILS' WELLNESS ***(Dependent Variable)***

**1.11.2.1 Mobile Phones** *(Independent Variable)*

A Mobile Phone in this conceptual framework acts as an independent variable. Independent variables according to Creswell (2009) are those variables that cause, influence, or affect outcomes; they are also called treatment, manipulated, antecedent or predictor variables. An independent variable is an attribute or characteristic that influences or affects an outcome or dependent variable (Creswell, 2012). In this case, mobile phone as a causal variable can influence positively or negatively the dependent variable. The positive or negative effect of the

causal variable (mobile phone) is dependent on whether it is used in a constructive (instructive) or destructive mode. A mode is a way or manner in which something occurs or is experienced, or expressed, or done. Constructive refers to what is progressive, something intended for the well-being and well-meaning of the other person. Constructive mode therefore relates to positive traits that would improve or promote human development. It emphasizes what is helpful, laudable, hopeful, positive and characterized by displaying affirmation, acceptance and certainty in the life of a pupil. It stimulates constructive behaviour in the learners that lead to productive and rational problem-solving coupled with good communication skills and ultimately, culminating in a successful and well-balanced physical, mental, emotional and social life. This integrated wellbeing of the individual learner is what is designated as Wellness.

Destructive mode on the other hand relates to those negative traits that impedes human development. It relates to those elements that prevent someone from embracing what is beneficial but lead to self-destructive behavior. Self-destructive behaviour is when a person causes physical or emotional harm to themselves or when a person takes actions that are sure to harm themselves. Negative traits disrupt the mental, emotional and social well-being of the human person and renders redundancy integral human development. A mobile phone therefore, has both the potential to contribute to integral human development as well as to create dissonance in human development process; it is all depended on the pathway or mode of usage. Proper use of mobile phones will lead to health traits and that translate into having a well-integrated individual; on the contrary, improper use of mobile phones translates into having unintegrated individual with unhealthy traits. Hence, the need for moral formation to guide human development process especially in the young people in secondary schools.

#### 1.11.2.2 Moral formation *(Intervening Variable)*

As already alluded to, an intervening variable is a variable that handles the change in the dependent variable due to the change in the independent variable (Adeel, 2023). In other words, the outcome of the dependent variable is decided through the intervening variable, which itself is influenced by the independent variable. In this study moral formation acts as intervening variable between mobile phones and Pupils' Wellness. Moral formation refers to the process through which individuals develop their sense of right and wrong, as well as their understanding of moral values and principles. It involves the acquisition of moral beliefs, attitudes, and behaviors. The process of moral development in adolescence not only help adolescents become engaged in society, but also supports optimal health (Kretzschmar and Tuckey, 2017). For example, as Kretzschmar and Tuckey (2017) further explain that research has linked faith-based participation and spirituality with positive social ties, higher self-esteem, and lower rates of substance use.

Moral formation equips learners with a set of values, beliefs, and principles that guide their individual behavior and decisions. Moral formation guides learners to a progressive growth in an individual's ability to understand and reason about moral issues. It also brings about socialization by which individuals learn societal norms, values, and expectations through interactions with others. It similarly, civilizes conscience, the inner and individualized sense of right and wrong that guides behaviour based on moral principles, in that conscience is formed through a lifelong process of learning, reflection, and discernment shaped by our interaction with others. Moral formation, as explained by Power (2012) involves growth in knowing, in being and in doing which together lead to moral relationships, moral living and the flourishing of humans and all creation in harmony with God.

#### 1.11.2.3 Pupils' Wellness *(Dependent Variable)*

According to Creswell (2009), dependent variables are those that depend on the independent variable. A dependent variable is the variable that changes as a result of the independent variable manipulation. In other ways, dependent variables are called criterion, outcome, and effect variables (Creswell, 2009). Moral development according to Kohlberg refers to the process through which young people develop the standards of right and wrong within their society, based on social and cultural norms and laws (Cherry, 2022). The purpose of moral formation is to facilitate moral development, that is, to bringing about integral development of the human person. Integral human development entails the development of the whole person, body, mind, and spirit or psyche. Integral Human Development promotes the good of every person and the whole person; it embraces all aspects of the human person, cultural, economic, political, social and spiritual (Heinrich et al., 2008). As Pope Benedict XVI put it, 'authentic human development concerns the whole of the person in every single dimension' (Heinrich et al., 2008, 11). A well-integrated person lives with integrity, means that his physical, emotional, psychological and social aspects of his life are in harmony with minimal dissonance. That is an integrated life is characterized by WELLNESS of life.

***Source:*** *https://www.ndsu.edu/wellness*

**Figure 4: Wellness Wheel**

Wellness of life is an idea that we integrate all our developmental activities: physical, social, mental/emotional and spiritual in order to live an authentic life. WELLNESS is an ideal desire by every individual as manifested by the mushrooming of WELLNESS CENTRES in cities here in Zambia and elsewhere.

Wellness is the act of practicing healthy habits on a daily basis to attain better physical and mental health outcomes, so that instead of just surviving, you are thriving (Barman, 2016). To understand the significance of wellness, it is important to understand how it is linked to health. Wellness is a holistic integration of physical, mental, and spiritual well-being, fueling the body, engaging the mind, and nurturing the spirit. Although it always includes striving for health, it is more about living life fully, and is a lifestyle and a personalized approach to living life in a way that allows you to become the best kind of person that your potentials, circumstances, and fate will allow (Stoewen, 2017). According to the World Health Organization (WHO), health

is defined as being a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (Stoewen, 2017). Wellness, therefore, is being physically, spiritually, mentally, psychologically and socially well and sound. In this regard, it is important to say moral formation play a vital role in the attainment of Wellness and in living a well-integrated life. The study therefore used the stated framework to establish the effects mobile phones may have on moral formation. The framework hypothetically helped to understand how mobile phones interfered with the physical, spiritual and mental wellness of pupils. Equally, the framework helped to understand teachers and administrators' perceived effects of mobile phones on moral formation of pupils in secondary schools. In this conceptual framework, the correlation between mobile phones and pupils' wellness was dependent on moral formation as an intervening variable.

## 1.12 Summary

Chapter one has provided the rationale behind the study and the location of the study (Kapiri Mposhi and Kalulushi districts). The chapter as well unveiled the background to the study, statement of the problem, aim of the study, and research objectives and questions. The salient points brought forth in this chapter relate to the argument that mobile phones in the hands of pupils contribute to psychological, emotional, social, spiritual and even physical dysfunction among pupils. The chapter furthermore outlined the significance of the study, delimitations and limitations of the study. The chapter concluded with theoretical and conceptual frameworks. The study was guided by constructivism theory of moral development; it encompassed both cognitive and social components of constructivism. Conceptual framework included Mobile Phones, Moral Formation and Pupils' Wellness as independent, intervening and dependent variables respectively.

# CHAPTER TWO: Literature Review

## 2.0 Overview

Literature Review according to Kombo and Tromp (2006) is an account of what has been published on a topic by accredited scholars and researchers. Equally, Bryman (2008) says that the purpose of reviewing literature is to identify the following: (i) what is already known about one's area of study, (ii) what concepts and theories are relevant, (iii) what research methods and research strategies have been employed, (iv) whether there are significant controversies, (v) whether there are inconsistencies in findings, and (vi) whether there are unanswered research questions relating to the area of study (Bryman, 2008, 81). The discussion in this chapter relates to the aim, to investigate whether the claims by teachers and administrators on perceived effects of mobile phones on the moral formation of pupils were founded on empirical evidence. Additionally, the chapter has assessed the Impact of Mobile phones on the moral formation of pupils as in line with the general objective. This chapter, therefore, has reviewed the relevant literature related to the topic under discussion, that is, 'The perception of teachers and administrators on the effects of mobile phones on moral formation of pupils'. The chapter is organized in nine themes namely: (i) Mission schools and Catholic Nature of Educational Values, (ii) Catholic Education and Character Formation, (iii) Moral formation in Catholic Mission Secondary Schools, (iv)Dynamics and Paradigm shift in Moral Formation, (v) The Challenge of Teacher preparation to offer Moral Formation, (vi) The nascent of Mobile Phones in Secondary Schools, (vii) The Impact of Mobile phones on Secondary Education, (viii) Moral Formation in the era of mobile phones, and (ix) Moral formation and Pupils' Wellness.

## 2.1 Mission schools and Catholic nature of educational values

One of the most distinctive features of Catholic schools, both past and present, is their religious character (O'Donoghue and Byrne, 2014). Catholic education values are all about shaping learners into well-rounded individuals; it is not just filling their brains with facts, but also their hearts with morals. Catholic schools focus on instilling values in learners, the promotion of virtues such as honesty, respect, compassion, responsibility, justice and many others is an obligatory mission (Fusco, 2005). In the Catholic Church's teachings, there are many excellent definitions of the Catholic sense of education. In its true sense, education is about becoming both human and spiritual simultaneously. It is about coming to know self, others, God and the world. This formative definition of education is clearly expressed in the Vatican II document *Gaudium et Spes*:

> Education should pave the way for true brotherly association with other peoples, so that genuine unity and peace on earth may be promoted. For true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share (*Gaudium et Spes*, 40).

Equally, in the Vatican II Document, *Gravissimum Educationis*, it is stated:

> The Church, as a mother, is obliged to provide for its children an education in virtue of which their whole lives may be inspired by the spirit of Christ. At the same time, it will offer its help to all peoples for the promotion of the well-balanced development of the human person, for the good of society in this world and for the development of a more humane world (*Gravissimum Educationis*, 3).

The ultimate aim of Catholic education, therefore, is the full growth of the person, a fully alive person for self and others, in complete communion with Christ and each other. The distinctive educational service, which Catholic schools seek to offer, is that of empowering the student to realise full dignity as persons in relationship with God and with his/her neighbour in the context of the social totality in which all of us live (Fusco, 2005). In this context, therefore, schooling embraces the education process by which the cognitive, technical, affective, aesthetic, ethical and religious faculties of the student are developed within a concrete social reality. Therefore, the *raison d'être* of Catholic education as Fusco (2005) put it, is indeed, the holistic formation of the young people who undergo Catholic education and the contribution to society as a whole, by promoting the harmonisation of individual and collective aims. There is no doubt that a school influences the identity, perspectives and values of those whom it educates and consequently the community as a whole. There is no room for ambivalence here; Catholic education is about the whole person, the school as a genuine Christian community, unity and freedom. Knowledge is not about power and possession but about becoming truly human and being socially responsible (O'Donoghue and Byrne, 2014). The Sacred Congregation for Catholic Education stated in the document *The Catholic School on the Threshold of the Third Millennium* that:

> The purpose of instruction is education, that is, the development of man from within, freeing him from that conditioning which would prevent him from becoming a full-integrated human being. The school must begin from the principle that its educational programme is intentionally directed to the growth of the whole person. The Catholic school is committed thus to the development of the whole person, since in Christ, the Perfect Man, all human values find their fulfilment and unity. Herein lies the specifically Catholic character of the school. (Congregation for Catholic Education, 1977, p.20).

Catholic schools must aim at promoting a shared vision based on community and solidarity in order to further the personal and social formation of learners. It is simply not sufficient to define a Catholic school in terms of numbers of students or teachers who happen to be Catholic (O'Donoghue, 2001). Labels or pupil intake does not define Catholic Schools, but in their values, they aspire to realise in learners, as well as in all others involved in the education process, the communal values which underpin Catholic education. As it was pronounced by the sacred synod in Vatican II Council document *Gravissimum Educationis*:

> For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share. Therefore children and young people must be helped, with the aid of the latest advances in psychology and the arts and science of teaching, to develop harmoniously their physical, moral and intellectual endowments so that they may gradually acquire a mature sense of responsibility in striving endlessly to form their own lives properly and in pursuing true freedom as they surmount the vicissitudes of life with courage and constancy (*Gravissimum Educationis*, 1).

In The Catholic School on the Threshold of the Third Millennium (1997), the Congregation for Catholic Education states that in the Catholic school there can be no separation between time for learning and time for formation. The document gave careful attention to fundamental characteristics of the Catholic school such as "a place of integral education of the human person through a clear educational project of which Christ is the foundation; its ecclesial and cultural identity; its mission; its service and its traits" (CCE, 1997, p.4). The Catholic school is thus committed to the development of the whole person, embracing all the aspects of the human

person. The Catholic school is thus a community whose aim is the critical communication of human culture, the transmission of values for living and the total formation of the individual. Fusco (2005) carried out a review of various studies to affirm the constancy in the education aims of Catholic schools. He established consistencies in Catholic philosophy of education in various publications and ascertained that there had been no departure from the Church's teaching through centuries. In his review of various researches on Catholic Education Fusco established that higher levels of discipline and rigorous academic demands accounted for the excellent achievement in Catholic schools. Fusco deduced that due to value-oriented Catholic education, students were satisfied with their Catholic school education and believed their schools met the academic, moral, and vocational goals. The analysis of Fusco's researches provided evidence that Catholic schools had an effect on the religious attitudes and practices of those who had graduated from them. The results of the analysis support the recommendation by Carmody (2014) that Catholic schools give young people the opportunity to exercise moral judgment, ethical behavior, and care and concern for others. It can therefore, be concluded that Catholic schools aid young people in developing values such as altruism, judging morally, behaving ethically, and caring and showing concern for others.

Aside from moral matters, comparative studies provide provocative evidence that support some claims that Catholic schools are also generally more successful in promoting academic achievement than their public and private school counterparts (Carmody, 2016). Research attribute this greater achievement to discipline, learner behavior, teacher expectations, and structured coursework (Carmody, 2014). While academic achievements are important to consider when we look at the Catholic school effect, Catholic schools are more than academic institutions. They are institutions that form and integrate learners into the institutional community. The success of Catholic schools as Fusco (2005) puts it is a result of the fact that

Catholic schools are a functional community. It is precisely the ‘community-forming’ component of Catholic education, which makes Catholic schools effective (Carmody, 2014). There is a greater likelihood of school being experienced as community in Catholic schools for several reasons. The religious nature or purpose of the school provides a mission, which fosters certain goals. There are common academic experiences and a commitment on the part of teachers who view their work as ministry. Parents have definite expectations, which include a high quality academic program and a formal program of religious education. In this way, the goals of a Catholic school reflect the intellectual, affective, moral, and physical reaches of the person. The goals of a Catholic school is the integral formation of a pupil that culminates into "total pupil wellness". Just like the Congregation for Catholic Education (2007) puts it:

> The Catholic school, characterized mainly as an educating community, is a school for the person and of persons. In fact, it aims at forming the person in the integral unity of his being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life are formed. Above all, they are involved in the dynamics of interpersonal relations that form and vivify the school community (Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful, #13).

The goal of Catholic education, therefore, is the harmonious development of the physical, moral, and intellectual talents of the person. In some way, as Fusco (2005) postulates, Catholic education uses a framework based on classical humanism in which the goal of education is to encourage students to achieve their potential spiritually, mentally, physically, and emotionally. Conceptually, Zambia’s educational aims resonate with those of Catholic education in that the intent is the integral formation of the learner. As Mudalitsa (2022) mentioned in “Imagining a

Relevant Religious Education in Modern day Zambia", Zambia's educational aims ideally have similar undertones, that is, to promote the holistic development of the learner. In addition, Zambia's six-fold approach, that is, physical, cognitive, emotional, social, moral and spiritual embraces the whole human being. According to Mudalitsa (2022), Zambia's education encompasses four democratic values that are rational and moral. It enhances not only useful knowledge but vital skills and noble values as well. Vital skills include thinking skills, self-management skills, relationship skills and entrepreneurial skills, while noble values includes autonomy, equality, fairness and liberty.

### 2.1.1 Values and the moral life of pupils

A 'Value' is a trait or appreciation of anything that can be the basis for defining one's actions; while morals pertain to what is believed to be right or good in relation to a person's behaviour (*Pocket Dictionary of Ethics*, 2003). Morals are the prevailing standards of behavior that enable people to live cooperatively in groups. They refer to what societies sanction as right and acceptable behaviour. Morals refer to actions and decisions that are guided by an individual's character, and are consistent with their values and beliefs. Moral reasoning is not only an action; rather, it highlights the rationale for an action so that it may be regarded as good or bad. Moral reasoning is also viewed as a structure of thought rather than a substance, therefore moral reasoning is not about whether something is good or terrible, but rather how a person arrives at a conclusion that something is good or bad (Tibo and Tobing, 2022). Moral development pertains to the norms and conventions governing how humans should behave in their interactions with others. Pupils learn which behaviors are acceptable and unacceptable, as well as what can and cannot be done, so that they can use these concepts in everyday life. Tibo and Tobing (2022) emphasized that the earlier morals are instilled in a learner, the more likely is to develop good character.

In a study on the Application of Moral Values and Behaviour among Secondary School Students to the Effectiveness of Scientific Investigation by Aisyah et al (2023), although the study found no correlation between the values and effectiveness of scientific investigation, it established that the application of moral values was important among learners in all aspects. The study found that when the virtues, such as gratitude, responsibility, honesty, and trust were applied across curriculum, the noble values encouraged positive student behaviour. Therefore, it could be deduce that applying and practicing values in learning helps learners to adopt morally upright behaviour. It is important then to acknowledge the importance of imparting values in the learners from the earliest moments of their education. It is fair to say that Catholic education with its emphasis and focus on imparting values in the learners remain so esteemed in the education cycles. Equally, a Catholic school continues to be a favourable choice for many parents to send children for education due to aforementioned reasons that are oriented toward integral formation of learners as articulated by Carmody (2016, p.14) in "Catholic education in Zambia: mission integrity and politics, History of Education".

## 2.2 Catholic education and character formation

Kandel (2008) remarks that the one aim of education, which has persisted through the ages, has always been the formation of character. The form and content of education, whether formal or informal, may have changed, but the dominant aim has always been character formation (Kandel, 2008, p.307). Kandel quoting the Hebraic saying: *Train up a child in way he should go and when he is old he will not depart from it,* manifests the importance of character formation in education. Similarly, in *The Republic* (Kandel, 2008, p.307) Plato said, *The beginning is the chiefest part of any work, especially in a young and tender thing, for that is the time at which the character is being formed and most readily receives the desired impressions,* this too reinforces the paramount importance of character formation in all

education endeavours. Equally, the importance of character formation was restated by Friedrich Herbart the German philosopher at the beginning of the 19th century that, *the one task, and the whole task, of education may be summed up in the concept of morality* (Kandel, 2008, p.307) of which character formation is vital. A century later, John Dewey an American philosopher equally restated, *it is a commonplace of education theory that the establishing of character is a comprehensive aim of school instruction and discipline* (Kandel, 2008, p.308). Based on Kandel's arguments the reason for the persistence of the emphasis on character formation is that the function of education, whether in a simple primitive form of society or in a complex and advanced state of modern times, is to prepare the young to become members of their group, or community, or state. The human being is a social or political animal, Aristotle said, and all his tendencies and capacities cannot develop and come to maturity except in a social setting (Rackham, 1996). The task of education is to help the immature being to become an acceptable member of society; nonetheless, the requirements for that membership are defined by society and its culture. The immature child becomes a mature adult as he comes to adopt or as he is indoctrinated with habits, thoughts, culture, and ways of life of his gradually expanding community (Kandel, 2008).

There have been numerous philosophical thinkers who advocated for training in character and believed that the moral rather than the intellectual aims of education were the most important. James Barclay, a Scottish thinker, for instance, urged that teachers be selected for the role if they had strong characters as he considered their example vital. As he stated: *Example is allowed to be stronger than precept, and children especially are much readier to copy what they see than what they hear* (Arthur, 2003, p.10). Another Scottish thinker, David Fordyce, spoke of developing the child's imagination in moral matters and wrote that *dull, formal lectures on several virtues and vices were of no use in the formation of good character* (Arthur,

2003, p.10). An English philosopher John Locke also believed that character formation was more important than intellectual attainment (Arthur, 2003). Similarly, the Swiss philosopher Jean-Jacques Rousseau believed that the essence of national training and education is to impress on the young ideas and habits that shall contribute to the future happiness of the individual and the State. Rousseau held that the aim of education was to improve the habits, dispositions and general character of the children (Arthur, 2003). The formation of character could be said to be the aim that all general education has historically set out to achieve. It is an aim that has often not been explicitly stated but simply assumed. In the early centuries of Christianity, character training formed the core of schooling and included a form of moral development firmly based on the Ten Commandments and stories from the Bible. Moral conduct was taught in the context of religious doctrine and virtues of Christian living (Walker and Thoma, 2017). It is reasonable to state that character training was highly influenced by Aristotle. Aristotelian approach to character formation influenced western thinking on juvenile training and consequently became the mind of the church pertaining to teaching and learning especially in Catholic schools (Hartman, 2012). Aristotle's proposition on character formation (Arthur, 2003) was that: "Knowledge must be allied to goodness and wisdom and embodied in upright character or else it is nought;" and that "The acquisition of knowledge may, it is true, protect a man against the meaner felonies of life; but not in any degree against its selfish vices, unless fortified by sound principles and habits" (Arthur, 2003, p.13).

From the very beginning of formal education, character training was considered important, that learners developed strong characters from which they could take a principled stand, usually in favour of the established virtues of society. The teacher's role in these schools was to inculcate specific social roles typified by a pattern of behaviour in learners. Learners accepted without question the moral training provided and expected to be punished for bad habits. The emphasis

was on obedience and duty to all forms of authority in society and absolute conformity to predetermined social roles. The teachers themselves were often not well educated and were selected for their ability to exhibit virtues in and outside of school (Arthur, 2003). They held a restricted outlook on educational matters, which resulted in crude and mechanistic methods of teaching. The formative influence of teachers replaced the wider societal influences on learners to become the main facilitators for this shaping of character. Teachers were given full support to the task of transmitting duty and moral behaviour to the young. The secular character training or secular ethic profoundly influenced the progress of character education in schools to date. Up to date several countries in their laws on education include the aspect of character formation. For instance, as mentioned by Arthur (2003) the Scottish constitutions has a section on the moral instruction and Character formation:

> The aim of moral instruction is to form the character of the child. With this object in view, the scholar's intellect should be regarded mainly as the channel through which to influence his feelings, purposes, and acts. The teacher must constantly bear this in mind, since knowledge about morality has missed its aim when no moral response is awakened in the child. A moral instruction lesson ought to appeal to the scholar's feelings, and also to affect his habits and his will (Arthur, 2003, p.17).

In this way teachers were encouraged to try and improve manners in pupils from the earliest age of education, virtues such as punctuality, neatness, cleanliness, tidiness, kindness, fairness, truthfulness, respect for others and a cheerful obedience to duty were promoted. These virtues were generally to be repeated in every year up to the age of fourteen and in each subsequent year, new virtues were added. For instance, in the Scottish education system at the ages of seven to eight the virtue of gratitude was added; at eight to nine - honesty, justice, self-control and work; nine to ten - humanity, obedience, order and perseverance; ten to eleven - honour

and prudence; eleven to twelve - habits, patriotism, zeal and thrift; twelve to thirteen - peace and war, ownership and conscience; and thirteen to fourteen - cooperation, the will, self-respect and ideals were added (Arthur, 2003, p.18). It is also important to mention that developmental psychologists like Piaget, Kohlberg and Erikson who came up with cognitive approach to moral education and character development also reinforced the concept of character formation (Arthur, 2003, p.23). British culture and society, just like present Zambian society, had become more pluralistic and therefore schooling became more sensitive to the increasing heterogeneity of learners in many schools, hence, the emphasis on character formation and virtue.

Church schools therefore have had and continues to have greater potential in building character of pupils due to education ethos that are drawn from this rich historical perspective outlined above. In Zambia Catholic mission schools have a unique role to help build the character of learners. In a special manner, Boarding Mission Schools have unique opportunities to help build pupils' character for the fact that pupils live in a school environment separated from their usual milieu and parents. Also for the fact that teachers in mission schools are encouraged to mix with children at various activities be it in class, at playground, etc., in order to influence them through example, showing them the virtues of a good Christian life. Thus, teachers through their presence at various school activities exert greater influence in terms of shaping the character of learners. Similarly, in Zambia, education aims are geared toward character formation. As mentioned by Simuchimba (2021, p.38) the aims of (religious) education is to help pupils: (i) develop a critical understanding of the influence of beliefs, values and traditions on individuals, communities and society; (ii) develop the ability to make reasoned and informed judgments about religious and moral issues with reference to the teachings of religious traditions in Zambia; and (iii) develop a positive attitude towards other people,

respecting their right to hold different beliefs from their own, and living in a society of different religious traditions and faith communities.

Despite the fact that the focus is on religious education the above aims are oriented toward character formation of learners. In this sense, education in Zambia is greatly influenced by historical factors whose focus is the character training of learners. Similarly, the document *Educating Our Future*, Zambia's National Policy on Education (Ministry of Education, 1996, 6) further articulates that the Zambian curriculum is expected to contribute towards character training by producing a learner who: (i) is animated by a personally held set of civic, moral, and spiritual values within the national and international context, (ii) is free to express his/her own ideas and exercise tolerance towards other people's views and beliefs, (iii) Cherished and safeguarded individual liberties and human rights; and (iv) Appreciated Zambia's ethnic cultures, customs and traditions, and upheld national pride and unity. It can, therefore, be deduced that character formation is part of the desirable educational deliverables not only in Catholic mission schools but the Zambian curriculum at large. In this respect, we can further infer that character training of learners is not a prerogative of Catholic Mission schools but an all-embracing quest for all universal educational endeavours.

## 2.3 Moral formation in Catholic Mission Secondary Schools

The Catholic Church as stated by Lapsley and Katheryn (2022) considers morality to be synonymous with life itself. Evil and death came into the world that was created good when Adam and Eve in disobedience ate the forbidden fruit in the Garden of Eden and their eyes were opened to the realization of good and evil. Morality, especially within the context of social teaching of the Catholic Church, is hinged on some basic concepts including freedom, truth, natural law, and conscience. Generally, moral sensitivity or moral awareness is the ability to

recognize moral issues when they arise especially in day-to-day living. Largely, the Catholic Church views the holistic formation of people as indispensable for achieving their potential to live responsibly in their society (Lapsley and Katheryn, 2022). Catholic schools are known for being disciplined in all domains – punctuality, meeting deadlines, cleanliness, examination integrity, diligence, commitment of staff, responsibility and accountability, mutual respect, decency, orderliness, care of learners, high academic achievement, and excellence in all ramifications (Akin-Otiko, 2023). As consequence, the moral atmosphere of Catholic schools definitely affects the moral atmosphere outside the four walls of the schools as related to Catholic schools' pastoral outreach. Since education is an essential way of directly and indirectly impacting the society, the holistic formation Catholic Schools provide to their beneficiaries at all levels incredibly and invariably impact the larger society (Akin-Otiko, 2023).

Rossiter (2020, p.29), quoting from Philip Phenix's book, *Realms of meaning: A philosophy of the curriculum for general education*; states that the quest for trying to comprehend problems and find solutions signaled the start of an ever growing movement concerned with how school education might help young people in their search for meaning, purpose and values in times of rapid cultural change. Today, in globalized, digital and secularized culture, the importance and urgency of this role have never been greater, especially where the traditional religious sources of meaning are no longer prominent or plausible reference points (Rossiter, 2020). Religious and moral education, with core curriculum status in Catholic schools, has both credentials and precedents for studying directly the contemporary human quest for meaning to help resource the spirituality of young people, no matter what their religious disposition. But as Rossiter (2020, p.29) says, "a course correction is needed for the discourse of Catholic moral formation which has 'drifted' due to sometimes ecclesiastical conservativeness that its educational

credibility as a valuable spiritual and moral preparation has been eroded, creating an ever widening discontinuity between the realities of life and young people's spirituality." Hickey (2006) in his book *Identifying and maintaining religious heritage amidst conflict and diminishing religious presence in a Catholic high school* stated that Catholic schools have long enjoyed a reputation for providing an exceptional education that combines academic rigor with attention to moral development. He, however, cited how in the past 40 years, declines in vocations and demographic shifts have impacted both the identity and enrollment of Catholic schools. Hickey's study found that modern school communities are primarily concerned with the school as an academic learning institution. His study addressed this tension and offered suggestions on how religious or mission-driven schools might more clearly articulate their traditions and more concretely transmit them to the school community.

This loss of Catholic identity and formation calls for a more outward-looking, a less Catholic-centric moral emphasis to a more open and all-embracing approach without neglecting commitment to a Catholic faith tradition. This call is well articulated in the study of Rwantabagu (2010) on the role of moral education in post-conflict context in Burundi. Widespread inter-communal divisions and violent conflict had shaken Burundi, like the rest of the Great Lakes region. It is commonly believed that the troubled history of Burundian society had been due to lack of a consistent moral dimension in school curricula. Realizing the gap the Catholic Church initiated a Moral Education programme in 2005 that sought to address the gap. The programme was community and situation-based and placed emphasis on an active-participatory approach, in which learners tried to appropriate and apply in their daily lives the moral precepts they learnt in the classroom. In a post-conflict context, it was incumbent upon parents, teachers and the churches (preferably in partnership) to erect the pillars of peace by

teaching moral values to the younger generation which would prevent future conflict (Rwantabagu, 2010).

In another study on the Negative Effects of Social and Educational Policy Changes on the Religious Mission of Catholic Secondary Schooling in Zambia's Southern Province, Hambulo and Kalumbi (2017) recount the centrality of religious instruction of which moral formation is part and parcel of the Catholic School Curriculum. They further pointed out that since the inception of Catholic education in Zambia, religious and moral instruction have been part of the identity of Catholic education and Catholic school ethos. This implies the aspect of inculcating spiritual or religious development in the pupils in order to enhance their balanced or holistic development that includes physical, moral, intellectual and spiritual dimensions (Hambulo and Kalumbi, 2017, Hambulo et al, 2018). Similarly, in their account on the Shift Towards Multifaith Religious Education in Zambia, Mwale, Chita and Cheyeka (2014) narrate how, in a quest to please everybody, the moral and spiritual characteristics have been watered down by the current religious education in schools, and so losing that holistic integral approach to the formation of pupils' personality. In a related study on *Moral Education and the Curriculum: The Ghanaian Experience,* Asare-Dans (2018) deliberated on Piaget's theory of Morality that there is a direct correlation between a child's cognitive abilities and his or her moral judgement. He argued that Children should be encouraged to develop a sense of moral autonomy when they are young. He argued that children needed a kind of Moral Education that would challenge them to take moral decisions on their own without any external influence. Based on this and several other reasons, Religious Instruction in Ghana was part of the school curriculum, and it was used to teach Moral Education to children (Asare-Dans, 2018, p.40).
Similarly, in a study on *The challenges facing the effective teaching and learning of religious and moral education in secondary schools in Onitsha Urban-Nigeria,* Okeke and Okoy (2007)

found religious and moral education to be an indispensable element in promoting a healthy and sound society. It is pertinent to note that morality acts as a standard for determining what is right or wrong, appropriate or inappropriate, just or unjust, good or bad in social relations. Moral values constitute a wide range of virtues such as honesty, integrity, chastity, modesty, truthfulness, humility and patience. This implies that it must be mandatory for a child who would serve the best interest of the nation to learn the precepts of religious implementations of life and abide by them (Okeke and Okoy, 2007, p.95). In this manner the importance of moral formation, especially, in catholic mission secondary schools cannot be overemphasized.

## 2.4 The nascent of mobile phones in secondary schools

The development in Information and Communication Technology (ICT) in Zambia and the availability of Internet service providers (ISPs) have prompted an unprecedented rise in mobile phone possession and usage across the country. As Nyanja and Musonda (2019) stated, some have referred to this trend as the 'information explosion', 'information revolution' or to what is called a 'knowledge economy', an economy in which knowledge and ideas lead to development of products, economic growth, and hence progress. The role of mobile phones in development efforts has been recognized globally, they have become essential instruments in business, academics, social communication, and so on. However, a discourse as to whether the mobile phones have brought more harm than good lingers. Hence, this study focused on the perceptions of teachers and administrators on mobile phones effect on moral formation of leaners. In a study on *Impact of Mobile phones on Society*, Sarwar and Soomro (2013) looked at the positive and negative aspects of Mobile phones on society. According to the study results, it was apparent that the benefits of Mobile phones outweighed negative impacts. The study established that mobile phone features such as camera, video capture, music and access to social websites gave real-time information to society so necessary for social transformation. In

another related study *On Mobile phones: Impacts, challenges, and predictions*, Harris and Cooper (2019) predicted that in the two or three more generations, mobile phones use would have exciting advances to achieve the full benefits, especially in the areas of healthcare, education, industry, and daily life; which would be more effective, productive and creative.

Numerous studies have been done on mobile phones in education settings. Katz (2005) in a study to examine mobile communication technologies in educational settings, especially mobile phone use in classroom in USA, postulated that mobile phones benefits education on at least three levels. Operationally, it made class management, including attendance and administration, easier and more effective. On the time-management level, it enhanced coordination between teachers and pupils. Finally, it provided pupils with greater access to course and supplementary educational resources. On the other hand, he claimed mobile phones in school had negative aspects, including cheating, harassment, and delinquency (Katz, 2005, 102). In a similar study on *Mobile phones in the classroom: Policies and potential pedagogy* conducted in USA, Morris and Sarapin (2020) found overwhelming challenges there is in dealing with pupils' inability to put their phones away and pay attention to the learning process. They suggested that pupils needed to be guided on the use of gadgets like scientific calculators, videos, laptops, and tablets, and that teachers needed to keep educating pupils about technologies. Likewise, Fakokunde (2017), in a study *To examine secondary school pupils' awareness of the educational use of mobile phones in Nigeria,* established that the majority of the respondents were aware of educational use of mobile phones; however, the challenge was the frequency of use for the purpose of learning that was not encouraging. He found that there was significant relationship between the pupils' level of awareness and their use of mobile phone for learning purposes. Fakokunde, however, established that an absolute ban was not a solution to the challenge of mobile phone use within the school environment by secondary

school pupils. The study appealed to the curriculum planners to incorporate the use of mobile phones as a tool for learning in secondary school while appropriate rules and regulations were to be put in place to guide the use of mobile phones within the school environment.

In a study on *awareness and use of a mobile phone as a potential pedagogical tool among secondary school teachers in Tanzania*, Mfaume (2019) revealed in the findings that teachers were well informed of the benefits of mobile phones, but they hardly utilized them for educational purposes due to negative attitude and lack of knowledge and skills. In another related study on *teachers and pupils' perceptions of self-driven acceptance of mobile phone use as an ICT teaching tool in secondary schools*, Matimbwa and Anney (2016) found that teachers and pupils were accessing mobile phones with internet even though pupils were forbidden to own mobile phones. The findings in Matimbwa and Anney's study show that both teachers and pupils supported that mobile phones were useful tools in education, although, they felt that there must be policy guidelines for their use as teaching and learning tools. The nascent of mobile phones in essence has implication for good and evil, for right and wrong, for building and destruction. As mentioned by various authors, mobile phones come with both positive and negative attributes, however, they are here to stay and it is up to all stakeholders, learners inclusive, to work out techniques and strategies that would enhance their proper utilization in secondary schools.

## 2.5 Mobile phone use in secondary school learning

In a study on *how mobile phones help learning in secondary schools in UK*, Hartnell-Young and Heym (2008) established that mainly it all depended on the ethos of a particular school. However, they suggested that if mobile phones were to be used in schools, certain issues were to be addressed: including leadership and school culture; attitudes of teachers, pupils influence;

appropriate curriculum activities; technical integration and support; and a new approach to policies. In a related research done on *Mobile Phones in New Zealand secondary schools: Boon, Banned or Biased*, Fielden and Pmalcolm (2007) found there was limited use of mobile technologies for school-related learning, training and management activities and limited use was being made of mobile phones for formal school activities. Nikolopoulou and Gialamas (2017) in a study on *school pupils' attitudes and self-efficacy of using mobile devices in Greece* found that pupils expressed positive attitudes towards using mobile devices. They expressed high willingness to use mobile phones, positive feelings, and favourable perceptions towards independent control of mobile devices. Similarly, in a study carried out at a rural secondary school in Plumtree district in Matabeleland South in Zimbabwe on *Pupils' perceptions on the politics of mobile phones usage among pupils*, Bhukuvhani (2017) established in his study results that mobile phones if used appropriately would enhance pupils' learning. Although mobile phones were banned, pupils viewed mobile phones as useful and handy for their studies as they could access varied and most recent information. This, in part, solves the problem of the very limited information sources in the form of textbooks at school. Bhukuvhani furthermore, reported that pupils also felt that the use of mobile phones enabled them to share information and collaborate among themselves and instilled a scientific and technological culture in them.

In a research conducted at Muchinga Secondary School in Isoka District in Zambia, on *online knowledge base system development*, Banda (2017) commended the importance of digital mobile gadgets in knowledge search, sharing, and storage as an effective and practical means in terms of schools' knowledge base development. He recommended the need for a good collection of digitized educational materials, which can be uploaded or stored in cloud or local servers for the pupils to search and retrieve later and to do this a mobile phone is needed. Banda

(2017) outlines the benefits that include knowledge search, storage, sharing, and promotion of teacher-learner interaction.

The use of mobile phones is also supported by Botha (2006) who in a study *to mediate a design experiment in a secondary school in Pretoria, South Africa*, had pupils use mobile phones as a form of mobile technology to create, support and enhance a learning event in physical science studies. The data and conclusions of the study confirmed that the texting function of mobile phones was effective in furthering communication, cooperative learning and access to course content. Similarly, Marabada and Madobi (2018) in a study on *Mobile Phone use in Zimbabwe's Secondary Schools: Teachers and Parents' Perspectives*, found that both teachers and parents were certain of the benefits of the mobile phone as a pedagogical tool but they expressed reservations towards the use of mobile phones by pupils in secondary schools. In the same vein, Nyanja and Musonda (2019) carried out a research in Lusaka province on the effects brought about by the implementation of the ICT subject in the Zambian primary education curriculum. The study revealed that schools had inadequate infrastructure and human resources to manage the use of mobile phones by pupils. In addition, Msuya (2015) carried a study on *Using Mobile Phones in teaching and learning in Secondary Schools in Kilimanjaro and Dodoma regions of Tanzania*. His findings supported the usefulness of mobile phones in teaching and learning, however, very few teachers and pupils were using them for teaching and learning purposes but for social communications. Similarly, Kant (2016) in a study on the *Use of mobile phones by the pupils: Practices and Attitude in Hyderabad - India*, found that almost all pupils were using mobile phones for internet browsing, and that the majority of the population believed that mobile phones could be used as a learning tool for increasing interest in educational settings.

## 2.6 Moral formation in the era of mobile phones

The impact of mobile phones on moral formation of pupils is an issue that cannot be flouted or underestimated. So many studies have revealed and recommended for a need to monitor and regulate the use of mobile phones and other ICT devices in schools. Sosala (2019) in his article in Lusaka-times newspaper entitled *An analysis of Zambia's moral decay* bemoans the loss of moral fibre in Zambian educational system partly contributed by mobile phone use. Zambia as a country had no proper Online Protection framework until recently. However, Zambia Information and Communications Technology Authority (ZICTA), an ICT Regulatory body, has been responsible for regulating both the ICT sector and online platforms. As such, ZICTA acting with other stakeholders formulated a framework for Zambia addressing issues of cyber security in a coordinated and synergistic way in order to protect youths from cybercrime as they go about their online activities (Zulu and Tembo, 2020). As a result, a cyber-security and cyber-crimes bill was passed and signed into law in 2021, as an online protection framework in Zambia. In their study on *an assessment of child online risks and effects in Zambia*, Zulu and Tembo (2020) documented that the most prominent risks that children in Zambia were exposed to included fake news, hate speech, cyberbullying, sexting/posting nude photos and social media addiction. The study also established that the most common effects of these risks on children were, low self-esteem or loss of confidence, deteriorating social behaviour, self-harm, depression, alcoholism and drug abuse among others.

In another study on *pathological use of mobile phones by secondary school pupils in Poland*, Warzecha and Pawlak (2017) established that mobile phones, especially those with internet access, fulfilled a useful role and broadly accessible mobile phone applications helped widen the knowledge and facilitated the functioning of the adolescents in the contemporary world. However, they warned about risks posed by dysfunctional usage of mobile phones and their

ramification on health and society. Furthermore, in their assessment on *the impact of mobile phone addiction on academic performance of business pupils in Bangladesh*, Shamsul et al. (2018) mentioned positive anticipation, increased impatience, withdrawal, daily-life disturbance, and cyber friendship including cyberbullying as negative trends. In another related study on *the addictive nature of mobile phones in adolescents in USA*, Domoff, Foley and Ferkel (2019) elaborated on the physical, cognitive, emotional and social ramifications of unregulated use of mobile phones.

In principle and based on the literature reviewed, it is undoubtedly clear that mobile phones may have negative impact on the morality of pupils if and only if used in dysfunctional manner. This phenomenon call for concerted effort from various stakeholders in schools to see to it that mobile phones are monitored and regulated in secondary schools. As per studies reviewed it is important that school administrators and teachers engage and educate learners about proper use of mobile phones. Teachers more than ever before have to be prepared to deal with this phenomenon with professionalism and ingenuity. The discourse on proper utilization of mobile phones should be extended to parents and guardians too. As revealed by numerous studies about the potentialities of mobile phones, for both good and bad, a continuous conversation over their usage in secondary schools in necessary.

## 2.7 The challenge of teacher preparation to offer moral formation

The moral, ethical and spiritual development of learners is a fundamental goal of education, especially Catholic education, and this fundamental goal is not confined to one area of the curriculum, but cuts across all areas. All teachers, across all areas of the curriculum have a responsibility to inculcate in their learners positive values and a capacity for moral and ethical judgment. The teacher is the key, the vital component, if the educational goals of the school

are to be achieved. This is well articulated in, *Gravissimum Educationis*, the Second Vatican Council's Declaration on Christian Education:

> But let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs. They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world. Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher society (*Gravissimum Educationis*, 27).

The Council's Declaration continues to emphasize the role of teachers in molding learners as it is mentioned in the following:

> Let them do all they can to stimulate their students to act for themselves and even after graduation to continue to assist them with advice, friendship and by establishing special associations imbued with the true spirit of the Church. The work of these teachers, this Sacred Synod declares, is in the real sense of the word an apostolate most suited to and necessary for our times and at once a true service offered to society (*Gravissimum Educationis*, 28).

Equally, in his promulgation *Divini illius magistri*, Pope Pius XI acknowledged the important role of teachers:

> Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them,

> because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country (Divini illius magistri, 88).

The Congregation for Catholic Education in 1997 affirmed the important role of a teacher in the document *The Catholic School on the Threshold of the third millennium* by pronouncing that:

> Teachers, therefore, must be well prepared, they must be men and women endowed with many gifts, both natural and supernatural, who are also capable of giving witness to these gifts. They must have a thorough cultural, professional, and pedagogical training, and they must be capable of genuine dialogue with various educational entities such as parents (The Catholic School on the Threshold of the Third Millennium, 96).

It further accentuated the important role teachers play in creating learning environment that is well disposed for teaching and learning in a Catholic school:

> In the Catholic school, prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community. Teaching has an extraordinary moral depth and is one of man's most excellent and creative activities, for the teacher does not write on inanimate material, but on the very spirits of human beings. The personal relations between the teacher and the students, therefore, assume an enormous importance and are not limited simply to giving and taking. Moreover, we must remember that teachers and educators fulfil a specific Christian vocation and share an equally specific participation in the mission of the Church, to the extent that it depends chiefly on them whether the Catholic school achieves its purpose (The Catholic School on the Threshold of the third millennium, 19)

Unfortunately, the major concern about the performativity agenda in schools gives rise to concerns about the neglect of a holistic approach to teaching and learning as well as teacher preparation (Morris, Clark and Potter, 2012). The cry on the decline of morality in many Catholic schools is across the country Zambia if not the whole sub-Sahara Africa. Many stakeholders have put blame on the emergence of scientific gadgets such as mobile phones to have contributed to the decline but the problem is multifaceted. Partially, Catholic schools no longer enjoy environmental monopoly of having majority of teachers and learners who are Catholics (Carmody, 2016). The challenge is that while Catholic schools are obliged to promote the spiritual, moral, social and cultural development of learners, the preparation and training of teachers is found lacking in a multi-faith environment (Carmody, 2016; Morris, Clark and Potter, 2012). Many teachers of other faiths are found not prepared or not vested in Catholic moral teachings and beliefs to be able to guide the learners in a Catholic school (Carmody, 2014). There is knowledge gap among non-Catholic teachers as pertaining to catholic ethos resulting into under guidance of learners in Catholic moral values. In addition, due to government policies and the demands of multi-faith environment, unlike in the past, less and less time is devoted to religious and moral formation. Academic performance has taken center stage leaving moral formation in the peripheral. In this vein, it is vital that teachers seconded to Catholic secondary schools, especially non-Catholics, are empowered to understand the Catholic ethos of holistic approach to teaching and learning. It is important that teachers in Catholic mission schools be vested in critical engagement with theory and practice of Catholic ethos in order to avoid them being overshadowed by the performativity discourse (Morris, Clark and Potter, 2012).

Zhou and Gao (2023) in their Investigation of *Moral Education Implementation in Primary and Secondary Schools in China* affirmed the important role teachers play in the moral

formation of learners. The development of moral education in primary and secondary schools is crucial for enhancing the overall quality of education. Teachers play a pivotal role in integrating moral education goals into classroom teaching, leveraging the classroom as the main platform for character development and promoting the implementation of moral education in primary and secondary schools. According to the survey, 88.1% of teachers strengthened learners' knowledge and insight through intensified classroom teaching as well as by extending their teaching beyond traditional boundaries, incorporating various forms of teaching. In addition, 83.0% of teachers engaged in extracurricular activities to promote student development, and furthermore, 71.3% of teachers proactively established links with families to assist students in applying acquired knowledge in practice (Zhou and Gao, 2023, p.407). The survey revealed the necessity to extend moral education implementation beyond the confines of the classroom. As the core component of school education, moral education ought to serve as the fundamental task, determining the standard by which all schoolwork is assessed. The ultimate goal is to measure student performance, which is not only critical for improving the quality of education but also the starting point and culmination of a successful moral education implementation. Zhou and Gao (2023, p.408)'s survey indicated that the effects of moral education implementation were evident in students, but there were still certain expectations for their further development.

### 2.7.1 Teacher Integral Formation

The Catholic Church has a long history of conducting schools as part of its mission to evangelize. As Roberts and O'Shea (2022, p.1) stated:

> In order for teachers to implement the evangelistic mission of Catholic schools, they themselves need an integral formation that puts every dimension of their

> human nature, body, emotions, will, and intellect in ongoing communion with Christ and His Church.

Similarly in a case study to establish, *The function of Catholic Religious Education Teachers in Developing Moral Values for High School Students: A Case Study at Parbuluan in Indonesia*, Tibo and Tobing (2022) found that teachers were very essential in cultivating the spiritual, social, and behavioral attitudes of students. Teachers encouraged and guided students to possess moral values like honesty, responsibility, justice, and discipline. However, the study revealed that Catholic teachers continued to have deficiencies in developing the moral values of their students, as evidenced by the fact that students were tardy in entering and submitting assignments (Tibo and Tobing, 2022, p.27). They found that Catholic teachers had not done their utmost to foster the morality of learners, particularly in the application of honesty, responsibility, justice, and discipline. Teachers coupled with school conditions and situations had not maximally influenced the moral values of learners. To this effect, to develop an effective and efficient learning process, the teacher is the implementer of learning that tries to increase performance. In general, teachers are educators and instructors responsible for the formal and informal education of children in elementary, middle, and high schools. Teachers in their roles or professions must possess specialized knowledge not only in their respective subjects but also in moral matters. As articulated by Tibo and Tobing (2022) a professional teacher is someone who has mastered the complexities of education and teaching by acquiring a variety of information through formal and informal education or pre-service training.

From learner's perspective, teachers possess both academic and non-academic prowess. Teachers' personalities serve as examples for students. The personality of the instructor has a significant impact on the growth, attitudes, morality, and learning habits of students. Teachers play a crucial role in molding the growth of pupils so that they can reach optimal life goals.

Students' potential, interests, talents, and abilities would not develop effectively without assistance and direction from a teacher. As Tibo and Tobing (2022) emphatically put it, in order for pupils to reach their full potential, teachers are required to be able to provide ideal learning environments for every student. Teaching is a profession and position that demands extensive knowledge and a solid character. Teachers are required to have characteristics that are intellectual, imaginative, creative, honest, modest, autonomous, and responsible (Tibo and Tobing, 2022, p.27).

### 2.7.2 Pupils' morality and teacher's exemplary lifestyle

Pope Paul VI put it most eloquently:

> Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses (Evangelii Nuntiandi, 41).

Teenagers experience a crisis of moral values such as honesty, justice, discipline, responsibility, wisdom and fear (Tibo and Tobing, 2022). The teenagers' moral problems are a concern for parents, families, schools and society in general. Moral education or formation is therefore an important aspect for learners in schools to face the moral challenges and ultimately attain integral formation (Aisyah et al, 2023). The presence of well-formed and well-integrated teachers in schools is very vital for the moral development of learners (Carmody, 2016). Teachers in Catholic schools are instructors who teach pupils based on their expertise, career and above all their exemplary life. The responsibility of teachers in Catholic schools is to educate pupils in cognitive, psychomotor and affective domains (Tibo and Tobing, 2022). Teachers are intended to serve as role models and substitute parents for their children while they are in school, guiding and educating them in order to develop their character and potential. In addition to boosting academic achievements, teacher's responsibility includes non-academic activities. It is a moral duty for both Catholic and non-Catholic teachers to carry out their

responsibilities of developing pupils' moral principles so that they become more mature and well-rounded individuals (Tibo and Tobing, 2022, p.28). Nevertheless, principally learners should feel inspired by the exemplary lifestyle of their teachers and be able to recognize authentic human qualities in them.

### 2.7.3 Significance of teacher attitude for successful moral formation

Integral or holistic education entails educating the three levels of the human person, the Head *(cognitive)*, the Heart *(affective)*, and the Hand *(Conative)* (Gandeebo, 2015). Education of the head entails helping learners to know and acquire knowledge; education of the heart is helping learners develop sentiments, feel-with others (sympathy and empathy) and learn to live together; and education of the hand is helping learners to know to do things (pragmatism). In other words, holistic education should touch the body, the mind and soul of the young person undergoing formation or training (Garrett, 1995). Therefore, teaching and learning has to affect the cognitive, affective and conative components of the learner. Teachers need constantly to bear in mind the three basic principles (3 Fs) of Information, Formation and Transformation in the teaching and learning process (Gandeebo, 2015). Teachers' discussion with learners has to inform, form and transform. It is important that pupils grow holistically, acquire vital skills and sound values, become morally upright citizens of the country, and mother earth. It is equally vital that pupils are helped to integrate the best of modernity, tradition and religion, which requires a lot of wise thinking, right feeling and proper acting. It is equally important that pupils are helped to acquire a deeper understanding of how good religious and moral formation make human life meaningful and even delightful and be led to master the Golden Rule, which is the heart of religious and moral instructions, and make this world a better place.

As articulated by Gandeebo (2015) and Tibo and Tobing (2022), to realize the integral or holistic formation of pupils, teachers need certain strategies or attitudes that would propel them toward becoming paragons of virtue in their educational calling. Strategies such as: (i) *Engaging* – a teacher ought to establish a relationship of mutual respect and trust with learners by recognize the importance of the learner's own understanding of life experiences and support the unique capacity of each person to reflect upon events. (ii) *Affirming* – a teacher should affirm the worth of each learner and enable him/her to reflect, identify and describe their personal understanding of what they believe, in the context of the subject under study. (iii) *Enabling* – a teacher should enable learners to express their insights and feelings about the subject under discussion and be able to respond on how this may affect their own life and that of others. (iv) *Facilitating* – a teacher should create time for personal reflection and encourage in depth discussion of ideas, experiences and moral challenges among learners. (v) *Nurturing* – a teacher should help learners to recognize the significance of their experiences and nurture their capacity to reflect on and evaluate. (vi) *Imagining* – a teacher should make imaginative use of learning resources at his disposal, including digital resources, and draw upon a variety of creative approaches, which promote active learning and as well engage learners in the assessment of their own learning. These strategies are however, neither sacrosanct nor standalone fundamentals, but simply helpful tools to facilitate teachers' moral formation endevours and are based on the ethos of the institution.

## 2.8 Moral formation and pupils' Wellness

From the first days of Catholic schooling, learners were trained to be good followers of Christ, to be people of faith who would foster respectful relationships. Learners were trained to be witnesses of Christ's love through their lifestyle of love and service in line with the goals of Catholic education (Carmody, 2016). All learners were engaged in learning that embodied a

contemporary Catholic world-view and prepared them as local and global citizens. Active participation in and connecting with the community, gave learners the opportunity to foster compassionate and ethical responses to the changing world and to more deeply understand the fabric of societal norms responding to them in a manner that was indicative of a well-nurtured character (Buchanan, 2006). Moral formation entailed instilling human values that contributed to wellbeing of the individual person and society at large. In this way, moral formation contributed to Wellness, that is, the Physical, Psychological, Spiritual, Emotional, and Social Wellbeing of the individual.

In *Towards a contemporary Catholic philosophy of education*, Carmody (2011) recounts how in the current contemporary world the global culture is preoccupied with ideas of self-development, self-satisfaction, self-possession and even self-indulgence. He postulates how Lonergan's notion of self-transcendence could be used in the construction of a distinctive Catholic educational philosophy that contributes to moral formation especially of the youths. He emphasizes how self-transcendence coupled with a spirituality of wisdom, love and justice, could contribute faithfully to the realization of Catholic educational ethos, which are geared towards the wellness of individuals and subsequently society at large (Carmody, 2011, p.106). Similarly, Mwale (2018) in her conference paper on *religious education syllabuses for secondary school teachers in Zambia* (unpublished manuscript), advocates for an RE syllabus that is capable of contributing towards the integral development of each individual learner. In this sense, integral development simply means wellness of the learner. Equally, Muzumara (2000) in *Ethics, Morals and Values in education* stresses that ethics, morals and values in education should aim to promote the establishment of a happy, decent and competitive Zambia in which citizens uphold the fundamental values upon which the country was founded.

In related studies, emphasizing Morals, Values, Ethics, and Character formation in science education, Chowdhury (2016) says morality and ethics are part of a way of life and cannot be separated from all other aspects of life experiences. He emphatically state that moral education should aim at promoting pupils' moral development and character formation so essential for wellness. In addition, Hambulo et al (2018, p.55) talking about the role of catholic schooling in the enhancement of a balanced person, highlights the importance of total formation of the human person involving different dimensions, which include physical, moral, intellectual and spiritual wellbeing. The objective of moral education lies in the fact that it can develop shared feelings with others, and makes one committed to one's own personal responsibilities and actions (Chowdhury, 2016). Similarly, in affirming the role of moral formation in education, Simuchimba (2008) in his article *Religious Education versus Moral Education in schools,* explains that moral formation or education is the inculcation of desirable positive attitudes, values and forms of behaviour in pupils, which definitely contributes to the person's wellness. Furthermore, in his case study on *The effect of guidance and counselling on pupils' discipline in schools in Kawambwa district*, Kaunda (2018) emphases the importance of guidance and counselling services in schools, which, undeniably, forms part of the moral formation process that leads to wellness. Hence, the contribution of moral formation to the physical, moral, intellectual and spiritual wellbeing of the individual person cannot be overemphasized.

## 2.9 Dynamics and paradigm shift in moral formation

The emerging of mobile phones has called for a paradigm shift in terms of moral formation of learners. The things that were considered traditionally out of reach of young people such as illicit content like pornographic and obscene materials are now common and encountered daily by learners. This modern reality has called for shift in the way moral formation is administered in secondary schools because traditional methods are no longer effective. The paradigm shift

in moral formation dynamics also includes, apart from emergence of mobile phones and other modern scientific gadgets, having learners of different faiths, change or decline in religious beliefs, the emergent and growth of contra-religious philosophies that sometimes include government philosophies. These changes calls for rethinking and reimagining a new approach to Catholic moral education especially in secondary schools. As Osewska (2015) mentioned in his studies in Poland, over the years, the focus of Catholic religious education in schools has shifted from teaching the catechism, doctrines and morals to a multidimensional educational process. Although the key historical, political, cultural and religious issues of the past still strongly influence the religious and moral training of learners, there has been a shift from an apologetic system to a more critical approach to contemporary issues. This paradigm shift, Osewska (2015) continues include such imperatives as an attitude of dialogue, providing learning for life, personal and religious development of pupils, the dignity of the human person, identity formation, teaching critical thinking skills, moral formation, promoting new models of collaboration with the family and developing effective methodologies and communication.

One of the key proposals emerging from this discussion as articulated by Rossiter (2003) is the need for a more issue-oriented education within Catholic schools with the purpose to help pupils learn how to become well-informed, critical thinkers, capable of looking discerningly at contemporary spiritual and moral issues. This can help learners become critical interpreters of culture and bring about the expected learning outcomes. Subsequently, this would fulfil the expectations of parents, Church and government authorities on the spiritual and moral formation of learners in Catholic schools. In Zambia, the call for paradigm shift in the approach to moral formation is very much relevant as evidenced by the reduced number of both Catholic pupils and teachers (Carmody, 201, p.68).

### 2.9.1 Parents' expectations

Parents have huge expectations over their investments on the education of their children. These expectations are for not only the general education, academic development and future success of their children, but also for their development as moral persons that include responsible behaviour, self-confidence and self-esteem, and coping with life generally (Rossiter, 2003). Parents, as part of learning outcomes, are expecting a well-rounded child, one who with resilience skills, is able to face and adapt to the challenges of both the scientific and social worlds.

### 2.9.2 Catholic Church expectations

It is evident in Catholic education policy documents, mission statements, vision statements, articles, conference papers and discussions of the role of Catholic schools that the role of Catholic education is the integral formation of the learner. Though the academic component of education is important, in the Church's sight the religious and moral formation of learners is equally important. The spiritual and moral development of pupils in terms of a personal relationship with God and in participation in the life of the Catholic Church are central to Catholic education. The mission statements and set of aims in Catholic Church run primary and secondary schools, including tertiary institutions, customarily focuses on religious and moral education of the learners. As observed by Rossiter (2003) words like mission, ministry, evangelization, inculturation, witness and catechesis, together with a range of spiritual words like praxis, empowerment, consciousness-raising, have strongly coloured the language about mission and aims for Catholic schooling.

### 2.9.3 Government expectations

In Zambia's Education Act 2011, the government has a mandate of enhancing the effectiveness and quality of education by ensuring that the curriculum: (a) is comprehensive, balanced, integrated, diversified and relevant, that it- (i) promotes spiritual, moral, social, cultural, mental and physical development of learners and of society, and (ii) prepares learners for opportunities, responsibilities and experiences of adult life (Education Act, 2011, 95.2)

The government expectation is not much different from those of parents and Church, in that it takes into consideration the spiritual and moral formation of learners. It shows a commitment to the ideal of a holistic education, which attends not only to knowledge and skills, but also to the spiritual, moral, emotional, aesthetic and cultural development of pupils (Rossiter, 2003, p.4). This indicates that in educational circles there is greater readiness to acknowledge that moral formation adds a vital dimension to education in all schools (public, religious and non-religious private schools). This discourse affirms the importance of a spiritual/moral dimension to education for all schools, a principle that has long been central to the philosophy of Catholic schooling. The language of the discourse about education and values shows that values are to be 'taught' in the same way as anything else is taught in the curriculum. Just as learning effect intellectual change in the minds of learners, so too, there should be 'personal change' in the life of learners in aspects such as beliefs, emotions, attitudes, values, commitments and behaviour (Rossiter, 2003, p.7).

#### 2.9.3.1 Moral Formation and Zambia's National Values and Principles

Zambia's national values and principles include; morality and ethics; patriotism and national unity; democracy and constitutionalism; human dignity, equity, social justice, equality and non-discrimination; good governance and integrity and sustainable development (Const. of Zambia (1991), art. 8). The importance of moral formation in the realization of Zambia's

national values and principles cannot be overemphasized. The idea by the Zambian government to introduce in social sciences educational programs subjects like sex, AIDS, substance abuse, child abuse, domestic violence, peace, citizenship, leisure, careers, etc., is all aimed at producing a well-rounded and integrated moral person. A morally upright person develops into a morally upright citizen; this culminates into having a morally upright nation, which is key to achieving meaningful development.

Moral formation with its focus on character formation is vital in helping learners to uphold Zambia's national values and principles. Moral formation is key to helping learners understand the objective truth in today's fast-paced world full of misinformation. There is growing difficult especially among the young generation in distinguishing facts from opinions in public discourse due to the spread of hoaxes and disinformation. This phenomenon inevitably impacts moral development and character formation so necessary for instilling national values, particularly for younger generations, who are still shaping their values. Key concepts in national values and principles; such as love, honesty, responsibility, peace, service, patriotism, serve as essential elements in helping learners develop in tandem with the national aspirations.

Moral formation aims to help students develop critical thinking skills, respect for truth, and the ability to act with integrity, even in a world often clouded by deception and manipulation (Yusnan, 2022). Moral formation accentuates integrating moral values into everyday life. Learners ought to understand and assimilate the concepts of national values like love, honesty, responsibility, peace, patriotism, and apply them in their daily lives even beyond school days. This requires government, through schools, to create an environment that fosters comprehensive moral character development, where these values are embedded in the school culture and community life (Maniatis, 2020). Through this approach, schools will shape a

generation that is knowledgeable and possesses a strong moral character, ready to face the moral challenges of the technological world with integrity and love. Subsequently, by shaping learners' moral character, by integrating core values such as love, honesty, peace and responsibility into their curriculum and daily lives, national values and principles shall be upheld in Zambia.

### 2.9.4 Further consideration on the role of school curriculum in promoting moral development of pupils

Rossiter (2003) articulates three things that are important to the formation and realization of an integrated person that a curriculum need to take into account. First being *explicit approach* to teaching, this occurs where values, spiritual, moral, religious and justice content are the explicit or formal content of a subject. The aim of such approach is to help learners become well-informed, critical thinkers about these areas and in turn, promoting their spiritual and moral development. Second being *contextual approach* to teaching, this occurs in units where values, spiritual, moral, religious and justice issues arise in relationship with the substantive content of the subject. A third being *general skills and consciousness-raising*, this entails learning and teaching processes in all subjects contribute in some way to the 'personal' learning of students by developing skills that can be applied to life and which make a valuable contribution to personal and spiritual development (Rossiter, 2003, p.14).

## 2.10 Integration of academics, morals and faith in Catholic education

From early childhood education, Catholic schools challenged their learners to not only perform in class but also conduct themselves well and perform good acts. Through the integration of academics, morals and faith, a comprehensive framework for guiding individuals' actions and beliefs were created and learners were able to transfer knowledge into real life situations to

make meaning particularly in tandem with Catholic Social Teaching (Buchanan, 2006). Buchanan (2006) further elaborated that by intertwining moral teachings with Catholic moral principles, learners gained a deeper understanding of right and wrong, fostering academic excellence, spiritual growth, ethical conduct and a sense of purpose rooted in their faith traditions and bringing faith, culture and life into harmony.

Carter (2011) in her article *Creating Catholics* examined rural schooling in France in the seventeenth and eighteenth centuries, the period when community-supported primary education began and brought to light a significant element of the early modern period. Carter scrutinized Catholic religious education in rural parishes in France through its two leading forms: the explosion of Catholic catechisms for children and their use in village schools. She argued that the study of catechism in village schools was an integral part of a comprehensive program, implemented by both clerical and lay leaders, for the religious, ethical, and moral education of children. Her research demonstrates that the clergy and a majority of the lay population believed in the efficacy of this program. For this reason, village communities established and paid for a large number of local schools so that their sons and daughters could receive an education both in basic literacy skills and, through memorization of catechism, in Catholic faith and moral practice.

It can be deduced from Carter's study that Catholic schools have a distinctive identity and ethos that is quite distinct from other faith-based educational institutions. Catholic schools foster spiritual growth, nurture character development, embrace diversity, engage with communities, collaborate with parents and prepare students for responsible citizenship grounded in faith. Catholic education exists to attempt to transform learners so that they become more responsible in their private and public life and as such, the Church strives to build an education programme

that enriches humanity through upholding Christian values (Muderedzwa, 2021). Such a foundation provides empowerment, transformation, integrity, competency and sustainability. Central to this is human dignity and respect for the human person. Catholic schools address contemporary ethical dilemmas by integrating moral teachings with critical thinking within a holistic approach (Buchanan, 2006). Embracing change, Catholic schools build on their rich tradition, while responding to the changing social, ecclesial and educational contexts and challenges. Through an education that is dynamic and responding to contemporary times, they equip students with the tools to navigate complexity, fostering ethical leadership and societal impact knowing that every person lies within the gracious offer of God's life and love. Yet, the nature of a Catholic school is evidently more than its role in faith formation. Catholic schools are Church-run organizations dedicated to upholding and promoting human dignity. They do so by providing an all-encompassing education, stimulating the development of the human community, advocating for the abolition of all forms of oppression, and promoting cultural progress (Muderedzwa, 2021).

### 2.10.1 Catholic holistic education in a digital era

The Sacred Congregation for Catholic Education declared in 1977 stated about Catholic education that:

> "This simple religious doctrine is the cornerstone of the existential, Christian metaphysic." This is the basis of a Catholic school's educational work. Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others" (The Catholic School, 54)

Catholic schools, as educational institutions rooted in faith and moral values, play a crucial role in shaping the character of the younger generation. Ideally, Catholic schools are a place to gain knowledge and a second home for learners to grow and develop holistically. However, as Hamu (2022) argued, in this globalized digital era, Catholic values are being challenged. Catholic schools face significant challenges in terms of offering holistic formation to learners. One of the main problems Hamu identified is the limited human resources, especially in terms of teaching staff, both in quantity and quality, to implement holistic education, particularly in rural Catholic schools. Trained educators act as role models, reinforcing moral values through their actions he argued. However, the reality of this globalized digital era entails that Catholic schools must also adapt quickly and effectively to the various challenges, including those specifically brought about by mobile technology. Jimmy and Hamu argued that this phenomenon calls for adaptation to social changes while maintaining the time-tested fundamental values of Catholic education. It calls for systematic planning and response to the challenges that may threaten the process of moral formation of learners and equally the continuity of school operations, learners' safety, the institution's reputation and the quality of learning. Equally, Zhao and Liu (2020) argued that the complexity of these challenges requires Catholic schools to develop a more adaptive and integrated approach by utilizing modern technology and information systems. Zhao and Liu (2020) posits that the problems of the digital era requires the involvement of stakeholders, that is, an active engagement and effective communication with various stakeholders that includes learners themselves, parents, staff, and the wider community. These being key to building institutional resilience and gaining support when the school is facing challenges.

It is important that Catholic schools do not derail from integrating values such as integrity, empathy, and responsibility into the curriculum **(**Jimmy and Hamu, 2025). The integration of

Catholic values with digital technology in the management of the changing school environment cannot be overemphasized. Henderson and Thompson (2017) posits that utilizing technology and innovation can be a very beneficial tool for Catholic schools in managing the challenges of the digital era. They further argued that to mitigate the impact of the digital world, Catholic education need to utilize technology and innovation. They however stated that the integration of technology and innovation must be supported by adequate training for school staff, the development of clear policies, and putting up reliable technology infrastructure. In addition, engagement and collaboration with stakeholders such as parents, alumni, teachers and learners was deemed necessary. Catholic schools need to maintain the quality of education amid the modern challenges. Curriculum adaptation is key in the Catholic schools' strategy to continue offering holistic education. The curriculum must be adapted to the latest conditions in terms of content and delivery methods (Jimmy and Hamu, 2025). This allows the school to remain relevant and meet learners' academic, spiritual and moral needs. By applying pedagogical innovation and curriculum adaptation, argued Jimmy and Hamu, Catholic schools would maintain education quality that includes moral formation of learners amid the challenges of the digital era. Jimmy and Hamu further contended that the success of holistic education equally requires synergy between various stakeholders. Collaboration between schools, families, and communities is key to instilling strong ethical values in the learners.

Jimmy and Hamu emphasized that Catholic schools should ideally retain their Catholic character, even in the midst of modern challenges. The questions posed were (i) how can Catholic educational institutions adapt to global technological and demographic changes while maintaining their identity and mission? and (ii) how can technology and pedagogical innovation be integrated into Catholic holistic education? Henderson and Thompson (2017) pointed out that integration depended on creating a harmonious synthesis between Catholic

tradition and educational innovation without sacrificing the essence of both. This includes reinterpreting Catholic values in the context of contemporary issues. They further articulated that in the curriculum and learning dimension, integration of programs that combine academic excellence with moral formation based on Catholic values is needed. This includes the integration of moral and spiritual perspectives in secular subjects, the responsible use of technology, and pedagogical development that facilitates holistic learning. The evangelizing mission of a Catholic school is firmly rooted in the teachings of the Catholic Church, emphasizing the importance of moral and spiritual values in shaping individuals with integrity. Therefore, innovative approaches to Catholic holistic education in this digital era is inevitable.

## 2.11 The gap in the literature reviewed

Most of the studies reviewed attest to the fact that technology has undergone significant progression and has brought about enormous benefits to human society. Education is one of the sectors of human society that has benefitted so much from technology. From the literature, it is also evident that more and more learners are utilizing mobile learning applications such as GPS, camera, voice calls, emails, and google drive in their pursuit of knowledge (Mtega, et al., 2012). The literature as well revealed the majority of pupils believe that mobile devices (mobile phones, tablets, etc.) are an incentive for learning. It is undeniable that more pupils are spending a lot of time using mobile applications and this positively correlates with the higher rate of mobile phone ownership among pupils (Kemp, 2021), and the Zambian scenario is not exceptional. Moreover, it would be unrealistic to deny the existence of mobile technology because we are in a digital generation in which more and more employers are seeking graduates who are digitally literate.

However, many studies done to investigate the learning institutions' preparedness to incorporate mobile phones in the learning process found institutions wanting and far behind the technological race. As the reviewed literature revealed, there are several studies done regarding the use of mobile phones in secondary schools and their impact especially on the academic life of learners. The knowledge gap is that most studies conducted relates to the ICT implementation in Schools, the addictive impact of mobile phones on pupils and how they affect the academic performance of pupils. The literature therefore, emphasizes the use of mobile phones in relation to knowledge attainment, leaving a gap on how mobile phones affect the moral formation of learners, hence, the need for this study. The gap remains on how mobile phones impact the moral formation process of learners in secondary schools. It is this gap in the existing knowledge this study addressed, basing on the arguments by administrators and teachers that mobile phones in the hands of learners affect the moral formation process of the learners.

## 2.12 Summary

From ancient times, education has had as its aim the training in character. The formation of human character has been an essential component in the initiation process of young people into the wider society. Various cultures have acceptable standard of behaviour that is inculcated in the young through formal or informal education. Both circular and Church education have contributed to the training in character of young people. Through centuries Catholic education has been characterized by academics, religious and moral training of learners in its curriculum. The focus of Catholic education has always been the integral formation of the learner. However, with the dawn of technology traditional methods of training young people especially in moral matters are failing. The nascent of mobile phones has challenged the moral formation process of young people especially in formal schools. Many studies have been done and

continue to be carried out in a quest to find ways and means to mitigate the impact of this new phenomenon. It is with this background that this literature review was carried out in order to understand what other studies have deliberated on with regard to the impact of mobile phones on the learners in secondary schools. The purpose of literature review as explained by Bryman (2008, p.81) was to examine what is known about the area of study, finding out any existing controversies and inconsistencies, and affirming the gap that this study is to fill. The literature reviewed revealed that the majority of studies are focused on the impact of mobile phones on the academic performance of learners. This leaves the gap to be addressed on how mobile phones impacts the moral life of learners.

# CHAPTER THREE: Research Methodology

## 3.0 Overview

This chapter presents the methods of collecting and analyzing data and starts with the discussion of the research paradigm. The research design (Embedded Mixed Method) is then discussed followed by the target population. Thereafter, the chapter presents study sample, sampling technique followed by data collection instruments. Discuss also is the data collection procedure and timeline. In addition, outlined in this chapter are the data analysis and ethical considerations. The chapter ends with discussions on reliability and validity of research instruments, and a summary.

## 3.1 Research paradigm

A research paradigm by definition (Kivunja and Kuyini, 2017, p.26) is a worldview, perspective, or thinking, or school of thought, or set of shared beliefs, that informs the meaning or interpretation of research data. It is the conceptual lens through which the researcher examines the methodological aspects of their research project to determine the research methods that will be used and how data will be analyzed. Therefore, by locating a research proposal in a particular research paradigm, the understanding is that the research would uphold, and be guided by the assumptions, beliefs, norms and values of the chosen paradigm. This study was guided by pragmatic research paradigm. Pragmatism (Creswell, 2014) applies to mixed methods research in that inquirers draw liberally from both quantitative and qualitative assumptions when they engage in their research. This paradigm advocates the use of mixed methods as a pragmatic way to understand human behaviour. This goes with the assumption that basing this study in pragmatism the study would benefit many groups of people, learners, teachers and administrators as well as parents in various ways.

## 3.2 Research Design

According to Bryman (2008, p.30) a research design relates to the criteria that are employed when evaluating social research; it is a framework for the generation of evidence that is suited both to a certain set of criteria and to the research question in which the investigator is interested. A research design provides a framework for the collection and analysis of data (Bryman, 2008, p.698). A research design guide in making connections between a range of dimensions of the research process such as causal connections between variables. Similarly, Creswell (2014, p.41) states that *Research Designs are types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research study*. Equally, Kothari (2004) defines a research design as the conceptual structure within which research is constituted as it provides the blue print for the collection, measurement and analysis of data.

### 3.2.1 Embedded Mixed Methods Research Design

The research design adopted in this study was an embedded mixed method research design. The term mixed methods research design is used to describe a research that integrates quantitative and qualitative data within a single project (Bryman, 2008, p.603). Mixed methods research refer to research that combines research methods that cross the two research strategies, quantitative and qualitative investigations. The quantitative and qualitative data deriving from mixed methods research should be mutually illuminating. As Creswell (2014, p.32) describes, a Mixed methods research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks. The core assumption of this form of inquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone. In a sense, this

paradigm was developed in an effort to put an end to the two diametrically opposed positions of the *positivist* (and post-positivist) on one side and the *interpretivists* on the other (Kivunja and Kuyini, 2017, p.35)

An embedded mixed methods research design is a research method that collects both quantitative and qualitative data simultaneously, but prioritizes one method over the other (Creswell and Plano, 2011) in order to have a comprehensive and balanced research. In this study, quantitative data were prioritized and so qualitative data were nested within quantitative data as shown in figure 5 below.

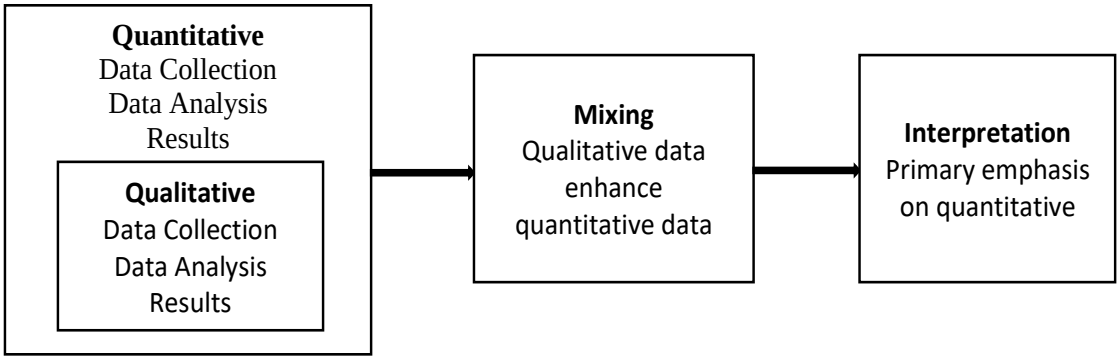



**Figure 5: Embedded Design**

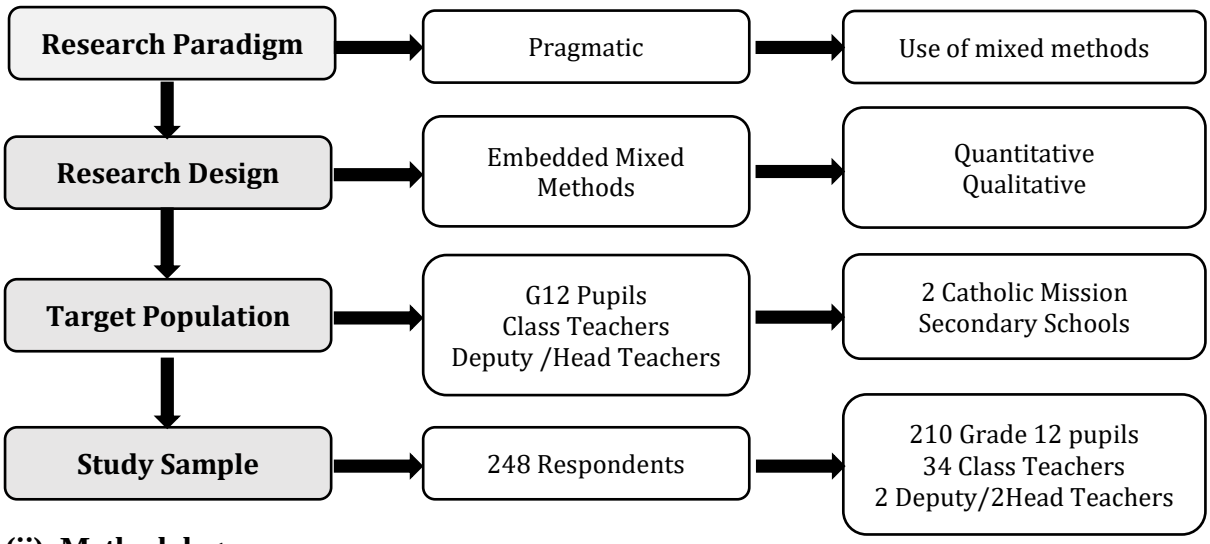
According to Creswell (2014), the design is best when someone want to focus on quantitative data but still need to understand how qualitative data further explains the same phenomenon and is appropriate when different questions require different types of data. Both quantitative and qualitative data were collected simultaneously and later the qualitative data were embedded within the quantitative data. The secondary data were used to support or augment the primary data. As reinforced by Mulenga (2015) quantitative and qualitative research methodologies are better understood and used when compared and contrasted with each other. Quantitative data were collected using closed-ended questions and qualitative data using open-ended questions.

Quantitative data were collected using questionnaires and qualitative data were collected using Semi-structured interviews and Focus Group Discussions. Qualitative data were later embedded into quantitative data to develop a stronger understanding of the research problem.

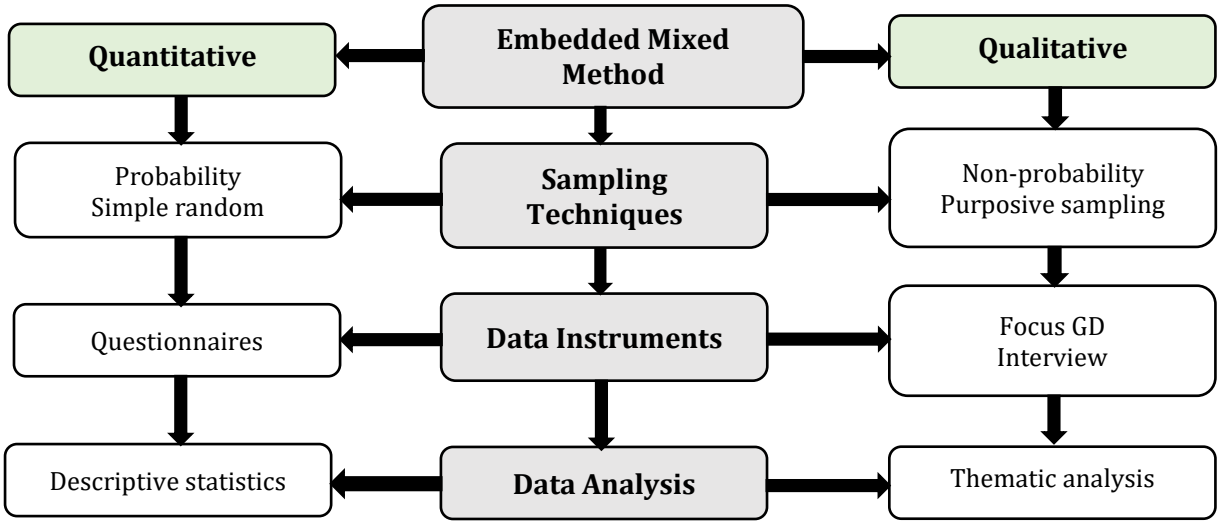
### 3.2.2 Rationale for Adopting Embedded Mixed Methods Design

To start with, in quantitative approach, the ontological reality is perceived to be stable and unchangeable while in qualitative approach, the ontological reality changes, it is dynamic. Secondly, qualitative approach investigations are carried out under natural settings unlike in quantitative approaches wherein investigations are conducted under controlled conditions. Thirdly, quantitative research generates statistics while qualitative approach explores attitudes, behaviour and experiences. Therefore, the rationale for adopting an Embedded Mixed Methods Design in this study was that neither quantitative nor qualitative approach was sufficient enough to capture and reveal the details of this research study. Besides, mixed methods approach unlike either quantitative or qualitative method approach, validated the study objectives. For example, the research question three on mobile phone applications needed a quantitative method of data collection through questionnaires to easily capture data whereas research questions one, two and four needed both quantitative and qualitative methods of data collection. Concisely, the systematic combination of both quantitative and qualitative approaches in this study enhanced data collection and data analysis; and also data validity and reliability.

**(i) Methodology**




**(ii) Methodology**




**(iii) Methodology**

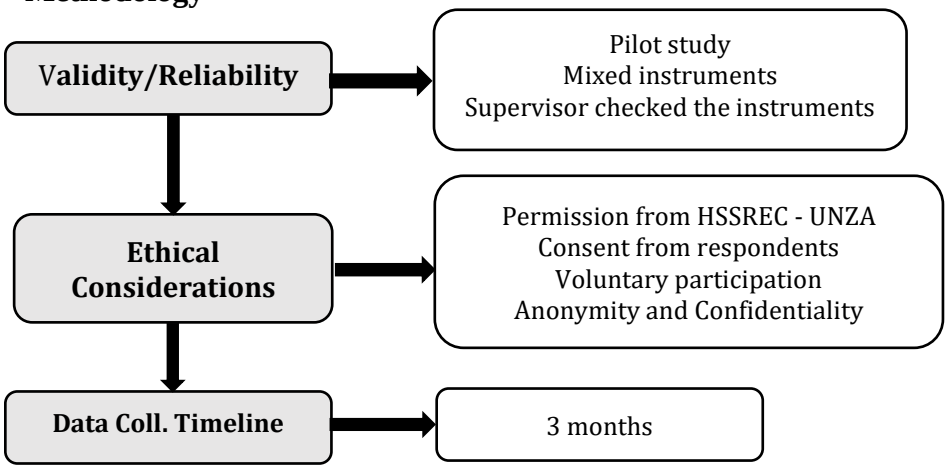



**Figure 6: Embedded mixed method design**

### 3.3 Target Population

According to Bryman (2008, p.697) a population is a universe of units from which a sample is to be collected or chosen. In this study, the group of individuals or a universe of units from which the sample was taken included two Catholic Mission Secondary Schools, one on the Copperbelt and the other in Central provinces of Zambia. The study population included all grade 12 pupils, all Class teachers, the Deputy Head teachers and the Head teachers of the two schools that were being studied.

### 3.4 Study Sample

According to Bryman (2008, p.698) a sample is a segment or subset of the population that is selected for investigation. In this study, a sample of 248 respondents was considered, comprising of 210 grade 12 pupils, 34 Class teachers, 2 Deputy Head teachers and 2 Head teachers in the 2. The study population representations of the sample size were as follows, 210 grade 12 pupils stood at 84%; 34 Class teachers at 14%; 2 Deputy Head teachers at 1% and 2 Head teachers at 1% as well.

**Table 2: Summary of study sample.**

| **Category** | **Respondents** | **% Representation** |
|---|---|---|
| Pupils | 210 | 84% |
| Class Teachers | 34 | 14% |
| Deputy Head teachers | 2 | 1% |
| Head Teachers | 2 | 1% |
| **Total** | **248** | **100%** |

## 3.5 Sampling Techniques

Creswell (2014) defines sampling techniques as methods used to select a group of individuals or things from a larger population for the purpose of research; it allows researchers to infer information about a population based on results from a subset of the population, without having to investigate every individual. A mixed sampling procedure involving probability and non-probability sampling designs was used in this study. For probability design, a simple random technique was used to select prefects for focus group discussion. Prefects were selected using a random number table system. Cards with numbers were placed on a table and arranged in rows and columns, each prefect in class randomly picked a card and those who had digits 0-6 were selected for the first Focus Group Discussion and those with digits 7-12 for the second Focus Group Discussion. For non-probability design, a purposive sampling technique was used to select respondents for questionnaires and interviews. Specifically, homogenous sampling was used for pupil and teacher respondents (Grade 12s and Class teachers).

### 3.5.1 Sampling of Grade 12 Learners and Class teachers

Purposive sampling is a non-probability sampling technique where researchers intentionally select participants based on specific characteristics or criteria (Creswell, 2014, p.294; Walliman, 2001, p.234). The standards of the elements, who are to be included within the study are predefined. Hence, in this study, only those respondents, that were in accordance with the pre-defined conditions were included. The researcher purposely selected the units, who were grade 12 pupils, class teachers, deputy head teachers and head teachers because they had the following characteristics needed to meet the study objectives: (i) Grade 12 pupils were selected due to their seniority and experience in the school setting. They are more likely to possess and use Mobile phones than other lower grades. They are more open to share and interact with strangers because of their age. In addition, the fears are less as they are about to graduate and

leave the school. (ii) Class teachers were purposely selected due to their closeness to the learners. They interact with pupils more than non-class teachers do. They daily attend to pupils and are like to know more the pros and cons of their learners, and (iii) Deputy Head teachers and Head teachers were equally purposely selected for their role as administrators. For the fact that all the happenings in the school are under their jurisdiction. They are the 'more-knowledgeable-other' in the institution. Specifically, homogeneous sampling was used for grade 12 pupils for the fact that they belonged to same age bracket and seniority in the school and for class teachers because of their occupation in the school and similar level of experience.

## 3.6 Data Collection Instruments

Data collection instruments are tools and methods used to gather and record information for research or evaluation of projects. The data collection instruments in this study included Questionnaires, Interviews and Focus group discussion. According to Creswell (2009) when designing data collection instruments, it is important to ensure they are valid, reliable, and aligned with the research objectives and questions. The purpose of data collection is to capture quality evidence that can be analyzed to answer research questions.

### 3.6.1 Pupils, Teachers and Administrators' Questionnaires

A questionnaire is defined as a research tool that consists of a series of questions used to gather data from respondents (Bryman, 2008, p.217). Questionnaires are often used to learn about a topic from the respondents' point of view, such as their knowledge, opinions, attitudes, beliefs, and behavior Creswell, 2011, p.25). This study used Structured Questionnaires with primary and secondary questions designed with both open-ended (qualitative) and closed-ended (quantitative) questions based on the Likert psychometric scale. According to Dawson (2002), a structured questionnaire is a document that contains a series of standardized questions with

predetermined answers that are used to collect data from respondents. There were two different types of questionnaires, one for pupils and the other for teachers and administrators.

### 3.6.2 Teachers and Administrators' Interviews

An interview by definition (Bryman, 2008, p.699) is a qualitative research method that involves asking questions to collect data from participants about their experiences, opinions, or motivations. The goal of a research interview is to gain a deeper understanding of a participant's thoughts and perspectives (Bryman, 2008, p.196; Creswell, 2003, p.314)). This study used Semi-structured interviews with 34 Class teachers, 2 Deputy Head teachers and 2 Head teachers. The researcher's intention was to explore specific themes or responses with pre-determined set of questions that prompted further discussion, with the opportunity for the interviewer to explore particular themes. This form of data collection was included in the study in order to obtain additional qualitative information on "The impact of mobile phones on moral formation of pupils." Qualitative data were meant to validate the quantitative findings from the questionnaires, hence the similarities between the questions in the questionnaires and the interview guides. In order to yield more in-depth experiential results semi-structured interviews were used consisting of both open and closed-ended questions. A total of twenty-six (26) class teachers were interviewed and aggregated as 15 from group A and 11 from group B. This gave a response rate of 76.47%. However, five (5) of the class teachers declined to be recorded, citing religious and other personal reasons, and so for the five teachers only notes were jotted down during interviews. All four administrators in the two sampled schools were interviewed yielding a 100% response. For the sake of anonymity, pseudo names and codes were devised to refer to them. All the recorded interviews were conducted using a digital voice recorder. A copy of the audio recordings was kept on a laptop and external flash disk separately as a backup.

#### 3.6.2.1 Transcription and coding

Verbatim transcription is the process of converting spoken words into written text exactly as they were said, without making any changes or omissions (Neuman, 2014). This process included capturing every word, expression and sound. It was rather, a word-for-word transcription of a recording. Verbatim transcription was initiated in order to come up with codes after listening to the recordings repeatedly. Transcription was followed by coding that included, open coding, axial coding and selective coding. Bryman (2008) defines coding in qualitative research as the process whereby data are broken down into component parts, which are given names. The verbatim in text form was organized in form of meaningful themes and categories. According to Baralt (2012), coding involves assigning a word, phrase, number, or symbol to each coding category. The textual data were systematically analyzed and ideas, concepts and themes were drawn. Data then went through various forms of coding that included: *(i) Open coding*, which acted as an initial stage in which a set of fields were reviewed. The researcher read and re-read the data to identify significant concepts, themes, and meanings. The focus was to identify and generate codes that captured the main ideas or concepts. Segments of data relevant to the research questions were selected and allocated codes. Open coding helped the researcher to develop a comprehensive understanding of data by identifying a wide range of ideas and perspectives. *(ii) Axial coding*, involved further systematic examination of data to identify relationships between categories and subcategories identified during the open coding phase. This was done in order to establish connections and linkages between concepts and explore how they relate to each other. This process entailed reviewing, examining and identifying larger themes relevant to the research questions. The process involved reorganizing and re-categorizing the codes based on their relationships. Categories and patterns were identified and organized in terms of context and coherence. Axial coding helped the researcher identify key themes, subthemes, and the underlying structure or framework that emerged from

the data. *(iii) Selective coding*, involved further refining and organizing the data to identify a core category or central theme that captured the essence of the research. It involved a selective scanning of all codes that were identified for comparison, contrast, and linkage to the research questions. The researcher used the following questions as a guide to the understanding and analysis of data collected through interview: (i) what is this saying? (ii) What does it represent? (iii) What is this an example of? (iv) What is trying to be conveyed?

### 3.6.3 Pupils' Focus Group Discussions

A focus group discussion (FGD) is a qualitative research method that involves a group of people discussing a topic under the guidance of a facilitator or moderator (Bryman, 2008, p.694). Focus Group Discussions are used to gather qualitative data, such as opinions, attitudes, and experiences, about a specific topic (Creswell, 2003, p.315). For this study the researcher conducted four Focus Group Discussions, two in each sampled school. Each Focus group consisted of six simple randomly selected grade 12 prefects. All the four focus group discussions were recorded in form of audio using a digital voice recorder and were kept on a laptop and external flash disk. Verbatim transcription was done by repeatedly listening to the audio recording followed by coding. In a similar manner to interview data, coding consisted of three levels, open-coding, axial coding and selective coding. This form of data was included in the study in order to obtain additional qualitative data in order to yield a more in-depth experiential account on the impact of mobile phones on moral formation of pupils. To this extent, qualitative data played a confirmatory role to quantitative data.

## 3.7 Data Collection Procedure

Data collection procedure entails the protocol for executing the Plan to collect and record the data (Creswell, 2009, p.199). In another way, the procedure deals with the management and

administration of both primary and secondary data. It includes a plan for monitoring the data collected to ensure quality and confidentiality. Both quantitative and qualitative data were collected in the study. The researcher run a pretest or pilot project to test the instruments before administering them in one of the two selected Mission secondary schools. After testing and correcting the instruments, the researcher distributed the questionnaires to all the 248 participants after fulfilling all the pre-research formalities. This was followed by interviews with Administrators and Class teachers. Focus Group Discussions then followed with grade 12 Prefects who were simple randomly selected.

### 3.8 Data Collection Timeline

Data collection was scheduled to take 6 months. Before the 6 months, the researcher ensured that the research instruments were ready, the data to be collected were well defined and all relevant permissions pertaining to data collection sought.

### 3.9 Data Analysis

Data analysis refers to the examining of what has been collected in the study and making deductions and inferences (Kombo and Tromp, 2006). Data analysis is the use of logical and statistical techniques to interpret, describe, and evaluate data to make conclusions about a topic or question (Creswell, 2009). Quantitatively data were analysed using descriptive statistics in form of graphs, charts, tables of frequencies and percentages. Qualitatively, data were analysed through grouped and coded themes based on the questions and objectives, and illustrated through bar graphs and pie charts. The research design used in this study was embedded mixed methods design. Quantitative data were first analysed followed by qualitative data. Data from questionnaires were analysed quantitatively whereas data obtained from interviews and Focus Group Discussions were analysed qualitatively.

### 3.9.1 Quantitative data

Quantitative data were collected through questionnaires. It was then sorted, tallied and encoded using the Statistical Package for the Social Sciences (SPSS) version 25 to get the frequencies and percentages. Equally, SPSS version 25 was used to analyse the frequency distributions and percentages for the demographic profiles of the respondents. The reliability test was done to determine whether the adopted Likert scales for this study were reliable using Cronbach's alpha also known as coefficient alpha. Quantitative data were later tabulated and presented using tables and graphs.

### 3.9.2 Qualitative data

Qualitative data were collected using interview guides and focus group discussion guides. Recorded data from interviews and FGD were transcribed and arranged thematically under the research questions. The study employed a thematic approach to get meaning from views obtained from participants in the study. The researcher had to listen repeatedly to the recorded data from interviews and FGD in order to transcribe it unto paper as written transcripts. Data were then systematically arranged and rearranged in order to assist in answering the research questions. The researcher then used selective coding techniques to find and mark the underlying ideas within data. The process proceeded from verbatim transcription to coding which included open coding, axial coding and selective coding. The study utilized emergent codes as opposed to pre-set codes to give room for new ideas, concepts and themes. Data eventually underwent the refining process by adding, collapsing, expanding and revising the coding categories. Finally, data were analysed and clustered in themes according to the objectives of the study and research questions. Also, carried out were descriptive analysis to identify categories from collected data.

## 3.10 Ethical Considerations

Ethical considerations are a set of principles that guide research practices and designs. These principles are especially important when research involves people as participants or is likely to impact them (Creswell, 2018, p.329). Ethical consideration therefore deals with taking care of all issues that guide the conduct of data collection by respecting participants in terms of their privacy, protection from any form of abuse and respecting their right to participate or not or which information to share and which one to withhold. With this background, the researcher took into consideration ethical protocols by seeking necessary permissions from Humanities and Social Sciences Research Ethics Committee (HSSREC - UNZA), the National Catholic Education Secretary, the District Education Board Secretaries (DEBS) for Kapiri Mposhi and Kalulushi districts and the Head teachers of the two selected schools. Consents from the participants, that included the Head teachers, Deputy Head teachers, the Class teachers, and grade 12 pupils were sought too. Participants were assured of anonymity and confidentiality and so pseudonyms were used. The participants were also made aware that participation was voluntary and assurance was given that the study findings would be for academic purposes only.

## 3.11 Reliability and Validity of Research Instruments

Reliability and validity are both about how well a method measures something: Reliability refers to the consistency of a measure, that if repeated under the same circumstances, with the same population, using the same methods can yield the same results (Selvam, 2017, p.53). Validity refers to the accuracy of a measure, whether the results really do represent what they are supposed to measure (Bryman, 2008, p.55). Validity of research instruments refers to the extent to which the instrument measures what it is supposed to measure, while Reliability is the confidence that when the instrument is administered under the same circumstance to similar

population it will consistently produce the same results (Kombo and Tromp, 2006, p.97). To ensure the validity and reliability of the instruments, the Supervisor checked the instruments, and the Pilot Study was done to test the instruments and as well, the use of a mixed embedded design added value to the validity and reliability of the instruments. Confirmability – the data accurately represents the information provided by the participants and the interpretation is sorely based on the data provided by participants.

### 3.11.1 Reliability

According to Bryman (2008, p.698) reliability is the degree to which a measure of a concept is stable. This refers to the consistency throughout the series of measurements done within this study. To affirm the reliability of the instruments a pilot study or pre-test was carried out and questions on the questionnaire were revised accordingly. In addition, reliability test on some variables was carried out using *Cronbach's Alpha formula* (also known as coefficient alpha) and yielded acceptable values.

$$\hat{\alpha} = \frac{k}{k-1}\left(1 - \frac{\sum_{i=1}^{k} p_i(1-p_i)}{\hat{\sigma}_X^2}\right).$$

Further, computer software packages such as MS Excel, Spreadsheet, and SPSS version 25 were used for data analysis.

**Table 3: Reliability Analysis**

| Reliability Statistics (Pupils) | |
|---|---|
| Cronbach's Alpha | N of Items |
| .821 | 16 |
| **Reliability Statistics (Teachers)** | |
| Cronbach's Alpha | N of Items |
| .754 | 15 |
| **Reliability Statistics (Administration)** | |
| Cronbach's Alpha | N of Items |
| .710 | 15 |

The reliability analysis was done to determine whether the adopted Likert scales for this study were reliable. The Cronbach's alpha values were found to be (0.821), (0.754), and (0.710) for the pupils, teachers, and administration questionnaires respectively, which is above 0.60 the questionable value, confirming the authenticity of the questionnaires.

### *3.11.2 Validity*

According to Bryman (2008, p.700) validity is a concern with the integrity of the conclusions that are generated from a piece of research. It is the degree to which the results obtained from analyzed data answers the research questions and reflects what is stated in the concepts and theories of the study. To this effect, the supervisor checked the instruments for consistency and errors and validated. In addition, the Interview guide and Focus Group Discussion guides were revised after the pre-test and the study was tested and validated using Statistical Package for Social Sciences (SPSS) version 25.

### *3.11.3 Trustworthiness*

Trustworthiness is the degree to which the research findings can be confirmed or corroborated by others (Creswell, 2003). It is analogous to objectivity, that is, the extent to which a researcher is aware of or accounts for individual subjectivity or bias. To ascertain trustworthiness the researcher ensured that the findings were based on the participants' opinions and perspectives and not on his biases. He equally ensured that the data and interpretations were derived from data provided by participants and were not affected by the researcher's own attitudes, imaginations or biases. This was done through the following measures: (i) Audit trails: the researcher recorded and stored interviews and FGD on electronic media; (ii) Reflexive journaling: the researcher was journaling some of his thoughts, reflections and biases during the period of data collection; (iii) Peer debriefing: The researcher also interacted and received some input from colleagues and other experts in the field; (iv) Triangulation: The researcher triangulated data from various sources; and (v) Coding schema: The researcher used a coding scheme to identify codes and patterns during data analysis.

## 3.12 Summary

Discussed in this chapter was the research method used in this study. The chapter started by presenting the research paradigm used in this study, which is pragmatic research paradigm. The chapter then discussed the research design, an embedded mixed methods design that combine both quantitative and qualitative methods. The chapter proceeded to discussed three data collection instruments that included questionnaires, interviews and focus group discussions. The discussion on research design, target population and study sample followed. After that, the chapter looked at sampling technique, data collection procedure and timeline. Discussed as well in the chapter are data analysis and ethical considerations. The chapter concluded with discussion on issues of reliability, validity and ethical considerations.

# CHAPTER FOUR: Presentation of Findings

## 4.0 Overview

This chapter presents data collected using the questionnaires, interviews and focus group discussions and then analyzed by the researcher. The sites for the study included two selected Marist Catholic mission secondary schools, one on the Copperbelt and the other in Central provinces of Zambia. Participants were drawn from pupils, class teachers, deputy and head teachers. In the study 210 pupils, 34 class teachers, 2 deputy head teachers and 2 head teachers represented the target population. The findings emanated from themes that were drawn from the research objectives: (i) Ascertaining teachers and administrators' attitude toward mobile phone possession by pupils, (ii) Pupils' views on how mobile phones interfere with moral formation, (iii) Mobile phone applications that interfere with moral formation, and (iv) How mobile phones influence behavior patterns of pupils. The chapter presents the study results from the questionnaires, starting with socio-demographics and followed by perceptions of the respondents (pupils, teachers and administrators). It then presents the findings from the individual interviews followed by the findings from focus group discussions. The results are presented according to the objectives and questions for this study. The respondents were classified as group A from the sampled school A and group B from the sampled school B. Respondents' responses are indicated using pseudo-names. "ADM" signifies an administrator, "T" signifies a teacher and number stands for their appropriate position in the group. The letter 'P' signifies prefect, a number signifies position allotted to a respondent in the group and letter 'A' or 'B' signifies that they either belong to school A or school B.

### 4.1 Study response rates

The return rate of questionnaires was high among all the respondents that is, Grade 12 Pupils, Class Teachers, Deputy Head teachers and Head teachers. However, some of the respondents skipped some questions, especially open-ended questions that needed more elaboration in the respondent's own words.

**Table 4: Target and Actual Respondents in the study.**

| Category | Target Response | School A | | School B | | Actual Response | % Rate |
|---|---|---|---|---|---|---|---|
| | | Male | Female | Male | Female | | |
| Pupils | 210 | 55 | 72 | 75 | 8 | **210** | 100% |
| Class Teachers | 34 | 10 | 6 | 11 | 4 | **31** | 91.2% |
| Deputy Head teachers | 2 | 1 | 0 | 1 | 0 | **2** | 100% |
| Head Teachers | 2 | 1 | 0 | 1 | 0 | **2** | 100% |
| **Total** | **248** | **67** | **78** | **88** | **12** | **245** | **98.8%** |

*Pupils:* The response was 210 out of 210 which translated into a 100% score.

*Class Teachers:* The response for Teacher respondents was 31 out of 34 translating into 91.2% score.

*Deputy Head teachers:* The Deputy Head teachers' response was 2 out of 2 respondents, yielding a 100% score.

*Head teachers:* The Head teachers' response stood at 2 out of the expected 2 giving a 100% score.

The overall response rate for the study was 245 out of the targeted 248 yielding (98.8%). The missing data (1.2%) were due to non-return of questionnaires.

## 4.2 Demographic Characteristics

### 4.2.1 Socio-Demographics of Pupils

Socio-demographic information of respondents was characterized by gender, age range, school position, and religious affiliation. The investigator handed out 210 questionnaires to the Grade 12 pupils, and 210 questionnaires were returned, yielding a return rate of 100%.

**Table 5: Frequency and Percentage distribution of pupils according to gender, age and position in school.**

| | *Pupils Group A* | | *Pupils Group B* | |
|---|---|---|---|---|
| | **Frequency** | **Percent** | **Frequency** | **Percent** |
| **Gender** | | | | |
| Male | 55 | 43.3 | 75 | 90.4 |
| Female | 72 | 56.7 | 8 | 9.6 |
| **Age** | | | | |
| < 20 years | 111 | 87.4 | 79 | 95.2 |
| > 20 years | 16 | 12.6 | 4 | 4.8 |
| **Position** | | | | |
| Prefect | 20 | 15.7 | 10 | 12 |
| Commoner | 107 | 84.3 | 73 | 88 |
| **Total** | **127** | **100** | **83** | **100** |

The data in Table 5 revealed that the majority of respondents from group A were females (56.7%), while from group B majority of the respondents were males (90.4%). Both groups A and B had respondents that were mostly less than 20 years of age, (87.4%) and (95.2%) respectively. Commoners (none-prefects) were the majority respondents in this study, group A (84.3%), and group B (88%).

**Table 6: Frequency and Percentage distribution of pupils according to religious affiliation.**

| Religion | *Pupils Group A* | | *Pupils Group B* | |
|---|---|---|---|---|
| | **Frequency** | **Percent** | **Frequency** | **Percent** |
| Evangelical | 11 | 8.7 | 4 | 4.8 |
| Pentecostal | 33 | 26.0 | 18 | 21.7 |
| Catholic | 29 | 22.8 | 33 | 39.8 |
| Anglican | 4 | 3.1 | 2 | 2.4 |
| SDA | 12 | 9.4 | 12 | 14.5 |
| UCZ | 26 | 20.5 | 7 | 8.4 |
| JW | 10 | 7.9 | 4 | 4.8 |
| Muslim | 2 | 1.6 | 2 | 2.4 |
| **Total** | **127** | **100** | **83** | **100** |

Table 6 reflects the religious affiliation of the pupil respondents in the two sampled schools. The data revealed that majority of the respondents from group A were Pentecostals (26%), followed by Catholics (22.8%) and in third UCZ (20.5%), while Muslims were the lowest at (1.6%). The majority of the respondents from group B were Catholic (39.8%), followed by Pentecostals (21.7%) and in third SDA (14.5%), while Anglicans and Muslims were lowest at (2.4%).

### 4.2.2 Socio-Demographics of Teachers

The investigator gave out 34 questionnaires to the teachers, out of which 31 were returned, giving a return rate of 91.2%. Teachers in group A had a 100% return rate (16/16) while teachers in group B had 83% (15/18).

**Table 7: Frequency and Percentage distribution of teachers according to gender, age and position in school.**

| | *Teachers Group A* | | *Teachers Group B* | |
|---|---|---|---|---|
| | **Frequency** | **Percent** | **Frequency** | **Percent** |
| **Gender** | | | | |
| Male | 10 | 62.5 | 11 | 73.3 |
| Female | 6 | 37.5 | 4 | 26.7 |
| **Age** | | | | |
| 21-30 years | 1 | 6.2 | 1 | 6.7 |
| 31-40 years | 11 | 68.8 | 9 | 60.0 |
| 41-50 years | 2 | 12.5 | 3 | 20.0 |
| 51-60 years | 2 | 12.5 | 2 | 13.3 |
| **Position** | | | | |
| Class Teacher | 14 | 87.5 | 14 | 93.3 |
| HOD | 2 | 12.5 | 1 | 6.7 |
| **Total** | **16** | **100** | **15** | **100** |

Data in Table 7 revealed that the majority of respondents from group A were males (62.5%); this was the same with group B as most of the respondents were also males (73.3%). Both groups A and B had respondents that were mostly within the age group of 31-40 years (68.8%) and (60.0%) respectively. Group A had more respondents (16) compared to group B (15). All teacher respondents had responsibilities as class teachers, except 3 teachers who played double roles as class teachers as well as Heads of Departments, that is, 2 in school A and 1 in school B.

**Table 8: Frequency and Percentage distribution of teachers according to religious affiliation.**

| Religion | *Teachers Group A* | | *Teachers Group B* | |
|---|---|---|---|---|
| | **Frequency** | **Percent** | **Frequency** | **Percent** |
| Evangelical | 1 | 6.3 | - | - |
| Pentecostal | 2 | 12.5 | 2 | 13.3 |
| Catholic | 5 | 31.2 | 6 | 40.0 |
| Anglican | - | - | - | - |
| SDA | 4 | 25.0 | 4 | 26.7 |
| UCZ | 2 | 12.5 | 2 | 13.3 |
| JW | 2 | 12.5 | 1 | 6.7 |
| Muslim | - | - | - | - |
| **Total** | **16** | **100** | **15** | **100** |

The data in Table 8 revealed that majority of teacher respondents from both groups A (31.2%) and group B (40.0%) were Catholics. The sampled schools being catholic schools definitely has a direct bearing on the recruitment of teachers with preference for catholic teachers hence, the high number of catholic teachers in the schools. In second position are the SDAs at group A (25%) and group B (26.7%). There were no Anglicans and Muslims among teacher respondents.

### 4.2.3 Socio-Demographics of Administrators

The researcher gave out 4 questionnaires to the administrators, who included 2 Deputy Head teachers and 2 Head teachers, and all 4 questionnaires were returned, giving a 100% return rate.

**Table 9: Frequency and Percentage distribution of administrators according to gender, age and position in school.**

| | *Administrators Group A* | | *Administrators Group B* | |
|---|---|---|---|---|
| | **Frequency** | **Percent** | **Frequency** | **Percent** |
| **Gender** | | | | |
| Male | 2 | 100 | 2 | 100 |
| Female | - | - | - | - |
| **Age** | | | | |
| 21-30 years | - | - | - | - |
| 31-40 years | - | - | - | - |
| 41-50 years | 1 | 50 | - | - |
| 51-60 years | 1 | 50 | 2 | 100 |
| **Position** | | | | |
| Deputy Head Teacher | 1 | 50 | 1 | 50 |
| Head Teacher | 1 | 50 | 1 | 50 |
| **Total** | **2** | **100** | **2** | **100** |

The data in the table 9 revealed that all administrator respondents from group A and B were male, resulting into a 100% male. There was one administrator in age range 41-50 years from group A, while the other three administrators from both groups were in the age range of 51-60 years. Each school had one Deputy Head teacher and one Head teacher respectively.

**Table 10: Frequency and Percentage distribution of administrators according to religious affiliation.**

| Religion | *Administrators s Group A* | | *Administrators Group B* | |
|---|---|---|---|---|
| | **Frequency** | **Percent** | **Frequency** | **Percent** |
| Evangelical | - | - | - | - |
| Pentecostal | - | - | - | - |
| Catholic | 2 | 100 | 2 | 100 |
| Anglican | - | - | - | - |
| SDA | - | - | - | - |
| UCZ | - | - | - | - |
| JW | - | - | - | - |
| Muslim | - | - | - | - |
| **Total** | **2** | **100** | **2** | **100** |

The data in table 10 revealed that there was religious monopoly at the administrative level in that all the administrator respondents from both groups A (100%) and group B (100%) were Catholics.

## 4.3 Perceptions

**4.3.1 Pupils, teachers and administrators responses pertaining to objective 1:** To ascertain the attitude of teachers and administrators towards mobile phone possession.

#### 4.3.1.1 Responses to the questionnaires (quantitative data)

The following tables (12-16) and figures (7-12) present the findings based on pupils, teachers and administrators' responses to the questionnaires.

**Table 11: Percentage distribution of pupils according to their perceptions on teachers and administrators' attitude toward mobile phones.**

| QUESTION | *Pupils Group A* | | | | | *Pupils Group B* | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **SD** | **D** | **NC** | **A** | **SA** | **SD** | **D** | **NC** | **A** | **SA** |
| 1. MP interfere with moral formation of pupils | 16.7 % | 24.6 % | 11.1 % | 36.5 % | 11.1 % | 32.5 % | 34.9 % | 12.0 % | 9.6% | 10.8 % |
| 2. MP affect the moral development of pupils | 16.5 % | 16.5 % | 19.7 % | 35.4 % | 11.8 % | 34.9 % | 27.7 % | 13.3 % | 18.1 % | 6.0 % |
| 3. MP contribute to indiscipline and bad behaviour | 19.7 % | 26.0 % | 5.5% | 36.2 % | 12.6 % | 36.1 % | 36.1 % | 10.8 % | 13.3 % | 3.6 % |
| 4. MP are responsible for deterioration of moral values | 18.9 % | 29.1 % | 14.2 % | 31.5 % | 6.3% | 30.1 % | 31.3 % | 16.9 % | 14.5 % | 7.2 % |
| 5. MP have negative impact on pupils studies | 25.2 % | 30.7 % | 8.7% | 22.8 % | 12.6 % | 37.3 % | 21.7 % | 12.0 % | 15.7 % | 13.3 % |

*MP= Mobile Phone, SD= Strongly Disagree, D= Disagree, NC= Not Certain, A= Agree, SA= Strongly Agree*

The data in Table 11 revealed contrasting results from group A and B. Most of the pupils from group A agreed that the teachers and administrations attitude toward mobile phone possession by pupils was negative, Q1 (*Agree (*36.5%)), Q2 (*Agree* (35.4%)), Q3 (*Agree* (36.2%)) Q4 (*Agree* (31.5%)). On the other hand, the majority of pupils in group B disagreed; Q1 (*Disagree* (Disagree (34.9%)), Q2 (*Strongly disagree* (34.9%)), Q3 (*Strongly Disagree* (36.1%)), Q4 (*Disagree* (31.3%)), and Q5 (*Strongly disagree* (37.3%)).

Figure 7 is based on questions 1 in table 11, demonstrating the accumulative pupil response of their perceptions on how mobile phones interfere with moral formation.

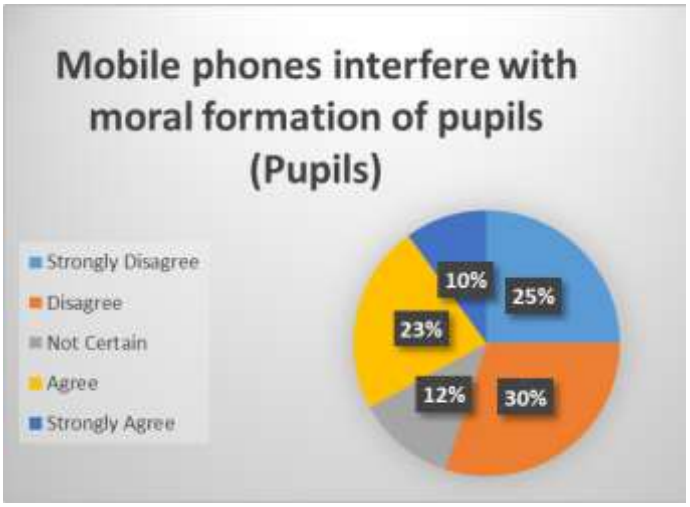



**Figure 7: Percentage distribution of the pupils' response to whether mobile phones interfere with moral formation.**

As shown in figures 7, (25%) of pupils strongly disagreed and (30%) disagreed, revealing that the majority of pupils (55%) had the view that mobile phones did not interfere with their moral formation.

Figure 8 is based on questions 3 in table 11, demonstrating the accumulative pupil response of their perceptions on whether mobile phones were responsible for indiscipline and bad behaviour.

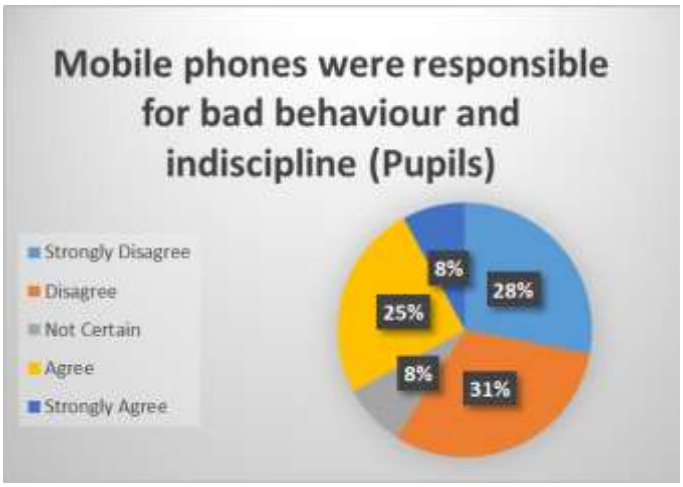



**Figure 8: Percentage distribution of the pupils' response to whether mobile phones were responsible for bad behaviour and indiscipline.**

Similarly, figure 8, revealed that the majority of pupils (59%), that is (28%) strongly disagreed, (31%) disagreed, felt that mobile phones were not responsible for learner's bad behaviour or indiscipline.

**Table 12: Percentage distribution of teachers according to their opinion on mobile phone possession by pupils.**

| QUESTION | *Teachers Group A* | | | | | *Teachers Group B* | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **SD** | **D** | **NC** | **A** | **SA** | **SD** | **D** | **NC** | **A** | **SA** |
| 1. MP interfere with moral formation of pupils | - | 16.7 % | 5.6% | 33.3 % | 44.4 % | 4.5 % | 18.2 % | - | 45.5 % | 31.8 % |
| 2. MP affect the moral development of pupils | 11.1 % | 11.1 % | - | 55.6 % | 22.2 % | - | 4.5 % | - | 72.7 % | 22.7 % |
| 3. MP contribute to indiscipline and bad behaviour | - | 16.7 % | 11.1 % | 22.2 % | 50.0 % | - | - | - | 54.5 % | 45.5 % |
| 4. MP will prompt deterioration of moral values among pupils | - | 11.1 % | 11.1 % | 27.8 % | 50.0 % | 4.5 % | - | 4.5% | 63.6 % | 27.3 % |
| 5. MP will enrich the spiritual and moral life of pupils | 27.8 % | 16.7 % | 38.9 % | 11.1 % | 5.6% | 37.3 % | 21.7 % | 12.0 % | 15.7 % | 13.3 % |
| 6. MP can help improve academic performance of pupils | 5.6% | - | 16.7 % | 66.7 % | 11.1 % | 22.7 % | 13.6 % | 4.5% | 45.5 % | 13.6 % |
| 7. MP would have negative impact on pupils academic life | 11.1 % | 5.6% | 16.7 % | 44.4 % | 22.2 % | 9.1 % | 9.1 % | 13.6 % | 50.0 % | 18.2 % |
| 8. MP would help mitigate the shortage of professional teachers | 33.3 % | 5.6% | 17.8 % | 27.8 % | 15.6 % | 18.2 % | 18.2 % | 27.3 % | 36.4 % | - |

*MP= Mobile Phone, SD= Strongly Disagree, D= Disagree, NC= Not Certain, A= Agree, SA= Strongly Agree*

The data results in table 12 showed that majority of the respondents from both groups had a negative attitude towards mobile phone possession by pupils. Q1 (*Strongly agree* (44.4%), *Agree* (45.5%)), Q2 (*Agree* (55.6%), *Agree* (72.2%), Q3 (*Strongly agree* (50%), *Agree* (54.5%)), Q4 (*Strongly agree* (50%), *Agree* (63.6%)), Q5 (*Neutral* (38.9%), *Strongly disagree* (37.3%)), Q7 (*Agree* (44.4%), *Agree* (50%)), Q8 (*Strongly disagree* (33.3%), *Neutral* (36.4%)) respectively. However, both groups agreed that mobile phones could help improve the academic performance of pupils, A (66.7%), and B (45.5%).

Figure 9 is based on question 1 in table 12, showing teacher's accumulative responses on how mobile phones interfere with moral formation.

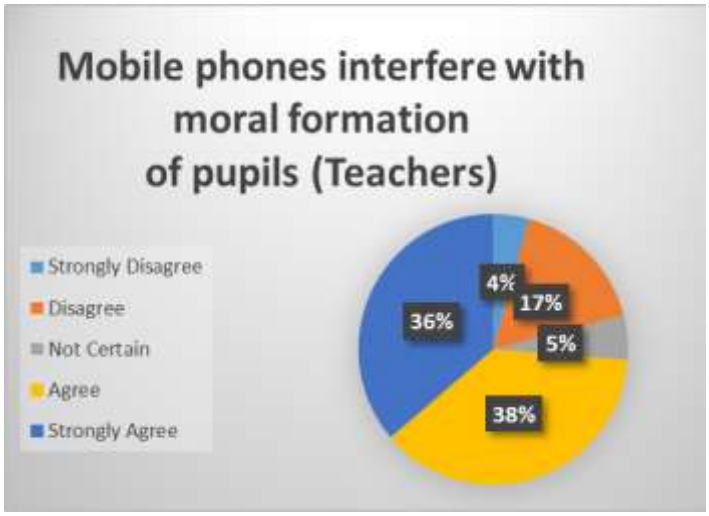



**Figure 9: Percentage distribution of teachers' response to whether mobile phones interfere with moral formation of pupils.**

The findings in figure 9 were that the majority of teachers (74%) that is, strongly agree (36%) and agree (38%); felt that mobile phones would interfere with moral formation of pupils.

Figure 10 is based on question 6 in table 12, showing teacher's accumulative responses on whether mobile phones were useful academic tools.

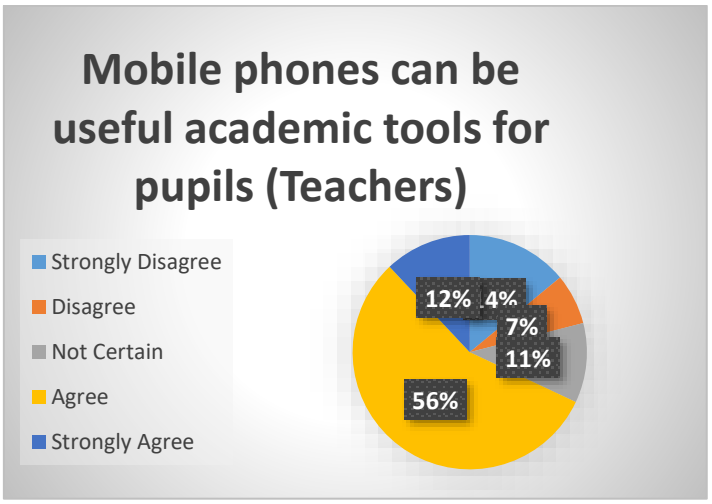



**Figure 10: Percentage distribution of teachers' response to whether mobile phones can help improve academic performance of pupils.**

Data in figure 10 revealed that even though teachers were against pupils possessing mobile phones, the majority (68%) believed in the academic potential that mobile phones have.

**Table 13: Percentage distribution of teachers according to opinion on mobile phone use by pupils.**

| QUESTION | *Teachers Group A* | | | | | *Teachers Group B* | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **SD** | **D** | **N** | **A** | **SA** | **SD** | **D** | **N** | **A** | **SA** |
| 1. Pupils should be allowed to bring MP in school | 55.6 % | 16.7 % | 16.7 % | 5.6 % | 5.6% | 63.6 % | 13.6 % | 18.2 % | 4.5% | - |
| 2. MP should be regulated and not totally banned | 16.7 % | 11.1 % | 11.1 % | 44.4 % | 16.7 % | 22.7 % | 13.6 % | 18.2 % | 36.4 % | 9.1% |
| 3. MP are not directly responsible for pupils bad behaviour | 22.2 % | - | 23.3 % | 43.3 % | 11.2 % | 13.6 % | 22.7 % | 9.1% | 50.0 % | 4.5% |
| 4. MP do not affect pupils morality as perceived | 11.1 % | 50.0 % | 16.7 % | 12.2 % | - | 13.6 % | 31.8 % | 27.3 % | 27.3 % | - |
| 5. MP can improve the quality of secondary education | 5.6 % | 16.7 % | 16.7 % | 50.0 % | 11.1 % | 27.3 % | 9.1 % | 9.1% | 40.9 % | 13.6 % |
| 6. MP can mitigate the shortage of learning materials | 11.1 % | 11.1 % | 5.6% | 55.6 % | 16.7 % | 27.3 % | 18.2 % | 4.5% | 36.4 % | 13.6 % |
| 7. MP can mitigate the shortage of professional teachers | 27.8 % | 50.0 % | - | 16.7 % | 5.6% | 31.8 % | 13.6 % | - | 45.5 % | 9.1% |

*MP= Mobile Phone, SD= Strongly Disapprove, D= Disapprove, N= Neutral, A= Approve, SA= Strongly Approve*

The data in table 13 revealed that the majority of teachers from group A (*Strongly disapprove* (55.6%) and B (*Strongly disapprove* ( 63.6%) disapproved the use of mobile phones in schools, at the same time they felt that mobile phones should be regulated and not totally banned (*Agree* (44.4%) and (*Agree* (36.4%) respectively. Majority of teaches from group A and B also agreed

that mobile phones were not responsible for pupils bad behaviour (A*pprove* (43.3%), *Approve* (36.4%)), however, they disapproved that mobile phones did not affect pupils morality (*Disapprove* (50%), *Disapprove* (31.8%)). Both groups also approved that mobile phones can improve quality of education (*Approve* (50%), *Approve* (40.9%)), and mitigate the shortage of learning materials (*Approve* (36.4%)). On the other hand half of the teachers from group A disapproved that mobile phones can mitigate shortage of professional teachers (*Disapprove* (50%)), while the majority from group B approved (*Approve* (45.5%)).

**Table 14: Percentage distribution of administrators according to opinion on mobile phone possession by pupils.**

| QUESTION | SD | D | NC | A | SA |
|---|---|---|---|---|---|
| 1. MP interfere with moral formation of pupils | - | 25% | | 75% | |
| 2. MP affect the moral development of pupils | - | - | - | 100% | - |
| 3. MP contribute to indiscipline and bad behaviour | - | - | - | 25% | 75% |
| 4. MP will prompt deterioration of moral values among pupils | - | - | - | 100% | - |
| 5. MP will enrich the spiritual and moral life of pupils | 25% | - | 50% | 25% | - |
| 6. MP can help improve academic performance of pupils | 25% | - | - | 75% | - |
| 7. MP would have negative impact on pupils academic life | - | - | - | 100% | - |
| 8. MP would help mitigate the shortage of professional teachers | 25% | 25% | - | 50% | - |

*MP= Mobile Phone, SD= Strongly Disagree, D= Disagree, NC= Not Certain, A= Agree, SA= Strongly Agree*

Results from table 14 revealed that the administrators had a negative attitude towards MP possession by pupils; Q1 (*Agree* (75%)), Q2 (*Agree* (100%), Q3 (Strongly *Agree* (75%), Q4 (*Agree* (100%), Q5 (*Not Certain* (50%), Q6 (*Agree* (75%), Q7 (*Agree* (100%) Q8 (*Agree* (50%).

Figure 11 is based on questions 1 in table 14, indicating the administrators' accumulative responses on how mobile phones interfere with moral formation.

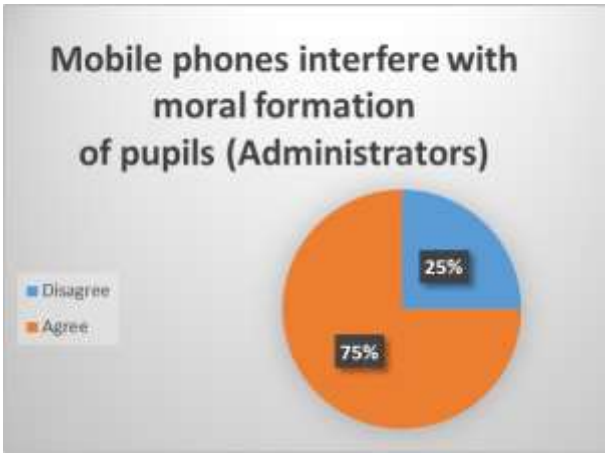



**Figure 11: Percentage distribution of administrators' response to whether mobile phones interfere with moral formation of pupils.**

Data in figure 11 revealed that the majority (75%) of administrators agreed that mobile phones would interfere with moral formation of pupils.

Figure 12 is based on questions 6 in table 14, indicating the administrators' accumulative responses as to whether mobile phones were useful academic tools.

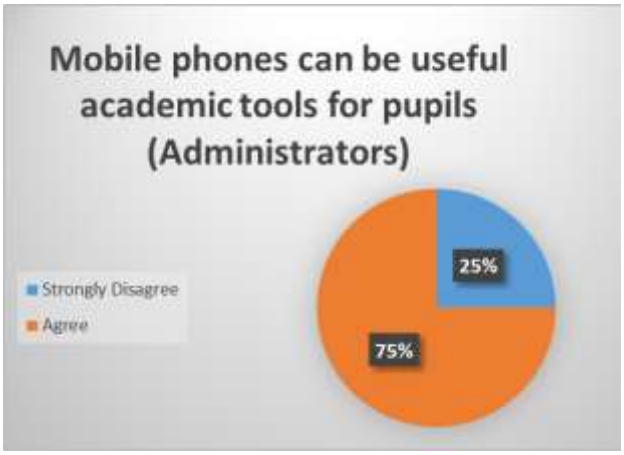



**Figure 12: Percentage distribution of administrators' response to whether mobile phones can help improve academic performance of pupils.**

In a similar manner to that of teachers, figure 12 revealed that the majority (75%) of administrators agreed that mobile phones had the academic potential to help pupils in their studies.

**Table 15: Percentage distribution of administrators according to opinion on mobile phone use by pupils.**

| QUESTION | SD | D | N | A | SA |
|---|---|---|---|---|---|
| 1. Pupils should be allowed to bring MP in school | 75% | 25% | - | - | - |
| 2. MP should be regulated and not totally banned | - | 25% | - | 50% | 25% |
| 3. MP are not directly responsible for pupils bad behaviour | - | - | 50% | 50% | - |
| 4. MP do not affect pupils morality as perceived | 25% | - | 50% | 25% | - |
| 5. MP can improve the quality of secondary education | 25% | 25% | - | 25% | 25% |
| 6. MP can mitigate the shortage of learning materials | 25% | - | - | 50% | 25% |
| 7. MP can mitigate the shortage of professional teachers | 50% | - | - | 50% | - |

*MP= Mobile Phone, SD= Strongly Disapprove, D= Disapprove, N= Neutral, A= Approve, SA= Strongly Approve*

The results in table 15 revealed that the majority of administrators disagreed to allow pupils bring mobile phones in school Q1 (*Strongly disapproved* (75%)), Q2 (*Approve* (50%)), Q3 ( *Approve* (50%), *Neutral* (50%)), Q4 (*Neutral* (50%)), Q5 (*Strongly Disapprove* (25%), *Disapprove* (25%), *Agree* (25%), *Strongly Approve* (25%)) Q6 (*Approve* (50%)), Q7 (*Strongly Disapprove* (50%), *Approve* (50%)).

#### 4.3.1.2 Teachers and administrators interview responses (qualitative data)

Tabulated below are the teachers and administrators interview responses pertaining to objective 1: to ascertain teachers and administrators attitude toward mobile phone possession by pupils

*Question 1: Why pupils are not allowed to use mobile phones in school.*

The first question under specific objective one was trying to find out reasons for not allowing pupils to possess mobile phones in school. Teachers and administrators had several reasons for the ban that included themes such as: distraction, abuse, pornography, discipline, competition, addiction, cybersex, cyberbullying, and immaturity. From the responses obtained to this question, the researcher summarised and developed five themes, *distraction, abuse, immaturity*, *pornography* and *indiscipline*.

*(i) Distraction*

The majority of teachers and administrators interviewed expressed that mobile phones were a source of distraction for the learners. They felt so because mobile phones provided an easily accessible platform for social media and entertainment that take up learner's attention during class or outside. Their concerns were that learners could easily be distracted because media applications like Facebook, TikTok, YouTube and WhatsApp are very attractive and addictive especially to the young people. ADM3 and T6 expressed that,

> Pupils end up with divided attention, instead of listening to what their teachers are saying they would be busy on their phones, looking at nonacademic things (ADM3).

> Mobile phones take up most of the pupils' attention and they tend to lose concentration on academic work, because they know that if you catch them using a phone in class they would be punished, so some even avoid attending classes just so they can get a chance to browse the internet on their phones (T6).

*(ii) Abuse*

Another reason for not allowing mobile phones in school was abuse. Majority of teachers and administrators mentioned abuse as a concern. They felt pupils were likely to abuse the mobile

phones instead of using them for the intended purpose. They felt media platforms are liable for abuse because they are less restricted and controlled, any user can easily access them and use them, sometimes in a bad way. ADM2 argued that,

Pupils have a tendency of using mobile phones for non-academic activities like to store pornographic material. When they come to school with their phones, they start sharing these things with other pupils. Therefore, if they were allowed to bring phones into school they would abuse them.

Many teachers and administrators shared these sentiments that learners who were found with mobile phones had pornography and other obscene materials on them. Teacher T19 mentioned that,

> Pupils use phones for the wrong things, for example during examination; you will find they want to malpractice by using their phones to google for answers. Others we have come to find out use phones to communicate with drug dealers who supply them with illicit drugs that they smuggle into school.

*(iii) Immaturity*

Several teachers had concerns with the maturity of pupils. They felt that pupils were lacking in maturity to be able to use mobile phones responsibly. They expressed fears that pupils would use mobile phones for unsuitable content for their age and educational needs. Administrator ADM4 and teacher T22 mentioned that,

> They are not mature enough to know and choose between good and bad content ADM4.

> You know phones are addictive and pupils are not mature enough, pupils may leave class to the toilet to go and browse or answer calls T22.

Equally, several teachers expressed similar sentiments about the maturity of pupils; they felt pupils were too young to differentiate between good and useful or helpful content and the content that would corrupt their minds. Teacher T8's response encapsulates the views of many teachers when he stated that,

> Phones expose pupils to a lot of material, and they are usually interested in obscene materials found on social media and the internet. Pupils are very immature, they lack self-control to avoid some of these things, and do not understand the negative impact such material can have on their young minds.

Another common concern was that the internet is not restricted; it is open without age restrictions. Teachers felt there were so much adult content to corrupt the pupils' minds. They felt pupils were not yet at the level, were they could sieve internet content own their own. Teacher T24 mentioned that,

> Phones are not regulated in anyway, and neither are the web sites that these pupils browse on the internet. It is also difficult to control what they are watching and also you cannot monitor them all the time. They are too immature to know what is good or bad for them when they are on the phones and most of the time they are watching things like pornography.

*(iv) Pornography*

Many teachers and administrators repeatedly mentioned pornography as one reason why phones were not allowed in school. They expressed concerns that obscene materials were everywhere on social platforms and so pupils would be enticed and could easily excess them. Instead of spending time on education materials, pupils were likely to be lured by explicit content and consequently their minds would be corrupted. The following statements by T23 and ADM4 encapsulates the feelings of most teachers and administrators.

> Pupils like communicating with their boys and girlfriends exchanging pictures of their private parts T23.

> You know since this school is a boy's boarding school with few girls around, boys would therefore be tempted to go for pornography using the mobile phones ADM4.

*(v) Indiscipline*

Another concern as to why mobile phones were not allowed in school was indiscipline. Some teachers and administrators expressed concerns related to indiscipline in school. They felt phones contributed to indiscipline in school. They expressed their concerns by giving examples of certain incidences attributed to mobile phone possession by learners. Teacher T17 said the following:

> Phones are being used for wrong things such as spreading lies, misinformation and other vices contributing to indiscipline in school. For example, we had two incidents, the first one, pupils spread rumors about a teacher on WhatsApp and second a famous musician was performing in town and pupils spread the news through social media and organized to sneak out, they booked a taxi, all these was done because of phones.

*Question 2: Opinions on allowing pupils to possess mobile phones in School.*

The second question on specific objective one was soliciting teachers and administrators' views on allowing pupils to possess mobile phones. The respondents fell into three categories, those with an absolute no, who outrightly rejected the idea to allow pupils to possess mobile phones, those with relative no, who felt unless certain conditions were put in place and those who felt it was a good idea, pupils should be allowed to have mobile phones. *Absolute No*, *Probably* and *Good Idea* were the three themes that emerged from the opinions of the respondents.

*(i) Absolute No*

The majority of teachers and administrators gave an absolute no to pupils being in possession of mobile phones in school. They strongly objected that mobile phones should not be allowed in any way citing various concerns such as indecency content, cyberbullying, pornography, inequality, etc., that may lead to moral decay. Citing illicit content T3 opined that,

> I think they should not be allowed to have phones at this stage because they mostly use them to watch obscene materials on the internet, it is better to give them access when there are at university or college, at least by then they would have become more matured.

Equally, other teachers objected to the idea of allowing pupils to possess mobile phones citing inequality may be created among pupils. They felt pupils from poor disadvantaged families could not afford to buy a phone for their child. T9 expressed the following:

> They should not be allowed to bring phones into school. I feel it would create social classes, segregation, and competition among the pupils as they come from different socio-economic backgrounds. Those whose parents cannot afford those phones may be forced to engage in crooked or theft means to get to have a phone also (T9).

Some teachers rejected the idea citing academic concerns. They felt allowing phones would translate into poor academic results for the pupils because they would spend more time browsing nonacademic materials. T13 said that,

> They should not be allowed. I have an example of what happened at Isoka boys stem school, when they allowed phones boys stopped attending classes; they would remain in their dorms browsing.

*(ii) Probably*

A moderate number of teachers and administrators were undecided whether to allow or not pupils to possess mobile phones. They felt mobile phones were not fully responsible for moral

decay. However, only when certain control measures were put in place should they be allowed to possess. They felt if the phones were well utilized and pupils' well-guided, mobile phones could be helpful tools in their academic life. Teachers T12 and T22 shared similar sentiments as follows:

> I think phones are a useful educational tool; they help pupils with their research, through the internet they get more information where they might not have been clear in class. Pupils should be allowed to have phones in school given that the phones are restricted to education purposes and nothing else (T12).

> They can be allowed only to some extent, given that they are monitored by the administration to prevent abuse, because phones provide unlimited educational information to the pupils (T22).

*(iii) Good idea*

Among teachers and administrators, there were those who welcomed the idea to allow pupils to possess mobile phones. They felt mobile phones were necessary and would be helpful to the learners especially in their studies. They expressed the view that since libraries are poorly stocked with old books, internet was the best alternative for doing research and accessing current information. The expressions of T24 and T10 encapsulate the views of those who welcomed the idea to allow pupils to have mobile phones in school.

> It is ok because they could use them for research, our library is ill-equipped, it could be used as an alternative but we need proper guidance from their parents and guardians (T24).

> It is a good idea because it is a resource that can help learners in those grey areas that a teacher may not reach; where teachers feel inadequate pupils can make use of phones to research (T10).

*Question 3: Mobile Phones being responsible for bad behaviour*

The third question on specific objective one was soliciting teachers and administrators' views on whether mobile phones were responsible for pupil's bad behaviour or not. The responses were varied with some respondents answering in affirmative, others refuting, while for others it all depended on the individual person and upbringing. From the respondents' responses three themes emerged; *responsible, certainly not* and *background*.

*(i) Responsible*

About two-thirds of teachers and administrators gave affirmative answer that mobile phones were responsible for pupils' bad behaviour. They felt mobile phones contributed negatively in shaping the behaviour of pupils in schools citing various examples they have had to deal with in school relating to mobile phone use. They narrated with examples indiscipline cases that happened in the school and were attributed to pupil's accessing mobile phones. For instance T14 said that,

> Yes, phones are responsible for bad behaviour among the pupils. Some pupils want to practice the things that they see on social media from the celebrities, and when these things are negative, they can produce a bad behaviour, like drinking, smoking, and lack of respect for authority and adults.

Another teacher attributed bad behaviour to bad video content found on various platforms on mobile phones. T3 mentioned that,

> I think to some extent mobile phones have contributed to bad behaviour because most of the identifiable bad behaviour seen in our pupils can be traced from the videos and content that they watch on their mobile phones.

Other teachers and administrators equally added affirmations that mobile phones contributed to pupils' bad behaviour. T24 expressed the view that,

> Yes, they do contribute, but it's tricky because they may also promote good behaviour, it all depends on the usage. However, pupils are not so mature and phones may lead them to something bad (T24).

*(ii) Certainly not*

Several teachers and administrators did not see mobile phones being responsible for pupils' bad behaviour. They felt a device such as a mobile phone could not shape the behaviour of a thinking being. In addition, they argued that misbehaviour existed long before the advent of mobile phones. T12 argued that,

> I think mobile phones are not entirely responsible for bad behaviour; it depends on the character of the pupil, after watching bad behaviour on the phone some pupils decide to imitate this bad behaviour while others do not. So depends on the pupil.

Similar sentiments reverberated several times throughout the interviews that machines could not be blamed for thinking beings' bad behaviour. In the same vein, T20 and T8 equally expressed the following views:

> I do not think so because even children in the villages without mobile phones may have bad behaviour (T20).

> Mobile phones are useful tools and phones cannot shape people's behaviour, it is just that a good tool can be used wrongly (T8).

*(iv) Background*

Some teachers put emphasis on background and upbringing of individual pupils as a factor that shapes the behaviour. They felt the society around the individual pupil play a major role in shaping their behaviour. T5 responded:

> I do not think so, because even pupils in rural areas who do not have mobile phones exhibit bad behaviour, so it depends on the way someone is brought up in a family. Society determines their behaviour and not mobile phone use.

The idea of not putting blame on mobile phone devices was also affirmed by T23 who similarly expressed that,

> No, phones are not responsible for bad behaviour, but the society where they come is responsible, for example, bad parenting leads to bad children, so it is not the phones that make these to have a bad behaviour it's how they were raised.

*Question 4: Mobile Phones' interference with Moral Formation of pupils.*

The fourth question under specific objective one was trying to establish whether teachers and administrators believed that mobile phones interfered with moral formation. It was to clear the assumption that mobile phones would interfere with moral formation of pupils. The emerging themes from the question were; *unregulated, and obscenity.*

*(i) Unregulated*

The majority of teachers and administrators felt mobile phones would interfere because they are not regulated and are uncensored. They felt most of the content accessed by learners are not monitored or censored and leads to accessing bad content that corrupts the mind and so interferes with moral formation. T8 and T1 expressed the following:

> Absolutely, there is uncontrolled content exposure, pupils are still too young to filter what they should be exposed and to understand what certain things means hence will be easily misled into believing false things that promote immorality (T8).

> Yes, mobile phones can interfere with the moral formation of the pupils because they get exposed to all kinds of content, videos, pictures, and material, which is not regulated, and these things can influence their behaviour negatively (T1).

Similarly, other teachers and administrators echoed the same sentiments as expressed by ADM4 in the following:

> Absolutely, phones would interfere because nobody controls or regulates the internet, and pupils' minds are too young, they have not fully formed, and phones will lead to moral decay.

*(ii) Obscenity*

Some teachers and administrators felt mobile phones would interfere with moral formation because of indecent content. They felt obscene materials are readily available and easily accessed by the users. They believed that explicit content had the potential to corrupt the minds of young people and equally had the potential to impact negatively on moral formation. T17 mentioned that,

> Yes, they would interfere with their moral formation, especially when pupils use the phones to search for illicit material not for their age, and most common is pornography. We have had caught a number of pupils with phones and often you find that they have pornography stored on the phones.

Equally, the sentiments of T12 encapsulate the views of many teachers and administrators who felt that due to readily available pornographic content on social media mobile phones were likely to interfere with moral formation of pupils. T12 mentioned the following:

> I think phones can interfere with their moral formation. Instead of using their phones to research on educational things, they would use them for instance to watch pornography. Such things can lead them astray.

Other teachers and administrators felt obscenity in its various forms would corrupt the minds of pupils. Bad content such as sex language, insults, bullying, nudity, crime and other vices

were cited as things that could corrupt the mind and as such interfere with pupils' moral formation. T2, T10 and ADM1 expressed the following:

> Yes, whenever a pupil decides to watch obscene material or listen to music that has inappropriate language, it can interfere with their moral formation because it corrupts their minds and their behaviour (T2).

> Yes, they influence their morality because most of the things you find on social media these days encourage people to watch obscene things like sex and nudity. These pupils fall victim to this and they cannot control themselves and eventually start thinking such things are normal (T10).

> Yes, the morality of the pupils is compromised due to the obscene things, we almost expelled two pupils in this school who were caught exchanging pictures on their phones of their private parts, and the girl ended up circulating the pictures of the nude boy to the entire school (ADM1).

#### 4.3.1.3 Pupils' responses from focus group discussions (qualitative data)

The following were pupils' responses from focus group discussion pertaining to objective 1: To ascertain teachers and Administrators attitude toward mobile phone possession by pupils. It should be stated that there were many common themes that developed from interviews and focus group discussions.

*Question 1: What teachers and administrators said about pupils possessing mobile phones in school.*

The themes that came out from this question were; *distraction, obscenity and bad behaviour*

*(i) Distraction*

The majority of prefects felt teachers and administrators talked about the distractive nature of mobile phones. They said teachers and administrators were against because they felt mobile

phones would distract pupils from learning. Although not every teacher was against the idea of pupils having phones, the majority were concerned that pupils would fail to concentrate on their studies because of mobile phones. The following expressions by P3A and P1A encapsulate those of many other prefects:

> Teachers say phones are a distraction to our academic activities; that we may spend more time on mobile phones than doing schoolwork (P3A).

> They say that we may easily lose focus on academic work because mobile phones have too many things that may take up our time, like games, music, and videos (P1A).

However, some prefects agreed with teachers and administrators' sentiments on the distractive nature of phones as P5B expressed in the following:

> For me teachers are right, phones are generally bad, they destruct the minds and affect concentration and memory.

*(ii) Obscenity*

Another concern prefects felt teachers and administrators had was the obscene content found on various media platforms. Teachers and administrator hand concern that pupils' minds would be corrupted by sexual content because many platforms were neither controlled nor censored. P4B and P6B expressed the following:

> They accuse us of using the phones to watch immoral things like pornography, which is a lie; we do not use our phones for that (P4B).

> They say that we are too young to have self-control over the things that are on the social media apps, most of it is immoral and that we are too young to understand that such things are not good (P6B).

*(iii) Bad Behaviour*

Prefects argued that teachers and administrators were against allowing pupils to possess mobile phones based on the argument that phones could contribute to bad behaviour. Prefects said that the staff had a concern that mobile phones would definitely affect the behaviour of learners in terms of conduct and mannerisms. However, the majority of prefects disagreed, they did not share the same concerns like those of teachers; they felt behaviour had very little to do with mobile phones. P7A, P12B and P3B expressed as follows:

> Teachers say that we only use the phones to watch things that can corrupt our minds and lead us into vices, which is not true (P7A).
> Teachers claim that phones make us dull, because we never do any schoolwork or productive things; we spend all our time on social media, I do not agree (P12B).

> They say that we learn bad behaviour from the things we watch on the phone, that is why our generation is disrespectful and does not listen to the older people (P3B).

**4.3.2 Responses of pupils, teachers and administrators pertaining to objective 2:** To examine the views of pupils on how mobile phones interfere with moral formation

#### 4.3.2.1 Responses to the questionnaires (quantitative data)

The following table 16 and figure 13 present the findings based on pupils' responses to the questionnaires.

**Table 16: Percentage distribution of pupils according to views on how mobile phones interfere with moral formation.**

| Question | *Pupils Group A* | | *Pupils Group B* | |
|---|---|---|---|---|
| | **Yes** | **No** | **Yes** | **No** |
| 1. Have you ever secretly come with a MP to school? | 43.3% | 55.9% | 28.9% | 71.1% |
| 2. Do you think MP would affect pupils' ability to focus on studies? | 51.2% | 48.8% | 37.3% | 62.7% |
| 3. Do you think MP are responsible for bad behaviour? | 20.5% | 79.5% | 12% | 88% |
| 4. Do you think MP contribute to indiscipline in school? | 32.3% | 67.7% | 25.3% | 74.7% |
| 5. Do you think MP could assist pupils in studies? | 97.6% | 2.4% | 95.2% | 4.8% |
| 6. Do you think MP can mitigate the shortage of learning materials | 78.7% | 21.3% | 74.7% | 25.3% |
| 7. Do you think MP can improve the quality of secondary education? | 91.3% | 8.7% | 90.4% | 9.6% |
| 8. Do you believe MP can increase pupils academic performance | 83.5% | 16.5% | 84.3% | 15.7% |

*MP= Mobile Phone*

The data in Table 16 revealed that the majority of pupils from group A felt that mobile phones did affect their ability to focus on studies Q1 (*Yes* (51.2%)) while group B felt the opposite Q1 (*No* (62.7%)). However, the majority of pupils from both groups A and B felt that mobile phones did not interfere with their moral formation Q3 (*No* (79.5%, 88%)), Q4 (*No* (67.7%, 74.7%)) respectively. The majority of pupils from both groups felt that mobile phones had a positive impact on pupils Q5 (*Yes* (97.6%, 95.2%), Q6 (78.7%, 74.7%), Q7 (91.3%, 90.4%), Q8 (83.5%, 84.3%)).

Figure 13 is based on question 3 in table 16, demonstrating the accumulative pupil response on the usefulness of mobile phones as academic tools.

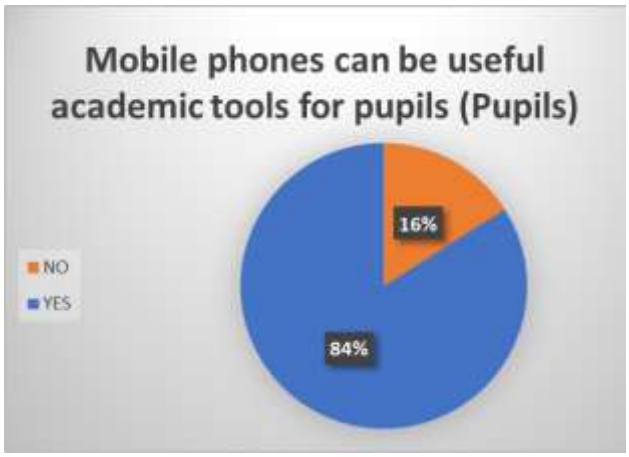



**Figure 13: Percentage distribution of the pupils' response to whether mobile phones can be useful academic tools.**

Contrasting the hypothesis that mobile phones were distractive, data in figure 13 revealed that majority of pupils (84%) believed in the academic potential of mobile phones.

#### 4.3.2.2 Teachers and administrators' interview responses (qualitative data)

Presented below are the teachers and administrators interview responses pertaining to objective 2: to examine the views of pupils on how mobile phones interfere with moral formation.

*Question 5: What pupils said about the ban on the use of mobile phones in school*

This question under specific objective two was soliciting views as expressed by the pupils on the ban on mobile phone possession in school. Teachers and administrators echoed what they had heard from pupils. Themes that arose from the question were *Unfair, Rights Violation and Backwardness.*

*(i) Unfair*

The majority of teachers and administrators mentioned that pupils spoke of the ban as being unfair to them. Pupils felt teachers and administrators were unfair and mistreating them because

they were allowed to own mobile phones at home. They feel teachers and administrators are biased and using the policy to trample on their rights. ADM1 and T1 mentioned that,

> They think we are unfair because they want to communicate with their peers and watch obscene things not knowing that this negatively affects their behaviour (ADM1).

> Most of the pupils say that the ban is unfair, because they feel it's not everyone that misuses their phones to watch or listen to bad things, and they feel that phones should be allowed in school because not having phones in schools is a disadvantage to them (T1).

Teachers and administrators also felt pupils did not believe the ban was done in good faith and for their wellbeing. Teachers felt pupils complained against the policy because they did not understand the impact phones had on their behaviour. T11 expressed the following:

> They say we teachers are not fair because their parents allow them to use phones when they are at home yet they are banned here, so they do not understand why that is the case. They feel we just purposely want to deprive them.

*(ii) Rights Violation*

Teachers expressed that whenever they talked about phones pupils expressed a feeling of unhappiness saying the policy was deliberately targeted at them. Pupils felt that the ban was an infringement on their rights. They felt it was their right to own and possess a mobile phone and therefore teachers and administrators were sitting on their rights. T26 reported that,

> They are not happy about this law, they say it is abusing their rights and they always fight to have their mobile phones, they try to sneak them into school, hiding them in their bags, or using their parents to come up with different excuses for them to have their phones in school (T26).

With the current emphasis on children's rights and child protection policies that are put in place in schools, many teachers and administrators expressed a concern that pupils were failing to understanding that rights go with obligations. The views were amplified by T24 and T12, who mentioned that,

> Pupils think it is their right. They give an example of Mpongwe secondary school where a phone breaking ceremony was conducted as an example of infringement on pupils' rights (T24).

> Pupils feel we are abusing their rights. Since they are boarders, they want us to keep the phones during weekdays and allow them to use them over the weekend (T12).

*(iii) Backwardness*

In addition, some teachers reported that pupils looked at them as backward people who did not understand the modern world. Teachers mentioned that they heard pupils say teachers and administrators are backward. Teachers felt this was so because pupils would like to access modern information and follow current affairs. What T18 and T4 stated in the following encapsulate what most teachers mentioned:

> The pupils are not very happy about it, some say that we prevent them from using phones because we are old fashioned and do not want to move with the modern times (T18).

> For them not having a phone is equivalent to backwardness. Sometimes they talk about websites and platforms that I do not know and they look at me as backward (T4).

*Question 6: What pupils said they needed mobile phones for in school*

This question on specific objective two was asking teachers and administrators what they heard pupils say they needed mobile phones for in school. Several themes came up that were summarized into four as follows: *research, communication, entertainment* and *information.*

*(i) Research*

Many teachers and administrators mentioned that pupils expressed several times that they needed mobile phones for research. Pupils had mentioned they needed mobile phones for academic purposes. The respondents said pupils' concern was that libraries are ill stocked and there are no recent books. They felt mobile phones would supplement the shortage of school materials as well as mitigate the shortage of teachers in some subjects as reported by T13 in the following:

> They say they want to use phones for educational purposes such as research, they claim they are able to do further studies away from the things we teach them in class (T13).

Equally, several teachers and administrators echoed that pupils often said they needed phones for research, but they doubted the genuineness of their motivation as expressed by ADM2 and ADM4 that,

> They all give the same reason, that they need the phones for educational purposes, but that is not true, they will come up with the best reasons just so they can get to bring phones in school (ADM2).

> A grade 12 pupil was found in possession of a mobile phone and he said that he was doing research on the question given by the teacher in biology; however, the teacher denied having given a research question to the pupils (ADM4).

*(ii) Communication*

Many pupils expressed to the teachers and administrators that they needed mobile phones for communication purposes. Some teachers mentioned that pupils say they would like to be in contact with parents, guardians as well as their siblings and friends. Without phones pupils felt being cut-off from their families and friends especially in times of sickness. They mentioned as well that pupils needed mobile phones for money transactions in moments when they needed extra money at school. The following accounts expressed by T22 and T14 encapsulate many of the reported expressions from the pupils.

> Pupils say they want to use phones for communication with their parents especially when there are emergencies or when they need supplies and money (T22).

> They give reasons as if they want them to communicate with their parents or receive money for upkeep. Some of the pupils are daytime scholars and they want to communicate with their parents when they get off school (T14).

*(iii) Entertainment*

Some teachers and administrators mentioned that pupils expressed that they needed phones for entertainment. Pupils felt they needed mobile phones for leisure and entertainment. Teachers heard pupils say that mobile phones were needed for various types of entertainment and that they needed to relax their minds instead of always studying. T16 and T23 expressed the following:

> They say that they need phones for entertainment, that through social media or the internet they are able to get updates on their favourite sports like soccer updates (T16).

> Pupils say they need entertainment to help them relax after studies, and phones provide them with entertainment. They say their able to get the latest news and current affairs through their phones (T23).

*(iv) Information*

Another claim by pupils why they needed mobile phones was for information. Teachers and administrators mentioned that many pupils had said they needed mobile phones to keep themselves informed of the happenings in the world. Pupils felt they needed to know what was happening in the world through current affairs. Without phones, they felt being deprived and left behind as reported by T18 and ADM2 in the following expressions:

> Pupils say they would like to be at par with the world in terms of information; the phones will keep them updated especially with soccer and other celebrities (T18).

> They say they would like to know what is happening in the world, being up to date with information especially sports like soccer but in reality is not the case (ADM2).

*Question 7: Pupils' association of bad behaviour with mobile phone use*

Question seven under specific objective two tried to find out from teachers and administrators whether pupils associated bad behaviour with mobile phone possession and use. Several themes came about and were summarized and grouped into three main headings: *agree, disagree,* and *masquerade.*

*(i) Agree*

Several teachers and administrators agreed that several pupils associated bad behaviour with mobile phone possession. They felt learners who were honest understood the influence of phones on their behaviour due to bad content and uncensored media platforms. T1, T16 and ADM1 expressed the following:

> Some have expressed agreement that mobile phones can lead to bad behaviour among the pupils, because of the negative behaviour that people demonstrate on social media like indecent dressing, and bad language (T1).

> Yes, they do, at one point some pupils had complained about the vulgar language some of their colleagues were using against them, and when we asked where they were learning this from, we were told it was the music they were listening to on their phones (T16).

> One girl said that she was not performing well because at home she was always 'Facebooking' and 'WhatsApping' until the parents grabbed the phone from her (ADM1).

*(ii) Disagree*

Some teachers and administrators felt pupils did not associate bad behaviour with mobile phone possession. They believed pupils were not mature enough to understand rationally how mobile phones affected their behaviour. They felt pupils were lured by the entertainment part of phones than honestly getting to know and understand their impact on moral behaviour. The general feeling of teachers who disagreed could be summarized in the following expressions by T5 and T7 that,

> They do not, they think there's nothing wrong with them having phones in school and I don't blame them, it's because they are young, it's up to us to control and guide them (T5).

> They do not associate mobile phones with anything negative or bad, because they will always justify having phones in school with all the positive and best excuses that they can think of (T7).

*(iii) Masquerade*

Some teachers and administrators felt that pupils understood the influence of mobile phones yet pretended not know. They felt pupils were mature enough to understand the influence of mobile phones but pretended because they wanted to have them and basically for wrong reasons. T18 and T8 said the following:

> Yes, they know that mobile phones expose them to immoral things that can influence their behaviours but they will never say this, they pretend as if they do not know about the other side and only talk about the good things (T18).

> They do but pretend not to because mobile phones make them develop character and personality that they are not for example, a girl child would like to change her appearance to those she sees on the media (T8).

#### 4.3.2.3 Pupils' responses from focus group discussions (qualitative data)

The following were pupils' responses from focus group discussion pertaining to objective 2: To examine the views of pupils on how mobile phones interfere with moral formation.

*Question 2: Whether pupils possessed mobile phones or not*

In order to establish whether mobile phones interfere with moral formation prefects were first asked whether they possessed mobile phones or not. The themes that came out of this question were; *Yes* and *No*.

*(i) Yes*

The majority of prefects from all the four groups acknowledged that they possessed mobile phones. The majority of prefects, mostly from school B, which is a boarding, said that they owned a mobile phone at home. While in school A, which is a day school, the majority of

prefects acknowledged possessing a mobile phone both at school and at home. For instance, P3A from a day school and P7B from a boarding school said the following:

> Yes, I have a mobile phone both here at school and at home (P3A)

> Yes, I have but it is at home (P7B)

*(ii) No*

Prefects who said were not in possession of mobile phones were in the minority. Even some of those prefects who said they had no phones meant they had no mobile phones at school but at home. Therefore, prefects who were not in possession of mobile phones both at school and at home were very few. Some prefects mentioned of possessing more than one phone. For instance, P8B a prefect in a boarding school and P6A a prefect from a day school mentioned the following:

> As for me, I do not have, neither at school nor at home (P8B)

> No, I do not have here at school but I do have at home (P6A)

*Question 3: The need for a mobile phone*

The prefects were then asked what they needed a mobile phone for and they highlighted several reasons why they needed a mobile phone in school. The themes were grouped as *research, communication, information, storage, and leisure.*

*(i) Research*

The majority of prefects expressed the need to have a mobile phone because of research. They felt mobile phones were needed for research because the education materials were in short supply and the libraries were not well stocked. Pupils believed that with no proper

internet supply in their school, personal mobile phones could be an alternative. The following expressions by P3A, P2A and P12B encapsulate the sentiments of most pupils:

> I use the phone for research on educational things, like when we are given homework and assignments, unlike the library, which has old books; I can find the latest information on the internet (P3A).

> During Covid19 phones were used for learning, teachers would send materials and we were not left behind in studies (P2A).

> Subjects like Civic education need current information, what is happening now, that is current affairs (P12B).

*(ii) Communication*

Some prefects felt they needed mobile phones for communication. They needed to communicate with parents and guardians as well as sibling and friends. Other prefects included the element of money transaction saying they needed phones in order to be able to receive money from parents and guardians. P9A expressed the following:

> Sometimes our parents would like to communicate with us but we have no phones, sometimes it is something urgent like funeral (P9A).

Similarly, P11B in a boarding school expressed that,

> We need mobile phones to be able to receive money, sometimes parents would like to send us extra pocket money.

*(iii) Information*

Prefects also felt mobile phones were necessary for current information. They would like to follow current affairs and be abreast with the happenings in society. They felt they were

behind in terms of what was happening in the world. They mentioned that some subjects they were doing needed current affairs information. The following expressions by P10B, P10A and P5A encapsulate the views of many prefects:

> We need phones for global information because not all information can be given by teachers (P10B).

> Oral tradition is sometimes misleading but using phones, you get written information that is true like on HIV or Covid19 (P10A).

> Phones will help us in keeping us up to date with global information, like accessing BBC, Aljazeera, CNN, and other media platforms, especially when there is disaster (P5A).

*(iv) Storage*

Some prefects expressed the need to use mobile phones as storage devices. They felt they needed mobile phones to store things like photos, books, exam results and other educational materials. They felt they no longer needed to carry heavy backpacks full of schoolbooks some of which could just be downloaded and saved on a mobile phone. Several prefects shared what P11A and P7A shared in the following:

> Phones are a good storage device; I can download the latest books from the internet and store them on the phone. Our library is outdated and phones enable me to get updated study materials (P11A).

> We carry a lot of books in our backpacks, it is so heavy and some of the textbooks could be saved on phones or flash disks (P7A).

*(v) Leisure*

Other prefects expressed the need to balance between study and leisure and a mobile phone was cited as an ideal instrument for that. They felt they were missing-out on leisure because

more time was spent on study; sometimes no leisure time at all. They felt their schools did not have proper plans for leisure activities. The following expression by P8A encapsulate the sentiments of most prefects:

> After studying I use my phone to relax, I listen to music or watch some interesting videos; the phone helps refresh my mind.

*Question 4: The reasons why Mobile Phones were banned at school*

The following themes were derived from the prefects' responses: *distraction, equality, obscenity* and *maturity*.

*(i) Distraction*

Many prefects gave the reason for the ban to be distraction. They felt teachers and administrators had concerns that mobile phones would distract learners from schoolwork. They said teachers and administrators were saying that mobile phones were a source of distraction for pupils because they provide easily accessible social media platforms for entertainment, which take up the pupils' attention instead of studying. Most prefects shared similar expressions as those by P2A and P3B that,

> Teachers say most of us pupils are young not able to think wisely, we may not think of academic advantage but exposure to new media platforms especially games (P2A).

> Teachers say phones will lead to distraction because here in the boarding if there are no sockets for charging, one will enter the ceiling to do illegal connections and disturb the wiring (P3B).

*(ii) Equality*

Some prefects mentioned that teachers and administrators were concerned with equality among pupils because not every learner's parents would afford to buy a phone. Some prefects shared same sentiments as those of teachers and administrators that it would disadvantage those pupils whose parents or guardians cannot afford to purchase mobile phones for them as expressed by P1A in the following:

> I think it creates a sense of equality among the pupils, not everyone is coming from a family that is well to do, so to prevent those pupils who cannot afford phones feeling bad or inferior to those who own phones, it is better not to allow.

*(iii) Obscenity*

Other prefects felt teachers and administrators were against allowing mobile phones in school due to so much obscene content in various forms on mobile phones that would corrupt the minds of pupils. Prefects cited bad content such as nudity, sex, offensive language, and crime as vices that had potential to corrupt the mind of learners. P6A and P12A expressed the following:

> The human mind is full of curiosity; you may end up exploring things that are not good like pornography and become addicted (P6A).

> Teachers are concerned because with phones it is very easy to share obscene materials with friends and other things that are trending (P12A).

*(iv) Maturity*

Some prefects mentioned that teachers and administrators felt pupils were not mature enough to make good use of mobile phones due to so much explicit content. They felt pupils were not

mature to understand and separate good content from bad one. The following sentiments expressed by P4A and P8A characterized the conversation:

> Attention shift from schoolwork to whatever one sees on media platforms such as acting in movies or singing (P4A).

> You may end up following celebrities who may have dropped out of school to do drugs or make illicit money without valuing education (P8A).

*Question 5: Whether they wished they were allowed to possess mobile phones at school*

In every focus group, there was an uproar of yes to this question. The majority of respondents wished they were allowed to possess mobile phones. Two themes emanated from the question above: *definitely yes* and *no.*

*(i) Definitely yes*

The majority of respondents confidently said yes; they wished mobile phones were allowed in school. They expressed that they needed mobile phones for a variety of reasons, which included communication, research, information, money transactions among others. The expressions by P3A and P6A encapsulate those of the majority of prefects.

> We need phones for communication and leisure as well as sharing information with our friends (P3A).

> Yes, because instead of carrying bulky books in a backpack you just carry a phone plus a memory card (P6A).

*(ii) No*

However, few prefects expressed no desire to possess mobile phones at school. The few felt a mobile phone would be a source of distraction as expressed by P1A in the following:

> The problem we are not realistic, most of it will not be for a right reason, we just want to entertain ourselves (P1A).

*Question 6: Whether mobile phones contributed to bad behaviour or not*

The majority of prefects felt that mobile phones had nothing to do with bad behaviour and those in the affirmative were in the minority. However, some prefects felt that to some extent mobile phones acted as catalysts to bad behaviour. Three themes emerged from the question above namely: *no, somehow* and *yes.*

*(i) No*

The majority of prefects categorically said no mobile phones did not contribute to bad behaviour. They stated that Mobile phones are machines that never think, it is up to the individual person to make a choice whether to do wrong or good. They felt that if used well mobile phones had the potential for doing good and when used wrongly had potential for doing evil. The following expressions by P11B, P3B and P4B represent the sentiments of the majority who said no.

> Personally, I think they do not contribute to bad behaviour because some people are naturally a problem, even without a phone they can find means and ways to watch pornography; so you cannot blame devices for the bad habits (P11B).

> No, it depends on the type of pupils, if they are responsible bad things cannot happen but if they are irresponsible bad things can happen (P3B).

> No, depends on the individual, some individuals already have bad attitudes and the phones just helps them achieve their already existing bad behaviour, it is up to the individual to decide what they want to use the mobile phone for (P4B).

*(ii) Somehow*

Some prefects felt mobile phones somehow contributed in a catalytic way. They observed that mobile phones had potential for doing both good and bad and that they were likely to exacerbate wrong behaviour. The following remarks by P9B encapsulate the sentiments of prefects in this category:

> It depends on someone's attitude because you will find that if you have bad attitude you will use the phone in bad way, for vices like porno, communicating with drug dealers, but those with good attitude they use them to get information like current affairs, research and other global issues.

*(iii) Yes*

Other prefects felt mobile phones contributed to bad behaviour among learners. The cited platforms such as Facebook, Tiktok, YouTube and WhatsApp as having bad content that could influence pupils to do wrong things as expressed by P2B and P4A in the following:

> For me it is yes because fellow pupils take nude pictures or funny pictures of you and circulate (P2B).

> For me yes, because platforms like WhatsApp, Tiktok and Facebook have a lot of bad things that can affect us (P4A).

### 4.3.3 Feedback from pupils, teachers and administrators pertaining to objective 3:

To identify mobile phone applications that interfere with moral formation.

#### 4.3.3.1 Responses to the questionnaires (quantitative data)

The following tables (17 - 19) and figures (14 - 20) present the findings drown from the pupils, teachers and administrators' responses to the questionnaires.

**Table 17: Percentage distribution of pupils according to opinion on mobile phone applications that interfere with moral formation.**

| QUESTION | *Pupils Group A* | | | | | *Pupils Group B* | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| *MPA Usage* | NR | RR | ST | ON | VO | NR | RR | ST | ON | VO |
| PHONE | 1.6% | 3.1% | 28.3% | 36.2% | 30.7% | 2.4% | 13.3% | 24.1% | 20.5% | 39.8% |
| SMS | 11.0% | 35.4% | 27.6% | 15.7% | 10.2% | 18.1% | 33.7% | 16.9% | 19.3% | 12.0% |
| CAMERA | 4.7% | 18.1% | 22.0% | 26.8% | 28.3% | 7.2% | 24.1% | 28.9% | 15.7% | 24.1% |
| VIDEO | 7.1% | 21.3% | 23.6% | 27.6% | 20.5% | 7.2% | 21.7% | 20.3% | 30.3% | 20.5% |
| MUSIC | 0.8% | 4.7% | 10.2% | 18.9% | 65.4% | 3.6% | 3.6% | 12.0% | 21.7% | 59.0% |
| GAME | 6.3% | 29.1% | 22.0% | 18.9% | 23.6% | 14.5% | 26.5% | 22.9% | 13.3% | 22.9% |
| FACEBOOK | 16.5% | 29.9% | 19.7% | 13.4% | 20.5% | 15.7% | 32.5% | 30.1% | 8.4% | 13.3% |
| WHATSAPP | 6.3% | 9.4% | 22.8% | 24.4% | 37.0% | 7.2% | 8.4% | 21.7% | 24.1% | 38.6% |
| YOUTUBE | 7.1% | 17.3% | 25.2% | 22.0% | 28.3% | 8.4% | 15.7% | 18.1% | 33.7% | 25.1% |
| TIKTOK | 14.2% | 20.5% | 24.4% | 12.6% | 28.3% | 14.1% | 19.5% | 22.9% | 15.7% | 27.9% |

*MPA = Mobile Phone Application, NR= Never, RR= Rarely, ST= Sometimes, ON= Often, VO= Very often*

The data in Table 17 showed that majority of pupils from both groups used a mobile phone often; group A (*Often* (36.2%)), and group B (*Very often* (39.8%)). In relation to the mobile phone applications that interfere with moral formation of pupils, the majority of pupils from both group A and B identified; Video (*Often* (27.6%), *Often* (30.3%)), WhatsApp (*Very often* (37%)), *Very often* (38.6%)), YouTube (*Very often* (28.3%), *Often* (33.7%)), and TikTok (*Very often* (28.3%), *Very often* (*27.9%*)) respectively.

Figures 14, 15 and 16 are based on the data given in table 17, demonstrating the accumulative pupil response on mobile phone ownership, mobile phone features and applications that interfere with moral formation of learners.

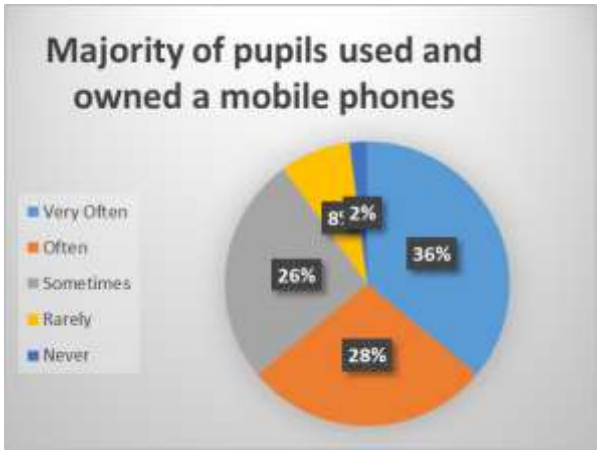



**Figure 14: Percentage distribution of Pupils' mobile phone ownership and usage**

Figure 14 shows that the majority of pupils (64%) owned mobile phones as manifested through the usage, very often (36%) and often (28%).

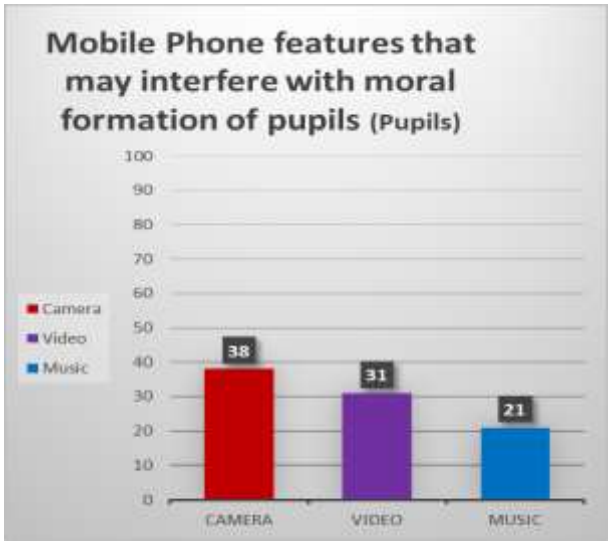



**Figure 15: Percentage distribution of the pupil's response to mobile phone features that interfere with moral formation.**

Figure 15 revealed a low percentage of pupils who felt mobile phone features could interfere with their moral formation: camera 38%, video 31% and music 21%.

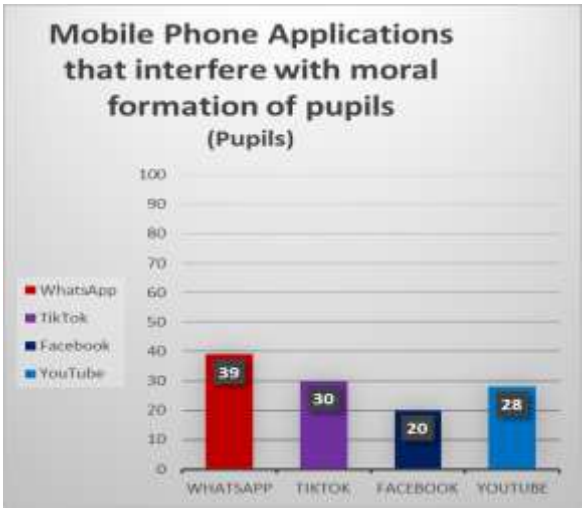



**Figure 16: Percentage distribution of the pupil's response to mobile phone applications that interfere with moral formation.**

Equally, figure 16 revealed a low percentage of pupils who felt mobile phone applications would interfere with their moral formation: WhatsApp (39%), TikTok (30%), Facebook (20%) and YouTube (28%).

**Table 18: Percentage distribution of teachers according to opinion on mobile phone applications that interfere with moral formation.**

| QUESTION | *Teachers Group A* | | | | | *Teachers Group B* | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | VU | U | N | L | VL | VU | U | N | L | VL |
| PHONE | 11.1% | 16.7% | 11.1% | 55.6% | 5.6% | 4.5% | 4.5% | 22.7% | 45.5% | 22.7% |
| SMS | 5.6% | 5.6% | 27.8% | 38.9% | 22.2% | - | 9.1% | 13.6% | 40.9% | 36.4% |
| CAMERA | - | 11.1% | 5.6% | 38.9% | 44.4% | 4.5% | 9.1% | - | 45.5% | 40.9% |
| VIDEO | - | - | 5.6% | 33.3% | 61.1% | 4.5% | 9.1% | - | 18.2% | 68.2% |
| MUSIC | 5.6% | - | 11.1% | 38.9% | 44.4% | 4.5% | 4.5% | - | 54.5% | 36.4% |
| GAME | - | 11.1% | 16.7% | 33.3% | 38.9% | 9.1% | 4.5% | 4.5% | 54.5% | 27.3% |
| FACEBOOK | - | - | 5.6% | 22.2% | 72.2% | 4.5% | - | 9.1% | 18.2% | 68.2% |
| WHATSAPP | - | - | 11.1% | 27.8% | 61.1% | 4.5% | - | - | 27.3% | 38.6% |
| YOUTUBE | - | 5.6% | - | 38.9% | 55.6% | 4.5% | - | 9.1% | 31.8% | 54.5% |
| TIKTOK | - | - | 5.6% | 22.2% | 72.2% | 9.1% | - | - | 13.6% | 77.3% |

*VU= Very unlikely, U= Unlikely, N= Neutral, L= Likely, VL= Very likely*

The data in Table 18 revealed that the majority of teachers from both groups identified mobile phone features and applications that interfere with moral formation of pupils as follows; SMS (*Likely* (38.9%), *Likely* (45.5%)), Camera (*Very likely* (44.4%), *Likely* (45.5%)), Video (*Very likely* (61.1%), *likely* (68.2%)), Music (*Very likely* (44.4%), *Likely* (54.5%)), Game (*Very likely* (38.9%), *Likely* (54.5%), Facebook (*Very likely* (72.2%), *Very likely* (68.2%)), WhatsApp (*Very likely* (61.1%), *Very likely* (38.6%)), YouTube (*Very likely* (55.6%), *Very likely* (54.5%)), TikTok (*Very likely* (72.2%), *Very likely* (77.3%)). Most of the respondents from group A and B also highlighted that mobile phone calls in general would interfere with the moral formation of pupils (*Likely* (55.6%), *Likely* (45.5%)).

Figures 17 and 18 are based on data given in table 18, showing teachers' accumulative responses on mobile phone features and applications that have the potential to interfere with moral formation of pupils.

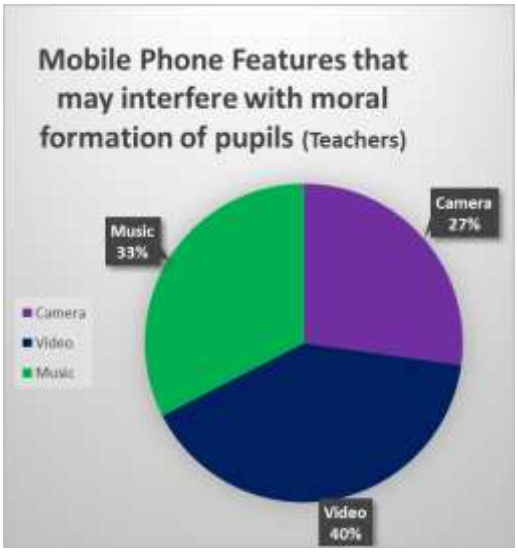



**Figure 17: Percentage distribution of the teacher's responses to mobile phone features that interfere with moral formation.**

Figure 17 shows that only a minority of teachers believed Camera (27%), video (40%) and Music (33%) features on the mobile phones would interfere with pupils' moral formation.

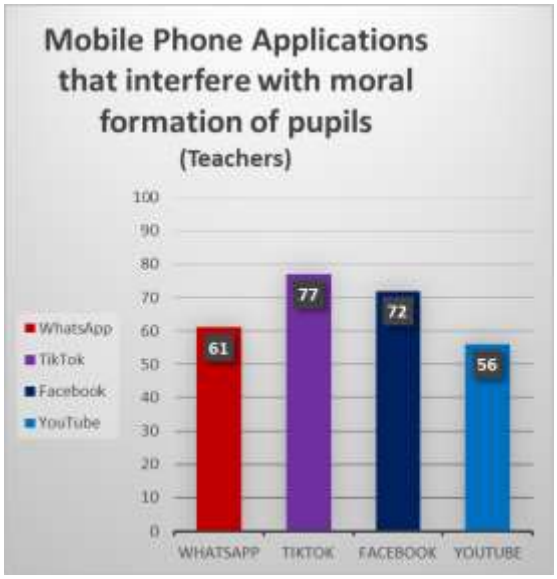



**Figure 18: Percentage distribution of the teacher's response to mobile phone applications that interfere with moral formation**

However, figure 18 shows that the majority of teachers; WhatsApp (61%), TikTok (77%), Facebook (72%) and YouTube (56%); felt mobile phone applications would interfere with moral formation of pupils.

**Table 19: Percentage distribution of administrators according to opinion on mobile phone applications that interfere with moral formation.**

| | VU | U | N | L | VL |
|---|---|---|---|---|---|
| PHONE | - | - | 50% | 50% | - |
| SMS | - | - | 50% | 25% | 25% |
| CAMERA | - | 25% | - | 50% | 25% |
| VIDEO | - | - | - | 25% | 75% |
| MUSIC | - | - | - | 75% | 25% |
| GAME | 25% | 25% | - | 50% | - |
| FACEBOOK | - | - | - | 25% | 75% |
| WHATSAPP | - | - | - | 25% | 75% |
| YOUTUBE | - | - | 25% | 25% | 50% |
| TIKTOK | - | - | - | 25% | 75% |

*VU= Very unlikely, U= Unlikely, N= Neutral, L= Likely, VL= Very likely*

The data in Table 19 revealed that administrators identified Phone (*Neutral* (50%), *Likely* (50%)), SMS (*Neutral* (50%)), Camera (*Likely* (50%)), Video (*Very Likely* (75%)), Music (*Likely* (75%)), and Game (*Likely* (50%)), as mobile phone features that had the potential to interfere with moral formation. Similarly, they identified Face-book (*Very Likely* (75%)), WhatsApp (*Very Likely* (75%)), TikTok (*Very Likely* (75%)), and You-tube (*Very Likely* (50%)) in that order.

Figures 19 and 20 are based on data given in table 19, indicating the accumulative response of administrators on mobile phone features and applications that have potential to interfere with moral formation of pupils.

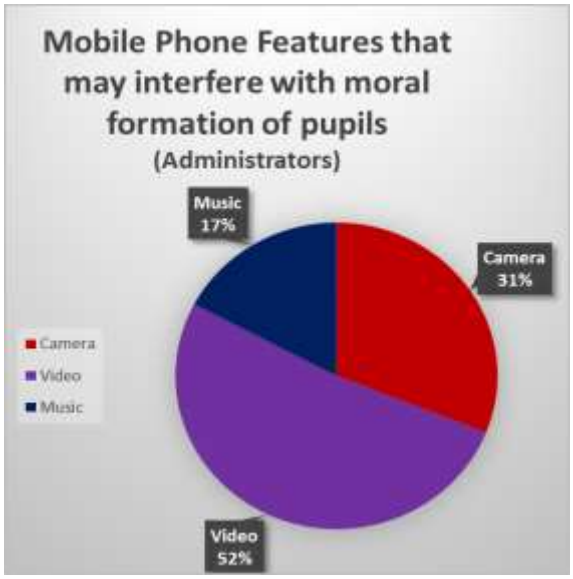



**Figure 19: Percentage distribution of the administrator's response to mobile phone features that interfere with moral formation.**

Figure 19 revealed that administrators shared similar sentiments with teachers that Camera (31%) and Music (17%) features on mobile phones have little interference potential on moral formation, but Video (52%) was more likely to interfere.

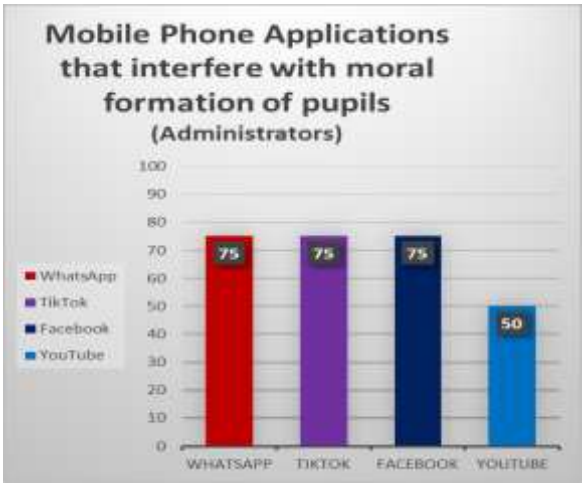



**Figure 20: Percentage distribution of the administrator's response to mobile phone applications that interfere with moral formation.**

Figure 20 shows that, like teachers, the majority of administrators felt WhatsApp (75%), Tiktok (75%), and Facebook (75) could equally affect the moral formation of pupils, while YouTube (50%) was fairly cited.

#### 4.3.3.2 Interview responses (qualitative data)

Presented below are the teachers and administrators interview responses pertaining to objective 3: To identify mobile phone applications that interfere with moral formation of pupils.

*Question 8: Mobile phone applications that interfere with moral formation of pupils*

Question eight under specific objective three sought to establish which mobile phone applications were likely to interfere with moral formation. Teachers and administrators were asked to express their opinions over which applications they felt interfere with moral formation of their pupils. The themes generated from the responses included *TikTok, Facebook, YouTube* and *WhatsApp.*

*(i) TikTok*

Many teachers and administrators pointed at TikTok as the platform that was so influential among the learners, was likely to interfere with moral formation. They expressed that Tiktok had no censorship anybody could post anything and it was easily excessed. TikTok also attracted young people because it helps them to showcase themselves to the world by uploading personal clips. The following observations by T15 and ADM1 encapsulate the views of most respondents.

> Tiktok is the most common among the pupils, followed by Facebook. I think both of them can influence the pupils negatively when they spend too much time using them. I say this because I bought my son a phone when he passed to go into secondary school. He started spending so much time on Facebook that he began to neglect his schoolwork. And this reflected through his poor results. It was only after I got the phone away from him that his grades started to improve again (T15).

> TikTok and Facebook, because here in Zambia these applications are not monitored, people post anything without restrictions (ADM1).

*(ii) Facebook*

Several teachers and administrators mentioned Facebook as another influential platform that has the potential to interfere with moral formation. They said Facebook commands huge following including learners because of variety of content such as videos, pictures, songs, including educational materials. However, they felt, similar to TikTok the content is not censored; one could find obscene and offensive materials. To this, T18 and T20 commented that,

> Facebook is the most popular application; everyone is on Facebook these days. You find everything is there, news, current affairs, celebrities and so on. Pupils will

> follow their role models on Facebook, and they imitate them, not knowing that some of the things these celebrities do are not real but just for entertainment. The dressing is indecent, the language is full of insults and the young ones just copy all this (T18).

> I think Facebook is commonly used. I think it can corrupt them because they are exposed to a lot of obscene things there. Those are the things that Facebook likes to bring for the users, so sometimes you might not even be intentionally searching for these things, they will just pop up (T20).

*(iii) YouTube*

Other teachers and administrators felt YouTube was another influential platform with potential to impact the moral formation of learners due to its explicit content. They expressed that YouTube had many videos that morally corrupted young people. The platform was also neither censored nor restricted; any learner could easily access obscene videos. The observations by ADM3, T2 and T6 encapsulate the views of other teachers and administrators.

> Although am not very familiar with these things, I have heard them say they use YouTube a lot (ADM3).

> For me YouTube because of videos. Most of the videos are against morals; it is full of obscene materials (T6).

*(iv) WhatsApp*

WhatsApp was another media platform teachers and administrators felt had the potential to negatively influence learners' moral formation because of easy access and communicative potential with any audience. Pupils used WhatsApp as a chat platform to communicate with others, but sometimes for wrong purposes like soliciting for drugs, sex, cyberbullying, nudity and other vices. Teachers mentioned that the platform like many other platforms had little censorship. What ADM4 articulated encapsulate the views of most teachers and administrators.

> WhatsApp is a popular app with these kids. There are always chatting with each other. I think it has the potential to affect these pupils negatively. We had such an experience in school where a boy and a girl were chatting on WhatsApp and they decided to share their nudity with each other. The boy sent pictures of his private parts to the girl, after which he requested that she does the same but she decided not to. However, she decided to share the boy's picture with her friends and soon the entire class was able to access those images. This is yet another reason that resulted into the ban of phones in school.

#### 4.3.3.3 Pupils' responses from focus group discussions (qualitative data)

The following were pupils' responses from focus group discussion pertaining to objective 3: To identify mobile phone applications that interfere with moral formation of pupils.

*Question 7: Mobile phone applications often used by pupils*

To identify which mobile phone applications had the potential to influence learners negatively, prefects were first asked to identify which applications pupils used more often. The prefects identified four mobile phone applications: *Facebook, TikTok, WhatsApp* and *YouTube*. The named applications were found to have easy interface and offered interactive content as well as provision for uploading and downloading materials. P1A, P4B and P11A expressed the following:

> For me it is Facebook because one can access videos and download yours as well (P1A).

> TikTok is very entertaining and very interactive. You can upload and download videos; you can express and showcase yourself to the world (P4B).

> WhatsApp, because it is very good for communication, helps you keep contact with family members and friend (P11A).

*Question 8: Mobile phone applications that negatively affected pupils*

Majority of prefects identified *Facebook, Tiktok and YouTube* in the order as media applications that affect learners negatively. However, some prefects felt it all depended on the upbringing of somebody, that is, the way they were raised up from childhood in their families. Two groups came up, those who explicitly mentioned *Facebook, Tiktok* and *YouTube,* and those who said it *Depends*.

*(i) Facebook, TikTok and YouTube*

Majority of prefects clearly pointed at Facebook, TikTok and YouTube as applications with potential to influence pupils negatively. P12A, P4A, P3A and P6B expressed the following:

> Whatever is trending will just popup on Facebook, there is no censorship, you easily access them even if it is pornographic video (12A).

> Tiktok because it is very addictive and not censored (P4A).

> I think Tiktok and Twitter should just be banned, they are too transparent and violent without restrictions in terms of content (P3A).

> YouTube, because always has explicit content in form of videos (P6B).

*(ii) Depends*

Some prefects felt applications could not affect users negatively; it all depended on the way they used such applications. P1A, P10B and P9A argued in the following:

> Depends on the background of the pupil because on these platforms you find both good and bad things. If you come from religious background your social media accounts and the things you use the phone for will be religious oriented, but if you

don’t have a good background you are likely to have content that supports your bad upbringing (P1A).

I don’t think there is an application that can affect us negatively because you get to choose what you want, for example on Facebook or Tiktok, you choose your interests and it will bring things that you have chosen, so if someone is watching obscene things it is because that is what they have chosen to do (P10B).

The conversation and the people you are going to follow depend on your background. You can follow people like bishops and prophets if you come from religious background and your account will depend on things you like such the bible or groups of Christian fellowships (P9A).

### 4.3.4 Perceptions of pupils, teachers and administrators pertaining to objective 4:

To examine how mobile phones affect behaviour patterns of pupils

#### 4.3.4.1 Responses to the questionnaires (quantitative data)

The following tables (20 - 22) and figures (21 - 24) present the findings based on pupils, teachers and administrators’ responses to the questionnaires.

**Table 20: Percentage distribution of pupils' opinion on the influence of mobile phones on behaviour patterns.**

| Question | *Pupils Group A* | | *Pupils Group B* | |
|---|---|---|---|---|
| | Yes | No | Yes | No |
| 1. I think I would get addicted to a MP and lose self-control | 15.7% | 84.3% | 19.3% | 80.7% |
| 2. I think a MP would make me spend less time with my family and friends | 33.1% | 66.9% | 24.1% | 75.1% |
| 3. I think a MP would disrupt my attention even if it was switched off | 17.3% | 82.7% | 18.9% | 81.1% |
| 4. I think I would compulsively respond to calls/ SMSs even in dangerous places | 14.2% | 85.8% | 21.7% | 78.3% |
| 5. I think I would often lie to others to conceal my use of MP | 21.3% | 78.7% | 26.5% | 73.5% |
| 6. I think I would spend a lot of money due to excessive use of MP | 48.4% | 51.6% | 36.1% | 63.9% |
| 7. I think I would use a MP more for obscenity than learning material | 15.7% | 84.3% | 30.1% | 69.9% |
| 8. I think I would often check social media on my MP instead of school work | 37% | 63% | 31.3% | 68.7% |
| 9. Can the use of MP at school affect your academic life | 29% | 71% | 37.3% | 62.7% |
| 10. Can the use of MP at school affect your spiritual life | 18.9% | 81.1% | 32.5% | 67.5% |
| 11. Can the use of MP at school affect your moral behaviour | 12.6% | 87.4% | 18.1% | 81.9% |

*MP= Mobile Phone*

The data results in Table 20 indicated that majority of pupils from group A and B did not find any adverse association between pupils' morality and mobile phone possession; Q1 (*No* (84.3%, 80.7%)), Q2 (*No* (66.9%, 75.1%)), Q3 (*No* (82.7%, 81.1%)), Q4 (*No* (85.8%, 78.3%)), Q5 (*No* (78.7%, 73.5%)), Q6 (*No* (51.6%, 63.9%)), Q7 (*No* (84.3%, 69.9%)), Q8 (*No* (63%, 68.7%)), Q9 (*No* (71%, 62.7%)), Q10 (*No* (81.1%, 67.5%)), Q11 (*No* (87.4%, 81.9%)).

**Table 21: Percentage distribution of teachers' opinion on how mobile phones influence behaviour patterns of pupils.**

| Question | *Teachers Group A* | | *Teachers Group B* | |
|---|---|---|---|---|
| | Yes | No | Yes | No |
| 1. I think pupils would get addicted to a MP and lose self-control | 83.3% | 16.7% | 95.5% | 4.5% |
| 2. I think a MP would make pupils spend less time with family and friends | 94.4% | 5.6% | 81.8% | 18.2% |
| 3. I think MP would disrupt pupils attention even if it was switched off | 61.1% | 38.9% | 71.2% | 28.8% |
| 4. I think pupils would compulsively respond to calls/ SMSs even in dangerous places | 83.2% | 16.8% | 86.4% | 13.6% |
| 5. I think pupils would be preoccupied with MP and lose concentration | 88.9% | 11.1% | 95.5% | 4.5% |
| 6. I think pupils would spend a lot of money due to excessive use of MP | 83.3% | 16.7% | 90.1% | 9.9% |
| 7. I think pupils would use a MP more for obscenity than learning material | 94.4% | 5.6% | 95.5% | 4.9% |
| 8. I think pupils would often check social media on the MP instead of school work | 85.8% | 14.2% | 96.4% | 3.6% |
| 9. Can the use of MP at school affect pupils' academic life | 79% | 21% | 100% | - |
| 10. Can the use of MP at school affect pupils' spiritual life | 81.1% | 18.9% | 81.8% | 18.2% |
| 11. Can the use of MP at school affect pupils' moral behaviour | 87.4% | 12.6% | 77.3% | 22.7% |

*MP= Mobile Phone*

The data in table 21 revealed that majority of teachers from group A and B felt there was an adverse association between pupils moral behaviour patterns and mobile phone possession; Q1 (*Yes* (83.3%, 95.5%)), Q2 (*Yes* (94.4%, 81.1%)), Q3 (*Yes* (61.1%, 71.2%)), Q4 (*Yes* (83.2%, 86.4%)), Q5 (*Yes* (88.9%, 95.5%)), Q6 (*Yes* (83.3%, 90.1%)), Q7 (*Yes* (94.4%, 95.5%)), Q8 (*Yes* (85.8%, 96.4%)), Q9 (*Yes* (79%, 100%)), Q10 (*Yes* (81.1%, 81.8%)), Q11 (*Yes* (87.4%, 77.3%)).

**Table 22: Percentage distribution of administrators' opinion on how mobile phones influence behaviour patterns of pupils.**

| QUESTION | Yes | No |
|---|---|---|
| 1. I think pupils would get addicted to a MP and lose self-control | 100% | - |
| 2. I think a MP would make pupils spend less time with my family and friends | 100% | - |
| 3. I think MP would disrupt pupils attention even if it was switched off | 25% | 75% |
| 4. I think pupils would compulsively respond to calls/ SMSs even in dangerous places | 100% | - |
| 5. I think pupils would be preoccupied with MP and lose concentration | 75% | 25% |
| 6. I think pupils would spend a lot of money due to excessive use of MP | 100% | - |
| 7. I think pupils would use a MP more for obscenity than learning material | 100% | - |
| 8. I think pupils would often check social media on the MP instead of school work | 100% | - |
| 9. Can the use of MP at school affect academic life of pupils | 100% | - |
| 10. Can the use of MP at school affect spiritual life of pupils | 75% | 25% |
| 11. Can the use of MP at school affect moral life of pupils | 100% | - |

*MP= Mobile Phone*

The data results in table 22 established that administrators felt there was an adverse association between pupils morality and mobile phone possession; Q1 (*Yes* (100%)), Q2 (*Yes* (100%)), Q3 (*No* (75%)), Q4 (*Yes* (100%)), Q5 (*Yes* (75%)), Q6 (*Yes* (100%)), Q7 (*Yes* (100%)), Q8 (*Yes* (100%)), Q9 (*Yes* (100%)), Q10 (75%)), Q11 (*Yes* (100%)).

Figures 21 to 24 show the accumulative pupil response based on data given in table 22, on how mobile phones influence behaviour patterns of pupils.

Figure 21 demonstrate that even though administrators (100%) and teachers (88%) supported that mobile phones influence social behaviour of pupils, the majority of pupils (72%) refuted the claim.

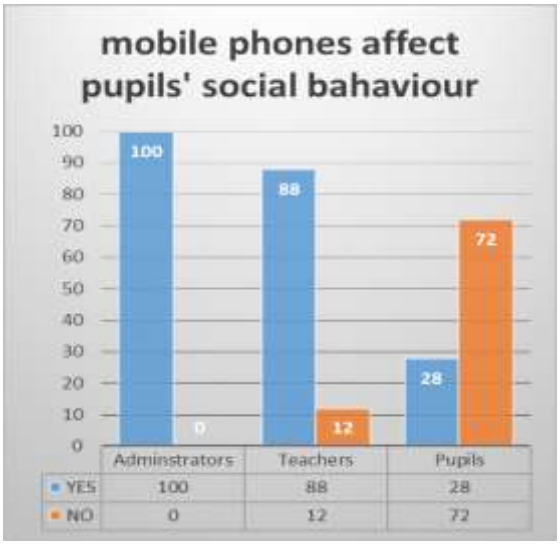



**Figure 21: Administrators, teachers and pupils responses to whether mobile phones affect pupils' social behaviour.**

Figure 22 revealed that although administrators (75%) and teachers (81%) supported that mobile phones affected the spiritual life of pupils, pupils (74%) felt otherwise.

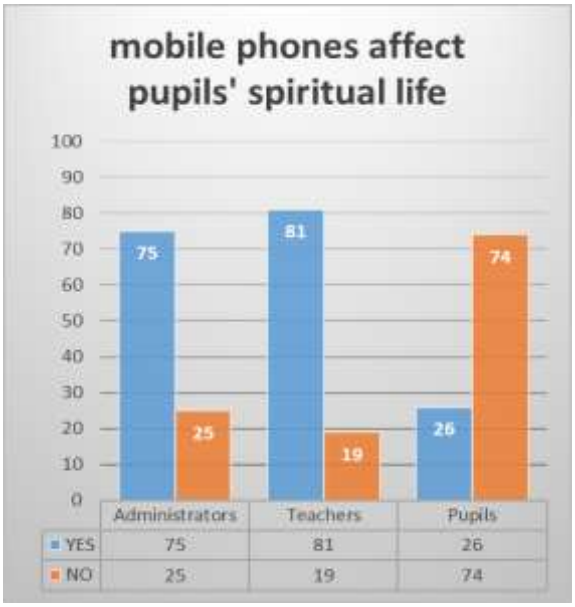



**Figure 22: Administrators, teachers and pupils responses to whether mobile phones affect pupils' spiritual life.**

Figure 23 showed that while administrators (100%) and teachers (90%) supported that mobile phones affected the academic life of pupils, the majority of pupils (67%) felt the opposite.

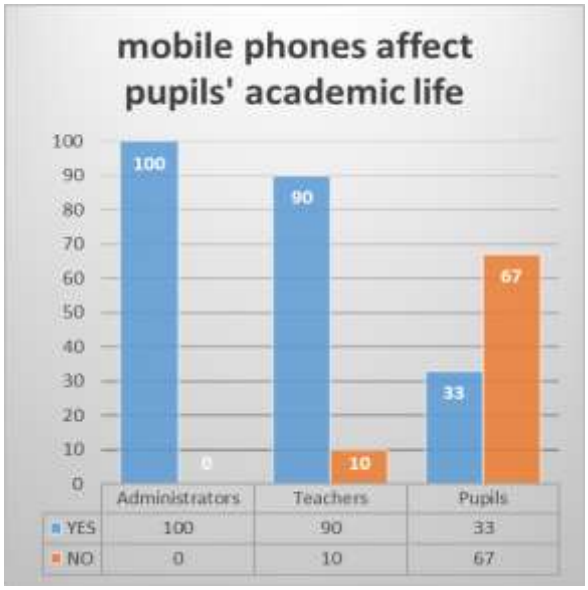



**Figure 23: Administrators, teachers and pupils responses to whether mobile phones affect pupils' academic life.**

Similarly, Figure 24 revealed that even though administrators (100%) and teachers (82%) claimed that mobile phones affected the moral life of pupils, the pupils (85%) refuted the claim.

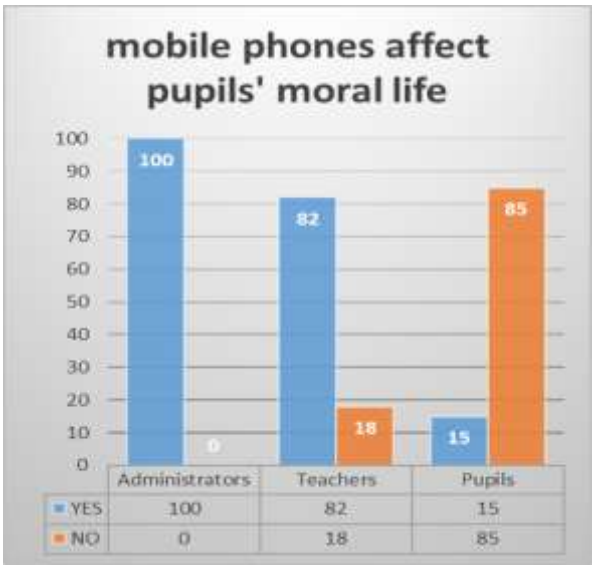



**Figure 24: Administrators, teachers and pupils responses to whether mobile phones affect pupils' moral life.**

#### 4.3.4.2 Interview responses (qualitative data)

Presented below are the teachers and administrators interview responses with regard to objective 4: To examine how mobile phones influence behaviour patterns of pupils.

*Question 9: Pupils' behaviours associated with Mobile Phone use*

The aim of question nine under specific objective four was to find out whether teachers and administrators saw some behaviours in pupils associated with mobile phone use. Teachers and administrators listed several examples of behaviours they felt were influenced by what was watched on mobile phones. The themes developed here were; ***misconduct, isolation*** and *indecent dressing.*

*(i) Misconduct*

One of the behaviours associated with the use of mobile phones was misconduct. Teachers and administrators felt misconduct behaviour by some pupils was due to mobile phone influence. Pupils tend to imitated and practice what they saw in videos most of it was contrary to the norms and regulations of Zambian society. Teachers felt certain conducts and mannerisms were foreign and an imitation of what is trending on social media. In relation to this, ADM3, T1 and T17 mentioned giving examples of some incidences in the following statements:

> They have bad conduct during classes. You will find a pupil has come for class but they have ear pods and are listening to music while a teacher is giving a lesson, sometimes they come to class but cannot concentrate because they are dozing or sleeping because they were on the phone the whole night (ADM3).

> Phones are always associated with misconduct and bad behaviour in class. There was a time during class when pupils suddenly began to laugh and cause pandemonium, because one of the pupils had recorded a video of the teacher and shared it and it went viral, so when the teacher noticed the mocking laughter, she

> investigated and found that the cause of the disturbance was a mobile phone. Eventually the source of the video was found (T1).
>
> The boys use these phones to encourage each other into doing mischievous activities. For example, we had a group of boys that had organized to sneak out of school in the evening just so they could attend a concert in another town. They even managed to get to the bus station; it was only after a friend reported them that the boarding master was able to catch up with them at the bus station before they made their departure (T17).

*(ii) Isolation*

Isolation was another behaviour associated with the use of mobile phones. Teachers and administrators felt that some pupils tended to isolate themselves; they were often alone because that is what mobile phones do; they keep you away from family and friends. Some pupils found it hard to mix with friends because at home they are often on their phones especially those whose parents are away at work. The general views of teachers and administrators are encapsulated in the observations by ADM1, T6 and T7 as follows:

> It has led to pupils behaving secretively, always being isolated, avoiding the eyes of the authority in school and even their parents at home, because they do not want to be caught using a phone in school (ADM1).
>
> They isolate themselves from other people, friends and family included, and this is because their world is confined to their mobile phones which prevents them from socializing with others around them (T6).
>
> They have this withdrawn behaviour, where they do not want to be around other people, especially teachers and parents. They are trying to hide the immoral things that they use their phones for (T7).

*(iv) Indecent Dressing*

Indecent dressing was another behaviour associated with mobile phones among learners. Dressing patterns such as miniskirts, sagging, fan haircuts, bum shorts, cleavage shirts and many others were associated with mobile phone influence. Teachers and administrators felt that social media had influenced so much the way young people dressed as observed by T19 and T18 in the following:

> Their dressing is improper, they are taking things they see on social media and putting it into practice. You find the girls, and even boys are wearing clothes that expose them indecently (T19).

> I think that a lot of them are being influenced by the western culture especially in terms of their dressing; the dress code has changed from what we used to wear ourselves. These days the dressing of the youth is very indecent (T18).

#### 4.3.4.3 Pupils' responses from focus group discussions (qualitative data)

The following were pupils' responses from focus group discussion with regard to objective 4: To examine how mobile phones influence behaviour patterns of pupils.

*Question 9: Whether mobile phones had noticeable social, emotional, mental or spiritual effects on pupils*

The respondents elaborated more positive attributes than negative effects associated with mobile phone use. Among the negatives mentioned by a minority three themes were developed: *isolation, indecent dressing* and *misdemeanor.*

*(i) Isolation*

Some prefects felt mobile phones alienated individuals from family and friends. They mentioned that individual get hooked to their phones and isolate themselves from others. P1B and P11A expressed that,

> Socially you would want to be alone in a room, locked up to watch porno, which may disturb you mentally (P1B).

> It can lead to isolation, because you find that you are always on the phone you do not even get to go out of your bedroom (P11A).

*(ii) Indecent dressing*

Some prefects associated indecent dressing with mobile phones use. They felt dressing patterns such as sagging, miniskirts, bum shorts, cleavage shirts were a result of mobile phone influence as P12B remarked in the following expression:

> Most of us youths we imitate what we see on social media, especially in terms of dressing, we imitate celebrities, things like sagging, miniskirts, see-through dresses, most of it is contrary to our culture.

*(iii) Misdemeanor*

Some prefects felt misdemeanor is one of the effects of mobile phone use because users tend to imitate and practice what they see on the media. P2B expressed the following:

> The content on many platforms is about indoctrination, making us follow or imitate blindly and end up doing wrong things and behaving badly.

## 4.4 Summary

This chapter dealt with study findings and outcomes. Questionnaires were used in soliciting quantitative data from 210 pupils, 34 class teachers and 4 administrator respondents. To solicit qualitative data, semi-structured interviews were carried out with class teachers and

administrators and focus group discussions were carried out with prefects who were simple randomly selected. The raw data collected was then organized by identifying themes, correcting and coding. All relevant data was systematically organized and aligned to the research objectives and study questions using a coding scheme. Quantitative data collected through questionnaires was analyzed using spreadsheet and SPSS version 25 while qualitative data (interviews and focus group discussions) went through verbatim transcription and coding process applying open, axial and selective coding. Eventually, data was analyzed and themes were developed and categorized by extracting important variables relevant to the research topic: *The impact of mobile phones on the moral formation of pupils,* and ultimately, data was presented using statistical techniques for quantitative data and thematic representation for qualitative data.

# CHAPTER FIVE: Discussion of Findings

## 5.0 Overview

This chapter discusses the study findings as presented in the preceding chapter. The discussion is based on data collected through questionnaires, interviews and focus group discussions as presented in chapter four. The discussion is guided by the following specific objectives: (i) to ascertain the attitude of teachers and school administrators towards mobile phone possession by pupils. (ii) to examine the views of pupils on how mobile phones interfere with moral formation. (iii) to identify mobile phone applications that interfere with moral formation of pupils, and (iv) to examine how mobile phones influence behaviour patterns of pupils. The study findings are discussed analytically, in the backdrop of the available literature, regionally and globally. The discussion is also enlightened and enriched by constructivism theory of moral development, which postulates that knowledge arises through a process of active construction. Thus, this chapter is discussed and presented using themes developed from the data generated from the participants' responses.

## 5.1 The attitude of teachers and administrators towards mobile phone possession by pupils

This study revealed that the majority of teachers and administrators had a negative attitude towards mobile phone possession by pupils, premised on the view that mobile phones had the potential to interfere with the moral formation of pupils. Data revealed that 77.7% of teachers in group A, 77.3% of teachers group in B and 75% of administrators felt that mobile phones were distractive (Tables 12 and 18 respectively). They expressed that mobile phones were likely to bring about divided attention among pupils. They felt that pupils were likely to spend more time on social media at the expense of their academic work. One teacher (T6) during interview expressed the following:

> Mobile phones take up most of the students' attention and they tend to lose concentration on academic work because they know that if you catch them using a phone in class they would be punished, so some even avoid attending classes just so they can get a chance to browse the internet on their phones.

They also expressed that pupils were too immature to understand how to use mobile phones productively; they were likely to use them for non-academic things like pornography, examination malpractice, and communicating false reports to their parents and guardians against the teaching staff. In Tanzania, Kafyulilo (2014) similarly reported that non-academic texting during class, flirting, and viewing pornographic films on phones were a few more detrimental effects of cell phone use in schools by learners. In this study, majority of teachers and administrators were absolutely against learners possessing mobile phones in school citing interference with moral formation. One administrator (ADM2) argued the following during interview:

> Pupils have a tendency of using mobile phones for non-academic activities like to store pornographic material. When they come to school with their phones, they start sharing these things with other pupils. Therefore, if they were allowed to bring phones into school they would abuse them.

From data presented, it can be deduced that the majority of teachers (74%) and administrators (75%) agreed that mobile phones were likely to interfere with moral formation as shown in figures 13 and 17. This revealed that the majority of teachers and administrators had negative attitude towards mobile phone possession by pupils, citing the concerns such as pornography, sexting, cyberbullying, among others, correlating with the findings by Kafyulilo (2014) in Tanzania. In contrast, the majority of teachers (66%) and administrators (75%) also felt that mobile phones could be useful academic tools for the learners, figures 14 and 18 respectively. With respect to this, the majority of teachers and administrators cited the easy accessibility of school materials on the internet as against the shortage of school textbooks and other learning

materials in the sampled schools. They expressed that mobile phones were not wholly responsible for bad behaviour among the learners rather it had to do with the individual and the environment in which they were raised. They noted that, pupils who were raised in a religious environment were likely to use mobile phones for religious purposes and pupils who were not raised in a religious environment were likely to use them in irreligious manner too.

The high percentage affirmation on the potentials mobile phones have in helping learners academically, even though contradicts the general negative attitude teachers and administrators had towards mobile phone possession by learners relates to the findings by Terrence and Vongai (2022) in Zimbabwe who in their study found that teachers believed in the potentialities of mobile phones as academic tools. Their study in Zimbabwe reported that 97% of the early career teachers (below 30 years of age), most of whom were science teachers, had a positive attitude towards mobile phone use by learners in schools, they believed that mobile phones were a useful instrument for education and could be integrated into the educational system. The same study however, contrasted this to the late career teachers (above 30 years of age) that had a negative attitude towards pupils possessing mobile phones in school because they felt that mobile phones were a distraction, thus signifying that teachers attitude towards pupils using mobile phones in schools was influenced by the age of the teachers. According to Joyce-Gibbons et al. (2014), instructors were more concerned with the possible negative effects of mobile phone use than with the positives. Key concerns included being distracted from studying by social media and watching pornography. Likewise, the findings of this study revealed similar worries and concerns by teachers and administrators that were more aligned to disturbances on academic life of learners than morals.

Adolescents in many African nations use social media extensively, and the use has far outpaced the control measures for safe-use of mobile phones. Indecent content is widely available and progressively distributed via mobile phones (Porter et al., 2016). Young people are fragile and easily enticed by media content including obscene content as a result; complaints regarding the increased usage of mobile phones in schools are frequent not just in Zambia but also Tanzania, South Africa, Ghana and many other countries (Joyce-Gibbons et al., 2014). The strong rule banning learners from bringing mobile phones into schools is indicative of the negative attitude of teachers and administrators towards mobile phone possession by learners. The ban being justified by samples of mobile phone misuse by learners mostly related to pornographic content as highlighted above. Contrary to these, a study by O'Bannon et al. (2017) looked at the opinions of 103 middle school students and 15 teachers at a progressive private school in Mumbai, India. The study looked at the features of the phones that the teachers thought would be useful for school-related work, as well as the advantages and disadvantages of using phones for instruction before launching a pilot programme. The findings revealed that while a minority expressed doubts, the majority of teachers (86%) and students (92%) were in favour of mobile phone use in the classroom. One teacher (T12) expressed the following during interview:

> I think phones are a useful educational tool; they help students with their research, through the internet they get more information where they might not have been clear in class. Pupils should be allowed to have phones in school given that the phones are restricted to education purposes and nothing else.

Equally, in his study Nikolopoulou (2020) looked at 64 teachers with varying specialisations and studied their perception about the usage of mobile phones by students in the classroom in Greece's secondary schools. Among other benefits reported were easy access to information, engaging and pleasant instruction, students' enthusiasm and active engagement, and students' comfort with technology. However, although the teachers were pro-use of the latest technological devices into the school curriculum, they did raise caution on issues, which

included disruptive behaviour by pupils, noise pollution in the classroom, and the difficulties in regulating how these devices would productively be used. Based on various studies and the findings of this study, it is clear that there are many assumptions that are based on fear on what mobile phones could do to the learners. First, the majority of pupils do not share the same feelings with teachers and administrators on how mobile phone possession would negatively affect the moral formation process of learners as revealed by both questionnaires and focus group discussions. Secondly, the administrators and teachers, though they harbour fears, believe in the academic potentials that mobile phones have in propelling learners to academic excellence. Thirdly, it is clear that the negative attributes associated with mobile phones do not outweigh the positive contributions mobile phones have towards both academic and moral excellence of the learners as revealed by the findings.

Unquestionably, we are in a technological age that is more individualistic and drives individuals such as pupils to autonomous technology use, autonomous use of cell phones and other internet-enabled devices, with little parental monitoring thereof, is part of what enables adolescents get exposed to global content through various internet platforms. This exposure creates in teachers and administrators the aforementioned concerns and consequently negative attitude toward mobile phone possession by pupils. In this sense, constructivism theory could be of great use to redress the negative attitudes of teachers and administrators. Cognitive constructivism theory postulates that how and what people think lead to the arousal of emotions of which some lead to unhealthy behaviour while others lead to healthy and adaptive behaviour. In a complimentary manner, social constructivism postulates that learning occurs through social interaction and the help of others, often in a group. Social constructivism posits that the understanding an individual develops is shaped through social interaction.

Constructivism as learning theory postulates that knowledge is best gained through a process of action, reflection and construction. Social constructivism, as a subset of it, emphasizes the role and relevance of society and social interaction in the process of knowledge creation and acquisition by learners for which teachers and administrators are key players. Teachers and administrators play a pivotal role in stimulating pupils' internal mental processes that are responsible for learning to take place, such as receiving, thinking, reasoning, imagining, organizing, storing, remembering, learning words, using language and retrieval of information (Greenwood, 2020). Social constructivism emphasizes a learner-centred approach to teaching. This implies that any proper moral training programme need to be designed in a manner that allows for and promotes active participation of the learners. Moral training must be pragmatic, reality based through the utilization of practical approaches, such as group works, discussions, questioning, learner-learner (peer), learner-teacher interactions and presentations. Social constructivist approach to teaching and learning including moral formation de-emphasizes the monopoly and monotony of the teacher's ideas in favour of a more comprehensive approach where the teacher acts only as a guide, not a direct distributor of knowledge (Mcleoad, 2019). Moral formation programs should include inputs through workshops and seminars vital for awakening individual's moral reasoning. Equally, moral formation programs need to incorporate the symbols from the familiar language and culture of the learners. It should ensure the understanding and proper assimilation of concepts, terminologies, symbols, assumptions, etc., of the learners' familiar language and culture.

### 5.1.1 Collaborative approach to moral formation

Collaboration among the Church, the community, and educational institutions is essential to achieve integral formation of learners in this digital era. The teaching of morals is not an effort that can be carried out by schools or the Church alone; it requires close cooperation with various

entities who play a role in shaping the future generation. The Church can provide strong spiritual and moral guidance, while the community and families help create a supportive environment for moral and character formation. The importance of collaboration is evident in efforts to create a more integrative learning environment witnessed in the two sampled mission schools. The Catholic Church and Catholic schools can work together to develop digital-based programs that combine religious teaching with practical learning experiences, such as social service or community-based programs that help learners apply Christian values in real life. By strengthening this collaboration, Catholic education can create an ecosystem that supports learners' development comprehensively, both academically and in terms of morals and faith (Jimmy and Hamu, 2025). Moreover, collaboration between families, schools, and the community fosters moral development in pupils. As the first teachers, families set the example by offering moral guidance. At the same time, the wider community and church groups provide additional support, creating spaces for activities that reinforce social and spiritual values. This partnership builds a holistic educational environment where pupils are encouraged to internalize Catholic values in all areas of their lives.

Collaborative approach to moral formation is essential because the digital era comes with opposing tendencies to moral integrity. For instance, the spread of hoaxes and disinformation has influenced public opinion, and there is growing difficulty in distinguishing facts from opinions in public discourse. In today’s fast-paced world, misinformation can quickly spread, obscuring society’s understanding of objective truth. This phenomenon inevitably impacts moral development and character formation, particularly for pupils, who are still shaping their values. Therefore, the collaboration between families, schools, and communities emerges as a key factor in the success of moral formation. The study calls for a holistic and creative approach to Catholic moral formation aimed at shaping a generation that is morally strong and ready to

navigate the complexities of the digital world. Catholic moral formation, which emphasizes love, honesty, and justice, serves as an effort to restore moral orientation in the face of the opposing tendencies of this digital era. The following model (figure 25) is proposed for collaborative moral formation of pupils.

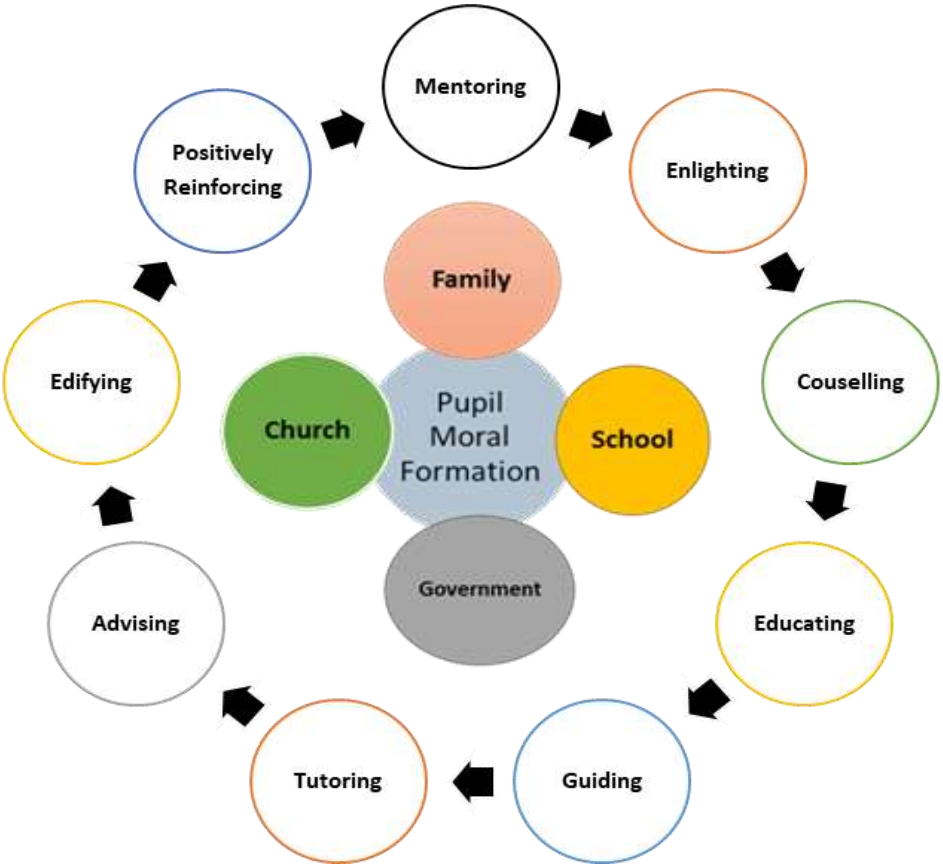



**Figure 25: Collaborative approach to moral formation**

Catholic Church efforts to strengthen moral and religious education in schools have been ongoing, with a strong focus on developing curricula prioritizing moral and spiritual values. In Zambia many Catholic schools have specialized programs designed to instill strong moral values in learners, grounded in the teachings of the Church. Initiatives such as catechetical programs, spiritual and moral guidance programs, chaplaincy programs, and equally clubs like Region of Mary, Littlie Way Association, Vocation club, Young Christian Students (YCS) are aimed at promoting morals in learners. However, a significant challenge still lingers on

ensuring that Catholic moral education stays relevant in today's ever-changing social and cultural landscape, where moral relativism and self-interest often overshadow the common good. Addressing these challenges according to Jimmy and Hamu (2025), requires attention in several key areas such as, (i) finding ways to help pupils integrate moral values into their daily lives, allowing them to embody these values genuinely; (ii) involving families and communities in the educational process so that moral formation extends beyond the school environment, and (iii) teaching must go beyond theory, incorporating hands-on experiences that profoundly shape pupils moral character in similar manner to African humanism (Ubuntu) philosophy. Catholic moral formation is not just theoretical; it is meant to be practical. The values taught must be lived out in everyday actions. In Catholic mission schools, for example, moral formation is implemented through activities encouraging pupils to serve others, engage in social initiatives, and participate in projects emphasizing social responsibility. The goal is to shape pupils' attitudes and behaviors according to Catholic teachings so that they grow into individuals who possess knowledge and good morals rooted in the common good (Rossiter, 2003).

### 5.2 Pupils' views on how mobile phones interfere with moral formation

This study found that most pupils held the view that mobile phones did not interfere with their moral formation. The findings revealed that pupils did not agree with the statement that mobile phones interfered with moral formation, 79.5% of learners in group A and 88% of learners in group B (Table 7). Equally, they disagreed with the statement that mobile phones contributed to indiscipline and bad behaviour, 67.7% of learners in group A and 74.7% of learners in group B (Table 8). From the general statistics, we can deduce that the majority of pupils (55%; table 12) did not accept that mobile phones interfered with their moral formation. Equally, the majority (59%; table 13) refuted the argument that mobile phones were responsible for

learner's indiscipline and bad behaviour. Data revealed that the majority of pupils did not consider mobile phones to be a distraction to their moral formation. Instead, they expressed that mobile phones were an incentive in their studies, especially in accessing the internet through which they could do academic research and download latest books and exam materials not available in their library. This, somehow, manifests pupils' overall conviction on how mobile phones could improve their academic performance. The study therefore, revealed that the majority of pupils did not consider mobile phones as responsible for bad behaviour and indiscipline as insinuated by their teachers and administrators.

Contrasting the assumption that mobile phones were distractive, the majority of pupils (84%; table 14) believed in their academic potential and expressed the need for integration of mobile phone use in schools and the utilization of social media as a learning platform. They felt mobile phones could help them in their academic endeavours and facilitate improvement in their studies. One prefect (P3A) during focus group discussion expressed the following:

> I use the phone for research on educational things, like when we are given homework and assignments, unlike the library, which has old books; I can find the latest information on the internet.

These findings are similar and relates to the findings by Kwaku et al. (2021) in Ghana, Utulu (2012) in Nigeria, Mafa and Govender (2017) in Botswana as well as to UNESCO (2012) study outcomes. Their findings were that learners strongly believed in the academic potentialities of mobile phones. This study equally revealed and confirmed the belief of the majority of pupils that mobile phones could be useful academic tools, which also corresponds with the beliefs of the majority of teachers and administrators.

Pupils also highlighted that mobile phones were a source of entertainment, a source of relaxation and an asset for latest news updates. The respondents further attributed bad behaviour to the individual; that individuals chose to behave badly in school and not that they were influenced by mobile phones. During focus group discussion, one prefect (P9B) said the following:

> It depends on someone's attitude because you will find that if you have bad attitude you will use the phone in bad way, for vices like porno, communicating with drug dealers, but those with good attitude they use them to get information like current affairs, research and other global issues.

In Botswana, Mafa and Govender, (2017) reported that students showed significant perception in support of the use of mobile phones in school. The study concluded that when used effectively and with appropriate information loaded, mobile phones could be used for teaching and learning and could result in a considerable improvement in student performance. Similarly, in Ghana (Kwaku et al., 2021) students had a positive perception towards the integration of mobile phone use in schools and the utilization of social media as a learning platform. The responses from the study indicated that social media provided positive and significant relations between academic friends, improved learning motivation, offered great deal of content posting for learning and supported learning whilst on the move, promoted understanding and improved academic grades. Equally, in a study by Ahmad (2020) in Jamaica, students' perceptions of mobile use in schools were found favourable. Students prioritised using mobile phones for collaboration, communication, and requesting help from teachers. Additionally, they used mobile technology to enhance learning and collaboration outside of the classroom.

However, learners' rejection of the view that mobile phones had the potential to interfere with their moral formation perhaps may be biased as many of them expressed their dislike of the

rule that bans them from bringing phones into school. Nonetheless, their views in favour of mobile phones in schools cannot be ignored in this modern age with rapidly advancing information technology. Modernity is heavily dependent on technological advancement. In education circles, technologies such as mobile phones are being used to facilitate collaboration and communication, improve creative and interactive learning methods, and build tools and applications to help with educational material delivery. Institutions must thus carefully measure technological investments against the advantages realised by students and administration by incorporating such tools into the instructional environment (Ahmad, 2020). The key observed benefits on integrating mobile phones into schools as learning tools according to Nikolopoulou (2020) are students' involvement, motivation and active engagement, the interactive-enjoyable course, quick access to subject matter, and their comfort with technology.

To this effect, cognitive and social constructivism can be advocated, as principles for improving the learning process, they are vital to ensure more effective and meaningful learning and equally for proper moral formation. The fact that this study revealed the majority of pupils held the view that mobile phones did not interfere with their moral formation calls for paradigm shift towards moral formation. Learners ought to be viewed and treated as co-constructors of knowledge, moral knowledge inclusive; an effective teacher-learner relationship should be built based on mentorship and guidance and not solely on instruction. Learners need to be engaged in tasks that make them feel worth and ignite their creativity and equally, assessment of their behavioural performance should be treated as a process of acknowledging and uncovering shared knowledge and understanding. Competitive behaviour (who is good – who is bad) could be damaging and should be discouraged in favour of collaboration in the constructivist manner. Each individual pupil's opinion, suggestion or contribution is to be treated as important by teachers and administrators, whether correct or not, and positive

reinforcement and assurance should be practiced. Teachers and administrators as significant persons in the moral discourse are beckoned in the following proposed model (figure 26) to embrace and practice the various fundamentals necessary for a well-integrated moral formation.

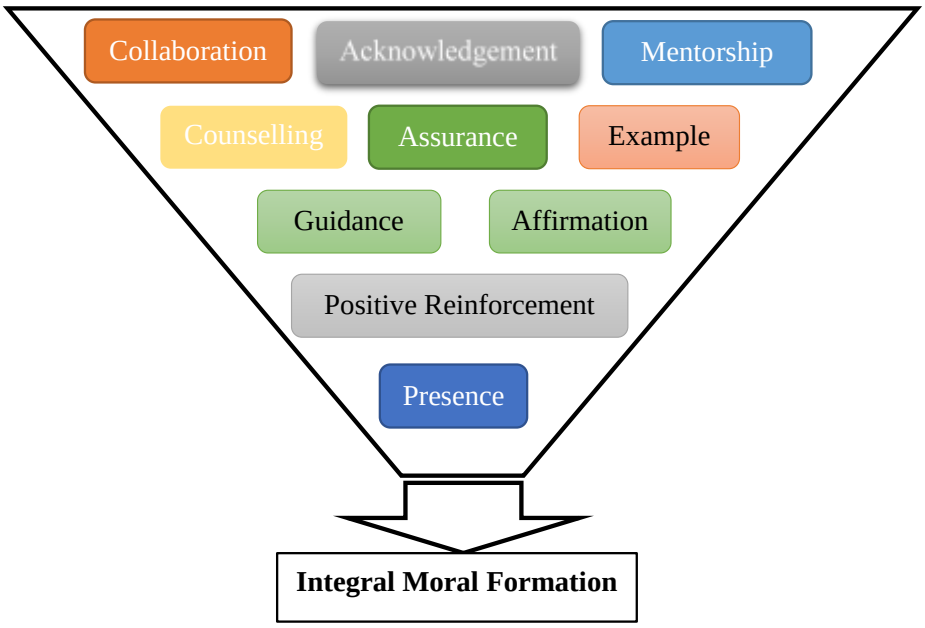



**Figure 26: Pupil integral moral formation**

### 5.2.1 Pupil integral moral formation

In the digital age, Catholic moral formation must adapt, using technology thoughtfully to teach moral values. Critical digital literacy is key so pupils can navigate the vast flow of information and discern what is truthful and beneficial. Digital media can also enhance learning through faith-based applications or engaging educational content. With these innovative approaches, Catholic moral formation can serve as a powerful tool in addressing the moral challenges of the digital era, helping to shape a generation that is not only intelligent but also compassionate and grounded in moral integrity. By integrating digital technology with Catholic values, Catholic character education in the digital age can be a powerful way to shape a generation that is not only digitally literate but also morally grounded (Jimmy and Hamu, 2025). Through thoughtful use of digital media and collaboration between schools, families, and communities, Catholic moral formation can adapt to the times and continue positively impacting pupils'

moral and spiritual development. To ensure Catholic character education remains effective in the digital age, keeping a balanced oversight of pupils' use of technology is important. Teachers, parents and other stakeholders should work together to monitor pupils' interactions with the digital world. They must set clear guidelines for digital media use and ensure pupils avoid falling into negative online influences. At the same time, it is important to create opportunities for pupils to build social and empathetic skills through face-to-face interactions so that technology does not replace real human connections (Jimmy and Hamu, 2025).

## 5.3 Mobile phone applications that interfere with moral formation of pupils

In order to clearly establish which mobile phone applications interfered with moral formation the study first, established whether pupils used and owned mobile phones. Secondly, the study separated mobile phone applications into two categories; the first being mobile phone features which included *phone-calls, sms, camera, video, music, and game* and, second being social media applications which included; *Facebook, WhatsApp, YouTube, and TikTok.*

### 5.3.1 Pupils' mobile phone ownership and usage

The study revealed that the majority of pupils (64%; figure 10) owned mobile phones and that the usage was high; very often (36%) and often (28%), giving a sum total of 64% usage (table 8). The study conducted by Twebaze (2015) in the US, Marabada and Madobi (2018) in Zimbabwe and Joyce-Gibbons et al. (2017) in Tanzania revealed that despite the ban on the use and possession of mobile phones in secondary schools, learners still illegally possessed and used them. This study similarly revealed that despite the ban pupils owned and used mobile phones. This signifies that the ban and prohibition of mobile phones did not reflect the reality on the ground and perpetuated the constant hide-and-seek game between learners and teachers. Learners expressed the double standards that existed, that is, while at school they were not

permitted to use mobile phones but at home parents provide them with mobile phones. This calls for a more pragmatic and transparent approach to the proper utilization of mobile phones while putting in place control measures to avoid abuse.

### 5.3.2 Mobile phone features

With regard to mobile phone features that interfered with moral formation, pupils identified Camera, Video and Music. First Camera *(group A Often 38.3%, group B Very often 34.1%)*; followed by Video *(group A Often 27.5%, group B Often 30.5%);* and then Music *(group A Very often 25.4%, group B Very often 26.0%)* as mobile phone features that might interfere with pupils' moral formation (Table 12). Data revealed that the number of pupils who felt mobile phone features could interfere with their moral formation were low: camera 38%, video 31%, music 21% (figure 11), this is because the majority of pupils felt mobile phones did not interfere with their moral formation. This shows that the majority of pupils did not feel mobile phone features could interfere with their moral formation or induce bad behaviour. This is in tandem with the arguments of majority of pupils that mobile phones had no much bearing on their moral life. Similarly, figure 15 shows that minority of teachers believed that Camera (27%), video (40%) and Music (33%) features on the mobile phones were likely to interfere with pupils' moral formation. The figures revealed that the majority of teachers did not support that features would influence the moral formation of learners. The low percentages signified less conviction among teachers that the said features could really influence negatively the behaviour of learners. Administrators as shown in figure 19, Camera (31%), Video (52%) and Music (17%), equally share the sentiments. The percentage on video is high signifying that videos have more potential to influence pupils because they are more attractive and equally have content that is more obscene, as one teacher (T6) when asked during interview which application was likely to interfere with moral formation expressed the following:

> For me YouTube because of videos. Most of the videos are against morals; it is full of obscene materials.

Although most pupils felt their moral formation was not influenced by mobile phones, one teacher gave an account of how two pupils (boy and girl) exchanged inappropriate images of their genitalia which they had captured using the camera on their mobile phones. Eventually, these images were circulated (sexting) among the pupils in the school through their mobile phones. Sexting being the practice of sending sexually provocative texts to others or creating your own semi-naked or nude photos and sharing them with others through digital means (Kim, 2013). Sexting has lately become known as a risky practice, especially in relation to teenage sexuality. The repercussions of sexting might include embarrassment, exclusion, despair, anxiety, suicidal thoughts, and illegal or criminal action. A study by Olatunde and Balogun (2017) in Nigeria found that young people (below the age of 19 years) were involved in sexting and that this behaviour was significantly associated with moderate to severe problematic mobile phone use, and some risky sexual behaviours. In another study in South Africa, Kim (2013) reported that the prevalence of sexting was significant among high school learners and fell between rates of 5%-46%, the study further highlighted that the majority of adolescents in this study claimed to have complete autonomous use of their mobile phones and unsupervised use of the internet.

Some teachers interviewed in this study mentioned that they found pornography on confiscated mobile phones, which the learners were watching through the video feature. The teachers expressed their concern with pornography being easily accessible and that the learners were too immature to keep away from such obscene material. This claim is what necessitated the majority of schools in many countries such as Malawi, Kenya, Zimbabwe, Tanzania and Zambia inclusive, to have strict policies that forbid learners from using mobile phones in school

(Gadi and James, 2019). The claim is that learners spend too much time on their phones chatting and watching pornography, diverting attention from studies and assigned homework. However, as revealed by the study, the reality is that despite the stringent restrictions learners still possess and use mobile phones in both school and home. This signifies that restrictions on mobile phone use in schools is still far from reality, hence the call for a more pragmatic and amicable approach to mobile phone use in schools.

### 5.3.3 Mobile phone media applications

This study established that Facebook, WhatsApp, Tiktok, and YouTube were the four principal mobile phone media applications that could interfere with moral formation of pupils as revealed in the responses from the pupils, teachers, and administration (Tables 12, 16 and 20). Respondents categorized WhatsApp, Tiktok, Facebook and YouTube as most influential applications in that order. The findings correspond with those of Montag et al. (2019) in Tanzania, on *Addictive Features of Social Media* and as well, Koda and Kayombo (2019) on *Influence of Mobile phones on discipline in Kilimanjaro, Tanzania*. Their findings revealed the addictive potential of these social medial applications and their negative effect on discipline. In this study, however, data revealed contradictory views between pupils on one side and teachers and administrators on the other. Pupils did not feel mobile phone applications would interfere with their moral formation while teachers and administrators felt the opposite. The figures shown in the paragraph below demonstrates, in terms of percentages, the differences in believe between administrators, teachers and pupils on the interference potential of each application on moral formation.

The percentage of pupils who felt that mobile phone applications would interfere with moral formation were low, WhatsApp (39%), TikTok (30%), Facebook (20%) and YouTube (28%)

as shown in figure 12, while those of teachers (figure 16), WhatsApp (61%), TikTok (77%), Facebook (72%) and YouTube (56%), and administrators (figure 20), WhatsApp (75%), Tiktok (75%), and Facebook (75%) were very high. The low percentage responses by pupils revealed the little convictions they had in believing that mobile phone applications could interfere with their moral formation. The majority of pupils held the conviction that mobile phones and their applications had minimal influence on their moral behaviour. One prefect (P10B) during focus group discussion expressed the following:

> I don't think there is an application that can affect us negatively because you get to choose what you want, for example on Facebook or Tiktok, you choose your interests and it will bring things that you have chosen, so if someone is watching obscene things it is because that is what they have chosen to do.

On the contrary, the majority of teachers and administrators felt mobile phone applications had negative bearing on the moral formation of learners. TikTok was cited as the most influential of the applications followed by WhatsApp, then Facebook and YouTube respectively. The popularity of these mobile phone applications were attributed to the platforms functionality of offering its users unlimited access to video content of a myriad genre. According to Christian et al. (2019), social media applications are designed around psychological mechanisms, which promote their continued use to a point of addiction if not cautiously regulated. The applications algorithms study the users, viewing preferences and likes, thereafter generate content around only what users enjoy, this keeps the dopamine levels constantly elevated, thus, one end up being glued to a mobile phone for hours on end.

Teachers and administrators also expressed concern over the unsupervised use of applications by learners given the rise of explicit sexual content found on social media platforms to which the learners get exposed, both intentionally and unintentionally. Easy access means they can

watch and download illicit material on their mobile phones through these applications, as one teacher (T24) mentioned during interview as follows:

> Phones are not regulated in anyway, and neither are the web sites that these pupils browse on the internet. It is also difficult to control what they are watching and also you cannot monitor them all the time. They are too immature to know what is good or bad for them when they are on the phones and most of the time they are watching things like pornography.

According to some teachers, learners have been caught on multiple occasions with pornographic material on their mobile phones, which they intended to show and share with their friends at school. Likewise, the study of Gadi and James (2019) in Tanzania, showed that pornography was the most accessible materials on social media platforms like Facebook, Tiktok, and WhatsApp. They explained that pupils communicated with one another via social media, sharing videos and pictures of violence, pornography, and music with vulgar language. By watching these videos, they mimicked a lot of bad behaviour. Moreover, adolescents utilise these same media applications to download music and videos that contained pornographic content (Gadi and James, 2019).

Teachers and administrators equally put across how learners spent a large amount of time using these applications for mostly entertainment like watching videos or chatting on-line at the expense of their schoolwork, which went neglected, and at the end of the academic year, they got poor results. Learners also adopted bad behaviours from the videos they watched leading to misconduct in schools such as being disrespectful to their teachers. Khan (2009) noted that students who utilised social media frequently performed poorly in school. Similarly, Englander, Terregrossa and Wang (2010) concluded that social media had more drawbacks than benefits and had a negative correlation with students' academic achievement. Addicts on

social media preferred to do their personal and professional tasks online, which had a negative impact on their academic performance (Nalwa and Anand, 2003). Similar, Karpinski and Uberstein (2009) observed through their findings that students who used social media reduced their time for schooling and thus received poorer marks than those who did not. According to a study conducted by Mensah and Kyei (2019), students had high levels of moral growth, but the amount of time spent on social media had a negative inverse link with their moral development. Based on this, the Ghana Education Service, school principals, and other stakeholders organised a social media awareness campaign for senior high school pupils, encouraging them to use mobile phones moderately yet productively. This awareness helped social media to be used to its fullest and most beneficial potential (Mensah and Kyei, 2019). Another study by Alshare, Alkhawaldeh and Eneizan (2019) found that social media (Facebook, Twitter, YouTube, and WhatsApp) had an influence on students' moral and social attitudes, with variances depending on gender and age. This confirms the influence of demographic variables on mobile phone usage and consequently moral behaviour.

As the study revealed, the majority of pupils possessed and used mobile phones (figure 10) and had complete autonomous use of their mobile phones and unsupervised use of the Internet. This reality calls for the application of social constructivism theoretical mechanisms. Social constructivism views knowledge creation and construction to be actively influenced by social interactions that are so prevalent on social media through various applications such as those mentioned by pupils. The media language and media culture greatly influence learners' perception and hence their morality. However, the theory equally emphasizes the role played by language and culture in human's social, moral and intellectual development and perceptions. It is, therefore, essential to apply social constructivism theoretical mechanisms such as discussion, interaction, sharing of knowledge and morals, and ideas within the moral discourse.

### 5.3.4. e-formation Concept

The fact that the findings revealed pupils were in possession of mobile phones and that they are so entrenched in technology use requires thinking outside the box. Similarly, for the fact that society has transitioned through the utilization of technology, we are now talking about digital currency, e-economy, e-commerce, e-transactions, e-learning, e-communication, e-citizen, etc., moral formation process too has to embrace e-formation mechanisms to fit in the technological era. There is need to develop an e-formation mechanism mediated by information technology that changes the attitudes, feelings, thinking, behavior, and performance of all individuals (pupils, teachers, administrators). This e-formation will require a unique combination of technological competencies and traditional mentorship capabilities. Surely, e-formation requires certain competencies that teachers must possess to function well in this digital era, such as digital knowledge, digital communication ability, digital vision and strategy development, digital learning agility, and the ability to lead virtual teams. These competencies are crucial in ensuring the effectiveness of moral formation in this digitized era. For e-formation to work, as Westerman & Bonnet (2015) mentioned, school managers (Marist Brothers, teachers and administrators) need digital leadership competencies such as digital vision (ability to visualize the digital future), digital execution (ability to implement digital initiatives), and digital alignment (ability to align digital strategies with education needs).

### 5.3.5 Digital Competency

The findings revealed that there was a digital divide between the pupils and the teachers and administrators on the other side. Teachers and administrator were not so conversant and competent enough with technology in comparison with the learners, creating a digital gap. A comprehensive understanding of the optimization of collaborative approach to moral formation in this digital era is very much needed. This includes strategies to overcome the digital divide,

build an adaptive collaborative culture, optimize collaboration technology use, and ensure security and privacy aspects in digital use. Just as Van Wart et al. (2019) established in their study, one of the challenges identified in this study was the digital competency gap between learners and teachers, which hinder collaboration, effective communication and moral decision-making. This gap encompasses technical abilities in using technology and understanding the potential and limitations of digital technology. Another challenge observed in this study is resistance and fear to change which is detrimental to implementing digital collaborative formative work (e-formation). Resistance and fears are not because of technological issues but due to the inability to manage organizational culture change aspects. The resistance and fears were widely expressed in the interviews with teachers and administrators. Research conducted by Weiner et al. (2016) shows that this resistance often emerges from fears of losing control and uncertainty about new roles in a more collaborative formative structure. In his study, Gilson et al. (2015) identify specific challenges to building trust and team cohesion in digital environments. They found that limitations in non-verbal communication and lack of face-to-face interaction could hinder the formation of strong interpersonal relationships, which are essential foundations for collaborative formative work in school.

### 5.3.6 Digital overload and digital fatigue

Digital fatigue among teachers and administrators due to information overload came out during the interviews. The findings revealed that teachers and administrators were overwhelmed by constant stream of digital information, notifications and demand for attention, leading to digital fatigue or stress. Teachers felt there was too much information in various forms disrupting and distracting the minds. In a study by Cortellazzo et al. (2019), it was found that the bombardment of digital information and demands to stay connected could result in digital fatigue, affecting

decision-making quality and collaboration effectiveness. This requires teachers and administrators to develop strategies for managing information flow and maintaining team digital health. It requires an approach that integrates traditional management practices with digital skills (Li et al., 2016). It equally requires, as proposed by Van Wart et al. (2017), a strategic framework emphasizing the importance of developing digital management competencies, that is, technological, social, and organizational skills.

### 5.3.7 Digital collaborative e-formation

The findings revealed that majority of teachers and administrators lacked digital competence hence the inevitability of digital collaboration. To ensure that moral formation take place and as well to address virtual collaboration challenges, structured digital collaboration practices are needed. This include establishing clear communication protocols, using appropriate collaboration tools, and developing effective feedback mechanisms to ensure virtual collaboration quality (Dulebohn and Hoch, 2017). The integration and digitalization of formative activities in secondary schools, as Van Wart et al. (2019) articulated, will create a more adaptive moral formation through transformed communication patterns, decision-making processes and mechanisms, management dynamics, and organizational structures to meet the demands of the digital era. Digitalization of the learning process is likely to resolve many formative issues encountered in secondary schools because as Kane et al. (2019) established in their study, technology adoption brought about change in mindset and thinking patterns. They established that successful in digital transformation created a digital-first mindset in a person while maintaining a human-centric approach to issues. Hence, adopting technology in moral formation and adapting it to the demands of the digital era is likely to effect a change in mindset of both teachers and learners.

### 5.3.8 e-formation and digital management mechanisms

The findings revealed concerns that mobile phones were likely to be abused by learners, that learners were not mature enough to use mobile phones responsibly. This phenomenon calls for proper education by creating awareness on proper utilisation of media applications. It calls for legal legislation on cyber protection especially of minors like pupils. It calls for formulation of monitoring and intervention strategies with criminal and legal consequences. It calls for increased involvement of counsellors and caregivers, including harnessing peer counselling and mentorship. It also calls for psychometric measures of cyber influence on learners to help identify negative psychological traits. Figure 27 below shows proposed mechanism for better digital interactions.

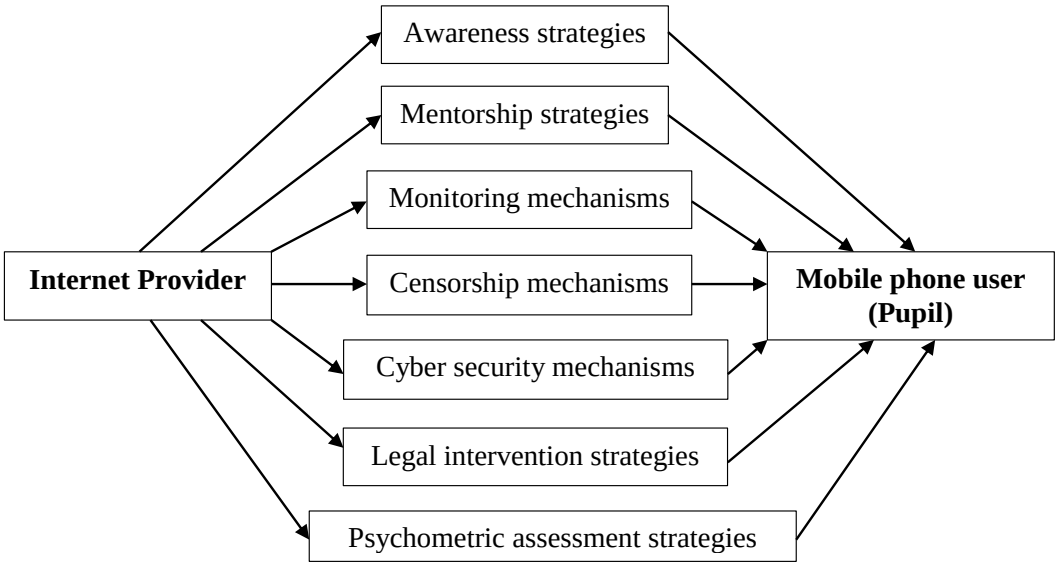



**Figure 27: Digital management mechanisms**

For e-formation to take place, it requires discipline and proper digital management. It requires both digital and social skills as well as emotional intelligence. In their study, Gilson et al. (2015) identified five key areas that need to be developed for a well-managed digital learning, that is, virtual communication skills, digital team building, virtual conflict management, cross-cultural digital collaboration, and virtual performance management. In a similar manner,

Avolio and Kahai (2003) emphasized the importance of developing emotional digital intelligence as part of digital collaborative management skills. They found that successful leaders in the digital era not only master technical aspects but can also demonstrate digital empathy, build virtual trust, and manage emotional dynamics in digital interactions. Equally, Van Wart et al. (2017) indicate that the development of digital competencies must encompass three main dimensions: technical literacy (ability to understand and utilize digital technology), social capability (ability to build and manage relationships in digital contexts) and strategic understanding (ability to integrate technology with organizational strategy).

### 5.4 Mobile phones' influence on behaviour patterns of pupils

Teachers and administrators in this study supported the claim that mobile phones influenced behaviour patterns of learners. The responses to the questionnaires by both teachers and administrators were in the affirmative that mobile phones influenced the behaviour patterns of pupils but in contrast, the majority of pupils refuted this claim. All the administrators (100%) and teachers (88%) supported that mobile phones influenced social behaviour of pupils, while the majority of pupils (72%) refuted the claim (figure 21). Majority of pupils felt mobile phones did not influence their social behaviour negatively, insisting on the environment in which each pupil was brought up as a factor that has a bearing on social behaviour of learners. The study revealed that although administrators (75%) and teachers (81%) supported that mobile phones affected the spiritual life of pupils while 74% of pupils did not. Pupils argued that it all depended on the upbringing of each individual learner. The argument being that pupils who come from good religious families were likely to use phones in a good way than pupils who come from dysfunctional families. The feeling is that in functional families there is proper counselling and guidance in matters of religious and morals than in dysfunctional families. Similarly, on academic level, the results revealed that even though administrators (100%) and

teachers (90%) supported that mobile phones affected the academic life of pupils, the majority of pupils (67%) did not agree (figure 23). However, it is important to note that a good number of pupils (33%) also agreed that mobile phones affected pupils' academic life. The effects of mobile phones on the academic life of learners carries heavily both pros and cons. It is no wonder why so many studies are focused on the effect of mobile phones on academic life of learners because of the double effect; positive and negative, mobile phones bears on teaching and learning.

Equally, on moral level, the results revealed that even though administrators (100%) and teachers (82%) claimed that mobile phones affected the moral life of pupils, the pupils (85%) refuted the claim (figure 24); they felt mobile phones hardly had any bearing on their moral life. Just like on social, spiritual and academic levels, the majority of pupils felt mobile phones had no direct bearing on their moral behaviour. They pointed to environmental factors in which learners were brought up as factors that have a bearing on moral life of learners. Their argument is similar to what is discussed on social and spiritual levels that pupils who come from good religious and functional families are likely to make good use of phones than pupils who come from irreligious and dysfunctional families. The general feeling is that in functional families children undergo proper counselling and guidance in matters of morality.

The teachers and administrator expressed that mobile phone use by pupils does have influence on their behaviour thus, resulting into recognisable behavioural patterns. These included misconduct, isolation, bad relationships, indecent dressing, and misdemeanour among others. According to the teachers interviewed during the study, they associated misconduct or bad behaviour among learners with mobile phone possession. One of the administrators (ADM2) cited an incident that involved the pupils having to make a mockery of a teacher; a photo of a

teacher was taken by one pupil and circulated to other learners that led to a laughter and noise during class. Another noticeable behaviour was isolation, learners begin to withdraw from others, especially school authorities as well as their parents because they want to hide the mobile phones they possess and worse still the negative content they peruse on such phones. The teachers also noted that mobile phones encouraged a culture of bad relationships among learners, having a boyfriend or girlfriend had become popular, and phones helped promote this because they allowed easy communication. However, this also brought about the tendency of exchanging obscene material among the learners such as sending each other nude pictures of themselves. Indecent dressing and lack of respect were the other highlighted behavioural patterns seen among the learners emanating from the use of mobile phones. Teachers felt that through mobile phones the learners were adopting the behaviours of their role models they watch on social media, disregarding whether these behaviours were right or wrong especially in terms of their dressing. Through group chats on various social media applications, the teenagers influenced each other into mischievous behaviour, as cited by one administrator (ADM4) during interview as follows:

> WhatsApp is a popular app with these kids. There are always chatting with each other. I think it has the potential to affect these pupils negatively. We had such an experience in school where a boy and a girl were chatting on WhatsApp and they decided to share their nudity with each other. The boy sent pictures of his private parts to the girl, after which he requested that she does the same but she decided not to. However, she decided to share the boy's picture with her friends and soon the entire class was able to access those images. This is yet another reason that resulted into the ban of phones in school.

Equally, a teacher recounted an incident where a number of pupils were able to collaborate their plans to sneak out of boarding school late at night to attend a concert in town. This was

planned under the cover of social media applications where they chatted and organized. Teacher (T17) narrated the following during interview:

> The boys use these phones to encourage each other into doing mischievous activities. For example, we had a group of boys that had organized to sneak out of school in the evening just so they could attend a concert in another town. They even managed to get to the bus station; it was only after a friend reported them that the boarding master was able to catch up with them at the bus station before they made their departure.

Notwithstanding the teachers and administrators insistence on the negative impact of mobile phones on behaviour patterns of learners, the pupils' views contradicts their assertions. The majority of pupils did not see any bearing of mobile phones on their behavior patterns rendering the claims by teachers and administrators not being fully the true reflection of how mobile phones influence behaviour patterns of learners. However, some studies have concluded that there is a direct proportion on behaviour patterns and use of mobile phones by learners. In a study on behavioural addiction, Munoz-Miralles et al. (2016) looked at *the relationship between students' usage of mobile phones and their academic behaviour*. The study discovered that although good phone use promoted positive academic behaviour, negative phone use showed a negative link with academic behaviour. Just like a correct mobile use had a good effect on students' academic behaviour, so too on moral behaviour, excessive and addicted mobile phone use has a larger influence on both moral and academic behaviour. As suggested by Narasuman and Fook (2022), stricter policies are required to control mobile phone usage by pupils in not only the classroom or school environment but also elsewhere in general.

A study conducted at a secondary school in Tanzania by Koda and Kayombo (2019) reported that a significant number of teachers believed that pupils' use of mobile phones had a

detrimental impact on their conduct. The study's conclusions demonstrated that the most frequent and widespread disciplinary cases linked to mobile phone use were inappropriate clothing, tardiness, sexual misconduct, physical altercations, using a phone in class, drinking, using abusive language, smoking, and pregnancy cases. According to McCarty (2015), students check their phones so often during class, which makes mobile phones a major distraction that hinders learning. Furthermore, the study revealed that using a phone in class had an impact on grades and diverted attention from classmates' education. McCarty puts it, *when peers tinker with their phones; even the most focused students are distracted and get left behind.* Thus, time spent on the mobile phone has direct implications on behavioural outcomes over a considerable period of time, as habits develop from repeated activities (McCarty, 2015). Problematic mobile phone usage among teenagers in various contexts has been linked to behavioural issues (Roser et al., 2016), such as drug use, unintentional accidents, skipping out on essential activities, and continuing to use the device despite the risks to one's social, physical and mental health (Foerster et al., 2015). Hence, the need for proper moral guidance and regulatory policies in secondary schools to help guide and culture pupils to proper mobile phone use.

This study revealed that despite the majority of teachers and administrators supporting that mobile phones influenced behaviour patterns of learners, the majority of learners refuted the claim. This created a gap between the views of teachers and administrators on one side and those of pupils on the other. From social constructivist perspective, the gap between the two divergent views need to be narrowed by using the theory's instructional model, stressing the need for collaboration not only among pupils but also with teachers and administrators. Social constructivism is a highly effective system to base teaching on, as pupils tend to benefit more, and even become more motivated when collaboration and social interaction are incorporated

into the learning process. Social constructivism approaches such as brainstorming, guided discovery, simulations, reciprocal teaching, problem-based instruction, peer collaborations, anchored instructions, and other techniques that require social interactions in the process of learning would be of great help in addressing the divergent views. Equally, the cognitive component of constructivism could help pupils in acquiring cultural values, beliefs, and problem-solving strategies through collaborative dialogues with more knowledgeable members of society (Kapur, 2018). The utilization of strategies such as Scaffolding, Reciprocal Approach, Language transmission of knowledge, More Knowledgeable Other (MKO), Zone of Proximal Development (ZPD), and Internalization of Knowledge, would be of great benefit to the learners in terms of morals.

### 5.4.1 Interactive strategy to moral formation

In social constructivist framework, the teacher is tasked with ensuring activities are learner-centered and encourage collaboration among learners. It de-emphasizes the traditional dictatorial role of teachers in the class in favor of a more comprehensive process, involving the interaction among all players in the teaching-learning process. The researcher proposes the following schematic approach (figure 28).

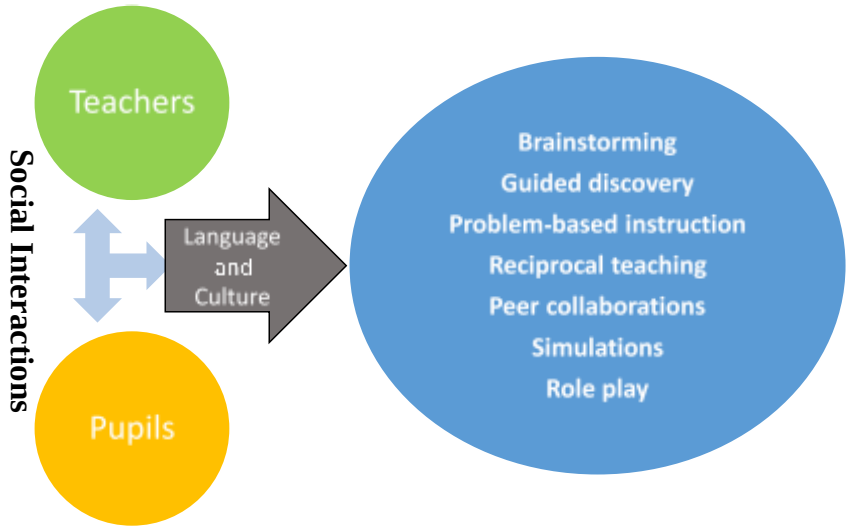



**Figure 28: Social interactive moral formation**

## 5.5 Catholic Holistic Education

Holistic Education offers a perspective that sees education as a comprehensive process of developing the human person's intellectual, emotional, social, and spiritual aspects. Holistic education imparts knowledge and fosters meaningful connections between pupils and their world. In Catholic education, this holistic approach translates into developing a well-rounded personality in pupils, enabling them to navigate the value confusion prevalent in this digital era. By blending intellectual teachings with spiritual guidance, holistic education helps pupils become balanced individuals with strong moral foundations. Catholic holistic education is especially relevant in tackling the challenges of the digital era, as it combines values-based and holistic approaches to support pupils' overall growth. In a world often filled with manipulative information and overwhelming emotions, Catholic holistic education encourages pupils to think critically, reflect on their actions, and evaluate their decisions based on universal moral principles. This approach empowers pupils to distinguish between facts and opinions and nurtures empathy and solidarity with others. Holistic education aims to guide pupils to follow rules and internalize values such as love, justice, and truth, which serve as the foundation for their actions. These values not only help pupils grasp moral principles but also guide them in applying those principles in their everyday lives, especially in the face of the challenges posed by the current digital era dominated by moral relativism.

Holistic education promotes three components of the human person, that is, moral knowing, moral feeling, and moral action. These play a significant role in helping pupils reach Kohlberg’s highest stage of moral development, which is the stage of universal ethical principles. This stage is characterized by the ability to make moral decisions based on universal principles that are not influenced by social norms. The goal is not just for pupils to do good out of obligation but to cultivate a deep awareness of God’s will and the inherent dignity of each

person. This requires Moral Intelligence that (Jimmy and Hamu, 2025) felt was essential to be able to discern right from wrong in the light of strong moral principles. In this digital era, where misinformation and manipulation are widespread, moral intelligence becomes even more crucial. In Catholic moral formation, moral intelligence is nurtured through moral reflection, value-centered dialogue, and experiential learning. This helps pupils develop a deep moral sensitivity, especially in complex situations. By integrating Kohlberg's theory of moral development with the concept of moral intelligence, Catholic moral formation offers a comprehensive approach to shaping pupils' personalities. By understanding the stages of moral development and fostering moral intelligence through Catholic principles, pupils are likely to commit themselves to truth and act according to those values. Ultimately, this approach empowers Catholic moral educators to tackle the challenges of the digital era, preparing pupils to be critical thinkers with integrity and moral responsibility.

The digital era brings about significant challenges in upholding objective truth as a foundation for moral and social lives. In this era, truth often gets overshadowed by opinions, emotions, or narratives that benefit particular groups, making it harder to distinguish between facts and personal viewpoints. The rapid spread of information through digital technology is not always accurate; it only deepens social divides and weakens our ability to think critically. This situation has given rise to moral relativism, where ethical values become flexible and shaped to fit personal or group interests (Jimmy and Hamu, 2025). In response to these challenges, moral education rooted in universal values becomes increasingly important. Catholic moral education in schools, for instance, offers a holistic approach grounded in love, honesty, responsibility, and peace. These values provide a strong moral compass in a world where relativism and misinformation seem to dominate. By focusing on integrity and a deep respect for truth, Catholic moral formation aims to cultivate individuals who are not only intellectually

capable but also morally and spiritually grounded. Catholic moral education goes beyond the classroom by weaving these values into the curriculum, extracurricular activities, and spiritual development. Through experiences like social service, communal prayer, and spiritual reflection, pupils learn to understand moral principles and live them out daily. This well-rounded approach nurtures personal development, connecting religious teachings with tangible actions that positively impact society. This education helps pupils understand the importance of living with truth and compassion in a world of so many challenges and conflicting voices.

### 5.6 Future Strategies for Catholic moral formation in a digital era

Catholic education has long been vital to moral and spiritual formation, combining faith teaching with intellectual development. As society face rapid advancements in technology and changing times, moral formation in Catholic schools must adapt to remain relevant to future challenges. One important step in creating a more progressive and effective moral formation in Catholic schools, is formulating a long-term vision and strategies that integrates technology into the learning process. When used wisely, technology can enrich the learning experience, bridge distances, and open up new opportunities for delving deeper into the moral precepts of the Catholic Church (Jimmy and Hamu, 2025). Digital utilization is not only about using technology to accelerate teaching and learning but also about deepening learners' understanding of Catholic moral values in a broader context. The vision and strategies for integrating technology into Catholic education must be based on the core principles of the Church's teachings. Technology should be a tool that supports the formation of learners' moral character, rooted in love, goodness, and social responsibility. Additionally, digital integration must consider the need to develop learners' spiritual skills, which go beyond religious knowledge and thus include life experiences that lead to personal growth.

Pedagogical innovation also plays a crucial role in future strategies for Catholic moral formation. To keep Catholic moral formation relevant, it is essential to develop new approaches that blend technology with traditional teaching methods that have proven effective. One innovation that could be implemented is project-based learning, where learners engage in projects that combine religious teachings with solving social or environmental problems. Using technology to explore these issues, learners can learn while applying Catholic values in practical actions. This innovation teaches knowledge and encourages pupils to think critically, creatively, and responsibly. In addition, digital learning, such as mobile features and applications, e-learning platforms, and social media, can support more flexible and accessible Catholic religious education (Jimmy and Hamu, 2025). Using digital platforms, teachers can teach religious concepts more interactively and comprehensively, while pupils can learn at their own pace and according to their preferred learning styles. Technology also enables distance learning that still facilitates interaction between teachers and pupils, ensuring that the personal relationships characteristic of Catholic education are maintained even in a digital format. Such innovations will open up new opportunities for more inclusive Catholic education that can reach a wider audience.

However, this pedagogical innovation must focus on pupils' moral and spiritual formation not just academics. In this context, Catholic education's goal is not only to produce intellectually astute pupils but also to shape individuals with moral integrity, empathy, and love for others. Therefore, the technology-based approach should prioritize moral development that aligns with Christ's teachings. An important recommendation is to integrate Christian values-based instructions into every aspect of learning, whether in religious or secular subjects. For example, teachers can use technology to provide concrete examples of how Catholic values are applied in various life situations. Furthermore, Catholic schools must provide ongoing training for

teachers on how to use technology effectively and ethically, this can be done through CPDs in secondary schools. Teachers are educators, spiritual mentors and guides who need a deep understanding of how technology can enrich pupils' learning experiences. With proper training, teachers can integrate technology wisely with Catholic moral teachings, making technology not just a tool to facilitate learning but also a means to delve deeper into Christian values (Jimmy and Hamu, 2025)

In addition, Catholic schools should pay attention to the diverse needs of pupils, especially in terms of accessibility. Technology must be used to support inclusivity in Catholic education, providing learning materials that are accessible to all pupils without exception. This includes using tools such as learning applications that support pupils with special needs or those in remote schools. By doing so, Catholic education can be more accessible to all segments of society, creating more significant opportunities for each individual to grow spiritually and academically (Jimmy and Hamu, 2025). Finally, future strategies for Catholic education must never forget the ultimate goal of Christian education itself: to form individuals who are faithful, with good morals, and able to face life's challenges with integrity and love. Technology can be a powerful tool in supporting this goal, but only if it is used wisely with moral integrity and within an ambit of Christian values. Through collaboration between the government, the family, the school community, and Catholic educational institutions, and by adopting relevant pedagogical innovations, Catholic education can continue to grow and adapt while remaining faithful to its mission of educating future generations with love, faith, and deep sense of morality.

In his encyclical *Veritatis Splendor* (art. 95), Pope John Paul II emphasized that universal and unchanging moral truths should guide human life. Catholic moral teaching, grounded in the

teachings of Christ, stands in contrast to moral relativism by emphasizing absolute truths. Catholic moral teaching offers a solution to the challenges of the digital era with its moral relativism by nurturing critical thinking skills in pupils. By weaving Catholic values into everyday learning, pupils are taught to distinguish between facts and opinions and reflect on their daily moral decisions. Moreover, Catholic moral formation stresses the importance of love as the core of ethical behavior. Christian love is not just about respecting human dignity but also about fostering honest and open dialogue. In an era marked by division and conflict due to misinformation, love becomes a powerful tool for building relationships based on mutual respect and support. This makes Catholic moral formation relevant and crucial in promoting social harmony. Hence, Catholic moral formation has the potential to offer solutions to the moral crisis of the digital era.

The moral discourse in secondary schools in Zambia may continue to be contentious and divisive unless pragmatic measures are taken to align the different views and assumptions about how mobile phones impacts the morality of pupils. Social constructivism as highlighted above provides proper insights to a better moral preparation of learners. It lends credence to instructional pedagogy by defining teacher/pupil role in the teaching and learning process for a better cognitive and moral education of pupils. This implies that teachers should adopt teaching methods that are: (i) *Learner centred*: the focus is on the pupils rather than the teacher. This means the pupils are urged to be actively involved in their own process of learning. They are allowed to come up with their own ideas, questions related to moral dilemmas, definitions and make-ups. (ii) *Collaborative in nature*: here the emphasis is placed on learning through social interaction. This is done by making pupils to work in groups to solve problems, investigate and explore topics/situations in order to arrive at conclusions. By so doing they discover or construct knowledge by themselves. (iii) *Teacher guided*: In social constructivist

classrooms, collaborative learning is mediated and structured by the teacher to promote peer interaction. Discussion can be prompted by the presentation of specific concepts, problems or scenarios, and is guided by means of effectively directed questions, the introduction and clarification of concepts and information, and references to previously learned material (Akpan et al., 2020, p.53).

Therefore, teachers ought to provide a social constructivist-learning environment that will boost group interaction, discourage competition while encouraging collaboration and sharing of experience among pupils, consider the pupils' opinion or contribution as important whether right or wrong. In addition, teachers should provide the necessary resources and guidance needed to prompt the pupils into knowledge construction in the desired direction and ensure that pupils feel secured to ask and answer questions, interact and contribute to group discussions freely. Equally, ensure that more and less brilliant pupils are treated equally and fairly, avoiding segregation and prejudice. Provide scaffolding support where necessary, at the right time and the right level. Consequently, a social constructivist-learning environment will translate into having pupils who: (i) no longer sit down to be informed or loaded by the teacher but are active participants in their own formation and discover moral values by themselves as they respond to the teacher's promptings in the form of questions, assignments, project works and such like. (ii) learn to work in groups as organized by the teacher for effective collaboration or cooperative learning. (iii) become co-custodian of morals as they reflect, share and build on their previous experiences in moral matters. (iv) take responsibility to learn by actively participating and collaborating in the formation process. (v) learn to consider the opinion of others by appreciating and investigating new ideas and lessons learnt through social interaction. (vi) value every experience, learn from them and be ready to share with their groups in order to uplift the moral standards in their society (Akpan et al., 2020, p.54).

## 5.7 Summary

This chapter dealt with the emerging themes from the findings as revealed by the responses from the respondents. The discussion was done analytically with reference to the specific objectives of this study. (i) To ascertain the attitude of teachers and school administrators towards mobile phone possession by pupils, (ii) To examine the views of pupils on how mobile phones interfere with moral formation, (iii) To identify mobile phone applications that interfere with the moral formation of pupils, and (iv) To examine how mobile phones influence behaviour patterns of pupils. The discussion was based on data gathered through an embedded mixed methods approach that included both qualitative and quantitative data. Qualitative data were solicited using interview and focus group discussion while quantitative data was sought using questionnaires. Descriptive and statistical data evaluations and analysis were executed on various variables including demographics. The findings from this study were established to be consistent with the findings of other related studies on the effects of mobile phones on learners, the difference being that other studies focused on the effect of mobile phones on the academic life of learners. This study established some statistical differences in the perceptions of teachers and administrators on one side and those of the pupils on the other side on the impact of mobile phones on moral formation. Also established are the common awareness on the effectiveness and academic potential of mobile phones in facilitating teaching and learning in secondary schools.

# CHAPTER SIX: Conclusions and Recommendations

## 6.0 Overview

This chapter consists of the study conclusions and recommendations drawn from the research findings and discussion. The chapter wraps up the study entitled: The impact of mobile phones on the moral formation of pupils: An assessment of the perceptions of school administrators, teachers and pupils on the effects of mobile phones on moral formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022. It must be reiterated that the aim of this study was to assess the perceptions of school administrators, teachers and pupils on the effects of mobile phones on moral formation of learners. The study topic above was investigated in the previous chapters that consisted of an Introduction to the Study (Chapter 1), Literature Review (Chapter 2), Methodology (Chapter 3), Presentation of Findings of the Study (Chapter 4), and Discussion of findings (Chapter 5). This chapter concludes the study by affirming key findings, then tabulates the emerging issues from the study, and finally offers recommendations and proposals to the educational fraternity and future researchers in this area of study.

## 6.1 Conclusion

The study set out to establish the impact of mobile phone use on the moral formation of pupils in secondary schools as its general objective. In order to realise this objective, the study divided this objective into four specific objectives: (i) to ascertain the attitude of teachers and school administrators towards mobile phone possession by pupils. (ii) to examine the views of pupils on how mobile phones interfere with moral formation. (iii) to identify mobile phone applications that interfere with the moral formation of pupils, and (iv) to examine how mobile phones influence behaviour patterns of Pupils.

### 6.1.1 **Objective 1:** (i) *To ascertain the attitude of teachers and school administrators towards mobile phone possession by pupils.*

With regard to the first objective, the study established that the majority of teachers and administrators had a negative attitude towards mobile phone possession by the pupils. The main reason for this as illustrated in chapter five was that mobile phones distracted learners from their academic life as they spent most of their time on the phone engrossed in non-academic activities rather than studying. They also noted that learners had a tendency of misusing mobile phones for illegal content such as pornography, sexting, and cyber-bullying, to watch and exchange obscene materials and many other illicit materials. Much of this misuse was attributed to a lack of maturity on the part of the learners with respect to their age; *the pupils simply do not know how to responsibly use mobile phones*, as one teacher put it. These factors have led to the shared scepticism among teachers that mobile phones can be an integral learning tool in secondary schools because of its disruptive potential on academic performance.

### 6.1.2 **Objective 2:** (ii) *To examine the views of pupils on how mobile phones interfere with moral formation.*

On the second objective, the study found that the majority of learners did not believe that mobile phones had a negative effect on their moral formation. Instead the learners felt that it was up to the individual to exercise self-control on what they used a mobile phone for, thus, bad behaviour seen with certain learners was not a result of phone use but a personal choice to behave badly. They as well related bad behaviour with the environment in which a pupil was raised. They felt that if a learner was raised in a Christian environment he or she is likely to use a mobile phone in a good way but if not the use is also likely to be in a bad way. They rather, viewed mobile phones to be a productive educational tool, helping them with research on assignments through access to the internet, and download the latest textbooks. Thus, having

mobile phones was a potential means of improving their academic results. However, this view from the pupils was possibly biased in favour of them being allowed to use mobile phones in school thus; this assumption need further investigation.

### 6.1.3 **Objective 3:** (iii) *To identify mobile phone applications that interfere with the moral formation of pupils.*

With respect to the third objective, the study found that the majority of pupils used and owned a mobile phone. Camera, video and music were the mobile phone features that pupils, teachers, and administrators considered could interfere with the moral formation of the learners. While mobile phone media applications thought to interfere with the moral formation of the learners included, WhatsApp, Tiktok, Facebook, and YouTube in the order of their popularity respectively. The popularity of these applications emanated from their functionality to supply the viewer with unlimited content, which keep the viewer entertained for hours. Thus, when unsupervised, can lead to time wasting and long unproductive hours especially towards schoolwork. The fears associated with these applications also encompass their addictive power toward the users.

### 6.1.4 **Objective 4:** (iv) *To examine how mobile phones influence behaviour patterns of Pupils.*

Finally, on the fourth objective, the study found that teachers and administrators were able to identify behavioural patterns depicted by pupils that they felt were directly associated with mobile phone use. The teachers identified behavioural issues such as *misconduct, isolation, bad relationships, indecent dressing, and misdemeanour* as behavioural tendencies emanating from mobile phone use among the learners. It is however, important to mention that the perception on the effect of mobile phones on behaviour patterns of pupils was

divided, with teachers and administrators perceiving negative influence contrary to the positive perception of the majority of pupils. Contrasting teachers and administrators, the majority of pupils felt mobile phones had no direct bearing on their behaviour patterns; instead, they blamed the environment factors in which learners are brought up as factors that have a bearing on moral behaviour of learners.

The difference in perceptions between teachers and pupils as revealed by the findings can be summarized as follows based on the four research objectives: (i) While the attitude of the majority of teachers and administrators towards mobile phone possession by pupils were negative, the majority of pupils expressed a positive view; they felt mobile phones were essential tool in multiple ways such as academic, communication, information, entertainment, etc. (ii) While majority of teachers and administrators felt mobile phones would interfere with moral formation of pupils the majority of pupils felt the contrary, they expressed that phones had little bearing on their moral life. (iii) On mobile features and applications that interfere with moral formation all the respondents, administrators, teachers and pupils cited similar features (video, camera, music) and applications (WhatsApp, TikTok, Facebook, YouTube) respectively. Teachers and administrators had high percentage representation, revealing that the majority felt the features and application interfered with moral formation, while pupils had low percentage representation, revealing they did not believe mobile phones interfered with their moral formation. (iv) On the influence of mobile phones on behaviour patterns of pupils, majority of teachers and administrators felt mobile phones affected the behaviour patterns of learners, while majority of pupils felt the opposite, they never acknowledged phones affected their moral formation.

## 6.2 Recommendations

Arising from the study findings, the following recommendations were made:

**Recommendation 1.**

Zambia's Vision 2030 aims at creating a prosperous middle-income nation that is technologically proficient (art. 2.2. f). In view of the potential mobile phones have in enhancing teaching and learning, the government through the ministry of education should establish 'Smart Labs' with personalized mobile phones with internet access and content control mechanisms as an alternative to computer labs. Since learners have personalized mobile phones, there is less need for common desktop computers. Well defined protocols to monitor, regulate and deter any abuses by all stakeholders that includes, learners, teachers, administrators, and auxiliary staff should be put in place.

**Recommendation 2.**

One of the aspirations in Zambia's Vision 2030 is the promotion of good traditional and family values (art. 2.1. iv). During the study, it was established that career guidance took precedence over moral guidance, and that many teachers were not trained per se to offer moral counselling services to the learners. The study recommends that the government through the Ministry of Education should put up mentorship structures/departments in secondary schools and train teachers to offer moral guidance and counselling. A strong mentorship program will cement partnership between teachers, administrators and parents in ensuring moral values are upheld in secondary schools.

**Recommendation 3.**

The study recommends that the managing Agency of the two sampled schools, the Marist Brothers, create weekly 'Moral Encounter' program to help pupils acquire religious, moral, and cultural values and beliefs as well as problem-solving strategies that include the proper use of mobile phones. Equally, Brothers should train teachers through internal CPDs, to become mentors of pupils in moral matters. Further recommendation is that the weekly 'Moral Encounter' approach be grounded on social constructivism, which emphasizes the role of society and social interaction in the intellectual and moral formation of learners. Furthermore, secondary school environment should not be a 'boot camp' with very harsh discipline, but rather hospitable to encourage social interactions and pupils should be treated as co-constructors and be exposed to the need of applying morality in their everyday life.

## 6.3 Areas for Further Research

(1) To get a better understanding on the impact of mobile phone use on the moral formation of pupils, future broader studies should be conducted to include schools from various religious faiths and public schools in the country in order to solicit diversity in perceptions, opinions and beliefs that would include more demographics. Also, investigate whether there is any correlation between specific behaviour patterns and mobile phone usage.

(2) In this technological age, devices such as mobile phones have been shown to have enormous advantages in the academic arena. Similarly, Zambia's vision 2030 talks about creating a knowledge-based economy through scientific and technological advancement. The view by the pupils that mobile phones are a useful educational tool with capabilities to

help them improve their academic performance require more research into the matter with an analytical approach rather than descriptive one.

## 6.4 Emerging Issues from the Study

The following were the issues that emerged from the study which have potential to influence learners' behaviour: (i) Inadequate recreation facilities (pupil leisure needs) (ii) Hostile learning environment (pupil safety needs), (iii) Minimal teacher presence (pedagogy of presence), (iv) Stereotyping of pupils (attitudes, practices and biasness), (vi) Patriarchal descent system (strained teacher – pupil relationship), (vii) Patronization of learning environment (as if pupils are tabula-rasa), and (viii) Lack of mentorship (guidance and counselling).

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# APPENDICES

## Appendix A: Requests and Responses to Conduct a Research

### *1. Letter of Approval of Study*

THE UNIVERSITY OF ZAMBIA
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road Campus | P.O. Box 32379 | Lusaka10101 | Tel: +260-211-290 258/291 777 **Fax:** (+260)-211-290 258/253 952 | **E-mail:** director.drgs@unza.zm | **Website:** www.unza.zm

**APPROVAL OF STUDY**

***IORG No. 0005376***
***HSSREC IRB No. 00006464***

25th October, 2022

**REF NO. HSSREC:-2022-OCT-002**

Mr. Bwalya Patrick,
University of Zambia,
School of Education,
P.O. Box,
**LUSAKA**

Dear Mr. Bwalya Patrick,

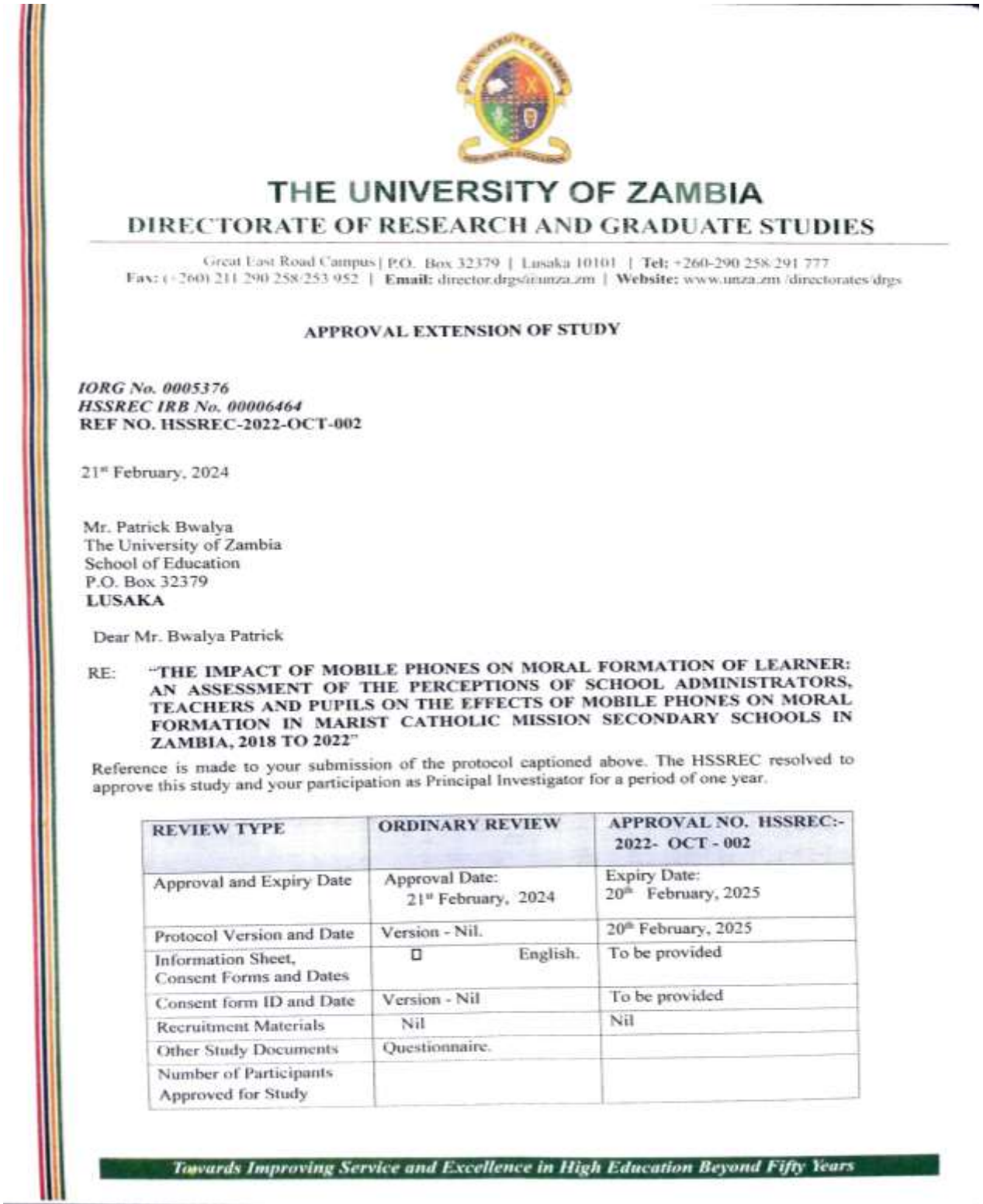
**RE: "THE IMPACT OF MOBILE PHONES ON MORAL FORMATION OF LEARNERS: AN ASSESSMENT OF THE PERCEPTIONS OF SCHOOL ADMINISTRATORS, TEACHERS AND PUPILS ON THE EFFECTS OF MOBILE PHONES ON MORAL FORMATION IN MARIST CATHOLIC MISSION SECONDARY SCHOOLS IN ZAMBIA, 2018 TO 2022"**

Reference is made to your submission of the protocol captioned above. The HSSREC resolved to approve this study and your participation as Principal Investigator for a period of one year.

| **REVIEW TYPE** | **ORDINARY REVIEW** | **APPROVAL NO. HSSREC:-2022-OCT-002** |
|---|---|---|
| Approval and Expiry Date | Approval Date: 25th October, 2022 | Expiry Date: 24th October, 2023 |
| Protocol Version and Date | Version - Nil, | 24th October, 2023 |
| Information Sheet, Consent Forms and Dates | ☐ English. | To be provided |
| Consent form ID and Date | Version - Nil | To be provided |
| Recruitment Materials | Nil | Nil |
| Other Study Documents | Questionnaire, | |
| Number of Participants Approved for Study | | |

*Towards Improving Service and Excellence in High Education Beyond Fifty Years*

***2. Letter of Approval for Study Extension***



THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road Campus | P.O. Box 32379 | Lusaka 10101 | **Tel:** +260-290 258/291 777
Fax: (+260) 211 290 258/253 952 | **Email:** director.drgs@unza.zm | **Website:** www.unza.zm /directorates/drgs

**APPROVAL EXTENSION OF STUDY**

***IORG No. 0005376***
***HSSREC IRB No. 00006464***
**REF NO. HSSREC-2022-OCT-002**

21st February, 2024

Mr. Patrick Bwalya
The University of Zambia
School of Education
P.O. Box 32379
**LUSAKA**

Dear Mr. Bwalya Patrick

RE: **"THE IMPACT OF MOBILE PHONES ON MORAL FORMATION OF LEARNER: AN ASSESSMENT OF THE PERCEPTIONS OF SCHOOL ADMINISTRATORS, TEACHERS AND PUPILS ON THE EFFECTS OF MOBILE PHONES ON MORAL FORMATION IN MARIST CATHOLIC MISSION SECONDARY SCHOOLS IN ZAMBIA, 2018 TO 2022"**

Reference is made to your submission of the protocol captioned above. The HSSREC resolved to approve this study and your participation as Principal Investigator for a period of one year.

| **REVIEW TYPE** | **ORDINARY REVIEW** | **APPROVAL NO. HSSREC:- 2022- OCT - 002** |
|---|---|---|
| Approval and Expiry Date | Approval Date: 21st February, 2024 | Expiry Date: 20th February, 2025 |
| Protocol Version and Date | Version - Nil. | 20th February, 2025 |
| Information Sheet, Consent Forms and Dates | ☐ English. | To be provided |
| Consent form ID and Date | Version - Nil | To be provided |
| Recruitment Materials | Nil | Nil |
| Other Study Documents | Questionnaire. | |
| Number of Participants Approved for Study | | |

*Towards Improving Service and Excellence in High Education Beyond Fifty Years*

***3. Request to conduct research – Catholic National Education Secretary***

**Postal Address:**
Marist Brothers
Lusaka Community
P/B 114
LUSAKA

**Physical Address:**
Marist Brothers
7003 Mosi-o-tunya
Woodlands
LUSAKA

March 8, 2023.

The National Education Secretary,
Catholic Secretariat – Education Department,
BRT 60, Kapingila House, Kabulonga,
P. O. BOX 31965
**LUSAKA**

Dear Sir / Madam:

**REF: REQUEST TO CONDUCT RESEARCH IN TWO SELECTED CATHOLIC SECONDARY SCHOOLS**

I am a student at The University of Zambia in the School of Education, Department of Religious Studies. I write to seek permission to conduct an educational research in two Catholic secondary schools, one in Central the other on the Copperbelt provinces of Zambia.

**My research topic is: The impact of mobile phones on moral formation of learners**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

The topic arose from the current increase in mobile phone possession by learners in secondary schools leading to a huge moral concern by teachers and administrators. Subsequently, there has been an increase in the number of suspensions and expulsions associated with mobile phone possession by learners. I intend to conduct this research as from April 2023 onwards.

The study will help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of learners. It is also anticipated that the study will provide an insight to school administrators on what needs to be done to enhance the moral formation of learners. Equally, it is hoped that the findings will add new discoveries to the existing knowledge concerning negative trends such as low grades, school dropout, cybersex and bullying, that affect secondary school learners.

Yours Faithfully,

Patrick Bwalya
Student – The University of Zambia

***4. Response from the Catholic National Education Secretary***

**EDUCATION DEPARTMENT**

ZAMBIA CONFERENCE OF CATHOLIC BISHOPS (ZCCB-Former ZEC)

Cell: +260 979 295 129
Landline: +260 211 263124/262650
Email:zccbeducationoffice21@gmail.com

OFFICE OF THE NATIONAL EDUCATION SECRETARY
BRT 60, KAPINGILA HOUSE KABULONGA
P.O Box 31965, 10101 LUSAKA, ZAMBIA

Friday, 10 March 2023

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

**REF: RECOMMENDATION LETTER FOR A STUDENT RESEARCHER**

I hereby write in reference to the above captioned matter.

Patrick **BWALYA** is a continuing PhD Student with the University of Zambia (UNZA) in the School of Education, Department of Religious Studies. He is currently carrying out a research project.
Collection of data shall require him to do on spot visits to a selected number of schools in Zambia. I therefore grant him permission and recommend him to undertake his research among selected Catholic schools, and at the same time seek your permission to allow him successfully administer his research instruments in your school (s) in order to derive relevant raw (primary) or secondary data for his topic.

Your support and permission to allow him collect data in your learning institutions shall be greatly appreciated as research is an important academic process that contributes to benchmarks and body of knowledge in the education sector.

Sincerely yours,

Rev. Fr. Leonard NAMUHUMBA

***NATIONAL EDUCATION SECRETARY -ZCCB***

EDUCATION SECRETARY
10 MAR 2023
P.O. Box 31965
LUSAKA
ZAMBIA EPISCOPAL CONFERENCE

***5. Request to conduct research – DEBS Kalulushi***

**Postal Address:**
Marist Brothers
Lusaka Community
P/B 114
LUSAKA

**Physical Address:**
Marist Brothers
7003 Mosi-o-tunya
Woodlands

March 8, 2023.

The Kalulushi District Education Board Secretary,
P. O. BOX 260171
KALULUSHI.

Dear Sir / Madam:

**REF: REQUEST TO CONDUCT RESEARCH IN A SELECTED SECONDARY SCHOOL**

I am a student at The University of Zambia in the School of Education, Department of Religious Studies. I write to seek permission to conduct an educational research in a selected school in Kalulushi District.

My research topic is: **The impact of mobile phones on moral formation of learners**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

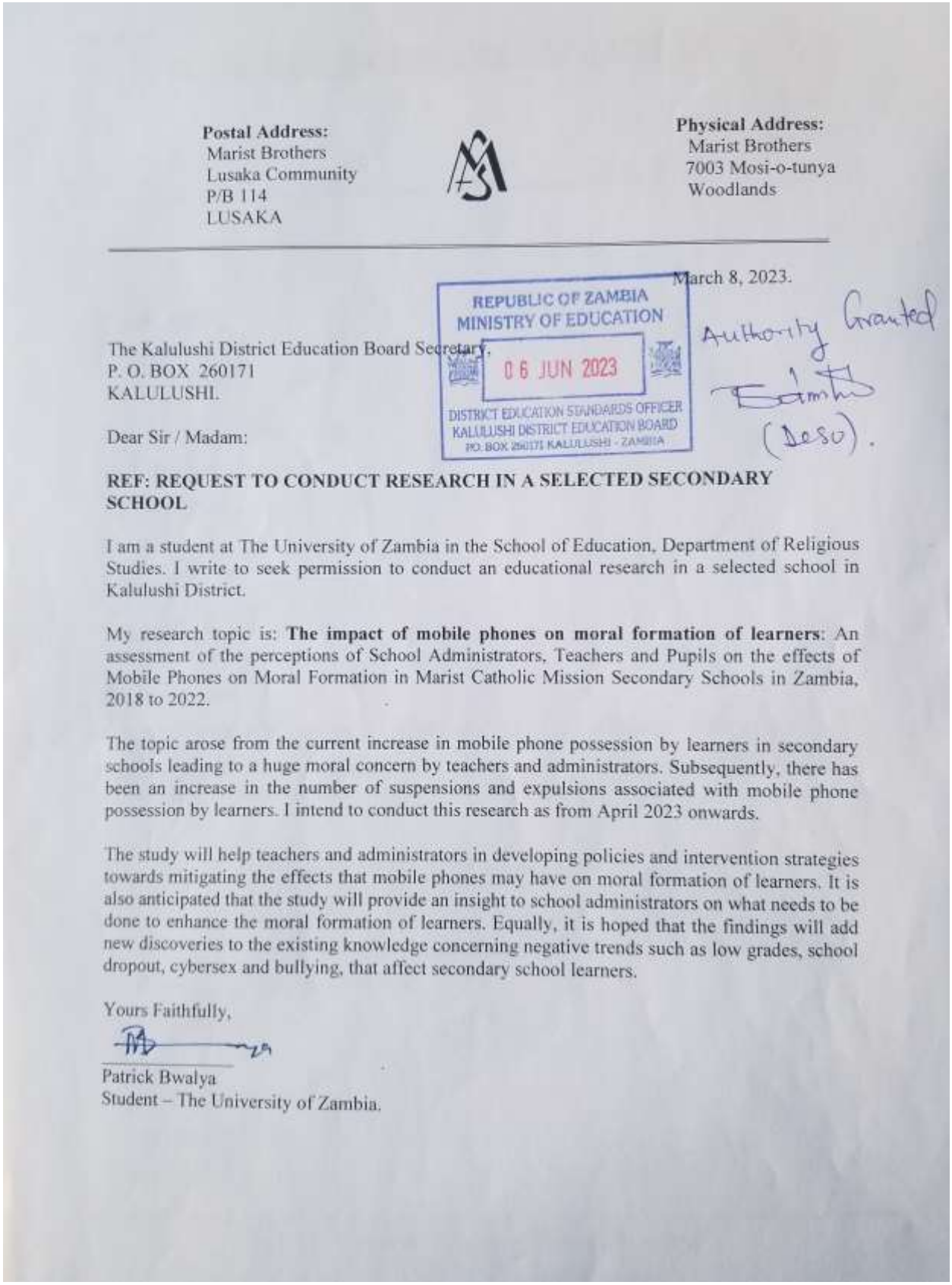
The topic arose from the current increase in mobile phone possession by learners in secondary schools leading to a huge moral concern by teachers and administrators. Subsequently, there has been an increase in the number of suspensions and expulsions associated with mobile phone possession by learners. I intend to conduct this research as from April 2023 onwards.

The study will help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of learners. It is also anticipated that the study will provide an insight to school administrators on what needs to be done to enhance the moral formation of learners. Equally, it is hoped that the findings will add new discoveries to the existing knowledge concerning negative trends such as low grades, school dropout, cybersex and bullying, that affect secondary school learners.

Yours Faithfully,

Patrick Bwalya
Student – The University of Zambia.

### *6. Response from DEBS Kalulushi*



**Postal Address:**
Marist Brothers
Lusaka Community
P/B 114
LUSAKA

**Physical Address:**
Marist Brothers
7003 Mosi-o-tunya
Woodlands

March 8, 2023.

REPUBLIC OF ZAMBIA
MINISTRY OF EDUCATION
06 JUN 2023
DISTRICT EDUCATION STANDARDS OFFICER
KALULUSHI DISTRICT EDUCATION BOARD
P.O. BOX 260171 KALULUSHI - ZAMBIA

Authority Granted
(Deso).

The Kalulushi District Education Board Secretary,
P. O. BOX 260171
KALULUSHI.

Dear Sir / Madam:

**REF: REQUEST TO CONDUCT RESEARCH IN A SELECTED SECONDARY SCHOOL**

I am a student at The University of Zambia in the School of Education, Department of Religious Studies. I write to seek permission to conduct an educational research in a selected school in Kalulushi District.

My research topic is: **The impact of mobile phones on moral formation of learners**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

The topic arose from the current increase in mobile phone possession by learners in secondary schools leading to a huge moral concern by teachers and administrators. Subsequently, there has been an increase in the number of suspensions and expulsions associated with mobile phone possession by learners. I intend to conduct this research as from April 2023 onwards.

The study will help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of learners. It is also anticipated that the study will provide an insight to school administrators on what needs to be done to enhance the moral formation of learners. Equally, it is hoped that the findings will add new discoveries to the existing knowledge concerning negative trends such as low grades, school dropout, cybersex and bullying, that affect secondary school learners.

Yours Faithfully,

Patrick Bwalya
Student – The University of Zambia.

***7. Request to conduct research – DEBS Kapiri Mposhi***

**Postal Address:**
Marist Brothers
Lusaka Community
P/B 114
LUSAKA

**Physical Address:**
Marist Brothers
7003 Mosi-o-tunya
Woodlands

March 8, 2023.

The Kapiri District Education Board Secretary
P. O. BOX 810063
KAPIRI MPOSHI.

Dear Sir / Madam:

**RE: REQUEST TO CONDUCT RESEARCH IN A SELECTED SECONDARY SCHOOL**

I am a student at The University of Zambia in the School of Education, Department of Religious Studies. I write to seek permission to conduct an educational research in a selected school in Kapiri Mposhi District.

My research topic is: **The impact of mobile phones on moral formation of learners**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

The topic arose from the current increase in mobile phone possession by learners in secondary schools leading to a huge moral concern by teachers and administrators. Subsequently, there has been an increase in the number of suspensions and expulsions associated with mobile phone possession by learners. I intend to conduct this research as from April 2023 onwards.

The study will help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of learners. It is also anticipated that the study will provide an insight to school administrators on what needs to be done to enhance the moral formation of learners. Equally, it is hoped that the findings will add new discoveries to the existing knowledge concerning negative trends such as low grades, school dropout, cybersex and bullying, that affect secondary school learners.

Yours Faithfully,

Patrick Bwalya
Student – The University of Zambia.

***8. Response from DEBS Kapiri Mposhi***

*All Communications should be addressed to the District Education Board Secretary*
*Telephone: 05 - 271318*

*In reply please quote*
*No.....*

**REPUBLIC OF ZAMBIA**
**MINISTRY OF EDUCATION**

**DISTRICT EDUCATION BOARD**
**P.O BOX 810063**
**KAPIRI MPOSHI**

15th March, 2023.

PATRICK BWALYA
Marist Brothers
Lusaka Community
P/B 114
**LUSAKA**

**RE: REQUEST TO CONDUCT RESEARCH: YOURSELF**

The above subject matter refers.

Your request to conduct research at St Paul's Secondary School in fulfilment of your PHD studies has been granted.

We wish you the very best in your studies.

**BANDA BOAZ R Z**
**DISTRICT EDUCATION BOARD SECRETARY**
**KAPIRI MPOSHI**

REPUBLIC OF ZAMBIA
MINISTRY OF EDUCATION
KAPIRI MPOSHI DISTRICT EDUCATION OFFICE
15 MAR 2023
DISTRICT EDUCATION BOARD SECRETARY
P.O. BOX 810063, KAPIRI MPOSHI

REPUBLIC OF ZAMBIA
MINISTRY OF EDUCATION
KAPIRI MPOSHI DISTRICT EDUCATION OFFICE
15 MAR 2023
DISTRICT EDUCATION BOARD SECRETARY
P.O. BOX 810063, KAPIRI MPOSHI

***9. Request to conduct research – Head teacher St. Marcellin Sec. School***

**Postal Address:**
Marist Brothers
Lusaka Community
P/B 114
LUSAKA

**Physical Address:**
Marist Brothers
7003 Mosi-o-tunya
Woodlands
LUSAKA

March 8, 2023.

The Headteacher
St. Marcellin Secondary School
P.O. Box 260209
KALULUSHI

Dear Sir,

**REF: REQUEST TO CONDUCT RESEARCH IN THE SCHOOL**

I am a student at The University of Zambia in the School of Education, Department of Religious Studies. I write to seek permission to conduct an educational research in your school.

My research topic is: **The impact of mobile phones on moral formation of learners**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

The topic arose from the current increase in mobile phone possession by learners in secondary schools leading to a huge moral concern by teachers and administrators. Subsequently, there has been an increase in the number of suspensions and expulsions associated with mobile phone possession by learners. I intend to conduct this research as from April 2023 onwards.

The study will help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of learners. It is also anticipated that the study will provide an insight to school administrators on what needs to be done to enhance the moral formation of learners. Equally, it is hoped that the findings will add new discoveries to the existing knowledge concerning negative trends such as low grades, school dropout, cybersex and bullying, that affect secondary school learners.

Yours Faithfully,

Patrick Bwalya
Student – The University of Zambia.

***10. Response from Head teacher St. Marcellin Secondary School***

All correspondence should be addressed to the Headteacher
Cell phone +26 097 5839489 / +26 095 0203122

In reply please quote
.....

**MARIST BROTHERS**

**REPUBLIC OF ZAMBIA**

St Marcellin's Secondary School
P.O. BOX 260 209, KALULUSHI

Stand No. 2333, Off Kalengwa Road

Ministry of Education

7th June, 2023

Brother Patrick Bwalya
Marist Brothers
7003 Mosi –O-Tunya
Woodlands
LUSAKA

Dear Brother Patrick,

**RE: REQUEST TO CONDUCT A RESEARCH IN THE SCHOOL: YOURSELF**

As per requirement for your post graduate studies at the University of Zambia to undertake a research, I write to respond to your letter dated 8th March, 2023 where you requested to conduct a research here at St. Marcellin's Secondary School in Kalulushi District on the Copperbelt Province.

In line with your request, I am glad to inform you that your request has been considered. You are therefore allowed to conduct a research about the impact of mobile phones on moral formation of learners where the administration, teachers and pupils will be involved.

I am wishing you all the best during the research period.

Yours sincerely,

Bro. Evans Musakanya - FMS
**HEADTEACHER**

MARIST BROTHERS
MINISTRY OF EDUCATION
07 JUN 2023
HEADTEACHER'S OFFICE
ST MARCELLIN'S SECONDARY SCHOOL
P.O. BOX 260209, KALULUSHI

*"Melius cras incipit hodie (A better tomorrow begins today)*

***11. Request to conduct research – Head teacher St. Paul's Secondary School***

**Postal Address:**
Marist Brothers
Lusaka Community
P/B 114
LUSAKA

**Physical Address:**
Marist Brothers
7003 Mosi-o-tunya
Woodlands
LUSAKA

March 8, 2023.

The Headteacher
St. Paul's Secondary School
P.O. Box 80904
KABWE

Dear Sir,

**REF: REQUEST TO CONDUCT RESEARCH IN THE SCHOOL**

I am a student at The University of Zambia in the School of Education, Department of Religious Studies. I write to seek permission to conduct an educational research in your school.

My research topic is: **The impact of mobile phones on moral formation of learners**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

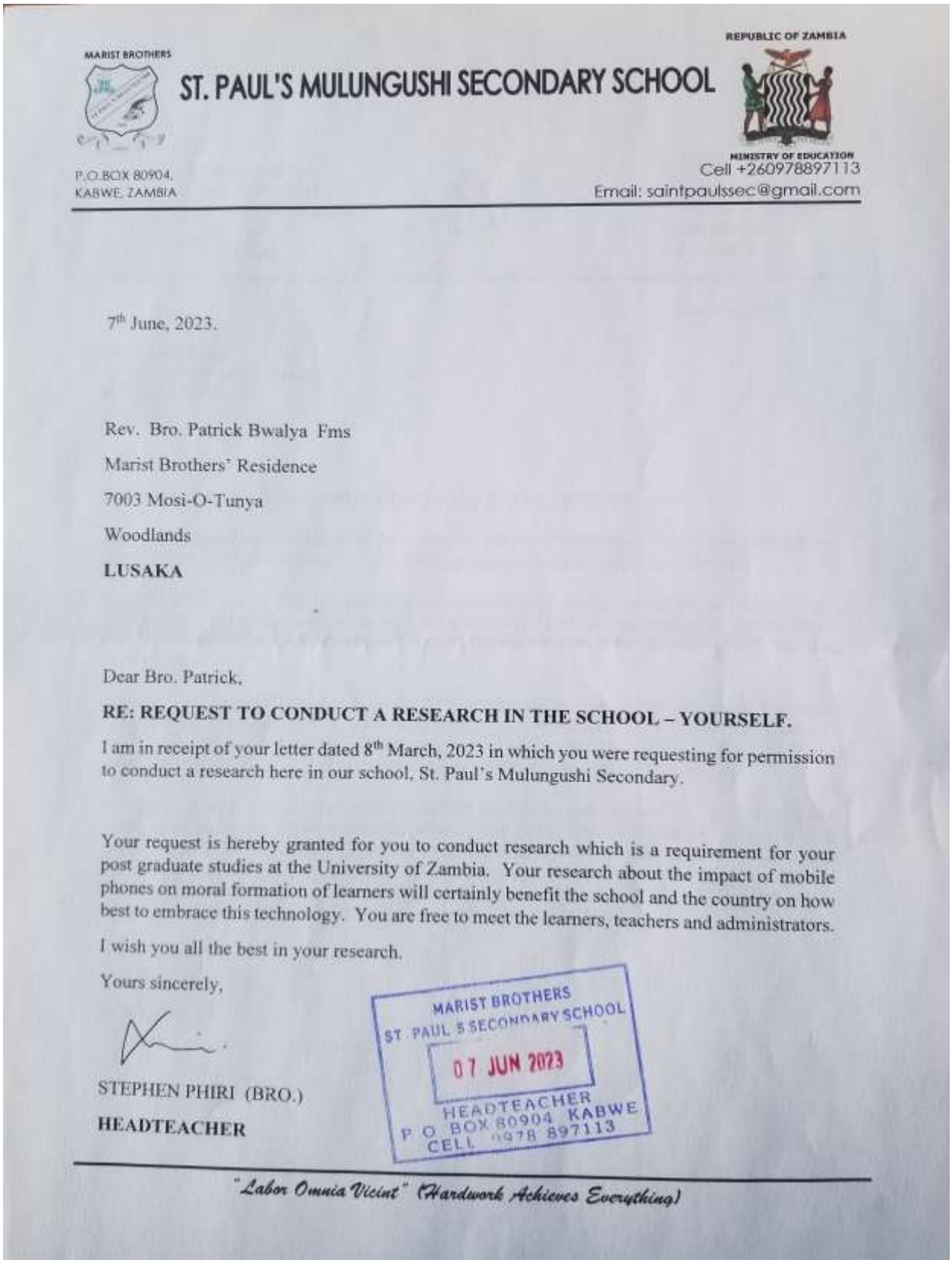
The topic arose from the current increase in mobile phone possession by learners in secondary schools leading to a huge moral concern by teachers and administrators. Subsequently, there has been an increase in the number of suspensions and expulsions associated with mobile phone possession by learners. I intend to conduct this research as from April 2023 onwards.

The study will help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of learners. It is also anticipated that the study will provide an insight to school administrators on what needs to be done to enhance the moral formation of learners. Equally, it is hoped that the findings will add new discoveries to the existing knowledge concerning negative trends such as low grades, school dropout, cybersex and bullying, that affect secondary school learners.

Yours Faithfully,

Patrick Bwalya

***12. Response from Head teacher St. Paul's Secondary School***



MARIST BROTHERS

# ST. PAUL'S MULUNGUSHI SECONDARY SCHOOL

REPUBLIC OF ZAMBIA

MINISTRY OF EDUCATION

P.O.BOX 80904,
KABWE, ZAMBIA

Cell +260978897113
Email: saintpaulssec@gmail.com

7th June, 2023.

Rev. Bro. Patrick Bwalya Fms
Marist Brothers' Residence
7003 Mosi-O-Tunya
Woodlands
**LUSAKA**

Dear Bro. Patrick,

**RE: REQUEST TO CONDUCT A RESEARCH IN THE SCHOOL – YOURSELF.**

I am in receipt of your letter dated 8th March, 2023 in which you were requesting for permission to conduct a research here in our school, St. Paul's Mulungushi Secondary.

Your request is hereby granted for you to conduct research which is a requirement for your post graduate studies at the University of Zambia. Your research about the impact of mobile phones on moral formation of learners will certainly benefit the school and the country on how best to embrace this technology. You are free to meet the learners, teachers and administrators.

I wish you all the best in your research.

Yours sincerely,

MARIST BROTHERS
ST PAUL S SECONDARY SCHOOL
07 JUN 2023
HEADTEACHER
P O BOX 80904 KABWE
CELL 0978 897113

STEPHEN PHIRI (BRO.)
**HEADTEACHER**

*"Labor Omnia Vicint" (Hardwork Achieves Everything)*

## Appendix B: Participant Information and Consent Sheets

### *1. Participant Information Sheet*

**THE UNIVERSITY OF ZAMBIA**
**SCHOOL OF EDUCATION**
**DIRECTORATE OF RESEARCH AND GRADUATE STUDIES**
**DEPARTMENT OF RELIGIOUS EDUCATION**

**Research Title:**

**The impact of mobile phones on moral formation of pupils**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

**Purpose of the Study:**
Dear participant, I am Patrick Bwalya, a student at The University of Zambia in the School of Education, Department of Religious Studies. As per research title above the purpose of the study is to investigate the impact of mobile phones on moral formation of pupils by assessing the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia.

**Study steps**
My data collection procedure will consist of questionnaires, interviews and focus group discussion. Participants will be required to filled-in the questionnaires as per instructions. Some among the participants will be selected for interviews and focus group discussion. The questionnaire may take between 20-30 minutes, while interview and focus group discussion may last about 10-15 minutes. I will write a series of instructions and you are free to ask questions if you do not understand. It is your choice to take part in this study or not. For the questionnaire, you will be free to skip or not answer any question that you do not understand or you are not comfortable with. If you choose to be interviewed, you can decide not to answer any of the questions you are asked. You can choose to stop the interview at any time if you do not fill comfortable. Similarly, you can choose to withdraw from focus group discussion.
Whether or not you agree to take part in this study, it will not affect you in any way because participation is purely voluntary.

**Confidentiality**
The information collected in this interview will be kept strictly confidential. The answers that you give will be entered into a computer but will not be linked with your name. Anonymity will be maintained with regard to all responses given. The only place your name will be written down is on the informed consent form. All information you provide will be kept in a locked file and your name will never be used in the research reports.

**Discomforts and risks**
If you feel uncomfortable talking about certain issues or answering certain questions, you are free not to talk or answer such questions. You may also refuse to answer or take part in any conversation at any time.

**Compensation**
Participation is purely voluntary, thus, you will not be charged, nor will you be paid for participating in this study.

**Benefits**
Taking part in this study has no direct benefits for you; however, the study will provide knowledge on what needs to be done to enhance the moral formation of pupils. The study will also help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of pupils, and contribute toward the realization of Zambia's vision 2030.

**Offer to answer questions and freedom to withdraw from the study**
If you have questions about the study, you are free to ask. If you do not have any questions and agree to take part in this study, then feel free to sign the form stating that I, the interviewer, have informed you of your rights as a research participant and that you have agreed to be a participant. If you do not wish to sign your name, you may simply mark the space with an 'X'. If you have further questions, please contact:

**Contacts for Questions:**
Researcher: Patrick Bwalya
Marist Brothers
7003 Mosi-o-tunya
Woodlands - LUSAKA
Cell phone: +260 977 351765
Email: <patrickbwalya@hotmail.com>

Dr. Jason Mwanza
Chairperson, Humanities and Social Sciences, Research Ethics Committee
University of Zambia
P.O Box 32379
LUSAKA

Dr. Henry M. Sichingabula
Director, Directorate of Research and Graduate Studies
University of Zambia
P.O Box 32379
LUSAKA

*2. Participant Consent Form*

**THE UNIVERSITY OF ZAMBIA**
**SCHOOL OF EDUCATION**
**DEPARTMENT OF RELIGIOUS EDUCATION**

Dear respondent, you have been selected to participate in this research entitled: **The impact of mobile phones on moral formation of pupils**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

Please, before deciding whether to participate or not make sure that you read the Information Sheet carefully, or that it has been explained to you to your satisfaction.

**PARTICIPANT STATEMENT:**

1. I confirm that I have read through the information sheet on the above-mentioned research and have had the opportunity to consider the information and ask questions and had these answered satisfactorily;
2. I understand that my participation in the research is voluntary and that I am free to withdraw at any time without penalty or loss of services and without giving a reason for my withdrawal;
3. I know that I can choose not to answer certain questions or not to discuss certain issues during interview;
4. I understand that the information collected in this interview will be kept strictly confidential and that all quotes will be anonymous;
5. I agree that any data collected may be published in anonymous form in academic books or journals;
6. I know that my permission is required if tape or audio recording is being used.

**I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.**

**Name of Participant (Printed _____**

**Signature of Participant: _____ Date: _____**
(Day/Month/Year)

**STATEMENT BY THE RESEARCHER:**

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands.

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

Name of Researcher: _____

Signature of Researcher: _____ Date: _____
(Day/month/year)

**Contact of Researcher:**

Name: Patrick Bwalya
Phone: 0977351765
Email: <patrickbwalya@hotmail.com>

**Appendix C: Questionnaires**

***1. Teachers' and Administrators' Questionnaire***

**THE UNIVERSITY OF ZAMBIA**

**SCHOOL OF EDUCATION**

**DEPARTMENT OF RELIGIOUS EDUCATION**

**Research Title: The impact of mobile phones on moral formation of pupils**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

Dear respondent, you have been purposively chosen as participants in this study. This questionnaire is meant to collect information on the above-mentioned topic. Be assured that your identity and that of your school will be protected. The data gathered will be used for academic purposes only.

Kindly complete this questionnaire with sincerity.
Thank you in advance.

**SECTION A: Demographic characteristics**

Please, mark with **X** where applicable.

**1. Gender:** Female ☐ Male ☐

**2. Age range:** 21 - 30 Years ☐ 31 - 40 Years ☐ 41 -50 Years ☐

51 – 60 Years ☐ Above 61 Years ☐

**3. Occupation in school:** Class Teacher ☐ Deputy Head teacher ☐ Head teacher ☐

HOD House ☐ Master/Mistress ☐ Patron/Matron ☐

**4. Religious affiliation:** Evangelical ☐ Pentecostal ☐ Catholic ☐ Anglican ☐

SDA ☐ UCZ ☐ Watchtower ☐ Hindu ☐ Muslim ☐ Salvation Army ☐

Indigenous Zambian Beliefs ☐ Baha'i ☐ Buddhist ☐ Jew ☐ Other ☐

**SECTION B: Teachers' and school administrators' attitude toward mobile phone possession by pupils.**

**Please, read each statement carefully and put X on one appropriate number that suits your opinion. Use the following five-point scale of agreement and disagreement.**

| | strongly disagree **1** | disagree **2** | not certain **3** | agree **4** | strongly agree **5** |
|---|---|---|---|---|---|
| **5.** Mobile phones would interfere with mora formation of pupils. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **6.** Mobile phones would affect the moral development of pupils. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **7.** Mobile phones would contribute to indiscipline and bad behaviour in school. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **8.** Mobile phones would prompt deterioration of moral values among pupils. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **9.** Mobile phones could enrich the spiritual and moral life of pupils | ☐ | ☐ | ☐ | ☐ | ☐ |
| **10.** Mobile phones can help improve academic performance of pupils. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **11.** Mobile phones would have negative impact on pupils' academic life. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **12.** Mobile phones would help mitigate the Shortage of professional teachers. | ☐ | ☐ | ☐ | ☐ | ☐ |

**13.** Do you have any other comment on mobile phone possession by pupils?

_____

_____

_____

_____

**SECTION C: Pupils' views on how mobile phones interfere with moral formation.**

**14. Please, read each statement carefully and put X on one appropriate number that suits your opinion. Use the following five-point scale of approval or disapproval.**

| | strongly disapprove | disapprove | neutral | approve | strongly approve |
|---|---|---|---|---|---|
| 1. Pupils should be allowed to bring mobile phones in school. | | | | | |
| 2. Mobile phones should be regulated and not totally banned. | | | | | |
| 3. Mobile phones are not directly responsible for pupils' bad behavior. | | | | | |
| 4. Mobile phones do not affect pupil's morality as perceived. | | | | | |
| 5. Mobile phones can improve the quality of secondary education. | | | | | |
| 6. Mobile phones can mitigate the shortage of learning materials. | | | | | |
| 7. Mobile phones can mitigate the shortage of professional teachers. | | | | | |

**15.** What do you think should be the policy on mobile phone use by pupils in school?
*(Put **X** on your preferred option)*

_____ mobile phones must be banned totally.
_____ mobile phones must be allowed, but must be turned off during class time.
_____ mobile phones must be allowed, but must be always on silence.
_____ mobile phones must be allowed and pupils should be free to use them.

**16.** Do you have any other ideas for a good policy on mobile phone use in school? Please, describe.

_____
_____
_____
_____

**SECTION D: Mobile phone applications that may interfere with moral formation.**

**17.** Which mobile phone applications would interfere with pupils' moral behaviour? Please, put **X** in the box that suits your opinion.

| | **very unlikely 1** | **Unlikely 2** | **Neutral 3** | **Likely 4** | **very likely 5** |
|---|---|---|---|---|---|
| 1 - Phone | ☐ | ☐ | ☐ | ☐ | ☐ |
| 2 - SMS | ☐ | ☐ | ☐ | ☐ | ☐ |
| 3 - Camera | ☐ | ☐ | ☐ | ☐ | ☐ |
| 4 - Video | ☐ | ☐ | ☐ | ☐ | ☐ |
| 5 - Music | ☐ | ☐ | ☐ | ☐ | ☐ |
| 6 - Game | ☐ | ☐ | ☐ | ☐ | ☐ |
| 7 - Facebook | ☐ | ☐ | ☐ | ☐ | ☐ |
| 8 - WhatsApp | ☐ | ☐ | ☐ | ☐ | ☐ |
| 9 - YouTube | ☐ | ☐ | ☐ | ☐ | ☐ |
| 10 - TikTok | ☐ | ☐ | ☐ | ☐ | ☐ |

**18.** Do you have any reason why a mobile phone application is **likely** to interfere with pupils' moral behaviour? Please, explain.

_____
_____
_____
_____

**SECTION E: How mobile phones influences behaviour patterns of pupils.**

**19.** How is pupils' academic performance affected by the following factors**?** Please, read the statement and put X in the box to agree or to disagree.

| | **Yes** | **No** |
|---|---|---|
| 1. Pupils would get addicted to mobile phones and loose self-control. | ☐ | ☐ |
| 2. Mobile phones would make pupils spend less time with my family and friends. | ☐ | ☐ |
| 3. Mobile phone would disrupt pupil's attention even if it were switched off. | ☐ | ☐ |
| 4. Pupils would compulsively respond to calls/ SMSs even in dangerous places. | ☐ | ☐ |
| 5. Pupils would be preoccupied with mobile phones and lose concentration. | ☐ | ☐ |
| 6. Pupils would spend a lot of money due to excessive use of mobile phones. | ☐ | ☐ |
| 7. Pupils would use mobile phones more for obscenity than learning material. | ☐ | ☐ |
| 8. Pupils would often check social media on their mobile phones instead of class work. | ☐ | ☐ |

**20.** Can the use of mobile phones at school affect pupils' academic life? **Yes** ☐ **No** ☐

**21.** If your answer to question 22 above is **Yes,** explain more here below.

_____
_____
_____
_____

**22.** Can the use of mobile phones at school affect pupils' spiritual life? **Yes** ☐ **No** ☐
**23.** If your answer to question 24 above is **Yes,** explain more here below.

_____
_____
_____
_____

**24.** Can the use of mobile phones at school affect pupils' moral behaviour? **Yes** ☐ **No** ☐
**25.** If your answer to question 26 above is **Yes,** explain more here below.

_____
_____
_____
_____

Thanks for your participation in this Questionnaire.
Patrick Bwalya
Student – University of Zambian

*2. Pupils' Questionnaire*

**THE UNIVERSITY OF ZAMBIA**

**SCHOOL OF EDUCATION**

**DEPARTMENT OF RELIGIOUS STUDIES**

**Research Title: The impact of mobile phones on moral formation of pupils**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

Dear respondent, you have been purposively chosen as participants in this study. This questionnaire is meant to collect information on the above-mentioned topic. Be assured that your identity and that of your school will be protected. The data gathered will be used for academic purposes only.

Kindly complete this questionnaire with sincerity.
Thank you in advance.

**SECTION A: Demographic characteristics**

Please, mark with **X** where applicable.

**1. Gender:** Female ☐ Male ☐

**2. Age:** Below 20 Years ☐ 20 Years and Above ☐

**3. Position in School:** School Prefect ☐ Non-Prefect ☐

**4. Religious affiliation:** Evangelical ☐ Pentecostal ☐ Catholic ☐ Anglican ☐

SDA ☐ UCZ ☐ Watchtower ☐ Hindu ☐ Muslim ☐ Salvation Army ☐

Indigenous Zambian Beliefs ☐ Baha'i ☐ Buddhist ☐ Jew ☐ Other ☐

**SECTION B: Teachers' and school administrators' attitude toward mobile phone possession by pupils.**

**Please, read each statement carefully and put X on one appropriate number that suits your opinion.**

strongly not strongly

| | disagree **1** | disagree **2** | certain **3** | agree **4** | agree **5** |
|---|---|---|---|---|---|
| **5.** Mobile phones interfere with moral formation of pupils. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **6.** Mobile phones affect the moral development of pupils. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **7.** Mobile phones contribute to indiscipline and bad behaviour. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **8.** Mobile phones are responsible for deterioration of moral values. | ☐ | ☐ | ☐ | ☐ | ☐ |
| **9.** Mobile phones have negative impact on pupils' studies. | ☐ | ☐ | ☐ | ☐ | ☐ |

**10.** Do you have any other comment on the attitude of teachers towards mobile phones?

_____
_____
_____
_____

**SECTION C: Pupils' views on how mobile phones interfere with moral formation.**

**11.** Please, read carefully the statement and put X on **Yes** if you agree or on **No** if you disagree.

| | | |
|---|---|---|
| 1. Have you ever secretly come with a mobile phone to school? | Yes ☐ | No ☐ |
| 2. Do you think mobile phones would affect pupils' ability to focus on studies? | Yes ☐ | No ☐ |
| 3. Do you think mobile phones are responsible for bad behavior? | Yes ☐ | No ☐ |
| 4. Do you think mobile phones contribute to indiscipline in school? | Yes ☐ | No ☐ |
| 5. Do you think mobile phones could assist pupils in studies? | Yes ☐ | No ☐ |
| 6. Do you think mobile phones can mitigate the shortage of learning materials? | Yes ☐ | No ☐ |
| 7. Do you think mobile phones can improve the quality of secondary education? | Yes ☐ | No ☐ |
| 8. Do you believe mobile phones can increase pupils' academic performance? | Yes ☐ | No ☐ |

**12.** What do you think should be the policy on mobile phone use by pupils in school?

*(Put **X** on your preferred option)*

_____ mobile phones must be banned totally.

_____ mobile phones must be allowed, but must be turned off during class time.

_____ mobile phones must be allowed, but must be always on silence.

_____ mobile phones must be allowed and pupils should be free to use them.

**13.** Do you have any other ideas for a good policy on mobile phone use in school? Please describe.

_____

_____

_____

_____

**SECTION D: Mobile phone applications that may interfere with moral formation.**

**14.** Have you ever used the following mobile phone applications?

Please put **X** in the box that suits your opinion.

| | **Never,** 1 | **Rarely,** 2 | **Sometimes,** 3 | **Often,** 4 | **Very Often** 5 |
|---|---|---|---|---|---|
| 1 - Phone | ☐ | ☐ | ☐ | ☐ | ☐ |
| 2 - SMS | ☐ | ☐ | ☐ | ☐ | ☐ |
| 3 - Camera | ☐ | ☐ | ☐ | ☐ | ☐ |
| 4 - Video | ☐ | ☐ | ☐ | ☐ | ☐ |
| 5 - Music | ☐ | ☐ | ☐ | ☐ | ☐ |
| 6 - Game | ☐ | ☐ | ☐ | ☐ | ☐ |
| 7 - Facebook | ☐ | ☐ | ☐ | ☐ | ☐ |
| 8 - WhatsApp | ☐ | ☐ | ☐ | ☐ | ☐ |
| 9 - YouTube | ☐ | ☐ | ☐ | ☐ | ☐ |
| 10 - TikTok | ☐ | ☐ | ☐ | ☐ | ☐ |

**SECTION E: How mobile phones influence behaviour patterns of pupils..**

**15.** How would you assess yourself in relation to mobile phone possession?

Please, mark with X on **Yes** or **No** to agree or disagree with the following statements.

| | Yes | No |
|---|---|---|
| 1. I think I would get addicted to a mobile phone and loose self-control. | ☐ | ☐ |
| 2. I think a mobile phone would make me spend less time with my family and friends. | ☐ | ☐ |
| 3. I think a mobile phone would disrupt my attention even if it were switched off. | ☐ | ☐ |
| 4. I think I would compulsively respond to calls/ SMSs even in dangerous places. | ☐ | ☐ |
| 5. I think I would often lie to others to conceal my use of mobile phone. | ☐ | ☐ |
| 6. I think I would spend a lot of money due to excessive use of mobile phone. | ☐ | ☐ |
| 7. I think I would use a mobile phone more for obscenity than learning material. | ☐ | ☐ |
| 8. I think I would often check social media on my mobile phone instead of schoolwork. | ☐ | ☐ |

**16.** Can the use of mobile phones at school affect your academic life? **Yes** ☐ **No** ☐

**17.** If your answer to question 16 above is **Yes,** explain more here below.

_____

_____

_____

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**18.** Can the use of mobile phones at school affect your spiritual life? **Yes** ☐ **No** ☐

**19.** If your answer to question 18 above is **Yes,** explain more here below.

_____

_____

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**20.** Can the use of mobile phones at school affect your moral behaviour? **Yes** ☐ **No** ☐

**21.** If your answer to question 20 above is **Yes,** explain more here below.

_____

_____

_____

_____

Thanks for your participation in this Questionnaire.

Patrick Bwalya

Student – University of Zambian

**Appendix D: Interview Guide**

***1. Teachers and Administrators interview Guide***

**THE UNIVERSITY OF ZAMBIA**

**SCHOOL OF EDUCATION**

**DEPARTMENT OF RELIGIOUS STUDIES**

**Research Title: The impact of mobile phones on moral formation of pupils**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

I welcome you to this interview. Be assured of confidentiality and anonymity. The information collected will be used for academic purposes only. This interview should take about 20-30 minutes. The aforementioned topic of this research arose from the current increase in mobile phone possession by pupils in secondary schools leading to a huge moral concern by teachers and administrators. Consequently, there has been an increase in the number of suspensions and expulsions associated with mobile phone possession by pupils.

I feel this study will help teachers and administrators in developing policies and intervention strategies towards mitigating the effects that mobile phones may have on moral formation of pupils. It is also anticipated that the study will provide an insight to school administrators on what needs to be done to enhance the moral formation of pupils. Equally, it is hoped that the findings will add new discoveries to the existing knowledge concerning negative trends such as low grades, school dropout, cybersex and bullying that affect secondary school pupils.

You have been purposively selected to take part in this study for your virtue of being a Class/Deputy/Head/teacher. You are kindly asked to be as free as you can when responding to the questions in this interview.

**SECTION A: Teachers and Administrators' attitude toward mobile phone possession by pupils.**

1. Why are pupils not allowed to use Mobile Phones in schools?
2. What is your opinion on allowing pupils to possess mobile phones in School?
3. Are Mobile Phones responsible for bad behaviour among Pupils?
4. Do you think Mobile Phones would interfere with Moral Formation of pupils?

**SECTION B: Pupils' views on how mobile phones interfere with moral formation.**

5. What do pupils say about the ban on the use of Mobile Phones in school?
6. What do pupils say they need Mobile Phones for in school?
7. Do pupils associate bad behaviour with Mobile Phones use?

**SECTION C: Mobile phone applications that interfere with moral formation.**

8. Which mobile phone applications would interfere with moral formation of pupils?

**SECTION D: How mobile phones influences behaviour patterns of pupils.**

9. Would you associate certain behaviours of pupils to Mobile Phone use?

**Closing Remarks**
Is there anything else that you may wish to share that I did not specifically ask about?
As mentioned earlier, the information you have shared will be kept confidential and will be used for academic purposes only.

Thank you for your time and God bless.

**Appendix E: Focus Group Discussion**

***1. Focus Group Discussion Guide***

**THE UNIVERSITY OF ZAMBIA**

**SCHOOL OF EDUCATION**

**DEPARTMENT OF RELIGIOUS STUDIES**

**Research Title: The impact of mobile phones on moral formation of pupils**: An assessment of the perceptions of School Administrators, Teachers and Pupils on the effects of Mobile Phones on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022.

**Opening Remarks**
Welcome note and Setting ground rules: I welcome you to this focus group discussion. Be assured of confidentiality and anonymity, and the information collected in this discussion will be used for academic purposes only. Each one will be allowed to speak. Discussion will take about 20-30 minutes.

**Questions**
**SECTION A: Teachers and Administrators' attitude toward mobile phone possession by pupils.**
1. What do teachers and administrators say about pupils possessing mobile phones?

**SECTION B: Pupils' views on how mobile phones interfere with moral formation.**
2. Do you possess Mobile Phones?
3. What do you need a Mobile Phone for?
4. Why are Mobile Phones banned at School?
5. Do you wish you were allowed to possess mobile phones at school?
6. Do you think Mobile Phones contribute to bad behaviour?

**SECTION C: Mobile phone applications that interfere with moral formation.**
7. Which Mobile Phone applications do you use often?
8. Which Mobile Phone applications do you think negatively affect pupils?

**SECTION D: How mobile phones influences behaviour patterns of pupils.**
9. When you use a Mobile Phone, do you feel or notice any social, emotional, mental or spiritual effect?

**Closing Remarks**
Is there anything else that you may wish to share that I did not specifically ask about?
As mentioned earlier, the information you have shared will be kept confidential and will be used for academic purposes only.

Thank you for your time and God bless.

**Appendix F**: **Publication**

**Mobile Phones:** Perceptions of School Administrators, Teachers and Pupils on their Effects on Moral Formation in Marist Catholic Mission Secondary Schools in Zambia, 2018 to 2022

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**Abstract**

*In Zambia, there has been political and social debate as to whether it is good for school pupils to use mobile phones at school or not. Prompted by the perceived effects of mobile phones on the moral formation of pupils, the study assessed the impact of mobile phones on the moral formation of pupils. The study used an embedded mixed-method design. A total of 248 respondents were sampled in this study that included pupils, class teachers, deputy head teachers and head teachers. The study was carried out in two selected catholic mission secondary schools in Copperbelt and Central provinces of Zambia. Data were collected through questionnaires, semi-structured interviews and focus group discussions. Data were analyzed using thematic analysis. The study findings indicate that most of the teachers and school administrators had a negative attitude towards mobile phone possession by the pupils, citing misuse of mobile phones for illegal content such as pornography, sexting, and cyber-bullying, watching and exchange of obscene materials and many other illicit materials. The study also established that teachers identified behavioural issues among pupils that were attributed to mobile phone use such as misconduct, isolation, bad relationships, indecent dressing, and misdemeanour. Contrary to this, the study found that the learners did not agree with the negative views of their teachers, but considered mobile phones as useful educational tools. From these findings, the study recommends that the Ministry of Education should implement a policy that guides schools on the constructive use of mobile phones in schools and that schools should establish protocols that embrace modernization in the background of maintaining and promoting traditional and family values among the pupils.*