

**EXPLORING THE ROLE OF CHAPLAINCY MINISTRY ON STUDENTS'  
DISCIPLINE IN SECONDARY SCHOOLS IN  
KIGEZI DIOCESE, UGANDA  
SINCE 2010**

**BY**

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**OCTOBER, 2024**

**DECLARATION**

I Ndyahabwe Dickens, hereby declare that this dissertation titled *“Exploring the Role of Chaplaincy Ministry on Students’ Discipline in Secondary Schools in Kigezi Diocese, Uganda Since 2010”* is my original work and has never been presented to any University for an academic and professional award.

Signed ..... Date.....

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**APPROVAL**

We, the undersigned declare that this dissertation titled “*Exploring the Role of Chaplaincy Ministry on Students’ Discipline in Secondary Schools in Kigezi Diocese, Uganda Since 2010*” by Ndyahabwe Dickens has been developed with our guidance and under our supervision.

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Signature ..... Date .....

## **DEDICATION**

This piece of academic work is earnestly dedicated to my dear beloved wife Harriet Ndyahabwe as well as my children: Ahumuza, Ahurira and Ajuna in addition to my dear mother Hope Karodi who worked hard in bringing me up and putting me in academic “street light” that has definitely helped me to reach this level in spite of financial constraints she faced.

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## **ABBREVIATIONS AND ACRONYMS**

AIDS	Acquired, Immune, Deficiency, Syndrome
B.O.E	Board Of Education
BBUC	Bishop Barham University College
C.O.U	Church of Uganda
COUHEA	Church of Uganda Heads of Institutions of Education Association.
COVID	Corona Virus Disease
D.O.K	Diocese of Kigezi
DEC	Diocesan Education Coordinator
H.S	High School
KYU	Kyambogo University
Min.	Minute
MOES	Ministry of Education and Sports
NSCP	National School Chaplaincy Program
PTC	Primary Teachers' College
Rev.	Reverend.
Rt. Rev.	Right Reverend.
S.O.Ps	Standard Operating Procedures
S.S	Secondary School

## **ABSTRACT**

The purpose of the study was to explore the Role of Chaplaincy Ministry on Students' Discipline in Secondary Schools in Kigezi Diocese Since 2010. The study employed the following objectives; To establish the nature of indiscipline in Church of Uganda founded Secondary schools in the Diocese of Kigezi since 2010. To examine the contribution of chaplaincy ministry in promoting the student's discipline in the Church of Uganda founded Secondary schools in the Diocese of Kigezi since 2010. To identify the factors limiting the chaplaincy ministry in promoting discipline among students in Church of Uganda founded Secondary schools in the Diocese of Kigezi since 2010. The phenomenological research design was explicitly used by the researcher. A qualitative approach was used to capture narratives, opinions, comments and views from different respondents. The population from which the sample was drawn consisted of head teachers, Chaplains, teachers and Students from schools. The Diocesan Bishop, Diocesan Secretary (DS), and Diocesan Education Coordinator (DEC). Purposive sampling strategy was used in this investigation. The study used Interview guides and Documentary analysis guide to collect data from the respondents. The findings of the study indicated that there are several indiscipline cases in the church founded secondary schools. These included but not limited to Escaping from school, Sexual immorality/ promiscuity, Disrupting classes and Dodging. The findings further indicated that other indiscipline cases are Absenteeism, Drug abuse and alcoholism, Theft, Teasing and bullying, Fighting. The research findings indicated that the chaplaincy has a fundamental contribution in promoting students' discipline. Their contribution include; Guidance and Counselling, Preaching the gospel and Organizing fellowships. The study findings indicated that the chaplains face several challenges when promoting students' discipline in schools. These included; under looking the chaplains, lack of accommodation or even poor accommodation in schools, chaplains received low remuneration and hatred. Furthermore, the chaplains do part timing jobs and this leads to less time for the assigned duties, there were limited ordained reverends to work as chaplains and there is direct opposition from members of other denominations. The researcher recommended that the chaplains should understand their position in schools and should cause change. Should create time for students and conduct services at appropriate time. Should create time for guidance and counselling and should be available. Members of the community mainly parents should respect the chaplains and confide in them concerning the matters of their children.

## **CHAPTER ONE: INTRODUCTION**

### **1.0 Introduction**

This chapter presents the background of the study (conceptual perspective, theoretical framework, the contextual perspective), the statement of the problem, purpose, objectives, and research questions, significance of the study and the definition of terms.

### **1.1 Background to the Study**

#### **1.1.1 Historical Perspective**

Education goals can only be attained in situations that uphold high ideals of discipline (Ofori et al. 2018) noted that in many countries, schools are facing serious problems in the maintenance of discipline specifically in secondary level institutions. These days, student disobedience is a common issue that affects educational institutions of all levels worldwide.

The globe has witnessed strikes in schools and other forms of serious breaches of school discipline. At the same time, a wide range of the global community has shown profound concern for the issue. No country has been exempt from the disastrous issue brought on by student indiscipline in schools (Azmir and Nizah, 2017; Miline & Aurini, 2017; Ofori et al., 2018; Sadik, 2018; Sandqvist, 2014).

Students in primary and secondary schools rank disciplinary issues in the classroom as a serious issue. For instance, it was observed in a report from Malaysia that student misconduct is a persistent issue affecting schools that affects not only Malaysia but also many other countries throughout the world (Sadik, 2018). The misbehavior of students in the classroom disrupts instruction and learning and is regarded to be a contributing factor in subsequent school abandonment and other detrimental social effects. However, one of the most frequent causes of

indiscipline is typically a student's incapacity to handle the assignments. The loudest students will likely act out their dissatisfaction in class by making loud noises and being disruptive, while the other students may choose to be quiet. In such cases, the confidence of the teacher is undermined (Azizi, 2009).

Indiscipline of students in secondary schools has also been witnessed and reported widely in many African countries, like Ghana (Ofori et al., 2018). Njogu et al., (2017) also reported mischief of students in Nigeria, while several misconduct cases among secondary school students coupled with waves of riots and destruction of properties were reported in Botswana. Furthermore, Temitayo et al. (2013) cited regular physical and verbal confrontations which often lead to frequent suspension of classes and expulsion of students in secondary schools in South Africa.

Education stakeholders in East Africa are becoming more and more alarmed by allegations of increasing student indiscipline in secondary schools. According to a Kindiki (2009) study, there is a lack of discipline in Kenyan schools. This is a result of student drug consumption, bad parenting, the media's negative influence, and political unrest (Kindiki, 2009). The survey also stated that instances of indiscipline in Kenya's secondary schools can differ noticeably among institutions in geographically close proximity, depending on both the admission behavior and social background of the pupils they accept from elementary schools. According to this hypothetical situation, secondary schools may have an impact (good or bad) on the behavioral growth of the students they choose from elementary schools. However, the study did not look at the contribution of chaplaincy services on the students' discipline that is the concern of the ongoing study.

In Uganda, the problem becomes complex in the sense that even schools which are built upon the foundation of Christian values and have regular chaplaincy services are not spared from discipline problems. For instance, students have participated now and again in strikes for example, Katikamu senior secondary school (Kiwanuka, 2009), Bugema senior secondary school (Lechleitner, 2009), Kigezi H.S (Muhereza, 2019), and many other schools built upon Christian foundation.

Thus, one wonders the contribution of chaplaincy ministry on students' discipline. These schools are believed to have chaplaincy services such as guidance and counseling, and spiritual nourishment among students which is expected to cause a difference on the students' discipline that are essential components of discipline. Even though there are several factors that lead to indiscipline in schools which include, peer groups, addictions to drugs, family neglect, the researcher chose chaplaincy because all of its fundamental role in shaping students' behavior while at school but little is known about the contribution of chaplaincy in fostering discipline in secondary schools thus prompting this study in Rukiga Zone, Diocese of Kigezi since 2010.

### **1.1.2 Conceptual perspective**

Chaplaincy ministry is a specialized form of pastoral care that provides spiritual support, guidance, and counseling to individuals or groups in crisis or need, often in institutional settings (Kestenbaum, 2015). Chaplaincy is a ministry of presence, listening, and spiritual care, offered by trained chaplains to people of all faiths or no faith, in times of crisis, transition, or need (Cadge et al., 2020). In this study, chaplaincy ministry meant pastoral care, and other works of the chaplains in church of Uganda founded schools.

A Chaplain is a clergy who conducts religious service in an institution, one in charge of a chaplaincy in a college, school, workplace, prison, funeral parlour, legislative chamber, regiment or a ship (Mujinga, 2012). Chaplain is a priest or a pastor. In this study, chaplaincy denotes pastoral care in a specific place such as a school where there is a chapel. Mujinga (2012) asserted that a Chaplain, becomes a parent when parents are far away and the Church becomes the home when the home is far away.

The ability to respect authority and adhere to customary or established rules of a community or other institution is referred to as discipline (Amoah et al., 2015). If there is no application of discipline to students, an educational process in the learning environment (school) will fail (Habibi et al., 2019). Being disciplined involves being able to only do things that are good to the students themselves, other people, and the environment (Felisardo et al., 2019). It entails molding a person's mind and character to cultivate moral traits like self-control and obedience. This empowers a person to make thoughtful judgments and get along with others (Okumu et al., 2014). Discipline and behaviour do not only facilitate commitment to and realization of school objectives, but are also key antecedents of success at work, and even mutual co-existence with other members in society that is external efficiency (Degroote & Van Houtte, 2020; Golann & Torres, 2020). At the individual level, bad student behaviour does not only limit students' further progress in school but also negatively affects their future productivity (Degroote et al., 2020; Hallam, 2014). It is in school that the young consolidate not only their own conduct (by respecting self and others), but also learn to manage their time responsibly and thus become reliable citizens (Cho et al., 2021; Tait, 2003). The major goal of going to school is to get a decent education. Only when there is order in the classrooms can a good education be given.

Students' socially acceptable behavior should be regularly reinforced in order for them to comprehend the importance of acting appropriately. As a result, there is still much work to be done in terms of moral parenting of the students. When students perform appropriately in class, there won't be any vices, illegal activities, or immoral behavior there. However, unruly students will result from attending a school where behavior is poor (Truners, 2002).

According to Zubaida (2009), the idea of indiscipline is the opposite of discipline. It is understood to be any behavior that is wrong and is not commonly viewed as appropriate in a given society (Moenga, Omote, and Thinguri, 2015). The student exhibits indiscipline through theft, vandalism to school property, and disobedience. Therefore, actions that do not adhere to acceptable and approved criteria are regarded as acts of indiscipline in this study. For instance, incidents of robbery, vandalism, drug use, theft, disrespect for staff, use of offensive language, possession of offensive weapons, rape, riots, sexual harassment, threats against teachers and other students, intimidation, murder, truancy, assault, bullying, tardiness, and insubordination. The aforementioned actions have been prevalent in schools around the world (Faye, 2015; Gitome et al., 2013; 2009; Maingi et al., 2017; Matsoga, 2013; Moyo et al., 2014; Ngwokabuenui, 2015; Okumu et al., 2014). Uganda has also reported similar incidents (Makumbi, 2021). Similar to other schools around the nation, Kigezi Diocese's Secondary Schools in the Rukiga Zone have long struggled with student discipline issues (Muhereza, 2021). Cases of insubordination have been documented both within and outside of schools. Numerous schools have reported incidents of vandalism, contempt for authority, skipping class, tardiness, use of foul language, abuse of school uniform, escapism, rioting, drug usage, and absenteeism, among other things.

### **1.1.3. Theoretical perspective**

Structural Functionalism Theory served as the study's guiding principle. According to the Structural Functionalism Theory by Breuning, & Ishiyama, (2010), a society is like an organism made up of various social institutions that serve a variety of purposes on its behalf. Similar to that, this theory emphasizes how most institutions, including secondary schools, contain enormous, complex social groups that frequently stand in direct opposition to one another (Otieno, 2018; Sofi, 2021). Therefore, the structural relationships between systemic components which Durkheim characterizes as being bureaucratic in nature are what determine how policies are implemented in secondary schools (Otieno, 2018; Sofi, 2021). This basically indicates that Head teachers, who are at the top of the educational system, may occasionally act as an "administrative machine" by being in charge of rules they don't comprehend or support. As a result, this has an impact on how other offices, including chaplaincy operate. Therefore, the effectiveness of chaplaincy programs for fostering student discipline debatably rests on the knowledge and enthusiasm of the school's head teacher and the involved staff in the guidance and counseling departments. Therefore, Structural Functionalism Theory supports the idea of order despite the ongoing changes in human resource that occur inside an organization. This recommendation can only be implemented if a secondary school's chaplaincy programs are supported by a robust policy framework.

This theoretical framework was used by the researcher to comprehend the connections and interdependencies between the chaplaincy and the entire administrative structure. The theory was also utilized to spot instances of departmental conflicts of interest that eventually have an impact on chaplaincy ministry's efforts to promote student discipline. This is particularly

crucial since, according to Durkheim, all of a society's sub-units (school departments) must cooperate with one another for it to continue to exist throughout time.

#### **1.1.4. Contextual perspective**

Globally, there is a general decline of discipline in schools and outside schools. For example, there are reports of boy-girl sexual relationship, early pregnancy, Indecent dressing, use of vulgar language, alcoholism, homosexuality, strikes, general truancy and drugs abuse (Kristjánsson, 2015). Concerns have been expressed regarding the unsettling frequency of occurrences of indiscipline among secondary school students in many African countries. For instance, Ogbodo et al (2018) stated that moral bankruptcy caused by a lack of direction and good judgment is one of the biggest issues Nigeria is currently facing.

In Tanzania's Mara Conference of Adventist Church Education Board meeting, Arego, Makewa and Role (2014) report that in a period of ten years, 50% of Adventist schools in the area were set on fire by students, and 33% of the schools went on strike, resulting in property loss and harm to students and staff. In Uganda, indiscipline cases are common in schools. For example, Byaruhanga (2021) narrates that, parents picked their children from Ntare school after a strike. It was reported in that same newspaper that many secondary schools in the country were in strikes that even claimed lives and property. Two students of St. Joseph's College Secondary School Layibi were shot dead after visiting a girl's school in Gulu city at night (Makumbi, 2021). Even in secondary schools founded by churches, which one would anticipate to have well-established programs for the provision of chaplaincy services, serious examples of disobedience have been reported (Arego, Role & Makewa, 2014).

In Kabale district, a senior one student of Kigezi College Butobere was killed out of indiscipline acts (Tugume, 2016). Kiggundu (2017) reported that 500 students were suspended from Kigezi High School because of indiscipline acts. According to Muhereza (2019), one student was killed at Kigezi H.S in their clashes with Nyabikoni secondary school. Secondary Schools in Rukiga Zone have a lot of indiscipline cases. For example, 11 students refused to sit exams in Kantare S.S in 2015 (Kushaba, 2015), four students of Kihanga Secondary School were arrested in 2013 after inciting their colleagues for a strike, assaulting teachers, breaking glasses (Amanya, 2013).

The Board of Education of the Diocese of Kigezi, reported a lot of indiscipline cases in Church of Uganda founded Secondary Schools and it resolved to encourage moral values in all their schools, teach children and help them to have a strong Christian foundation (Min 14/2017). Atunde et-al, (2019) asserts that, Indiscipline is a social challenge disrupting the harmony and peaceful-coexistence in virtually all educational institutions. Students' discipline in Church founded schools was still demanding and indiscipline was leading to failure in national examinations.

The researcher intended to find out the contribution of chaplaincy in promoting discipline among students in Church of Uganda founded Secondary schools which was based on extrinsic indicators including manners such as: forms of verbal expression, modes of dressing, relationship with other people and their property among other social interaction dynamics.

## **1.2 Statement of the Problem**

Schools that are founded on Christian principles have chaplaincy ministry with services that are meant to mold students to develop as whole persons physically, morally, spiritually, and mentally. Although the Church of Uganda founded secondary schools in the Diocese of Kigezi-

Rukiga Zone have chaplaincy services, these schools have been hit by a wave of student indiscipline cases that are escalating quickly with notable strikes, bullying, arson cases in schools, vandalism of school property, a general refusal to follow school rules and regulations, as well as increasing alcoholism (Mpaata, 2008; Mwalimu, 2013). These cases have happened in Kigezi High School, Kigezi College Butobere, Kihanga SS, Kantare SS among others in the Diocese (Amanya, 2013; Kushaba, 2015). These continuous strikes and other immoral behaviours have led to malicious damages of the school property, assault of teachers, and suspension of students and eventually general decline of academic performance (Byaruhanga, 2021). Moreover, the indiscipline cases are being witnessed in church of Uganda founded schools with full chaplaincy services. Why do students in such schools still lack wholesome attitudes, sound morals and spiritual values, ability to solve problems and to communicate and relate with each other as they make wise choices and adjustments towards life? (Rukundo, 2012).

Many studies have been carried out about the students' discipline in Uganda and beyond but none has been done about the chaplaincy ministry and students' discipline particularly in church of Uganda founded schools of Kigezi Diocese. Hence, this study found out that there were enormous role of the chaplaincy ministry on the discipline of students in Church of Uganda founded secondary schools in the Diocese of Kigezi – Rukiga Zone.

### **1.3. Purpose of the Study**

The purpose of the study was to explore the Role of Chaplaincy Ministry in promoting Students' Discipline in Secondary Schools in Kigezi Diocese, Uganda Since 2010.

#### **1.4. Objectives of the Study**

The objectives of this study are as follows;

1. To establish the nature of indiscipline in Church of Uganda founded Secondary schools in Kigezi Diocese since 2010.
2. To examine the contribution of chaplaincy ministry in promoting the student's discipline in the Church of Uganda founded Secondary schools in Kigezi Diocese since 2010.
3. To identify the factors limiting the chaplaincy ministry in promoting discipline among students in Church of Uganda founded Secondary schools in Kigezi Diocese since 2010.

#### **1.5. Research Questions**

1. What is the nature of indiscipline in Church of Uganda founded Secondary Schools in Rukiga Zone, Diocese of Kigezi?
2. How has the chaplaincy ministry promoted students' discipline in Church of Uganda founded secondary schools?
3. What are the factors limiting the chaplaincy ministry in promoting students' discipline in Church of Uganda founded secondary schools?

#### **1.6 Scope of the Study**

##### **1.6.1. Geographical Scope.**

The research was conducted in four Church Of Uganda Founded secondary schools of Rukiga Zone in Kigezi Diocese, Uganda. Kigezi Diocese was created in 1967 by the division of the Diocese of Ankole-Kigezi and is found in the South Western Uganda. Each of these four schools was chosen to represent other schools in each Archdeaconry. Secondary schools in

Rukiga Zone were chosen for the study due to the fact that, they had a lot of indiscipline cases. For example, students refusing to sit exams (Kushaba, 2015), students inciting their colleagues for strikes, assaulting teachers, breaking glasses (Amanya, 2013).

### **1.6.2. Content Scope.**

The research was on the Exploring the Role of Chaplaincy Ministry on Students' Discipline in Secondary Schools in Kigezi Diocese Since 2010. The concept of chaplaincy looked at the role of the chaplaincy Ministry in schools towards promotion of discipline. The concept of discipline was investigated basing on the indicators of indiscipline cases in secondary schools and how the chaplaincy champions the students' discipline in terms of its contribution in the Church of Uganda Founded Secondary Schools.

### **1.6.3. Time Scope.**

The study covered a period since 2010 due to the fact that, it was the period in Uganda's education history that had been marked by dubious behaviors in secondary schools, a factor that prompted Church of Uganda to look at Chaplaincy as the immediate remedy (Rukundo, 2012).

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

The research findings may be helpful in the following ways:

The study may help policy makers in Ministry of Education and Sports to be aware of the role of the Chaplaincy Ministry and where possible integrate it in the roles in the school program and the entire planning. It may give them awareness on the ways of promoting students' discipline. Also, they will get to know how to use the religious institutions in promoting

discipline among secondary school students. It may also create the awareness on how best they can incorporate the elements of promoting discipline in school programmes.

The research may show the school administrators the best way to promote discipline in secondary schools. It may equip the chaplains with the skills for effective performance in promoting discipline. The research may prompt them to always support chaplaincies and give them opportunities in executing their duties.

Chaplains may be able to identify some of the dubious activities/indiscipline cases that need to be dealt with. They may be helped to identify their role in promoting morals in secondary school students. They may learn to effectively guide the guidance and counseling committees in secondary schools. It may enable them to find out the factors limiting the chaplaincy ministry in promoting discipline among secondary school students and to suggest remedies for such limitations.

The study may enable teachers to get more awareness on how to promote students' discipline and to get better approaches to morality.

### **1.8. Operational Definition of Terms**

**Chaplaincy** refers to the general activity performed by a chaplain, which may include crisis ministry, counseling, sacraments, worship, education, help in ethical decision making, staff support, clergy contact and community or church coordination (Carey, 2017).

In this study, chaplaincy was understood as the position or work of a chaplain. It is the office of the chaplain as well as the job of holistic nurture ascribed to the person in the office of a Chaplain.

**Chaplain** – The term Chaplain refers to a clergyperson or layperson who has been commissioned by a faith group or an organization to provide pastoral services in an institution, organization or government entity (Carey, 2017). In this study, chaplain referred to a priest or other Christian minister who is responsible for the religious needs of people in a secondary school.

**Discipline:** Discipline is the deliberate, or lack of, action to regulate behaviour. It is the practice of frank and strict adherence to legislation and guidelines, and cultural standards and values; the ability to control oneself or other people, even in challenging circumstances (Rosenbaum, 2018). In this study, discipline meant the ability to maintain a set standard of behavior, showing respect for oneself and others, showing respect for rules and regulations and doing what is in line with the expectations of the society. .

**Indiscipline:** The act of indiscipline occurs for many reasons, some of them may be personal, but many are related to the socio-economic factors of the time (Mariene, 2012). In this study, the word indiscipline meant the incapacity to behave in a manner that complies with the socially prescribed rules and regulations acting contrary to the expectations of the society which in this study is the Church of Uganda Founded Secondary Schools in Kigezi Diocese.:

**Role:** The word role in this study meant a set of responsibilities, duties and the expectations of the chaplaincy/ chaplain in an educational institution. In this study, the educational institution was the church of Uganda founded Secondary school.

**Contribution:** In this study, the word contribution meant a significant achievement or an accomplishment of the Chaplaincy ministry in a secondary school. it meant what the chaplaincy ministry had done to towards promoting students discipline.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0 Introduction**

In this section, the researcher examined the views of other scholars, authors about the study at hand. Thus, the literature reviewed was organized in the order of objectives of the study about exploring the role of the chaplaincy ministry students' discipline in secondary schools in Kigezi Diocese, specifically in Church of Uganda founded secondary schools in Rukiga Zone.

### **2.1 The Nature of Indiscipline in Secondary Schools.**

Discipline can be defined as the level of one's compliance to the expected norms, values, rules and regulations; or decrees in a given set-up (Ukala, 2018). Njogu et al. (2017) describe discipline as the acquired behaviour resulting from obeying applicable contextual regulations and rules all the times.

According to Mungai (2016), the rise in student misbehavior in secondary schools is a result of the delegation of parental duties to surrogate parents, who are typically teachers and housekeepers. This carefree attitude is a result of the hectic lifestyles of many parents, who are primarily obsessed with work while neglecting their children's emotional needs, which may have serious consequences for indolence.

According to Digispace (2016), indiscipline in secondary schools includes, among other things, disobedience, intoxication, riots, corruption, fighting, harassing or bullying of other students and instructors, as well as laziness and arguments. He continued by saying that the key characteristic of indiscipline is disobedience. Unruly students disregard the rules and regulations of the school at will.

Truancy, theft, sneaking, cheating, tardiness, noise making, absenteeism, fighting, defiance, bullying, drug abuse, failure to complete assignments, sexual harassment, use of abusive language, drug trafficking, and possession of pornography are just a few of the discipline issues that exist among primary school students in Kenya, according to Simba, Ogak, and Kabuka (2016).

According to Rosenbaun (2018), other examples of indiscipline include disrespect for school authorities, class disruption, absenteeism, fighting, and profanity use, and property damage, dress code violations, stealing, leaving campus without permission, and failing to show up for Saturday or after-school detention.

In his study, Nanyiri (2014) found that students in the majority of secondary schools in Mbale Municipality wasted time by loitering on the streets during class hours and engaging in questionable activities like sports betting and gambling, despite the fact that time is an important factor in success. It is sufficient to remark that some students arrive for class quite late and end up missing lessons, which appears to have an impact on their academic performance. The majority of students don't appear to follow their created schedules. Therefore, it is important to determine how this ineffective time management affects students' academic achievement. Students' lack of discipline impedes learning, which results in subpar performance. This is due to the fact that lack of discipline causes pupils to lose focus on educational objectives, which can only be attained via practices like diligence, time management, respect for others, high levels of spirituality, and independence (Gitome, Katola and Nyabwari, 2013).

Ajayi (2019) identified numerous instances of anti-social behavior among secondary pupils, including stealing, tardiness, cultism, drug misuse, and truancy. He pointed out that many acts

of indiscipline are directed at established laws and legitimate authority. Discipline is a crucial component of any society's prosperity, peace, and harmony.

Discipline issues, despite their significance, have been a significant and ongoing administrative issue everywhere (Ngwokabuenui, 2015). In the United States of America, the United Kingdom, India, West Africa, South Africa, Botswana, and Kenya, for instance, cases of school-based armed robbery, vandalism, drug abuse, stealing, insolence to staff, use of offensive language, possession of offensive weapons, rape, sexual harassment, threat and intimidation of teachers and other students, murder, truancy, assault, bullying, late coming, chronic absenteeism, and insubordination have been reported (Faye, 2015 Gitome et al., 2013; Maingi et al., 2017; Matsoga, 2013; Moyo et al., 2014; Ngwokabuenui, 2015; Okumu et al., 2014). Uganda has also reported similar incidents (Odongo, 2013).

Assault with or without a weapon, fighting, marijuana possession, robbery, extortion, disrupting classes, disrespecting authority figures, threats against teachers, destruction of school property, gambling, sexual misconduct, and verbal sexual harassment of female teachers are just a few examples of indicators of a lack of discipline in schools (Ofsted, 2020). This material is relevant to the study since it outlines the signs of discipline issues in classrooms. To encourage student discipline, the chaplaincy is intended to address these challenges in various ways. They must work with the school's disciplinary committees in order to achieve successful and imposing outcomes.

## **2.2 The Contribution of Chaplaincy Ministry in Promoting the Students' Discipline.**

According to Hoy (2017) chaplaincy is an essential element that may be used to successfully reawaken students' spiritual and moral consciousness so they can once again fulfill their role as the world's light and the earth's salt as described in Matthew 5:13-16. Isaacs and Mergler,

(2017) summarizes the responsibilities of a school chaplain as centered on liturgy, instruction, and pastoral care in his study on the role and relevance of a school chaplain in KwaZulu Natal high school in South Africa. The Ontario Conference of Bishops, however, cautioned in 2009 that chaplains must be conscious of their role's limitations and know when to refer troubled pupils to other qualified individuals, such as medical professionals and psychologists.

Many students endure poor psychological health as a result of a variety of issues, according to Badri and Al-Rashedi (2017). Before the age of 25, 75% of those with a mental illness showed their first symptoms. Students need professional psychological intervention for a variety of reasons, including mental illness, family stress and dissolution, witnessing domestic violence, and enduring the trauma of sexual or psychological abuse. Some chaplains receive training in counseling and guidance as part of their chaplaincy, and the skills they learn there assist them support these students. The ramifications of not getting early care for these adolescents, especially from chaplains at school, are severe and could put students at higher risk of poor academic results, dropping out of school, subpar relationships with peers and adults, mental illness (particularly in later life), an increase in risk-taking behaviors, binge drinking, drug and alcohol usage, homelessness, criminal activity, self-harm, and suicide. All of these could result in students acting immorally in schools.

The chaplain's chaplaincy has aided in making career decisions. High school is a time of growth, promise, excitement, frustration, disappointment, and optimism, according to Isaacs and Mergler, (2017). Students are starting to learn what their future holds at this point. Chaplains in secondary schools improve education and advance academic success. The chaplains can accomplish this by offering individual student outreach, sermons, and school counseling programs. These are crucial for students to fulfill their maximum academic potential,

accomplish optimal personal growth, develop positive social skills and values, select appropriate career objectives, and become productive, contributing members of the global community in addition to being well-behaved students. According to Kevern and McSherry (2016) chaplains serve as a spiritual presence in schools.

According to Hannay (2016), maintaining the safety of faculty and students and fostering a climate that is conducive to learning are the two fundamental objectives of school discipline. These objectives are defeated by serious student misconduct involving violent or criminal activity, which frequently garners media attention. This study has a gap because the chaplaincy ministry is not one of the factors taken into account while safeguarding the safety of employees and students and the construction of a learning environment. Due to their inactive responsibilities and perhaps unanticipated interactions with pupils, their effectiveness in the classroom and approach to them may not be as effective.

### **2.3 Factors Limiting the Chaplaincy Ministry in Promoting Students' Discipline.**

According to Rayner and Swabey (2016) there are many difficulties that make it difficult for school chaplains to accomplish their goals. For instance, they accuse certain school chaplains of forcing students to adhere to their own church's ideals or what they see to be a fundamental Christian truth. In contrast to the true purpose of chaplaincy, Isaacs and Mergler (2017) accuses them of favoring traditional religious beliefs when they are attempting to solve students' concerns. As a result, it is crucial that the government and religious authorities work together fully in order to institutionalize chaplaincy in secondary schools, as stated by Ruteere (2016). This would ensure that appropriate rules and regulations are made to guide chaplaincy properly. Many students have a bad attitude toward the guidance and counseling department, according to Wanyama et-tal, 2018. According to a Bungoma research, approximately 50% of the prefects

said that secondary school advice and counseling was unproductive and a waste of time because it did little to alter students' behavior. Again, the majority of students who needed counseling for issues were reluctant to seek out guidance and counseling because of the counselors' lack of friendliness. Similarly, 65% of instructors said that the department is only a place where the school administration can obtain private information about teachers. Since guidance and counseling are inadequate at helping students deal with moral and spiritual issues, many teachers and students share this opinion. This study will fill a void left by earlier research that mostly concentrated on advice and counseling provided by teacher-counselors while omitting chaplaincy, a crucial component of the guidance and counseling department.

According to Rayner and Swabey (2016) the school chaplain's role in advising and counseling students is crucial. This is due to the fact that spiritual issues are challenging to resolve because they are deeply ingrained in a student and require a thoughtful and professional approach. Therefore, the ability of chaplains is crucial in assisting students in opening up and talking about their concerns without being afraid of being victimized. But according to the research done by Braskamp (2009), majority of secondary schools lack a policy guideline on chaplaincy, indicating that there is no legal foundation upon which chaplaincy may be monitored to guarantee that the school community receives quality services. Furthermore, some chaplains primarily serve as volunteers, leading worship on Sundays in their particular high schools. This time period is insufficient for meaningful connection with students and teachers; as a result, it serves just as a reminder of the scant contact that kids have with their chaplains.

According to Rayner et al. (2016) survey, the majority of head teachers do not give the chaplaincy due attention by withholding economic support. The activities of chaplaincy were significantly impacted by the many stakeholders' casual attitude. The study also discovered that

most secondary schools lacked dedicated spaces for school chaplains, which prompted some chaplains to work out of teacher counselors' guidance and counseling rooms or under trees. Students were denied their right to privacy, which discouraged them from seeking counseling and spiritual advice. Additionally, because most chaplain counselors lack formal training and the counseling facilities are in poor locations with hostile counselors, many students refrain from seeking counseling.

#### **2.4. Summary of Literature Reviewed.**

The literature review recounts that many studies have been conducted in Europe, Australia, USA and African countries in universities like, Massey University, Edith Cowan University, Karatina University, Kenyatta University, South African Theological Seminary, among others on the self-perceived role of Christian chaplain in the university of Massey (Hoy, 2017), Chaplaincy and behaviour change of students at Kenyatta University (Otieno, 2018), The role and relevancy of a school chaplain at South African Theological Seminary Isaacs and Mergler (2017) among others. However, little has been documented in Uganda and literature in Kigezi regarding the same is very scanty. More still, the available literature does not delve into the stories of contribution of chaplaincy ministry in regard to some of the myriad setbacks this ministry faces. Specific literature on lived experiences on the contribution of the chaplaincy ministry on the discipline of secondary school students in Church of Uganda founded schools and particularly in Rukiga Zone, Kigezi Diocese, Uganda is not available and is what this study sought to establish and document. This added new knowledge from the Ugandan perspective to the existing body of literature.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter focused on the research design, methodology, target population, sample size and technique, research instruments to be used, validity and reliability, data collection procedure, data processing and analysis and ethical considerations.

### **3.2 Research Design**

A research design, according to Seidman (2019), is a method that the researcher uses to provide legitimate, impartial, accurate, and cost-effective answers to questions. The phenomenological research design was explicitly used by the researcher. Phenomenology, according to Moran (2000), depicts objects as they appear to consciousness. It is also important to take into account how issues, objects, and events manifest to consciousness while approaching them. According to Barone and Eisner (2012), the use of phenomenological design enables researchers to comprehend the meanings that individuals have created about their world and their experiences as well as how those people interpret their own experiences (Merriam and Tisdell, 2016). The power of phenomenology is in highlighting features of human experience.

A qualitative approach was used to capture narratives, opinions, comments and views from different respondents (Taylor & DeVault, 2015). Qualitative studies aim at improving the understanding of the phenomena through human experiences (Myers, 2015); Merriam and Tisdell, 2016). Furthermore, in qualitative research, the emphasis is placed more on the way in which the individual interprets his or her social world (Bryman, 2008). It helped the researcher to get views about the phenomenon directly from the respondents.

### **3.3 Target Population**

The population from which the sample was drawn consists of head teachers, Chaplains, teachers (Deputy Head Teachers, Senior Maters and Senior Women) and Students from schools who were the main participants. The researcher used some of the students who were culprits of the indiscipline cases in the schools while other students were in positions to handle indiscipline cases. Also, the Diocesan Bishop, Diocesan Secretary (DS), Diocesan Education Coordinator (DEC) were part of the study. This is because of their lived experience with the chaplaincy ministry in the Diocese of Kigezi.

### **3.4 Sample Size**

Sample size for individual interviews included 08 study respondents drawn from the mentioned categories in each school. This number was subject to increase or reduce in case the point of saturation is reached (Hagaman & Wutich, 2017). Saturation occurs when adding more participants to the study does not result into additional perspectives or information (Guest, MacQueen, and Namey, 2012). The sample size for individual in depth interviews will therefore depend on when saturation will be reached since this is a yardstick for achieving an appropriate sample size.

### **3.5 Sampling Techniques**

According to Mugenda and Mugenda (2013), sampling is the process of choosing the individuals or cases that will be included in the sample. Purposive sampling strategy was used in this investigation. According to Mugenda and Mugenda (2013), sampling is the process of choosing the individuals or cases that will be included in the sample.

## **Purposive Sampling**

This kind of sampling is employed when the researcher chooses subjects and study locations because they can help with comprehension of the research challenge (Creswell and Creswell, 2018). Purposive sampling was used in this study to help the researcher identify participants who have pertinent data. Diocesan Bishop, Diocesan Secretary, Diocesan Education Coordinator, Head teachers, chaplains, teachers and students who were willing to engage in the research were chosen using a purposeful sampling technique (Kothari, 2014; Creswell and Creswell, 2018).

### **3.6 Data Collection Methods**

This study used Interviews and Documentary analysis.

#### **3.6.1 Interviews.**

Interviews were useful in sourcing for first-hand information about the role of the chaplaincy in promoting discipline of secondary school students which according to (Brinkmann and Kvale, 2018) makes an interview the most credible tool and comprehensive in obtaining qualitative data. The researcher would assess their perceptions of the study by observing their facial expressions. Repeated face-to-face interactions between the researcher and the informants were necessary for interviews in order to fully comprehend the viewpoints of the informants on their lives, experiences, or situations as articulated in their own words (Seidman, 2019).

#### **3.6.2 Documentary Analysis.**

Documentary analysis is a type of qualitative research in which the researcher interprets materials to give a topic under assessment voice and meaning (Bowen, 2009). In document

analysis, content was coded into themes in a manner akin to how interview transcripts were examined (Bowen, 2009). A document may also be scored or graded using a rubric. The researcher used documents like discipline files commonly known as black books and minute books.

### **3.7 Data Collection Instruments**

To gather data from the field, the researcher made use of interview guides and document analysis tool. The research questions and objectives also governed the choice of these data collection instruments. The interview guides were used on all the respondents in the study and the document analysis tool was used to collect the information from documents which included discipline files commonly known as black books, minute books and the Chaplaincy's documents such as diaries, Sunday service registers and termly programmes.

### **3.8 Quality control**

#### **3.8.1 Validity and Reliability of the Instruments**

Validity indicates whether the findings are accurate from the standpoint of the researcher, participants, or the readers of an account (Setia, 2016). In qualitative research, the word "trustworthiness" was used in place of validity (Creswell, 2018). Reliability on the other hand, indicated that the researcher's approach was consistent across different researchers and different projects. However, qualitative research uses the term "credibility" in its place (Creswell, 2018).

#### **3.8.2 Trustworthiness of the Instruments**

Establishing the validity of the instruments in this study involved the use of content and face validity (Creswell, 2018).

Content Validity: This involved a thorough examination of the instruments' content by the experts in the field of research. These experts assessed the relevance, representativeness and clarity of the items or questions in relation to the research constructs in the interview guides. Feedback from experts was used to refine and revise the instrument to enhance content validity.

Face Validity: It involved assessing whether the items or questions were relevant and appropriate to the construct without conducting a pilot test analysis. The researcher evaluated face validity by considering whether the questions prompted or procedure used in the research instrument aligned with the intended constructs being studied. It involved assessing whether the items appeared to capture the content or meaning they were supposed to represent (Crewell, 2018).

### **3.8.3 Credibility**

In order to ensure credibility or dependability of the data, the researcher, built rapport which made it possible to collect data from the respondents (Crewell, 2018). Secondly, the study employed multiple data collection methods (In-depth interviews and document analysis) to achieve triangulation of data (Creswell, 2018). Thirdly, the researcher also checked transcripts against the audio recordings to correct mistakes made during transcription. Additionally, the researcher checked definitions/descriptions of the codes to ensure that they capture the targeted meaning. Finally, the researcher constantly compared data with the codes to ensure consistent coding.

### **3.9 Procedure for Data Collection**

The researcher entered the field to collect data after the proposal was successfully defended and a letter of introduction to the field from Kyambogo University had been received. However,

prior to full use, data gathering tools underwent pre-testing for validity and reliability throughout the first week.

### **3.10 Data Analysis**

Data analysis, according to Shamoo and Resnik (2019), is the systematic application of statistical and/or logical tools to describe and illustrate, summarize and assess, and evaluate data. For this study, given the themes and objectives of this study, only qualitative data was gleaned and analyzed.

#### **3.10.1 Qualitative Analysis**

The process of meticulously searching and organizing interview transcripts, observation notes, and document analysis was done by the researcher in order to better understand the phenomenon known as data analysis in qualitative research (Creswell, 2018). The majority of qualitative data processing involved coding or categorizing the material. As a result, it required processing enormous amounts of data by reducing the amount of raw data, identifying pertinent patterns, drawing conclusions from the data, and ultimately creating a logical chain of evidence (Creswell, 2018). Therefore, Data from document analysis and interviews were analyzed using Creswell's (2014) six-step data analysis procedure.

The first step, which involved organizing and preparing the data for analysis, transcription of interviews to produce written transcripts. This step also included typing up field notes, cataloguing all the visual materials such as observation checklists, document analysis, sorting and arranging the data.

The second step involved reading through the data, in order to reflect on the overall meaning and to gain a general sense of the information and ideas that the observations, document analysis and participants conveyed during interviews.

Thirdly, coding of notes from the observations, document analysis as well as interview transcripts followed, to reflect emerging themes.

In the fourth step, which was generalization, the researcher integrated the codes and sought to establish the relationships between them in a bid to form broader themes.

Fifthly, the researcher provided descriptions of the themes and included quotable quotes (participants' voices) from the transcripts to illustrate them.

The sixth step, which was interpretation, where the researcher used relevant literature to make sense of as well as support the themes. The researcher used documents like discipline files commonly known as black books and minute books to identify the indiscipline cases that existed among Church of Uganda Founded Secondary School students in Kigezi Diocese Rukiga Zone.

### **3.11 Ethical Considerations**

Informed permission and confidentiality are two ethical considerations that the researcher took into account. The goal of the research was explained to the respondents by the researcher so that they are motivated and voluntarily participated. They were informed of the study's goals and other pertinent information. Additionally, while conducting the study, the researcher kept the respondents' names a secret. The researcher told the respondents that the data obtained was only to be utilized for academic purposes, and that nothing involving the researcher and the

respondents would be disclosed to anybody outside the circle. In order to do research in Rukiga Zone, Diocese Of Kigezi (D.O.K) in the Province of Church Of Uganda (C.O.U)., the researcher first got a letter of introduction from the Director of the Directorate of Graduate Training and Research Studies Kyambogo University (KYU). The researcher requested permission from the Diocese of Kigezi's Diocesan Education Coordinator to enter Secondary Schools in the area formed by the Church of Uganda (C.O.U.). Since Rukiga Zone includes Rukiga District, the district education officer for the area has jurisdiction over the schools, so the researcher was authorized by her office in order to gather information from the institutions. The researcher had the head teachers' approval before interviewing teachers and other school stakeholders. The researcher used similarity index for checking and eliminating plagiarism.

### **3.12. Limitation and Delimitation**

#### **3.12.1. Limitation**

The following were the limitations of the study:

Allocating time to truly engage the children when the researcher was a full-time tutor with numerous courses was challenging, particularly during regular school hours. The researcher therefore engaged the student respondents every Friday during his off day from official duty at the college and other respondents after the official school hours.

The researcher faced challenges in obtaining information from respondents with their busy schedules in their daily activities. However, through exercising negotiation skills, the head teachers cooperated and allowed the researcher to access the intended respondents even during class hours. After school hours were also utilised to interview the respondents who participated in this study.

Concerning, high costs of printing, transport costs, binding costs and other paper works, the researcher borrowed some money from friends and later on refunded it.

### **3.12.2. Delimitation**

The study was about exploring the role of Chaplaincy Ministry on Students' Discipline in Secondary Schools in Kigezi Diocese since 2010. The study looked at Students' Discipline IN Church of Uganda founded secondary schools in Kigezi Diocese, Rukiga Zone, Uganda.

In this study, the chaplaincy meant the office of the secondary school chaplain and his work in a secondary school. The research covered a period since 2010 to date due to the fact that, it was the period in Uganda's education history that had been marked by dubious behaviours in secondary schools, a factor that prompted C.O.U to look at Chaplaincy as the immediate remedy. Rukiga Zone is one of the three Zones in the Diocese of Kigezi in the Province of the Church of Uganda. As such, the results may not be generalized to the whole province of the Church of Uganda and the country.

## **CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION**

### **4.0 Introduction**

The study findings presented in this chapter were focused on Exploring the Role of Chaplaincy Ministry on Students' Discipline in Secondary Schools in Kigezi Diocese Since 2010. The study was done in Rukiga Zone to represent the whole Diocese. It covered information about the demographic characteristics of respondents and study objectives.

### **4.1 Demographic characteristics of Respondents**

#### **4.1.1 The response rate**

The initial sample determined to provide data for this study were 35 members of Kigezi Diocese taken from head teachers, teachers, students and Diocesan staff. Those who participated in the interviews were 32. Thus, a total of 32 individual interviews were considered for analysis which constituted 91.4% which was a sufficient percentage rate as recommended by Pielsticker and Hiebl (2020) who emphasize 50% as the ideal response rate for social science investigations.

**Table 4. 1: Respondents' Background Characteristics**

Item	Categories	Frequency	Percentage
Gender	Male	22	68.8
	Female	10	31.3
	Total	32	100
Age group	11-20	09	28.1
	20-30	03	9.4
	31-40	05	15.6
	41-50	09	28.1
	51-60	04	12.5
	61-70	02	6.3
	Total	32	100.0
Education	O' level	05	15.6
	A' level	06	18.8
	Diploma	04	12.5
	Bachelors	14	43.8
	Masters	03	9.4
	Total	32	100

The study results in Table 4.1 show that majority of the respondents (69%) were males and 32% were females. In addition, 28% were in two age brackets (i.e., 11-20 years, and 41-50) while the least were aged between 61-70 years (6.3%). About education levels, Majority of the respondents that is, 44% had Bachelor's degree and the least had Master's degree (9.4%).

## **4.2 The Nature of Indiscipline in Secondary Schools.**

### **4.2.1 Escaping from School**

The research findings indicated that escaping from schools is one of the indiscipline cases found in church of Uganda founded secondary schools. Participants gave their views through

interviews that the students escape from schools. It was noted that 70% of the students escape from schools at different intervals and times of the day. One of the respondent said,

*“Escaping is very common in our school. For example, even this term, almost a half of the boys boarders were caught outside the school when there was a burial ceremony in one of our neighboring place. They had gone to enjoy the food”* (Respondent S2; 13<sup>th</sup>. 03.2023).

Another respondent noted that,

*“Our school being day and boarding, most day students escape towards the last lessons of the day. Even boarders escape at night. For example in term two 2022, we got two students who had escaped during the night. They confessed that they had escaped to go and meet their boyfriends in our neighboring trading centre”* (Respondent T1; 13<sup>th</sup>.03.2023).

More still, respondent DEC, asserted that;

*“Many cases of escaping were reported in Board of Governors meetings in at least 10 schools in the Diocese and were handled at the school level. The students don’t want to attend classes and just go to watch football matches!”* (10.03.2023).

Through cross examination of the school document, the researcher discovered that several cases of escaping from school were recorded in the black book. For example, in one School (SC), it was found out that 11 boys and four girls were found to have escaped from school during the roll call that had been made on 12<sup>th</sup> March, 2022. It was also found out that a student of S.4 was caught on 31.03.2022, five students of S.3 were caught on 22.03.2022 in another school. Finding

from both interviews and documents analyzed showed that escaping from schools was one of the indiscipline cases in almost all the schools in Kigezi Diocese which were visited.

#### **4.2.2. Sexual Immorality/promiscuity**

Another finding was that 70% of the respondents affirmed that sexual immorality was an indiscipline case among students. These cases of sexual immorality exhibit themselves through pornographic films and unhealthy boy-girl relationships.

Respondents reported that:

*“Students misuse mobile phones. They spend a lot of time watching pornography on these phones”. “Last term, two girls escaped from school. They were suspended to come with their parents. They confessed before us as administration and their parents that they slept in our neighboring trading centre down there with their boyfriends” (Respondent DEC, 13<sup>th</sup>. 03.2023).* Some respondents confessed, *“Personally I got one pair of students near the clinic at night. Am also aware that they normally hide around our kitchen place at night. We used guidance and counseling...”* (Respondents C1, T1 and T3; 13.03.2023).

Furthermore, respondent S1 was also in conformity with respondent T3 who reported that,

*“Sexual immorality in this school is rampant and students do not use protective measures because they believe they are mature. Even this term, I know two girls who have been chased because of pregnancy” (13.03.2023).*

The researcher found out that there was sexual harassment in schools which is an immoral act.

In several instances, the boys harass girls and vice-versa. One of the respondents said,

*“There are some boys who sexually harass the girls. For example even today we have seriously punished a boy who was touching the breasts of a senior three girl in this school while they were in class in the absence of the teacher. In 2019, there was a girl who reported to me for being harassed by some boys” (Responded T9 21.03.2023).*

In addition to the above, findings indicate that school children do coupling. This coupling is usually between girls and boys of different classes especially, senior one and senior six or senior two and senior four. The majority of the respondents that is; 67% accented to this assertion saying:

*“Students hide in some classes which are not occupied to fornicate. This happens during weekends, lunch time and evenings”. (Respondent, H2, T5, S6; 14.03.2023). “Senior one girls are coupling with senior six boys. For example, three couples were caught in second term of 2022 and were handled by the staff disciplinary committee” (Respondent T5 14.03.2023).*

On the contrary, one of the respondents reported that though sexual immorality was an indiscipline case, it was not so common. The respondent argued that some of the ‘Jagons’ used in school may seemingly mean immorality which is not the case. For example, the respondent reported that,

*“There is a general term known as ‘okuswama’ meaning finding students of the opposite sex seated in pairs or groups in dark corners. This normally takes place over the weekends and after night preps. Boys normally sneak*

*and meet girls before they go to sleep. This is because the reading rooms are just opposite” (Respondent S6. 23.03.2023).*

Respondent S5 reported that,

*“Indecent dressing is very common in school. Girls are good at putting on miniskirts which lure boys to think about fornication. This is one of the indiscipline cases we have. Can you imagine girls sneak out of school to cut short their school uniform skirts! They claim that they want to wear those that can make them look younger. They say that only ‘akakikuru’ puts on long skirts and dresses” (Respondent S5. 14.03.2023).*

This implies that sexual immorality is a serious indiscipline case in secondary schools since many respondents had comments about it. The chaplains have to do a great role to curb this. The researcher wonders the possible measures that can be employed since these are most times secretive acts and hard to be revealed to the chaplains and to the regular teachers.

#### **4.2.3. Disrupting Classes.**

The researcher found out that there were several forms through which students caused disruption in class. These included:

Late coming. Respondent DB concurred with respondent T6 that:

*“Late coming is often complained about by teachers and learners in several classes” (07.03.2023).* Respondent T6 reported that, *“late coming for classes is very common especially for morning classes, after break lessons and after lunch lessons” (14.03.2023).*

The researcher also found out that making loud noises is another way through which learners become disruptive in class: Respondent T8 reported that,

*“There is an indiscipline of making noise in classes whenever the teachers are absent, when they delay entering classes or even when the lessons are going on. This disturbs other students who like to concentrate in our school” (14.03.2023).*

In addition, there is use of foul language or use of vulgar language: Respondent T2 reported that,

*“Some students in our school use vulgar or abusive language. This is very common among new comers of senior one. For example yesterday, I heard a senior one student abusing another one in vulgar language” (13.03.2023).*

This implies that the foul language leads to disrespect, heavy punishment and the outcome being missing classes. This greatly disrupts the classroom teaching and learning environment because the teacher and the students spend much of the time engaging with each other so as to have harmonious working and learning environment.

#### **4.2.4. Dodging Classes**

The research findings indicate that in many schools, dodging was another form of indiscipline. This was done by teachers and students. The observation from the teachers’ attendance books and class registers affirmed this assertion as was read in the discipline file. This implies that when it is intentionally done without any reasons given, it becomes an indiscipline. When it is also repeatedly done by similar characters, it also portrays itself as an indiscipline in schools.

The findings indicate that 90% of the respondents vehemently agreed with this assertion. For example respondents H1, DB, T1, T2, C1, T3, T6, H3, T8, S9, reported about dodging of lessons. They vehemently said that;

*“Cases of dodging are common. Many students disguise themselves in the library and many go to sleep in their dormitories. Most students dodge remedial lessons mostly those taught on Saturdays. Students miss lessons and go to sun bath. Students this term have been culprits of dodging”.*

Similarly it was reported that, *“on 14<sup>th</sup> March and on 23<sup>rd</sup> March, 2022, there were cases of dodging”* (Respondent T8.13.03.2023).

#### **4.4.5 Absenteeism from School.**

The study findings showed that students were always absent. This is supported by the views from different respondents. For example:

Respondent T8 reported that,

*“Mostly students of senior two and three are very good at absenteeism most especially during the planting season. For example, last week, because of rain that we received, most students did not turn up for school”*  
(21.03.2023).

This implies that students’ presence in school depends on the season at hand. However, the researcher wonders whether this is a result of misbehaving or the parents who encourage these children to remain home attending to garden work.

#### **4.2.6 Drug Abuse and Alcoholism in School.**

The study findings indicate that Alcoholism and drugs led to indiscipline in secondary schools. For example, 80% of the respondents concurred that there is alcoholism in schools. Respondent DEC reported that, *“Cases of alcoholism have been reported to our office in many schools”* (Respondent DEC. 10.03.2023).

Respondent T7 reported that,

*“Last year in June 2022, our students escaped and went to the bar to take alcohol. On their way back to school, they harvested our neighbor’s maize garden, destroyed gardens of Irish potatoes and beans. This was because they were under the influence of alcohol”* (10.3.2023).

Similarly, 65% of the respondents concurred that there was drug abuse like smoking of marijuana, cigarettes and tobacco in some schools. These drugs subsequently led to several indiscipline cases and dismissal from schools. The majority of the students who engaged in drug abuse were boys.

Respondents reported that,

*“Last year in 2022, we experienced a number of cases. We saw some signs especially in the new dormitory that was being constructed and we made thorough investigations with vigilance. We did not have evidence but we counselled the students. Later, some students were got smoking. We counselled them as well”* (Respondents DB, DEC, H2. 14.03.2023).

The research findings indicated that as a result of drug abuse and alcoholism, majority of the students abuse their teachers and higher authority. It was found out that there is contempt for authority, disrespect for staff, disobedience and insubordination. Respondent DB reported that,

*“He has received reports from head teachers that most students misbehave and do not have respect for teachers. He expressed this in the local language saying, ‘Nibajogana munonga ’” (07.03.2023).*

Furthermore, the findings indicate that another consequence of drug abuse and alcoholism is disrespect of school rules and regulations. It was found out that students refuse to put on full uniform and abuse of school uniform. Respondent T5 reported that,

*“Students refuse to put on full uniform. Some students sell their uniform to raise money to buy alcohol and drugs. Others intentionally refuse to wear the uniform because they do not have enough time to wash them since they spend most of the time in drugs and bars. To others also, some uniforms get torn as they engage in fights while in bars and smoking areas” (14.03.2023).*

#### **4.2.7. Theft in School**

The researcher found out that majority of the schools reported theft as a one of the indiscipline cases in schools. The findings indicate that 93% of the respondents vehemently concurred with this assertion. For example, respondents H1, T1, S1, H2, T4, T5, S6, S7, T8, T10, and T11 concurred that theft is very common in schools.

It was reported in one of the schools by respondents that,

*“In 2022, you can imagine, towards the UNEB exams, some students broke the agricultural room and stole everything metallic. Perhaps, taking them to the scrap market. This was done by students because we did not get signs of intruders entering the school. Even before that, students had been got breaking into the store”* (23.03.2023). Respondent T8 reported that, *“stealing is very common. For example stealing each other’s sweaters mostly among boarding students. Last term there was a case of one girl who stole a sweater. Even stealing bags is very common”* (21.03.2023).

Respondent S7 reported that,

*“Even this term, day scholars have stolen boarders’ property and took it home. Even last term (third term 2022), a day scholar was caught with a bag going home”* (21.03.2023). Respondent S6 reported that, *“in term three of 2022, the head girl was caught with stolen clothes. She did not come back due to fear and shame”* (14.03.2023). Respondent T1 reported that, *“Imagine, even last night, the students broke the canteen and stole many items including the sewing Machine”* (13.03.2023).

Therefore, the researcher wonders whether this vice is in-born or adopted from the society. The parents and society have a fundamental role to play so as to minimize or remove that habit of stealing. The researcher observed that there are some tempting situations that make the students to fall victims for example, lack of basic essentials like pens, books, uniform and pocket money. These force the students to pick from others’ leading to theft practices.

#### 4.2.8. Teasing and bullying in School.

The study findings further indicated that teasing and bullying were other high indiscipline cases in secondary schools. The researcher found out that 85% of the respondents that is, DB, DEC, C1, H2, T5, T7, and S9 concur that there is teasing and bullying.

Respondent DEC reported that,

*“Our office has received reports that there are some students who have left school because of this. This has even led to low enrolment in our schools”*

(Respondent DEC. 10.03.2023). *“Many students have reported to my office they were teased at the beginning of term one in February 2023”*

(Respondents C1 and DB. 13.03.2023).

Similarly, respondents H2, DB, and H5 agreed that,

*“There are minor cases of bullying. For example, some students pick pens, books, money from senior ones. There is also beating of senior one students.*

*For example, this term, this happened. One student has been punished when we got him and another one ran away, up to now. He has not come back*

(14.03.2023). *“Old students ask new students dorm fee and day scholars are asked ‘obunena’...”* (Respondent T5. 14.03.2023).

Respondent T7 reported that,

*“At the beginning of this term, senior four students were caught teasing senior one students. They were sent home for a week to come back with their*

parents. We just gave them a punishment and guidance and counselling services” (14.03.2023).

#### **4.2.9. Fighting in School**

The study findings further indicated that fighting was another high indiscipline case in secondary schools. Respondents DEC, H2, T4, T5 concur on fighting as an indiscipline case in schools.

Respondent H2 reported that,

*“Fighting is common among boys, beating girls and among themselves. We have had two cases this term. These have been given a punishment”* (14.03.2023). Respondent T4, reported that, *” recently, a senior three student was caught beating a senior one student on their way home. Also, students were recently caught fighting in their class. Off course most of them were chased”* (14.03.2023). Respondent C2 puts it clear that, *“most students fight among themselves because of theft issue”* (14.03.2023).

This implies that theft is one of the indiscipline cases in C.O.U founded secondary schools in Kigezi Diocese. This greatly tarnishes the school image, the students’ reputation and the community’s trust of the church founded schools.

#### **4.3. The Contribution of Chaplaincy Ministry in Promoting Students’ Discipline**

From the findings, 95% of the respondents reported that the chaplaincy ministry has contributed greatly towards promoting students discipline in church of Uganda founded secondary schools.

Respondent DS reported that,

*“Chaplaincy as an institution is like an engine in the car, the salt and the light in an institution. The chapel is the pole of light. I mean that the presence of the chaplaincy is so paramount in that the school discipline cannot be promoted well without the chaplaincy. The chaplains support the children and the staff in promoting discipline” (09.03.2023).*

This implies that the significance of the chaplaincy ministry in secondary schools is more evident and actual.

#### **4.3.1. Guidance and Counselling**

The researcher found out that chaplains guide and counsel the learners at all levels and at their convenience. It was found out that 90% of the respondents unanimously agreed with this assertion.

Respondents DB and H2, said that,

*“Chaplains carry out guidance and counseling which leads students to have a changed attitude, character as well as understanding the changes of peer pressure. He also asserted that it guides students to abide by rules and regulations that govern the school. This helps them to grow spiritually and overcome sin” (07.03.2023).*

Respondents H1 and C1 reported that,

*“The chaplaincy has played a paramount role in guidance and counseling. The chaplain most of the time do one on one guidance and counseling and sometimes hold guidance and counseling sessions for groups. In my daily messages, I have done counselling of students. Personally I don’t beat and I don’t like beating but I counsel and I encourage people to counsel the undisciplined learners. I normally bring them in the vestry and I have seen them change. He added that, ‘okweta omuntu okamwereka ngu really, ekibi nikibi, okuganiira naawe, akaiguka obwonko’ transliterated as, ‘it is all about one to call a student, show him or her that sin is bad, dialoguing until his/her mind is opened’ (13.03.2023). “When our students misbehaved, wanted to make a strike, it aborted because of the chaplaincy ministry. The chapel master spoke to them and calmed them down” (Respondents T11 and T6, 23.03.2023).*

#### **4.3.2. Preaching the Gospel**

It was reported that 80% of chaplains organize Sunday services. They normally lead these services and even preach. They organize and invite guests who normally preach against and condemn sin which tremendously promote discipline among secondary school students. These are Sunday services and every day morning prayers on assemblies. Through these services conducted, spiritual guidance is given to students.

Respondents DEC, H1, T4, T8 and C3 concur that Sunday services play a paramount role in promoting students’ discipline. They asserted that,

*“The Chaplaincy makes a programme for leading the Sunday services in such a way that classes alternate. This has created an opportunity for each student to participate which has tremendously promoted good morals among our students”. They also add that, “the schools have organized chapel Sunday services and students are very active” (Respondent T8, DEC, H1, C3, and T4. 21.03.2023).*

Respondent S1, reported that,

*“The chaplaincy has worked tooth and nail to invite guest preachers/ resource persons to preach against indiscipline. These include: members of scripture union and other visitors” (13.03.2023).*

Respondents T9 and C3 also noted that students are fully engaged in church activities.

*“Through morning and evening devotions, students have been fully engaged. This limits students’ time to engage in bad peer groups. Through this, students learn how to pray for their fellow students and this promotes discipline” (21.03.2023).*

The researcher also found out that annual chapel conferences have been organized in schools.

One of the respondents asserted that,

*“I have been invited in several schools to minister in annual chapel conferences. They usually have wonderful topics and even invite people with experience to preach and teach about these topics” (Respondent DEC; 10.03.2023).*

The researcher found out that during the conferences, the chaplaincy organizes plays and skits;

*“The chaplain organizes plays and skits – music dance and drama with message against discipline. ‘Abaana barega kandi bakwate bamara kureeba emizano nokuhurikyiza ebyeshongoro bikwatirine nemicwe nemitwarize’* literary transliterated as ‘the children learn and grasp well when they listen to the songs and watch plays related to discipline’  
(Respondent S1. 13.03.2023).

#### **4.3.3. Organizing Fellowships.**

The researcher established that the chaplaincy organizes fellowships which help in improving students’ discipline through giving testimonies. One of the respondents reported that fellowships are conducted every Tuesday and every Thursday in the evening. It was established that the chaplaincy organizes fellowships at the beginning of every evening prep which encouraged punctuality (Respondent T4. 14.03.2023).

Respondent T11 reported that fellowships in their school help students to give their testimonies.

The respondent reported that,

*“For example, last year, one girl stood up in the fellowship and gave a testimony of what she was doing. She said that she would not go back to the ‘street’. A Street is a common name for the place where our students normally go for boy-girl relationship commonly known as ‘okuswama’. Even today, we see her a very changed person. Also, another boy got saved in the fellowship. He was formerly good at alcoholism, escapism and many*

*others but he is now a very good and trusted student in our school. We credit this on the presence of the chapel” (23.03.2023).*

Respondent S3, reported that,

*“Fellowships promote friendships and friends cannot do harm to one another (13.03.2023). Also ‘abaana baingi bari kujunwa’ meaning many students are accepting Jesus Christ as their Lord and Savior. Chaplaincy ministry has promoted the reading culture of the scripture. For example, a program of reading lessons is made. It involves most students. This is usually done in all Sunday services and fellowships” (Respondents T8, C2 and S8; 21.03.2023).*

Respondent S8 reported that,

*“Fellowships help students to utilize their time well. For example, those who were used to gossiping and rumormongering have now been made very busy in fellowships which promote discipline” (21.03.2023).*

The study findings indicate that the chaplaincy ministry has provided charity to the needy students. Respondent T1 reported that

*“The chapel often provides pens and books to the needy students. This acts as motivation to love chapel activities which in the long run helped in shaping their discipline” (13.03.2023). Respondent T5 concurs with T1 about the provision of books and pens (14.03.2023).*

The researcher also established that the chaplaincy ministry has played a very significant role of discipleship training. Respondents DEC, S1 and S7 concur that the chaplaincy ministry carries out discipleship programmes which are key in promoting discipline among students in Church of Uganda founded secondary schools.

Respondent DEC asserted that,

*“Chaplaincy ministry has carried out confirmation class through which discipleship classes have been conducted” (10.03.2023).* Respondent S1 reported that, *“the chaplaincy has taught through discipleship classes against indiscipline cases. The chaplain is very good at helping students found in the discipline problems” (13.03.2023).*

#### **4.4. Challenges Limiting the Chaplaincy Ministry in Promoting Students’ Discipline in Schools**

##### **4.4.1 Under Looking the Chaplains.**

The researcher found out that there is a problem of under looking the chaplains. The findings indicate that 85% of the respondents were in agreement.

Respondent DB, DS, H2, T4 made the following observations,

*“Chaplains who are not professional teachers are under looked by head teachers, teachers and students. The chaplains who are not directly teaching, face challenges in their approaches. He or she does not get the due regard from other teachers and even from students. Our students don’t*

*look at the chaplain as an administrator. They look at him as only a spiritual leader. He is expected to be holy and soft spoken. On Sundays when administrators are not present, students don't come for prayers and even others delay to come. This is because, the chaplain does not punish. We have a chapel mistress, when she is not present, we have a very big gap” (14.03.2023).*

Related to the above, the researcher found out that the student chapel leaders were not exceptional but were also under looked. Respondent S3, reported that,

*“Some students are disrespectful to the chaplaincy leaders. For example chapel leaders in our school are not all respected” (13.03.2023).*

Respondent, H2 reported that,

*“The students themselves believe that it is only the chaplain to pray for them and lay hands on them but not any other else” (14.03.2023).*

More so, respondent S6 reported that,

*“Some students refuse to be guided and counseled by the chaplaincy ministry leaders. They say that they not able enough. Some students look at them as spies of the administration (14.03.2023).*

#### **4.4.2 Lack of Accommodation or even Poor Accommodation in Schools.**

The researcher also found out that lack of accommodation or even poor accommodation in schools is another factor affecting the chaplaincy ministry in promoting discipline among

students in Church of Uganda founded secondary schools. Respondents DB, DEC, C3, T3 and T10 concur that there is poor accommodation of chaplains. These respondents reported that,

*“There is poor or no accommodation provided to chaplains in schools, there are accommodation challenges in most schools except when the chaplain is a teacher and is given accommodation like other teachers, generally, the house of our chaplain is not appealing and our chaplain does not have a school based accommodation. He resides at the church”*  
(17.03.2023).

#### **4.4.3 Low Remuneration.**

Furthermore, the researcher found that chaplains received low remuneration. This was coming directly from the diocesan office and the school funds. One of the chaplains said that,

*“I am paid 200,000shs from the diocese and the school pays me 100,000shs. This cannot keep my family. He further lamented that I have to be in school and no side job can be done as an employment”* (Respondent C1; 13.03.2023).

Therefore, the researcher discovered that from this low remuneration, chaplains suffer financial related constraints. It was found out that 87% of the respondents concurred that there is a challenge of financial constraints.

Respondents reported that,

*“Our chaplaincy deals with students who do not have money, even coins to give. Most teachers do not reside at school”* (Respondent T3: 13.03.2023).

Respondent C1 reported that,

*“Chaplains are looked at as belonging to the Diocese and therefore the Diocese should pay them. For example, one HM whom I will not mention once told me that, the chaplain is paid by the Diocese and should not be paid here at school”* (13.03.2023). Respondent T8 reported that, *“because of financial challenges, there is little or no financial facilitation to the chaplaincy ministry team. For example, there is no transport refund to be given to the preachers invited from outside the school”* (21.03.2023).

#### **4.4.4 Hatred**

The researcher found out that hatred was another factor limiting the chaplaincy ministry in promoting discipline among students.

Respondent DB noted that,

*“In case of administrative gaps, the chaplains are hated”* (07.03.2023). Respondent DS, reported that, *“some chaplains who are close with the administrators have the challenge of being hated and mistrusted by teachers and students. This affects their performance. Chaplains face the danger of being misunderstood to be spies of the administrators. However, some administrators are not pro church. Here I mean the foundation body and it is very difficult for some chaplains to do their roles effectively. Some chaplains are mistreated by these administrators thinking that they are spies of the foundation body”* (09.03.2023).

The researcher wondered what exactly causes the hatred for the chaplains! The researcher established that chaplains are hated because of speaking the truth. This was affirmed to by Respondent C1 who confessed that,

*“The chaplain because of speaking the truth is taken in another way, that is; controversial. It is a very big challenge by the way. This makes the chaplain to be hated and therefore his or her input is not valued at all”*  
(13.03.2023).

This hatred also was as result of conflicts between chaplains and staff members. Respondent DEC reported that,

*“There are conflicts between chaplains and staff members. Some staff members look at the chaplain as both a clergy and a teacher. When he or she is talking to students, it is very hard to distinguish from clergy and the teacher”* (10.03.2023).

#### **4.4.5 Chaplains do Part-time Jobs Leading to Less Time for Assigned Duties.**

Furthermore, the findings indicate that chaplains do part timing jobs and this leads to less time for the assigned duties thus becoming a very big challenge. They usually move to other schools teaching, operating other businesses or going to other churches to offer services. Respondent DB asserted that,

*“Some chaplains part time in various schools and have very little time for the chaplaincy ministry”* (07.03.2023).

Respondent S7 reported that,

*“There is limited interaction between students and the chaplain as well as chaplaincy ministry leaders. This is because, most of the time, students are busy in class rooms with studies. What makes matters worse is that the chaplain has a lot of work. This is because he works both here in school and at the archdeaconry. He gives more time to the work at the archdeaconry than us” (21.03.2023).*

Respondent T10, reported that,

*“The ministry leaders have little or no time for students because of their personal engagements. For example, in our school, the chaplain is not full time and only comes for Sunday services. The master is the one who steps in and do the needful but with a lot of limitations” (23.03.2023).*

#### **4.4.6 Limited Ordained Reverends to Work as Chaplains.**

The study findings indicated that there were limited ordained reverends to work as chaplains. The Kigezi Diocese has relatively few ordained ministers to serve in all the parishes and the church founded schools. This leaves no option but depending on volunteer teachers or other lay men and women to bridge the gap. Respondent DB reported that,

*“Some schools in our Diocese do not have chaplains because of limited staff (07.03.2023). On this, respondent T3 reported that, for us we don’t have a clergy chaplain. Ours was transferred this term. We don’t know what the Bishop is thinking about us. People here want to see a person only in the*

*collar. So pray for us. (14.05.2023). Respondent T5, reported that, lack of an ordained chaplain is a challenge in our school. This one outweighs all the challenges we have. ‘Kubura omurisa w’okutuha omugisha n’eky’obusaasi bwingi munonga’ - Meaning: we are not happy for not having a clergy to bless us’. We really need one” (14.03.2023).*

This implies that generally, challenges are many because there is no body to handle the chapel ministry fully. It also implies that many people are hurt but don’t have someone to run to. This is because they fear to confide in a lay person.

#### **4.4.7 There is no Established Authority for the Chaplaincy.**

The findings further indicate that there are no established authority for the chaplaincy. This is a result of lack of Acts of legislature to streamline the duties, responsibilities and functions of a chaplain in schools. This leads to unending conflicts due to performing duties beyond those assigned. The researcher found that even the Diocese has no clear policy governing the chaplains in the secondary schools. Respondent DEC reported that,

*“There is no clear guidance by the law to chaplaincy ministry. It is in the school as a para school organization. Some head teachers say that [ogwe (chaplain) n’owa Diocese meaning- that one (chaplain) is for the Diocese]. It becomes an isolated entity in an organization. It becomes worse when handling a case that involves a head of an institution. Also, the position of the chaplain in the administration and management structure is not yet clear. The chaplain reports to the area Archdeacon who is his/ her*

*supervisor. In most cases, the chaplain reports to the head teacher of the school who is the immediate supervisor” (10.03.2023).*

Respondent C1 reported that,

*“Chaplains are not empowered to be known as administrators. Even when chaplains are talking, they are seen as ordinary people. I came in this school without any document to guide my operations. The job description I got when I was posted here is the one they normally give to those other clergy in parishes and, remember, our contexts are totally different. I report to the Archdeacon and the head teacher as my immediate supervisors. I cannot make any decision in school before am allowed by both the head teacher and the Archdeacon but it is not always easy to have their consent at the same time. This most of the time paralyses our chaplaincy ministry” (13.03.2023).*

Respondents DB and DS, consented that some head teachers do not respect chaplains and bring them on board to include them in their management and leadership structures which was in agreement with the statements already given by one of the Chaplains.

#### **4.4.8 Opposition from Members of other Denominations**

In addition to the above, the findings indicate that there was direct opposition from members of other denominations which presented its self as a great challenge. Respondent H1 reported that,

*“Students and staff from other religious denominations are not directly supportive. Instead, they oppose and criticize some of the activities of the*

*chaplaincy. We have had people from other religions that they want their own chapels in school. If we allow them, I think we can have more than ten chapels here and I tell you, this is practically not possible” (13.03.2023).*

Respondent S1 reported that,

*“There is opposition from some of our fellow students and indeed some teachers more especially on matters of prayers. For example, last term in 2022, we would come to the vestry to pray, but we were stopped. They said that this is wasting time. When chapel leaders are opposed, then the rest of Christians/ students, tend not to respect them” (13.03.2023).*

Respondent T7 on the same issue reported that,

*“The school has many religions. When the chaplain tries to gather students together, some students from other religions tend to be resistant. Even when the chaplain is guiding and counseling students, those from other religions do not come to him (17.03.2023).*

This implies that students who are not of the protestant religion do not find it easy to share or discuss their personal challenges with the chaplain. This is because of the influence of indoctrination that children get from their youthful age. In other instances, they fear to be reprimanded by the parents upon learning their association with pastors of other religious denomination different from their own.

## **CHAPTER FIVE: DISCUSSION OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

### **5.0 Introduction.**

The discussion of the findings presented in this chapter was about “Exploring the Role of Chaplaincy Ministry on Students’ Discipline in Secondary Schools in Kigezi Diocese Since 2010”. The chapter also includes the conclusion, recommendations of the study and areas where more investigation is needed.

### **5.1. Discussion of Findings**

#### **5.1.1 The Nature of Indiscipline in Secondary Schools.**

The findings of the study indicated that there are several indiscipline cases in church founded secondary schools. These included but not limited to escapism, sexual immorality/ promiscuity, disrupting classes and dodging. The findings further indicated that other indiscipline cases are absenteeism, drug abuse and alcoholism, theft, fighting, teasing and bullying. This was in agreement with the study conducted by Digispace (2016), who asserted that indiscipline in secondary schools includes, among other things, disobedience, intoxication, riots, corruption, fighting, harassing or bullying of other students and instructors, as well as laziness and arguments. The finding was further in agreement with Rosenbaun (2018), who found other examples of indiscipline that included disrespect for school authorities, class disruption, absenteeism, fighting, and profanity use, and property damage, dress code violations, stealing, leaving campus without permission, and failing to show up for Saturday or after-school detention.

### **5.1.2 The Contribution of Chaplaincy Ministry in Promoting Students' Discipline.**

The research findings indicated that the chaplaincy plays a fundamental role in promoting students' discipline. Their roles include; guidance and counselling, preaching the gospel and organizing fellowships. This is in agreement with the study conducted by Badri and Al-Rashedi (2017) who asserts that students need professional psychological intervention for a variety of reasons, including mental illness, family stress and dissolution, witnessing domestic violence, and enduring the trauma of sexual or psychological abuse. It was further supported by Isaacs and Mergler (2017) who summarized the responsibilities of a school chaplain as centered on liturgy, instruction, and pastoral care in their study on the role and relevance of a school chaplain in KwaZulu Natal high school in South Africa. According to Kevern and McSherry (2016), chaplains serve as a spiritual presence in schools.

### **5.1.3 Factors Limiting the Chaplaincy Ministry in Promoting Students' Discipline.**

The study findings indicate that the chaplains face several challenges when promoting students' discipline in schools. These included; under looking the chaplains, lack of accommodation or even poor accommodation in schools, chaplains received low remuneration and hatred. Furthermore, the chaplains do part timing jobs and this leads to less time for the assigned duties, there were limited ordained Reverends to work as chaplains and there is direct opposition from members of other denominations. These findings are in consonance with the study conducted by Braskamp (2009) who said that majority of secondary schools lack a policy guideline on chaplaincy, indicating that there is no legal foundation upon which chaplaincy may be monitored to guarantee that the school community receives quality services. Furthermore, some chaplains primarily serve as volunteers, leading worship on Sundays in their particular secondary schools. This time period is insufficient for meaningful connection with students and

teachers; as a result, it serves just as a reminder of the scant contact that students have with their chaplains. This is in tandem with Rayner and Swabey's (2016) survey which indicates that the majority of head teachers do not give the chaplaincy due attention by withholding economic support. The activities of chaplaincy were significantly impacted by the many stakeholders' casual attitude. The study also discovered that most secondary schools lacked dedicated spaces for school chaplains, which prompted some chaplains to work out of teacher counselors' guidance and counseling rooms or under trees. Students were denied their right to privacy, which discouraged them from seeking counseling and spiritual advice. Therefore, from my findings I conclude that this is a similar situation in secondary schools in Kigezi diocese.

## **5.2 Conclusions**

The findings of the study indicated that there are several indiscipline cases in the church founded secondary school. These included but not limited to escapism, sexual immorality/promiscuity, disrupting classes and dodging. The findings further indicated that other indiscipline cases are absenteeism, drug abuse and alcoholism, theft, fighting, teasing and bullying.

The research findings indicate that the chaplaincy ministry contributes a lot in promoting students' discipline. Their contribution include; guidance and counselling, preaching the gospel and organizing fellowships.

The study findings indicate that the chaplains face several challenges when promoting students' discipline in schools. These included; under looking the chaplains, lack of accommodation or even poor accommodation in schools, chaplains received low remuneration and hatred. Furthermore, the chaplains do part time jobs and this leads to less time for the assigned duties,

there were limited ordained reverends to work as chaplains and there is direct opposition from members of other denominations.

### **5.3 Recommendations for Practice**

The chaplains should understand their position in schools in order to cause change. They should create time for students and conduct services at appropriate time, create time for guidance and counseling and should be available.

Members of the community especially parents have the duty to respect the chaplains and confide in them concerning the matters of their children. This should be through constant visitations, being involved in prayers and asking chaplains to visit children's homes.

To the school founding bodies, they should identify professional teachers who can be trained as school chaplains, provide accommodation to the chaplains at the local churches and advocate for them to have accommodation in the schools. The diocese should do proper posting of chaplains to schools where there are gaps in the chaplaincy and bridge the gap between the school and the local church.

To the government, through the curriculum developers, they should allow time on the time table for chapel activities like morning prayers, Sunday services, guidance and counselling to be part of the school routine activities.

### **5.4 Areas for Further Research**

This study only focused on Chaplaincy Ministry and Students' Discipline in Church of Uganda Founded Secondary Schools, however, other studies can focus on chaplains' motivation so as to work hard to contribute towards promoting students' discipline in secondary schools.

The current study was purely qualitative. Therefore, other studies can use quantitative and mixed methods to explore the philosophical position of chaplaincy amidst the dynamic discipline challenges in the postmodern schools in Uganda.

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## APPENDICES

### Appendix 1: Interview Guide for the Diocesan Bishop.

#### Background Information of Respondents

Sex:      Age:                      Marital Status:

Highest Educational Level:

Date:

1. What indiscipline cases are usually reported to your office about Secondary school students in Church of Uganda founded schools in your Diocese?
2. In your opinion, do you think the chaplaincy has a major contribution towards promoting discipline in your schools? Yes or No. If yes, mention them. If no, why has it not done much?
3. a) What is the position of the chaplaincy in the administration and management structure of your schools in the Diocese?  
b) Do Chaplains in your Diocese have a job description? If yes, what does it say? If no, then what directs their activities?  
c) What challenges does the chaplaincy ministry have in schools within your Diocese?
4. What are the possible solutions that the following can put in place to solve the above challenges the chaplaincy ministry faces?
  - a) The school
  - b) The chaplain
  - c) The church
  - d) The community
  - e) The government?

## **Appendix 2: Interview Guide for the Diocesan Secretary.**

### **Background Information of Respondents**

Sex:            Age:            Marital Status:

Highest Educational Level:

Date:

- 1) What indiscipline cases are usually reported to your office about Secondary school students in Church of Uganda founded schools in your Diocese?
- 2) In your opinion, do you think the chaplaincy has a major contribution towards promoting discipline in your schools? Yes or No. If yes, mention them. If no, why has it not done much?
- 3)
  - a) What is the position of the chaplaincy in the administration and management structure of your schools in the Diocese?
  - b) Do Chaplains in your Diocese have a job description? If yes, what does it say? If no, then what directs their activities?
  - c) Where do chaplains report? Who supervises their work? How are they monitored?
  - d) What challenges does the chaplaincy ministry have in schools within your Diocese?
- 4) What can be done by the following to solve the problems the chaplaincy ministry faces in promoting students' discipline?
  - a) The school
  - b) The chaplain
  - c) The church
  - d) The community
  - e) The government

## **Appendix 3: Interview Guide for the Diocesan Education Coordinator**

### **Background Information of Respondents**

Sex:     Age:

Marital Status:

Highest Educational Level:

Date:

1). The nature of indiscipline in church of Uganda founded secondary schools.

- i.     In your opinion, share the most exciting indiscipline cases in schools within Diocese of Kigezi.
- ii.    What other indiscipline cases do you remember happening in schools?

2). How the chaplaincy is involved in promoting discipline among students.

- i.     Do you think the chaplaincy has done enough to promote discipline among students?
- ii.    What basic services do the chaplains offer in promoting discipline among students
- iii.   Apart from preaching and giving sermons, what do you think chaplaincy ministry needs to do more to promote discipline?
- iv.    Are the chaplains who offer chaplaincy ministry exemplary in performing their duties? If yes, how are they exemplary? If no, what are they ought to do?

3). Challenges faced by the chaplaincy ministry.

- i.     What is the position of the chaplaincy in the administration and management structure of your schools in the Diocese?
- ii.    Do Chaplains in your Diocese have a job description? If yes, what does it say? If no, then what directs their activities?
- iii.   Where do chaplains report, who supervises their work and how?

- iv. In your opinion, what are the probable issues faced by chaplaincies while executing their duties?

4). Possible solutions to the problems faced by chaplains

- i. What should the schools do to solve the challenges that hinder the Chaplaincy ministry in promoting students' discipline in secondary schools?
- ii. Has the church supported the chaplaincy ministry in schools? Yes or No, elaborate on your answer.
- iii. Has the community done its role in supporting the chaplaincy ministry? Yes or No. Kindly elaborate on your opinion.
- iv. Has the Government supported the chaplaincy ministry in schools? Yes or No, elaborate on your answer.

## **Appendix 4: Interview Guide for Head Teachers**

### **Background Information of Respondents**

Sex:       Age:

Name of the School:

Marital Status:

Highest Educational Level:

Date:

What indiscipline cases are usually reported to your office?

In your opinion, do you think the chaplaincy has a major contribution towards promoting discipline in your school? Yes or No. If yes, mention them. If no, why has it not done much?

a) What is the position of the chaplaincy in the administration and management structure of your school?

Does the Chaplain in your school have a job description? If yes, what does it say? If no, then what directs his/her activities?

c). what challenges does the chaplaincy ministry have in your school?

What are the possible solutions to the problems the chaplaincy ministry faces that can be provided by the following?

- a)     The school
- b)     The chaplain
- c)     The community
- d)     The church
- e)     The government

## **Appendix 5: Interview Guide for Chaplains**

### **Background Information of Respondents**

Sex:       Age:

Name of the School:

Marital Status:

Highest Educational Level:

Date:

1. What indiscipline cases are always observed or reported to you as a chaplain in your chaplaincy?
2. What do you think you have done best to promote discipline among students in your school?
3. In your opinion, what do you think you have not done best to promote discipline among students?
4. a) What is the position of the chaplaincy in the administration and management structure of your school?
5. Who are the chaplains answerable to in their chaplaincy ministry in terms of promoting discipline in the school?
6. What are challenges that hinder the chaplaincy ministry in your school?
7. How can these challenges be solved by;
  - a) The school
  - b) The chaplain
  - c) The church
  - d) The community
  - e) The government?

## **Appendix 6: Interview Guide for Teachers (Deputy Head Teachers, Senior Masters and Senior Women)**

### **Background Information of Respondents**

Sex: Age:

Marital Status:

Highest Educational Level:

Date:

- 1) The nature of indiscipline in church of Uganda founded secondary schools.
  - i. In your opinion, share the most exciting indiscipline cases in your school
  - ii. What other indiscipline cases do you remember happening in school?
- 2) How the chaplaincy is involved in promoting discipline among students.
  - i. Do you think the chaplaincy has done enough to promote discipline among students?
  - ii. What basic services do the chaplains offer in promoting discipline among students
  - iii. Apart from preaching and giving sermons, what do you think chaplaincy ministry needs to do more to promote discipline?
  - iv. Are the chaplains who offer chaplaincy ministry exemplary in performing their duties? If yes, how are they exemplary? If no, what are they ought to do?
- 3) Challenges faced by the chaplaincy ministry.

In your opinion, what are the probable challenges faced by chaplaincies while executing their duties?
- 4) Possible solutions to the problems faced by chaplains
  - i. What should the schools do to solve the challenges that hinder their ministry in schools?
  - ii. What should the chaplaincies do to solve the challenges that hinder their ministry in schools?
  - iii. Has the church done its role in supporting the chaplaincy ministry? Yes or No. Kindly elaborate on your opinion.
  - iv. Has the community done enough to support the chaplaincy ministries in secondary schools? If yes, How? If No, What should it have done?

- v. Has the government supported the chaplaincy ministry in schools? Yes or No, elaborate on your answer.

## Appendix 7: Interview Guide for Students

### Background Information of Respondents

Sex:      Age:                      Class:

Name of the School:

Date:

1. The nature of indiscipline in church of Uganda founded secondary schools.
  - I. In your opinion, share the most exciting indiscipline cases in your school
  - II. What other indiscipline cases do you remember happening in school?
2. How the chaplaincy is involved in promoting discipline among students.
  - I. Do you think the chaplaincy has done enough to promote discipline among students?
  - II. What basic services do the chaplains offer in promoting discipline among students?
  - III. Apart from preaching and giving sermons, what do you think chaplaincy ministry needs to do more to promote discipline?
  - IV. Are the chaplains who offer chaplaincy ministry exemplary in performing their duties? If yes, how are they exemplary? If no, what are they ought to do?
3. Challenges faced by the chaplaincy ministry.

In your opinion, what are the probable issues faced by chaplaincies while executing their duties?
4. Possible solutions to the problems faced by chaplains
  - I. What should the schools do to solve the challenges that hinder their ministry in schools?
  - II. What should the chaplains do to solve the challenges that hinder their ministry in schools?
  - III. Has the church done its role in supporting the chaplaincy ministry? Yes or No. Kindly elaborate on your opinion.
  - IV. Has the community done enough to support the chaplaincy ministries in secondary schools? If yes, How? If No, What should it have done?

V. Has the government supported the chaplaincy ministry in schools? Yes or No, elaborate on your answer.

## **Appendix 9: Document Analysis Tool**

1. The nature of indiscipline cases in church of Uganda founded secondary schools.
2. Evidence of chaplaincy intervention
3. Records about the daily routine of the chaplains in the school

Appendix 10: Introductory Letter



**APPENDIX 8**

Date:

**TO WHOM IT MAY CONCERN**

**RE:** *NYAHARWE DICKENS*.....

Dear Sir/Madam,

This is to introduce to you the above named student Reg: No

*181/UMEP/19780/10* pursuing *MASTERS OF EDUCATION FOUNDATIONS*

Department of *FOUNDATIONS OF EDUCATION & EDUCATION PSYCHOLOGY*, Kyambogo University.

She/he intends to carry out research on *Chaplaincy, Ministry, and Students' Discipline in church of Uganda* Founded Secondary Schools in Kigezi Diocese in partial fulfillment of the requirements

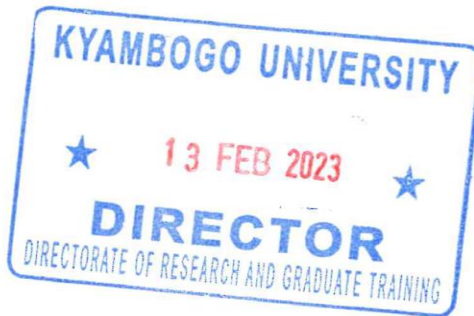
of the award of *MASTER OF EDUCATION FOUNDATIONS*

The purpose of this letter therefore is to request you to grant him/her permission to carry out his/her study in your institution.

Any assistance rendered to her/him will be highly appreciated.

Yours sincerely,

*Bua*  
 Prof. Bosco Bua  
 AG. DIRECTOR



### Appendix 11: Budget for the Activities over the Period of Research

<b>ITEM</b>	<b>COST</b>
Proposal writing	120,000=
Construction of tools and data collection	90,000=
Drafting report	50,000=
Final report	500,000=
Feeding	130,000=
Transport	400,000=
<b>Total</b>	<b>1,290,000=</b>