

**RELIGIOUS INSTITUTIONS ACTIVITIES AND STUDENTS' DISCIPLINE
MANAGEMENT IN SECONDARY SCHOOLS NGORA DISTRICT**

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DECLARATION

I, **Petua Ademun**, declare this dissertation is the result of my effort and has not been presented to any College or University for any award.

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APPROVAL

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DEDICATION

This research output is dedicated to my husband who has been instrumental and part of my academic excellence, and all those who played a role in my struggle to accomplish this program for their unflagging and priceless support.

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ABSTRACT

The religious institutional activities are aimed at shaping the discipline of the students. However, secondary schools in Ngora district experiences undesirable students' behavior and there is insufficient information to explain how religious institutional activities to promote the management of students' discipline in the district. This study therefore, sought to examine the influence of religious institutions' activities on discipline management of students in secondary schools in Ngora district. The study objectives were; to examine the influence of religious guidance and counselling activities on students' discipline management in secondary schools in Ngora district, to assess the influence of religious mentorship activities on students' discipline management in secondary schools in Ngora district and to analyze the influence of religious evangelism activities on students' discipline management in secondary schools in Ngora district. The study adopted a cross-sectional survey design using both quantitative and qualitative approaches for obtaining data. The study population included the District Education Officer, Headteachers, Class teachers, school Chaplains, senior men teachers, senior women teachers, students' patrons, and S.2 students. The sample of the study was 330 respondents. The sampling techniques included census, purposive and simple random sampling. The data collection instruments were questionnaire and interview guide. Quantitative data was analyzed using descriptive statistics and Regression analysis while the thematic method was used for qualitative data. Findings revealed that religious guidance and counseling activities has a significant influence on students' discipline management in secondary schools in Ngora district as portrayed by the regression analysis with the R Square of 0.155 (15.5%) and the ANNOVA^a with a P value of 0.000. To a large extent, guidance and counselling activities helped students to grow into responsible individuals and developed their interpersonal skills. It was also found that religious mentoring activities have a significant influence on students' discipline management in secondary schools in Ngora district as reflected by regression analysis with the R Square of 0.218 (21.8%) and ANOVA^a with a p-value of 0.000. and the fact that mentoring activities guide the moral development of the students. Finally, religious evangelism activities was found to significantly influence students' discipline management in secondary schools in Ngora as portrayed by the regression analysis of the R square of 0.378 (37.8 %) and ANOVA^a with a P value of 0.000. It was found out that there are dedication services for candidate classes, religious institutions missions/outreaches in schools, regular school community worship among others contributed to better school environment that shaped students' discipline. School administration effectively programme the religious activities to enable full participation of the students. This study is relevant in informing the government, policy makers and other stakeholders in the education in understanding the relevance of religious activities in managing the discipline of the students. Further research is recommended on influence of religious institutional activities in primary schools.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Religion, as a social institution, has been a significant part of human societies for millennia (Haynes, 2014; Luckmann, 2019). It has influenced various aspects of human life, including morality, social norms, and personal behavior (Siegers, 2019). In educational institutions, religion has contributed to students' moral development, self-regulation, social support, and meaning-making (Hodge et al., 2020; Moran et al., 2019). As a result, the religious institutions in Uganda partnering in the provision of education have embraced several religious activities such as guidance and counseling, mentoring, and evangelism. These activities have been contended to be responsible for building a strong moral foundation for students and their development of self-discipline and adherence to ethical standards (Hidayah et al., 2021; Huda et al., 2019). However, the role of religious institution's activities in influencing students' discipline has not been widely studied. Therefore, it is upon this premise that this study examined the role of religious institution's activities in influencing students' discipline in secondary schools in Ngora district.

This chapter entails the following topics: general introduction, background to the study, problem statement, objectives, research questions, research hypotheses, justification, significance, scope, and conceptual framework.

1.2 Background of the Study

Discipline has become a complicated issue in this multicultural world today and discipline management has for long remained the prime objective of religious and

educational institutions. Nonetheless, literature does not reflect a universal definition of discipline. Okumbe (1998) explains discipline as the enforcement of institutional guidelines. The concept of discipline is viewed as a positive conduct for children in order to establish consistency in behavior among students in the school. It is a method to instill control, obedience, and order in school discipline (Bahemuka, 1998; Cotton, 2000). Kindsvatter, Wilen, and Ishler (1998) define discipline as a dynamic set of conditions existing within students, individually and collectively, and its impact can be observed in the classroom in terms of order. In this study, discipline refers to a way of life governed by the established rules of society which all members must adhere to, and the violation of which is questionable and subject to disciplinary measures.

Management of students' discipline involves purposeful and well-planned processes to foster an environment conducive to learning in order to achieve educational goals. This type of management involves planning, organizing, implementing, and controlling using human resources to attain organizational objectives (Daroni, Solihat & Salim, 2018). Its aim is to cultivate students' good and positive traits. This indicates that it is a continuous process influenced by an individual's experiences and conduct, as defined by the Education Reform Act (ERA, 1988), within the framework of students' spiritual, disciplinary, cultural, mental, and physical development.

Discipline management involves all the measures taken to instill acceptable customs, values, traditions, and conventions in an individual. It represents the gradual transformation of a person's understanding of right and wrong, as well as their conscience, religious principles, social norms, and behavior. As a result, discipline transformation occurs when an individual's or group's customs, values,

traditions, and conventions shift from being socially unacceptable to becoming acceptable (Atuhaire, 2009). Literature reveals that culture is important in shaping discipline development (Summer, 1993; Ngungu, 2014). Notably, such Discipline Management in education systems are adversely getting off hand as reflected in the various actions by learners (UNESCO, 2018). Interpersonal relations, adherence to school rules and regulations, good classroom code of conduct and effective time management among others are crucial indicators of Students discipline.

Discipline management of students is a global concern and students' discipline continue to deteriorate. In Britain, students discipline management issues have recorded increasing cases of illegal drug use, homosexuality, abortion, incidences of violence, public sex and many other issues and activities (Meier and Geis, 1997). Fuentes (2003) stated that each year, over three million students face suspension, and close to one hundred thousand are expelled from elementary school through university. Similarly, in America, there are repeated cases of mass shootings, racial hatred, social injustice, civility, fraud, and white supremacy are rampant (Baraton, 2020). The research conducted by Basome and Allida (2018) indicates that 74% of Americans perceive a decline in discipline within the nation, with the prevalence of homosexuality being commonly observed both inside and outside of school.

Disciplinary challenges in schools can have serious consequences for students and the wider community. In South Africa, for instance, disciplinary problems have led to tragic incidents of student deaths and severe injuries in schools (Mzimela, 2021). In Kenya, indiscipline has been associated with property destruction, violence, and high levels of alcohol consumption in schools, and discipline management has reached an unmanageable level (Mwazi, nd).

In Uganda, the introduction of formal education was done by missionaries (Zirimu, 2013). The goal of religious schools was primarily to make their converts literate, be able to read and write and have knowledge, skills, to teach them Christian religion and its practices, (East African Development Library). As a later development education was designed to help build the character of pupils with the different religious sects. Uganda as a country has a diversity of religious denominations ranging from Anglican, Catholic, Muslim, Pentecostal, and Seventh day Adventist, among others (UNESCO glossary report), and literature reveals that the majority of schools in the country are faith-based (Muhumuza, 2018).

Religious institutions are foundational pillars of society, providing spiritual guidance, social services, education, and moral direction (Leustean et al., 2018). They have been historically centers of education. In many societies, they were the first providers of formal education, teaching not only religious doctrines but also reading, writing, and arithmetic. In religious education institutions, religious activities such as guidance and counseling, evangelism, and mentorship among others are empathized with the view of promoting the moral development of the students (Cadge et al., 2020). The activities are said to offer students the tools and assistance necessary to cultivate a resilient moral character based on religious principles and values (Long, 2014).

Although most education institutions have a religious foundation, issues of students' indiscipline are increasingly becoming a challenge in secondary schools in Uganda, Ngora district in particular. Scenarios of indecent dressing, abuse of drugs, examination malpractice, and sexual indiscipline among others are rampant in schools (Samson, 2018). Such acts of indiscipline management if not well-managed lead to high cases of indiscipline among students which retards the

teaching and learning process thus academic performance is lowered (Mayira 1998 in Katabazi, 2012).

In Uganda, there has been deteriorating discipline among students in secondary schools, both rural and urban. Some of the reported cases are happening in schools with religious foundations. Recently, the Ugandan Police announced an investigation into Lubiri High School for alleged negligence regarding a viral video of students engaging in acts of indiscipline on a bus during a field trip to an agriculture show in Jinja city (Kazibwe, 2022). The video footage of the incident, which was widely circulated on social media, has raised concerns about the role of schools in managing student discipline.

Discipline among learners in secondary schools in Ngora district has declined and become complex, with cases of students sneaking into schools with drugs/alcohol, cutting and jumping over fences, indecent dressing and haircuts, use of vulgar language, fights among themselves, and at times threatening teachers as well (Ngora District Education Report, 2020). The cases of indiscipline are not limited to schools not established on religious values. One wonders whether the religious foundation bodies are playing a substantial role in affecting the behavior and practices of school goers, thus, the study sought to examine the role of religious institutions activities in influencing discipline management among students in Ngora district.

1.3 Problem Statement

Discipline management has become a complex issue in religious-founded secondary schools in Ngora district, characterized by a decline in learners' behavior and incidents of violation of school rules, drug and alcohol use, indecent dressing, fights among students, and threats to teachers (Ngora District Education Report,

2020). In the period between 2018-2023, more than 80% of these schools reported increased cases of drug abuse among students leading to suspension and in certain cases expulsion (Association of Secondary School Head Teachers in Ngora District Report, 2023). In 2023, three schools reported cases of attempts by students to strike (Ngora District Education Report, 2020). This trend has raised concerns among educators and policymakers in the district. Although previous studies such as Kabiru and colleagues (2016) in Nigeria found that religious involvement was associated with lower levels of deviant behavior among secondary school students, Bassey (2018) in Cameroon reported that religious mentorship positively influenced students' academic achievement and moral development, and there is insufficient data to explain the role of religious activities in influencing students' discipline in Ngora district. This study therefore examined the role of religious institutions' activities in influencing discipline management among secondary school students in Ngora district.

1.4 Purpose of the Study

The purpose of the study was to examine the influence of religious institutions' activities on the discipline management of students in secondary schools in Ngora district.

1.5 Objectives of the Study

1. To examine the influence of guidance and counselling activities by religious institutions on students' discipline management in secondary schools in Ngora district.
2. To assess the influence of religious mentorship activities on students' discipline management in secondary schools in Ngora district.

3. To analyze the influence of religious evangelism activities on students' discipline management in secondary schools in Ngora district.

1.6 Research Hypotheses

The study tested the following null hypotheses.

H₀₁: There is no statistically significant influence of religious guidance and counselling activities on students' discipline management in secondary schools in Ngora district.

H₀₂: There is no statistically significant influence of religious mentoring activities on students' discipline management in secondary schools in Ngora district.

H₀₃: There is no statistically significant influence of religious evangelism on students' discipline management in secondary schools in Ngora district.

1.7 Significance of the Study

The information obtained from this research could help school administrators and religious organizations understand the impact of religious activities on student discipline. This understanding could then lead to the development of effective initiatives aimed at enhancing student and youth discipline in schools.

This research could assist secondary school administrators in pinpointing the potential reasons for and solutions to the increasing instances of student indiscipline in secondary schools.

The results of this study may also raise awareness among teachers as implementers of the curriculum, regarding the suitable approaches to emphasize discipline management in secondary schools.

The results of the study may provide a Ministry of Education and Sports insights into developing policies and programs that promote moral and ethical education, enhance discipline management, and foster a holistic approach to education.

The findings of the study can be utilized by scholars to enhance the existing literature, either by supporting or questioning current theories and promoting a more profound comprehension of the link between religious activities and student behavior.

Researchers may use the findings as a reference point to assess the impact of religious activities on students' discipline management in different contexts, ensuring that interventions are both effective and culturally appropriate.

1.8 Justification of the Study

Religious activities in schools significantly influence students' discipline by providing a moral and ethical framework, a structured environment, community and social support, guidance and counseling, and the promotion of positive behaviors (Khamati, 2023). These activities help students internalize values, develop a strong conscience, and cultivate self-discipline (Ngotho, 2013). However, there is insufficient data to explain how religious activities promote students' discipline in Ngora district. The study therefore pursued to contribute to bridging the identified knowledge gap.

1.9 Scope of the Study

1.9.1 Geographical Scope

This study was carried out in Ngora district located in Eastern Uganda. Ngora District borders Kumi, Soroti, and Pallisa. It was conducted in secondary schools in

the two counties of Ngora district that were located in the peri-urban and rural settings.

1.9.2 Content Scope

The study examined the role of religious institutions' activities in influencing discipline management in students in secondary schools in Ngora district. It focused specifically to; assess the influence of guidance and counseling activities by religious institutions, the influence of mentoring activities by religious institutions, and analyze the influence of evangelism by religious institutions on students' discipline management in secondary schools in Ngora district.

1.9.3 Time Scope

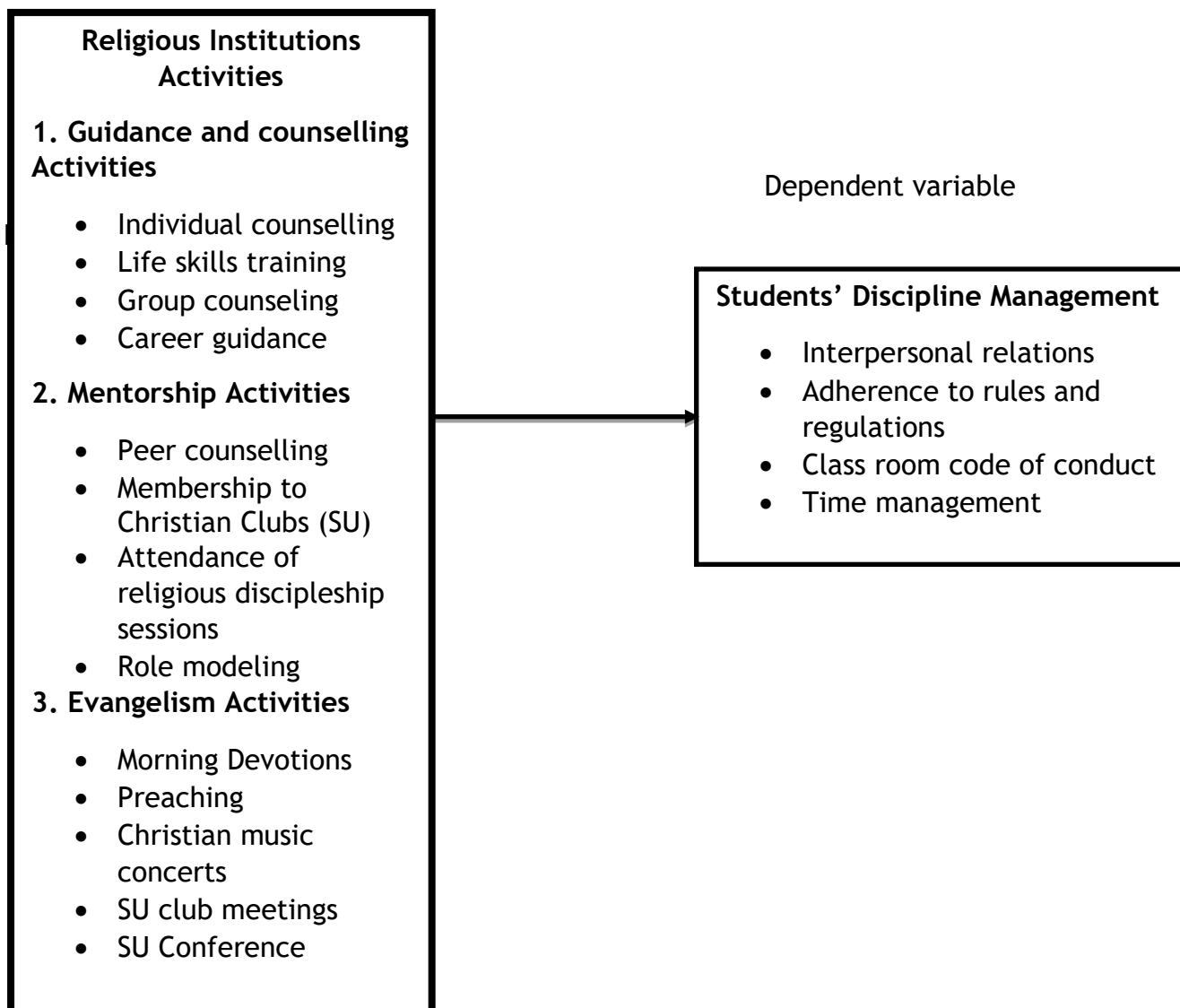
This study focused on the period between 2015 and 2023. During this period, there was an increase in incidents of drug use, sexual relationships, and fights among students in secondary schools in Ngora district (Ngora District Inspector of Schools Report, 2022).

1.10 Conceptual Framework

The research was directed by the subsequent conceptual framework that illustrates the elements of the independent variable and the dependent variable. The independent variable is the religious institutions' activities and the dependent variable is discipline management of students.

Conceptual Framework for the study

Independent variable



Source: Umesh 2021, Mavin WV 2018, Thomas Lincona 1993 modified by the researcher (2022).

Following the above conceptual framework, religious activities such as guidance and counseling activities, mentorship activities, and evangelism in schools result in students' discipline management in areas of interpersonal relations, adherence to rules and regulations, classroom code of conduct, and time management.

1.11 Definition of Key Terms

Guidance and Counselling is the process that involves aiding individuals, particularly students, in making decisions, establishing objectives, and dealing with personal and social challenges.

Mentoring is the act of an experienced and knowledgeable individual, called a mentor, offering guidance, support, and advice to a less experienced student, known as a mentee.

Evangelism is the act of spreading a particular belief, or idea, to students, often to help them to develop critical thinking skills, empathy, and an open-mindedness towards different perspectives.

Discipline management is the management that focuses on establishing and maintaining a well-defined religious institution's activity to ensure students' behavior aligns with the school's values, goals, and objectives.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The following paragraph consists of a review of the literature, including theoretical framework and empirical literature based on themes derived from the specific objectives of this study. These themes include guidance and counseling activities and students' discipline management, mentorship activities and students' discipline management, and evangelism and students' discipline management. Lastly, the paragraph concludes with a summary of the identified literature gaps.

2.1 Theoretical Review

Multiple theoretical frameworks have been suggested for comprehending the dynamic connection between religious practices and the management of students' behavior in educational institutions. This analysis critically evaluates three principal theories in this area: social learning theory, structural factors theory, and social control theory. It focuses on their applicability and constraints in elucidating the impact of religious activities on the regulation of students' conduct in educational environments.

The theory of Social Learning, first established by Bandura in 1977, gives importance to the impact of observational learning, imitation, and modeling in molding behavior. According to this theory, individuals acquire knowledge from the social surroundings they are in, such as peers, family, and influential figures, and their behavior is shaped by the rewards and punishments they witness (Bandura, 1977). In the context of religious activities and the students' discipline management in schools, social learning theory proposes that exposure to positive

role models, moral guidance, and supportive relationships through religious programs plays a critical part in the moral growth of students and decrease in the likelihood of engaging in inappropriate behavior (El-Moslimany, 2018). While the social learning theory offers valuable insights into how religious activities can impact students' behavior, it has been criticized for placing excessive emphasis on the role of social connections in preventing inappropriate behavior, thus neglecting the broader structural factors that may influence individuals' choices and opportunities (Costello & Laub, 2020).

The Theory of Structural Factors (Merton, 1938) underscores how broader social, economic, and environmental conditions impact individuals' behavior. This theoretical approach stresses that social inequalities, poverty, discrimination, and other structural factors significantly shape individuals' opportunities and constraints in adhering to societal norms and values (Merton, 1938). Regarding religious activities and student discipline management in schools, proponents of the Theory of Structural Factors argue that while religious programs may contribute to students' moral and ethical development, the larger social and economic contexts in which students are situated does a significant contribution in influencing their behavior (Smith & Paternoster, 1987). Critics of the theory have raised concerns about its downplaying of students' agency and individual responsibility, as it attributes their behavior solely to structural factors, thereby overlooking the potential influence of interpersonal and intrapersonal factors, such as moral guidance and supportive relationships nurtured through religious activities (Wright, 2010).

The study was influenced by the Social Control Theory, which was first developed by Hirschi and Stark in 1969 because of the shortcomings of the theories mentioned

earlier. According to this theory, individuals' compliance with societal norms and laws is made easier by their strong social ties to traditional establishments such as schools (Hirschi & Stark, 1969). Attachment, commitment, involvement, and belief in the moral order are highlighted as key factors that discourage individuals from partaking in deviant behavior (Hirschi & Stark, 1969). Proponents of this theory suggest that when students feel a deep sense of connection and inclusion in the school setting, they are more inclined to adhere to rules and regulations (Allen et al., 2018).

Individuals who do not have strong or intact ties to conventional organizations are more likely to act in ways that defy societal norms (Hirschi, & Stark, 1969). Also, the theory suggests that a person's connection to social institutions is made up of four components: an emotional bond with family, friends, and traditional establishments such as work and school; a dedication to long-term educational, career, or other established objectives; involvement in traditional activities like work, studying, and hobbies; and a belief in the morality of the law (Hirschi & Stark, 1969).

The theory suggests that religious activities, such as evangelism, guidance and counseling, and mentoring, are designed to foster students' commitment, attachment, and interest in school activities, thereby reducing the likelihood of misbehavior (Noor & Ahmad, 2021). Similarly, as stated by Allen et al. (2018), students who experience a strong feeling of belonging and inclusion in school are more likely to adhere to and respect the rules. Additionally, Noor and Ahmad (2021) contend that the most crucial factors in explaining school misbehavior are students' attachment and commitment to school. Studies reveal that higher levels of school affiliation, dedication, and belief reduce the likelihood of misbehavior in

schools (Tsouloupas, Carson & Matthews, 2014; Payne, 2008; Gregory et al., 2018). Thus, based on this corpus of research and the social control theory, religious programs in schools, such as evangelism, guidance and counselling, and mentoring, are designed to foster a strong sense of commitment, attachment, and interest in school activities.

2.2 Influence of Guidance and Counselling on Students' Discipline Management

Religious institutions have been long recognized as important sources of guidance and counseling for individuals, particularly in matters related to moral and ethical behavior. Several studies have examined the role of religious institutions in influencing students' discipline management.

A research was done by Adeyemo and Oni in 2014 to investigate how Christian religious institutions contribute to instilling discipline in secondary school students in Nigeria. The study found that guidance and counseling provided by the religious institutions played a significant role in enhancing students' self-discipline, which ultimately improved their academic performance. The study highlighted the importance of incorporating religious counseling into school curriculums to promote discipline and academic excellence among students. This is particularly important in Nigeria, where discipline management is a significant challenge in many schools. By integrating religious guidance and counselling into the curriculum, schools can help students develop moral values, self-discipline, and positive attitudes towards discipline. This, in turn, can help to prevent disciplinary problems and improve academic performance. The research emphasizes the significant impact religious institutions can have in fostering discipline among students and emphasizes the importance of increased cooperation between

religious and educational institutions to advance both the spiritual and academic growth of students.

Mthembu and Mji's (2019) study explored the influence of guidance and counselling provided by Islamic religious institutions on discipline management among Muslim students in South Africa. The study discovered that religious institutions played a significant role in shaping students' moral values and self-discipline, thereby preventing behavioral problems and enhancing academic performance. The guidance and counselling provided by religious institutions helped students to internalize Islamic principles, which fostered self-control and self-discipline and created a sense of responsibility for their actions. Additionally, the religious institution's guidance and counselling also created a sense of community among the students, which provided a supportive environment for behavior change. The study however, presents a contextual gap. The study was carried in the context of schools in South Africa which differs from that of secondary schools in Ngora district in Uganda

In 2019, Soliman undertook a research project to investigate how the guidance and counseling offered by religious institutions influenced the behavior of university students in Egypt. The study revealed that religious institutions played a vital role in providing guidance and counseling, which assisted students in cultivating moral values and self-discipline. The research involved a sample of 200 university students in Egypt, and the results indicated that students who received guidance and counseling from religious institutions showed improved academic performance and had fewer disciplinary issues on campus. Additionally, the study suggested that students who participated in religious practices such as prayer, fasting, and attending religious lectures demonstrated higher levels of discipline and better academic performance. The study used university students as participants, while

the present study focused on different groups of individuals to capture diverse perspectives. Moreover, the research was carried out in a higher education setting, whereas the current study was conducted in a secondary school environment.

Adedoyin and Adeleke (2018) undertook a study to explore how the guidance and counseling provided by religious institutions contribute to fostering discipline among secondary school students in Nigeria. They discovered that religious institutions played a pivotal role in instilling discipline among students. The guidance and counseling offered by religious institutions were instrumental in cultivating positive attitudes towards discipline, thereby mitigating disciplinary issues and enhancing academic performance. The study revealed that religious institutions served as a moral compass for the students, aiding them in navigating intricate moral and ethical dilemmas they encountered in their day-to-day lives. While the previous study relied on self-administered surveys, our current study incorporated the use of both an interview guide and a questionnaire to collect primary data. Furthermore, the prior study was conducted in secondary schools in Nigeria, whereas our current study was conducted in a secondary school in Uganda.

The studies conducted by Anwar et al. (2021), Al-Harthy and Al-Khabouri (2016), Kiamanesh and Goodarzi (2017), and Panchang et al. (2019) have examined the impact of religious guidance and counseling on students' discipline management in various religious and cultural contexts. Anwar and colleagues (2021) carried out an investigation in Pakistan to study the influence of Islamic teachings on fostering discipline in students. The research revealed that Islamic guidance and counseling had a notable impact on improving students' self-discipline, self-awareness, and sense of responsibility. Al-Harthy and Al-Khabouri (2016) scrutinized the effect of Islamic guidance and counseling on enhancing discipline among students in Oman. The investigation demonstrated that religious institutions played a vital role in

improving students' sense of responsibility, social values, and self-discipline.

Kiamanesh and Goodarzi (2017) undertook a study in Iran to investigate the impact of religious counseling on fostering discipline among high school students. The study revealed that religious institutions played a crucial part in providing students with ethical guidance, social assistance, and self-control, which ultimately contributed to averting behavioral issues and enhancing academic performance.

Panchang et al. (2019) carried out a study in Thailand to examine the influence of Buddhist counseling on promoting discipline among students. The study demonstrated that religious institutions played a significant role in bolstering students' moral compass, self-discipline, and self-restraint. However, the study was limited to identifying Buddhist counseling activities and did not encompass a diverse range of religious institutions.

Overall, these studies suggest that guidance and counseling provided by religious institutions can play a critical role in promoting discipline among students. Such counseling helps students develop moral values, self-discipline, and positive attitudes towards discipline, which ultimately help to prevent disciplinary problems and improve academic performance.

2.3 Mentorship Activities and Students' Discipline Management

Religious institutions are considered important sources of guidance and counseling, particularly in matters related to moral and ethical behavior. Mentorship by religious institutions has been identified as a vital component in influencing students' discipline management. Several studies have examined the role of mentorship by religious institutions in promoting discipline among students.

One study conducted by De-Guzman and Bañez (2020) aimed to investigate the role of mentorship provided by Catholic religious institutions in promoting discipline

among senior high school students in the Philippines. The study found that mentorship provided by religious institutions played a significant role in enhancing students' discipline, which ultimately improved their academic performance. According to the study's results, students who received mentorship from religious institutions had higher levels of discipline and academic performance than those who did not receive such mentorship. The study also found that mentorship provided by religious institutions helped students develop a sense of responsibility toward their studies and personal development, which ultimately contributed to their success in school. This study emphasizes the significant contribution of religious organizations in fostering discipline and academic achievement among students, especially within the setting of senior high school education in the Philippines.

In the same way, Jaber et al. (2021) conducted a study with the objective of examining how mentorship from Islamic religious institutions contributes to fostering discipline among university students in Jordan. The researchers found that mentorship provided by religious institutions played a critical role in enhancing students' discipline management. According to the study, mentorship helped the students develop moral values and self-discipline, which are essential elements in maintaining good academic performance. The researchers also observed that the guidance offered by Islamic religious organizations played a vital part in cultivating favorable perspectives toward discipline among the students, consequently aiding in the prevention of disciplinary issues. The study's findings demonstrate that mentorship provided by religious institutions can serve as a valuable tool in promoting discipline management among university students, particularly in Jordan. The findings also suggest that mentorship programs can be

developed in other religious contexts to promote positive attitudes towards discipline and improve academic performance.

In addition, Siddiqui and Naeem (2018) conducted a study to explore the role of mentorship by religious institutions in promoting discipline among medical students in Pakistan. The study found that mentorship provided by religious institutions played a critical role in promoting discipline and professional conduct among medical students. The mentorship helped students develop moral values, self-discipline, and a sense of responsibility toward their profession. The study highlights the importance of mentorship provided by religious institutions in promoting discipline among students pursuing professional careers such as medicine. The mentorship helped students understand the importance of ethical behavior, professional conduct, and maintaining discipline, which ultimately helped to prevent disciplinary problems and improve their professional performance. The findings of this study suggest that mentorship provided by religious institutions can be beneficial in promoting discipline and professional conduct among students pursuing various professional careers.

Furthermore, a study by Haque et al. (2019) aimed to explore the role of mentorship by Buddhist religious institutions in promoting discipline among university students in Bangladesh. The study found that mentorship provided by religious institutions played a critical role in enhancing students' discipline and academic performance. The researchers found that the mentorship program provided by the Buddhist religious institutions helped students develop moral values, self-discipline, and positive attitudes towards discipline, which helped to prevent disciplinary problems and improve academic performance. Moreover, the mentorship program also provided students with opportunities to engage in

community service, which helped to develop a sense of social responsibility among them. The study concluded that mentorship by religious institutions can be an effective strategy for promoting discipline and academic performance among university students, and it can also contribute to the development of students' sense of social responsibility.

Overall, these studies suggest that mentorship provided by religious institutions can play a critical role in promoting discipline among students. Such mentorship helps students develop moral values, self-discipline, and positive attitudes towards discipline, which ultimately help to prevent disciplinary problems and improve academic and professional performance.

2.4 Evangelism and Students' Discipline Management

Evangelism activities by religious institutions have been identified as a potential factor in promoting discipline among students (Akinpelu, & Iroko, 2017). Religious institutions often engage in evangelism activities as a means of spreading their faith and promoting moral values. These activities may include prayer meetings, Bible studies, and outreach programs, among others.

Rahardjo and Tjahjadi's (2020) study investigated the relationship between evangelism activities conducted by Protestant religious institutions and students' discipline management among university students in Indonesia. The investigators discovered that evangelism initiatives had a considerable impact on fostering discipline among students. It was observed that students who engaged regularly in evangelism activities displayed enhanced discipline in terms of time management, attendance, academic tasks, and general conduct. Additionally, it was noted that evangelism activities fostered a sense of community and acceptance, which served to reinforce ethical values and encourage a positive approach to discipline. The

research also identified that students involved in evangelism activities were less inclined to participate in detrimental behaviors such as substance abuse, smoking, and gambling. Overall, the study suggests that evangelism activities can play a vital role in promoting discipline among university students in Indonesia by reinforcing moral values and promoting positive attitudes towards discipline.

Akinpelu and Iroko (2017) conducted a study to investigate how evangelism activities carried out by Pentecostal religious institutions contribute to fostering discipline among secondary school students in Nigeria. The study used a survey research design and gathered data from 350 students chosen through a multistage sampling technique. The results showed that evangelism activities organized by religious institutions played a critical role in promoting discipline among secondary school students. Specifically, the study found that such activities helped to instill moral values and promote positive attitudes towards discipline. Moreover, the study revealed that students who participated in evangelism activities were more likely to exhibit positive behaviors such as punctuality, obedience, and respect for authority figures. Overall, the study suggests that evangelism activities by religious institutions can play a significant role in promoting discipline among students in Nigeria, and can be utilized as a tool for improving students' behavior in schools.

Another study by Nwachukwu (2015) on the impact of evangelism activities by Catholic religious' institutions on discipline management among secondary school students in Nigeria found that these activities played a crucial role in promoting discipline. The study found that evangelism activities helped to reinforce moral values and promote positive attitudes towards discipline. Additionally, the study revealed that the evangelism activities facilitated a sense of community among

students, which created a supportive and nurturing environment for students to develop and maintain discipline.

The study recommended that religious institutions should integrate evangelism activities into their programs to promote discipline among students, as well as create a sense of community and support for students. Overall, the study underscores the importance of evangelism activities in promoting discipline and establishing an environment that is favorable for learning for students in Nigeria.

Furthermore, a study by Osokoya and Owoeye (2016) focused on the impact of evangelism activities by Christian religious institutions on discipline management among secondary school students in Nigeria. The findings of the study revealed that evangelism activities played a critical role in promoting discipline by instilling moral values and promoting positive attitudes toward discipline. The study further highlighted that religious institutions can use evangelism activities to promote discipline, as it creates an avenue for students to learn about moral values, ethical behavior, and self-control. The study concluded that evangelism activities could be used as a tool for promoting discipline and can help reduce disciplinary problems in secondary schools. The study also highlighted that religious institutions should continue to organize evangelism activities that promote discipline, as this can have long-term positive effects on students' academic and personal development.

Overall, these studies suggest that evangelism activities by religious institutions can play a critical role in promoting discipline among students. Such activities help to reinforce moral values and promote positive attitudes towards discipline, ultimately improving students' behavior and academic performance.

2.5 Summary of Gaps in Literature

Studies indicate that religious guidance and counseling activities are important contributors to students' discipline management in schools. Remarkably, religious guidance and counseling activities help students develop moral values, self-discipline, and positive attitudes towards discipline. This, in turn, assists them to prevent disciplinary problems and improve academic performance. However, in as much as literature presents religious guidance and counseling activities as significant contributor to students' discipline management, there role of religious guidance and counseling activities in influencing the management of students' discipline in secondary schools in Uganda lacks substantial evidence. As a result, this research investigated how religious guidance and counseling contribute to discipline management among students in secondary schools in Ngora district.

Similarly, previous studies have shown that religious mentoring activities predict students' discipline. Religious mentorship programs assist students in cultivating a sense of accountability for their academic and personal growth, which in turn fosters their academic success. However, there is insufficient data available to elucidate the link between religious mentorship programs and the regulation of student behavior in Uganda. Therefore, this research investigated the impact of religious mentorship programs on shaping students' behavior management in Ngora district.

Additionally, the literature reviewed demonstrates a considerable influence of religious evangelism activities on students' discipline management. There is agreement in the literature that religious evangelism activities play a critical role in promoting discipline by instilling moral values and promoting positive attitudes toward discipline. It further highlighted that religion promotes discipline, as it

creates an avenue for students to learn about moral values, ethical behavior, and self-control. The existing literature highlights the significant impact of religious evangelism activities on improving students' behavior. However, there is insufficient data on how religious evangelism activities affect the management of students' behavior in Ngora district. Therefore, this research aims to investigate how religious evangelism activities contribute to managing students' behavior in Ngora district.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the research design, study population, determination of the sample size, sampling techniques and procedure, data collection methods, data collection instruments, validity and reliability, procedure of data collection, data analysis, ethical considerations and limitations.

3.1 Research Design

Cooper and Schindler (2014) noted that the research design functions as a blueprint that outlines the strategies for collecting, measuring, and analyzing research data. In this particular investigation, a cross-sectional design was utilized, incorporating both quantitative and qualitative methods for data collection. This design involved gathering information from various segments of the population to address research queries. The researcher opted for a cross-sectional survey design because of its capability to provide comprehensive insights into different phenomena within a specific population at a particular point in time. Additionally, cross-sectional studies enable the investigation of relationships between various variables within a population at a specific moment, offering valuable insights into potential correlations.

3.2 Area of Study

The study was undertaken in six government-aided secondary schools in Ngora. Ngora district is located in the Eastern region of Uganda, Teso sub-region within latitude 1015 N and 2.00N longitude 33045E. The district borders Serere District to the west, Kumi District to the east, Soroti District to the northwest, Katakwi

district to the north east, and Pallisa District to the south. The primary commercial activities practiced are trading in cattle, owning small shops and employment in such public sector jobs as local administration and school teaching. (Uganda Tourism Centre, 2019)

The six schools included Ngora High School, Ngora Girls' Secondary School, Kobuin Seed Secondary School, Ngora Seed Secondary School, Odwarat, Mukura Memorial Secondary School, and Okapel High School, located both in the urban and rural areas. The selection of the schools for the study in the two counties of Ngora and Kapir of Ngora district was based on factors such as accessibility, diversity, and representativeness. The participation of both urban and rural schools facilitated a more extensive array of viewpoints and experiences, enabling a more thorough comprehension of the function of religious organizations in fostering discipline among students in various environments. The choice of government-supported secondary schools also guaranteed the study encompassed schools with diverse resources and assistance, potentially impacting the efficacy of religious institutions in promoting discipline.

3.3 Sources of Information

The information was gathered from both primary and secondary sources. By utilizing both primary and secondary sources, researcher developed comprehensive arguments and contributed to the knowledge base in the respective fields. Original sources of information that offer firsthand accounts or direct evidence of a particular topic or event are considered primary sources (Waring, 2021). In this research, primary data/information was obtained through interviews, questionnaires, and focus group discussions, providing direct insight into the subject of study.

Secondary sources of data refer to information that has been collected, analyzed, and interpreted by someone other than the original researcher (Sutton & Austin, 2015). These resources enhanced the researcher's understanding of the study variables. Secondary sources in this study included scholarly journal articles, books, reports, and other publications.

3.4 Study Population and Sampling Techniques

3.4.1 Study population and Population Size

3.4.1.1 Study Population

The study population is the complete available set of individuals that the researcher is focused on or that fits the researcher's requirements (Cohen et al., 2000). In this specific research, the population comprised district education officers, senior male and female educators, supporters, chaplains, class teachers, and student leaders in six government-aided secondary schools in Ngora district. The focus was on S.2 students who were chosen due to their significant time spent in the schools and their stage of adolescence. Headteachers and chaplains have direct responsibility for discipline management in secondary schools. Class teachers offer guidance and counseling to students, while student leaders take charge of their peers (Arum & Beattie, 1999). Therefore, the study population consisted of 1,195 individuals as displayed in Table 3.1 below.

Table 3.1: Study Population Distribution Table

School	Senior Woman teacher	Senior man teacher	Head teacher	Patron	Chaplain	Class teacher	S.2 students
A	1	1	1	1	1	2	192
B	1	1	1	1	1	3	197
C	1	1	1	1	1	3	262
D	1	1	1	1	1	2	152
E	1	1	1	1	1	3	228
F	1	1	1	1	1	2	119
Total	6	6	6	6	6	15	1150

Source: Ngora District Education Department Records 2020

3.4.1.2 Sample Size

According to Kothari (2004), a sample must meet the criteria of efficiency, representativeness, reliability, and flexibility of the population. Mugenda and Mugenda (2003) indicate that the purpose of sampling is to obtain a representative group that will provide insights into the population. The sample size was determined using the sampling frame developed by Krejcie and Morgan (1970). Each group of the population was independently considered, as illustrated in Table 3.2. The sample scores for each category were derived accurately from the overall population based on the table guide for the sample size.

Table 3.2: Determining Sample Size and Sampling Techniques

Category	Population of study	Sample size	Sampling technique
DEO	1	1	Census
Senior women teachers	6	6	Census
Senior men teachers	6	6	Census
Head teachers	6	6	Census
Patrons	6	6	Census
Chaplains	6	6	Census
Class teachers	15	6	Purposive
S.2 Students	1150	285	Simple random sampling
Total	1195	288	Krejcie and Morgan (1970)

Source: Ngora District Education Department Records (2024)

3.4.2 Sampling Techniques.

3.4.2.1 Simple Random Sampling

This approach to sampling ensures that all potential respondents have an equal opportunity to be chosen for the study (Alvi, 2016). In this instance, a simple random sampling method was employed to reduce bias, and it is a simple and uncomplicated technique, particularly when the target population is not very large (Acharya et al., 2013). The selection of S2 students was carried out using a simple random method. Using this sampling framework, each senior two students was given a number, which was then written on pieces of paper, folded, placed in a bowl, and mixed. A neutral party was employed to randomly pick two hundred and eighty-five pieces of paper without replacement for the senior two class.

3.4.2.2 Purposive Sampling

This method does not involve random selection when choosing a sample. Instead, it relies on the discretion of the researcher (Sekaran & Bougie, 2016). Through purposive sampling, researchers intentionally select participants who can offer valuable insights and perspectives relevant to the research objectives (Guetterman, 2020). This approach allows for focused, in-depth analysis and is particularly useful in research that aims to understand specific experiences, behaviors, or attitudes within a particular group (Gentles et al., 2015). A purposive sampling technique was utilized to choose the class teachers in this research.

3.4.2.3 Census sampling technique

The technique of census sampling aims to involve every person from the target population in the sample. Census sampling is especially valuable for small, readily accessible populations because it guarantees that every member is included and no one is left out of the study (Creswell, 2013). In the context of the current study, census sampling was employed for the categories of district education officers, senior women teachers, senior men teachers, head teachers, and patrons, where the entire group was included in the sample. Census sampling technique is beneficial in providing a complete and accurate picture of the specific groups within the population, thereby contributing to the overall reliability and validity of the study findings (Creswell, 2013).

3.5 Procedure for Data Collection

The researcher obtained a letter of introduction from the Graduate School of Uganda Christian University after the proposal was approved, which led to her introduction to the relevant authorities at Ngora district. After this, the researcher visited the respective schools in advance to introduce herself to the head teachers,

sought permission from them to use their schools for the study, and made appointments to distribute questionnaires and conduct face-to-face interviews. Before administering the questionnaires and interviews, the researcher informed the respondents of the purpose of the study, guided them on how to fill out the questionnaires, and assured them of the confidentiality of the information they provided.

3.6 Data Collection Methods and Instruments

3.6.1 Data Collection Methods

This study utilized survey questionnaires and interview data collection methods to collect the data from the respondents.

3.6.1.1 Questionnaire

This is a method commonly utilized in research to obtain information from a sample of individuals about their opinions, behaviors, attitudes, or traits (Babbie, 2016). It is employed to gather quantitative data that can be statistically analyzed to reach conclusions and generalize about a broader population (Creswell & Creswell, 2017). The employment of the questionnaire method allowed the researcher to efficiently accumulate data from a significant number of respondents. This technique was utilized to collect quantitative data from S.2 students in chosen secondary schools in Ngora district regarding their perspectives and experiences regarding religious institution activities and the management of students' discipline.

3.6.1.2 Interviews

Interviews are a data collection method where two or more individuals share information by asking and answering a series of questions (Moser & Korstjens, 2018). It involves a researcher asking questions to participants to gather

information, insights, and perspectives on a particular topic of interest. This method provided the researcher the opportunity to gather rich and detailed data directly from participants, probe for deeper insights, clarify responses, and explore unexpected avenues during the interview process. Additionally, interviews allowed the researcher to establish rapport with participants, which helped in obtaining more candid and honest responses (Creswell & Creswell, 2017). This method was used to collect qualitative data from DEO, senior women and men teachers, patrons, head teachers, chaplains and class teachers.

3.6.2 Data Collection Instruments

Data collection instruments tools used to systematically gather information for research objectives (Fowler, 2013). These tools are essential for ensuring accurate and efficient data collection. The research utilized questionnaires and interview guides to gather data from the participants.

3.6.2.1 Questionnaire

A questionnaire is a tool for research that comprises a sequence of inquiries or cues employed to collect data from individuals (Artino La-Rochelle, Dezee, & Gehlbach, 2014). This instrument was used to seek prompt responses using several questions in a close-ended format (Amin, 2005). This tool provided the researcher an efficient means of collecting data from respondents which also saved time (Creswell, 2003). A self-administered questionnaire (Appendix B) was used as the tool for collecting data. It was distributed to S.2 students in six schools.

3.6.2.2 Interview Guide

An interview guide is a qualitative tool used to gather data by questioning individuals and further exploring their responses (Kothari, 2007). The researcher developed and employed an interview guide to facilitate interviews with the

District Education Officer, head teachers, senior men teachers, senior women teachers, class teachers, patrons, and chaplains. This tool enabled the researcher to create a comfortable environment for participants, encouraged detailed responses, fostered rapport with participants, in-depth exploration of a topic, and authentic sharing of personal experiences. The interview guide consisted of unstructured questions as indicated in Appendix A.

3.7 Data Quality Control

Data quality refers to the condition of a set of values of qualitative or quantitative variables and it is generally considered high quality if it is fit for intended uses in operations, decision-making, and planning (Kombo, 2006). The researcher guaranteed that the data gathered and the data collection methods were trustworthy, dependable, precise, and uniform by validating and testing the instruments for reliability and validity, as described below.

3.7.1 Validity

The degree to which an account truthfully reflects the social phenomena it discusses is referred to as validity (Barnes, 2011). The study instruments were scrutinized by supervisors and colleagues to confirm their face validity. Their observations allowed for changes to be made to the instruments, making them more effective in gathering data on Religious institutions activities in the management of students' discipline in schools. Afterward, the questionnaire was subjected to expert judgment. The three experts in the field of Education administration and management judged questionnaire items on a two-point rating scale of Relevant (R) and Irrelevant (IR). Based on their judgment, the researcher calculated Content Validity Index (CVI) using the formula below;

$$CVI = n/N$$

Where: n = number of items rated as relevant;

N= Total number of items rated

$$CVI = 69/84$$

$$CVI = 0.82$$

According to Amin (2005), an acceptable content validity index of a research instrument should be 0.70 and above. Since the questionnaire content validity obtained for this study was 0.82, the questionnaire used in this study was within the acceptable range ($>0.7 < 1$) as recommended by Amin (2005).

3.7.2 Reliability

This research employed a triangulation approach to evaluate the trustworthiness of data, where the researcher gathered data from various sources and through different methods. According to Barnes (2011) citing Terre Blanche et al. (2006), triangulation enables the researcher to examine the phenomenon from different perspectives, thereby enhancing the understanding of the subject of study. To establish the reliability of the questionnaire, a pilot study was conducted. The questionnaire was administered to a small group of participants who shared similar characteristics with the target population but were not part of the main study. The data collected from the pilot study was utilized to compute Cronbach's alpha using the provided formula in SPSS version 20. The results are presented in Table 3.3 below.

Table 3.3 Reliability Statistics

Cronbach's alpha	Number of items in the questionnaire
.87	28

According to Amin (2005), an acceptable range for Cronbach's alpha coefficient to determine the reliability instrument should be 0.70 and above. Cronbach's alpha coefficient obtained is .87 which indicates that the instrument has good internal consistency and was considered reliable for study purposes.

The researcher also trained research assistants on the research procedures and protocols. This included understanding how to administer surveys or conduct interviews following a standardized script. Consistent administration of research instruments reduced variability in how questions were asked and how the responses were recorded.

3.8 Data Processing and Analysis

Data analysis involves examining the information gathered in a study or experiment and drawing conclusions based on it. This process includes revealing hidden patterns, identifying key factors, spotting irregularities, and verifying any fundamental hypotheses (Kombo and Tromp, 2006).

For the quantitative data, the researcher cleaned and edited it after the data collection process. The data was then coded and entered into SPSS software for analysis. Following that, descriptive and inferential data analysis was done. Frequencies, percentages, and means of descriptive statistics were computed at the descriptive level. Linear regression and Multiple regression were conducted at the inferential level. Linear regression was used to test the research hypotheses

and multiple regression was used to determine the overall influence of religious institution activities on students' discipline management.

Qualitative data analysis entailed several essential steps for interpreting and understanding non-numeric data. Initially, the collected data was transcribed and organized. Following this, the researcher read the data in detail to become familiar with its content, then proceeded with coding to identify and categorize key themes and patterns. These codes were subsequently grouped into broader themes and sub-themes, which helped to uncover recurring patterns and significant findings. The themes were then interpreted to the research objectives. Finally, the findings were validated, and the results were presented in a clear narrative that emphasized the insights and implications derived from the analysis.

3.9 Ethical Considerations

Throughout the study, ethical considerations were incorporated into every stage of the research process.

The researcher received permission to conduct the research from relevant authorities at both the university and school levels.

All participants were fully informed about the study and its advantages, and the researcher obtained informed consent from each individual. Additionally, participants had the option to withdraw from the data collection process at any point.

To ensure participant safety, the researcher took measures to prevent any harm during the data collection process.

The researcher assured confidentiality and anonymity by instructing participants not to disclose their names during interviews and by committing to keep all

gathered information confidential and solely for research purposes. This approach allowed participants to freely express their views without concerns about personal conflicts arising in the schools.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.0 Introduction

This chapter covers the presentation and analysis of the data on religious activities and students' discipline management in secondary schools in Ngora district, Uganda.

4.1 Response Rate

Table 4.1: Response Rate

Instrument	Target sample Size	Frequency	Percent
Interview Guide	37	29	78.4
Questionnaire	285	262	91.9
Total	322	291	88.2

As shown in Table 4.1, a total of 285 questionnaires were given to respondents, and 262 were completed and returned, resulting in a response rate of 92.0%. Additionally, 29 out of 37 respondents were interviewed, yielding a response rate of 78.4%. The overall response rate, as indicated in Table 4.1, was 88.2%. This response rate meets the acceptable criteria for the study according to Babbie's (2004) recommendation, which suggests that return rates of at least 50% are adequate for analysis and publication, rates of 60% are considered good, and rates of 70% are deemed excellent.

4.2 Respondents Demographic Characteristics

The researcher aimed to determine the demographic traits of the individuals who took part in the research. This demographic data encompassed gender, age, and religious identification, which is detailed in Table 4.2.

Table 4.2: Demographic Characteristics of Respondents

Characteristics	Category	Frequency	Percentage (%)	Total frequency	Total percentage
Sex	Male	114	43.5	262	100
	Female	148	56.5		
Age Bracket	12-14 years	115	43.9	262	100
	15-17 years	105	40.1		
	18 years and above	42	16.0		
Religion	Anglican	54	20.6	262	100
	Pentecostal	51	19.5		
	Catholic	102	38.9		
	Moslem	34	12.9		
	Others	21	8.0		

Source: Field Data (2024)

Table 4.2 presents the frequency distribution of the respondent's demographic characteristics. The results in Table 4.2 show that most of the respondents (56.5%) in the schools that participated in the study were females. The males were few (43.5%). The findings show that most of the students in S2 in the two schools were females.

The study sought to establish the age of respondents because it is one of the aspects that portray the capability of the respondents to provide appropriate responses. As shown in Table 4.2 above, the results show that there were more respondents with an age bracket between 12-14 years with a percentage of 43.9%, followed by 15-17 years at 40.1%, and only 16.0% had age from 18 years and above. These results imply that more students in the age bracket of 12-14 years participated in the compared to other age brackets of the respondents.

As displayed in Table 4.2, most of the respondents 38.9% of the respondents were Catholics, followed by Anglicans (20.6%), Pentecostals (19.5%), Moslem (12.9%) and the least (8.0%) were of religions that were not specified in the instrument. These statistics indicate that dominant religions in Uganda were represented in the study. This implied that the respondents had enough experience on pertinent issues under study which were imperative to guide this study

4.3 Analysis of the Key Research Objectives

The data on the specific objectives of the research are presented and analyzed in this section. As shown in the following tables for each research objective, information based on these objectives was gathered via questionnaires and subjected to descriptive statistics, linear regression and multiple regression analysis.

4.3.1 Discipline Management in Secondary Schools in Ngora District

The dependent variable (DV) in this study was students' discipline management which was studied in terms of students' interpersonal relations, adherence to rules and regulations, classroom code of conduct, and time management. Seven items were developed to gather information on students' discipline management. The information obtained was presented using descriptive statistics; frequencies, percentages, and means as presented in Table 4.3.

Table 4.3: Descriptive Statistics on Discipline Management

Items	UD					Total	Total	Mean
	SD	D	UD	A	SA	(f)	%	
I am pleased with the school discipline	29 (11.1%)	47 (17.9%)	35 (13.4%)	84 (32.1%)	67 (25.6%)	262	100	3.43
I show high standard of self-conduct and discipline	15 (5.7%)	28 (10.7%)	25 (9.5%)	112 (42.7%)	82 (31.3%)	262	100	3.83
I manage my class time effectively	15 (5.7%)	18 (6.9%)	29 (11.1%)	122 (46.6%)	78 (29.8%)	262	100	3.88
I adhere to school rules and regulations	10 (3.8%)	16 (6.1%)	25 (9.5%)	113 (43.1%)	98 (37.4%)	262	100	4.04
I attend my classes regularly	11 (4.2%)	24 (9.2%)	30 (11.5%)	114 (43.5%)	83 (31.7%)	262	100	3.89
I am pleased with how boys and girls relate in this school	5 (1.9%)	15 (5.7%)	38 (14.5%)	117 (44.7%)	87 (33.2%)	262	100	4.02
I have not seen cases of suspension/expulsion in this school	9 (3.4%)	29 (11.1%)	34 (13.0%)	91 (34.7%)	99 (37.8%)	262	100	3.92
Grand Mean								3.86

Source: Field Data (2024)

For the purpose of the presentation of findings, the responses for strongly agree and agree were added together as they were positive and those of strongly disagree and disagree were also added together as they were negative. The “undecided” was left as it is. The interpretation of the scale used is as follows.

Likert Scale

- 5. Strongly agree = Very High
- 4. Agree = High
- 3. Not Sure = Moderate
- 2. Disagree = Low
- 1. Strongly disagree = Very Low

For Mean Values

- 0-1.0 Very low
- 1.1-2.0 Low
- 2.1-3.0 Moderate
- 3.1-4.0 High
- 4.1-5.0 Very High

In mean values, “very high” means that the disparity in answers was minimal while “very low” meant that many respondents had varying answers.

Findings in Table 4.3, indicate that the majority 57.6 % of the respondents agreed that they were pleased with the school discipline, 29% disagreed and 13.4% were undecided. The high mean of 3.43 showed that there was a low disparity in the students’ responses. These findings indicate that student’s discipline in secondary schools in Ngora district was good and the students were pleased with it. This finding contradicted respondents’ responses from the interviews. The majority of the respondents, 23 out of 29, believed that students’ discipline over time has deteriorated. They mentioned that there are increased indiscipline cases among students in their schools. These included among others talking back to teachers, using offensive language, and students’ refusing to follow rules and instructions. One Patron lamented:

“There is increased disrespect towards authority by the students and also in this term there is a sizeable number of students who have engaged in problematic behaviors, such as aggression and delinquency” (interviews with one of the patrons in May 2024).

In line with the above view, one class said:

“Students often disregard school rules, such as dress code requirements and the use of prohibited items like mobile phones, and they frequently fail to follow teachers’ instructions” (Interviews with one of the class teachers in May 2024).

On the contrary, Six out of 29 respondents expressed disagreement with the notion that students’ discipline had worsened over time. They contended that although there might be occasional instances of misbehavior, the general level of student discipline has stayed quite consistent. Additionally, they emphasized the favorable conduct and respectful demeanor exhibited by the majority of students in their schools. One head teacher said:

"Students who regularly adhere to school policies, including dress codes and classroom rules, and refrain from using prohibited items, demonstrate a disciplined attitude towards their responsibilities" (Interviews with one of the head teachers in May 2024).

Differing from the above view, one senior woman teacher said:

"In this school, students are engaged in their studies and school activities, consistently complete assignments on time, and make positive contributions to co-curricular activities" (Interviews with one of the senior women teachers in May 2024).

As to whether students showed high standards of self-conduct and discipline, findings indicate that 74% of the students agreed that they showed high standard of self-conduct and discipline, 16.4% disagreed while only 9.5% were undecided. The high mean value of 3.83 showed low variation in the students' responses. These results show that students in secondary schools in Ngora district exhibited self-conduct and discipline. This finding is opposed to the views of the respondents from the interviews. The majority (23 out of 29) of the participants were of the view that the majority of the students did not exhibit desired self-conduct and discipline. They mentioned that the majority of the students come to school late and others are regularly absent from school. This suggests a disregard for school rules and a lack of responsibility from the students. One of the Headteachers lamented:

"Most of the students have failed to manage their time effectively. They arrive at school most often after early lessons have been conducted. They also struggle to prioritize tasks, allocate adequate time for studying, and meet deadlines" (Interviews with one of the head teachers in May 2024).

Additionally, one patron lamented;

"Students display disrespect or defiance towards teachers and staff by refusing to follow instructions or, in some cases, engaging in confrontations with them" (Interviews with one of the patrons in May 2024).

However, 6 participants expressed a differing viewpoint, suggesting that most students demonstrated the expected self-discipline and behavior. They

emphasized that many students regularly arrived at school promptly and were rarely missing. One of the chaplains said:

“I have noticed that students regularly adhere to school rules and policies, such as maintaining punctuality, following dress codes, and upholding proper classroom behavior, which reflects high standards of self-conduct and discipline” (Interviews with one of the head teachers in May 2024).

Similarly, the one class teacher was of the view that:

“Students regularly arrive at school and their classes punctually, demonstrating their dedication to adhering to schedules and respecting school routines” (Interviews with one of the class teachers in May 2024).

As whether, students managed their class time effectively, findings in Table 4.3 indicate that majority of the students 76.4% agreed that they managed their class time effectively, 12.6% disagreed, and only 11.1% were undecided. The high mean value of 3.88 revealed low variation in the students’ responses. These findings concerning this item imply that the students in secondary schools in Ngora district managed their class time effectively. This finding was supported by the views from the interview. Respondents mentioned that once the students arrive in their classrooms, they stay focused and engaged because the teachers always conduct the lessons and guide them through the class time. This implies that during class time, the presence of the teachers encouraged the students to perform class activities and manage their time well. One class teacher said:

“Once my students have arrived from home, they identify and prioritize tasks based on deadlines and importance, they get involved in class discussions, asking questions, and taking notes to enhance their understanding and retention of the material” (Interviews with one class teacher on May 2024).

Additionally, one head teacher said:

Students keep their workspace organized, approach tasks, and avoid procrastination, demonstrating their effective management of class time (Interviews with one head teacher in May 2024).

Regarding whether students adhered to school rules and regulations, 80.5% of the them agreed that they adhered to school rules and regulations, 9.9% disagreed while 9.5% were undecided. The very high mean value of 4.04 indicates that there was very low variation in the students' responses. These findings reveal better adherence to school rules and regulations by students in secondary schools in Ngora district. The majority (21 out of 29) of the participants interviewed supported this discovery. They highlighted that most students tried to adhere to the school's rules and regulations. Additionally, they noted that students obediently followed instructions from teachers and staff, whether they were related to classroom conduct, assignments, or school protocols. It was also reported that in most cases, students arrived on time to classes, assemblies, and other school activities which demonstrated respect for the school's schedule and minimized disruptions. One senior man teacher said:

“For over time, I have witnessed improved adherence to school rules and regulations by the students. For instance, students participate in school activities, clubs, and events positively and constructively that has supported the school community and demonstrated commitment to its values” (Interviews with one of the senior men teachers in May 2024).

One chaplain also said;

“Students follow wider school policies, such as arriving on time, using school facilities appropriately, and observing behavior guidelines in various areas of the school, including the cafeteria and library” (Interviews with one of the chaplains in May 2024).

The minority view, expressed by 8 out of 29 participants, opposed the prevailing sentiment regarding student behavior in the school. They emphasized that there was a significant number of students who frequently disregarded the school's rules and regulations. They also mentioned instances of students being non-compliant with teachers' instructions and showing resistance to adhering to classroom conduct and school protocols. One class teacher mentioned:

"In this school, students often interrupt lessons by speaking out of turn, using mobile phones, or engaging in unrelated activities, which undermines effective classroom management"(Interviews with one of the class teachers in May 2024).

As to whether students attended classes regularly findings in Table 4.3 show that 75.2% of the students who responded to the questionnaire agreed that they attended classes regularly, 13.4% disagreed and 11.5% only were undecided. The high mean value of 3.89 implies low disparity in the students' responses. These results reveal that students in secondary schools in Ngora district attended their classes regularly. This statistical finding is contradicted by the qualitative views. The majority (19 out of 29) of the interview participants were of the view that a sizeable number of students absented themselves from class activities weekly. One of the reasons given for the students' absenteeism is truancy. The students skipped school without a valid reason, often as a form of rebellion or due to peer influence.

On the flip side, 10 out of the 29 participants had a different opinion that was consistent with the statistical data on the item, they stated that the regular absence of students from class activities was not significant. They argued that student absenteeism was due to various reasons and not necessarily linked to defiance. This smaller group proposed that health issues, family responsibilities, and extracurricular commitments could also play a role in students being absent from class.

Pertaining whether students were pleased with how boys and girls related in their schools, 76.7% of students who responded to the questionnaire agreed that students were pleased with how boys and girls related in their schools, 7.6% disagreed, and 14.5% were undecided. The very high mean value of 4.02 means very low disparity in the students' responses. These results imply that boys and

girls in secondary schools in Ngora district related well. This finding was inconsistent view of the study participants interviewed. 19 out of 29 respondents were of the view that the relationship between boys and girls was not as desired. Cases of male students impregnating fellow female students were cited by the participants to justify the undesirable relationship that existed between the boys and girls. The District Education Officer said:

“The relationship between boys and girls in most of our schools is not as we expect. For number of years, we have registered the increased number cases of male students impregnating the female students, male students bullying female students” (Interviews with District Education Officer in May 2024).

Similarly, one of the class teachers during the interviews remarked:

“Lack of cooperation between boys and girls in this school is evident. There is an unwillingness to share responsibilities or contribute equally. Such dynamics also have resulted in fragmented teamwork, where boys and girls avoid engaging with one another” (Interviews with one of the class teachers in May 2024).

Oposing the majority view, 10 participants had a different perspective on the relationship between boys and girls. According to them, there were many healthy and respectful relationships between male and female students in the school, and they emphasized that these positive examples should not be overshadowed by limited negative incidents.

“When conflicts occur, students address them with maturity and a constructive approach making an effort to understand each other’s perspectives and reach mutually acceptable resolutions irrespective of the sex” (Interviews with one of the chaplains in May 2024).

One class teacher also said:

Male and female students engage in open and respectful dialogue, actively listening to each other and valuing each other’s viewpoints (Interviews with one of the class teachers in May 2024).

Regarding whether students had seen cases of suspension/expulsion in their schools, findings in Table 4.3 revealed that 73% of the respondents agreed that they had seen cases of suspension/expulsion in their schools, 15% disagreed and

only 13.0% were undecided. The high mean value of 3.92 means low variation students' responses. These statistical findings indicate that cases of suspension/expulsion in secondary schools in Ngora district is not evident. This statistical finding was not supported by the qualitative data from the interviews. The respondents were of the view that the schools have had cases of suspension though not on a high level compared to past years. Head teacher mention:

"We have had a countable number of cases of suspension majorly resulting from theft, fighting between students, and use of vulgar language. However, compared to the past, we can say this number is insignificant" (Interviews with one of the head teachers in May 2024).

In line with the above view of the head teacher, one senior women teacher said:

"In this school, students consistently violate school rules—such as showing defiance towards authority, engaging in truancy, or carrying prohibited items—leading to suspensions" (Interviews with one of the senior woman teachers in May 2024).

The grand mean of the responses of 3.86 implies that students rated their discipline management to be high. According to Table 4.3, the total average mean of students' discipline management is 3.86, implying students' discipline is highly managed in secondary schools in Ngora District. The findings reveal that students in secondary schools in Ngora district adhered to school rules and regulations and managed their class time effectively and so on. However, the qualitative data from interviews shows gaps in the self-conduct and discipline of the students and regular school attendance.

4.3.2 Influence of Religious Guidance and Counseling Activities on Students' Discipline Management in Secondary Schools in Ngora district

The first objective of the study sought to examine the influence of guidance and counseling activities on students' discipline management in secondary schools in Ngora district. Guidance and counselling activities which was the main construct of

the first objective was measured using 6 items. The descriptive statistics results include frequencies, percentages and mean as presented in Table 4.4.

Table 4.4: Descriptive Statistics on Guidance and Counseling Activities

Items	SD	D	UD	A	SA	Mean
Our liturgy teachers always talk to us about how to grow into responsible adults.	11 (4.2%)	9 (3.4%)	10 (3.8%)	89 (34.0%)	143 (54.6%)	4.31
Participation in religious institutions' activities has helped me improve my interpersonal skills	7 (2.7%)	9 (3.4%)	9 (3.4%)	142 (54.2%)	95 (36.3%)	4.18
I have received religious counsel to overcome teenage challenges.	6 (2.3%)	16 (6.1%)	17 (6.5%)	101 (38.5%)	122 (46.6%)	4.21
Liturgy teachers provide counselling sessions for students who are socially challenged.	6 (2.3%)	7 (2.7%)	24 (9.2%)	122 (46.6%)	103 (39.3%)	4.18
I have attended a religious session where I have been challenged to show acts of kindness to my neighbor.	9 (3.4%)	10 (3.8%)	21 (8.0%)	114 (43.5%)	108 (41.2%)	4.15
As students we receive godly counsel on how to dress decently	11 (4.2%)	5 (1.9%)	14 (5.3%)	115 (43.9%)	117 (44.7%)	4.23
Grand Mean						4.21

Source: Field Data (2024)

Findings in Table 4.4, show that the majority 89% of the students agreed that their liturgy teachers always talked to them about how to grow into responsible adults 8% disagreed and 3.8% were undecided. The very high mean value of 4.31 means low variation in the students' responses. This statistical finding implies that in secondary schools in Ngora district, liturgy teachers hold talks with students on how to grow into responsible adults. This agrees with the qualitative data from the interviews. The majority (22 out of 29) respondents mentioned that teachers in charge of liturgy play a significant role in shaping students' growth into responsible and ethical adults. They further expressed that through talks and liturgical activities, teachers instill core values such as honesty, respect, kindness, and

empathy. These values are often embedded in religious and spiritual teachings.

The Chaplin said:

“I closely work with teachers in charge of liturgy, they have their well-designed program for offering moral guidance to the students. These moral guidance programs have played a greater role in shaping the moral development of students” (Interviews with school chaplain on May 2024).

One of the patrons also said:

“Liturgy teachers at this school consistently exhibit ethical and responsible behavior, serving as role models for students and embodying the values and principles they teach. This has had a significant influence on the majority of our students” (Interviews with patron on May 2024).

In contrast to the view of the majority of the interviewed study participants, the minority (7 out of 29) believed that teachers in charge of liturgy have minimal influence on students' growth into responsible and ethical adults, stating that other factors such as family upbringing and personal experiences play a more substantial role. One of the class teachers said:

“In this school, I have noticed that teachers responsible for liturgy concentrate mainly on religious rituals and ceremonies, rather than fostering deeper conversations about ethical conduct and personal responsibility. By focusing solely on these services without connecting religious teachings to practical aspects of daily life, students have not been able to fully embrace or apply these teachings to their personal development” (Interviews with the class teachers in May 2024).

One patron mentioned:

“In this school, liturgical activities are limited to specific occasions, such as religious services or special events. This restricted engagement has decreased the chances for teachers to impact students' everyday lives and decision-making”(Interviews with the patrons in May 2024).

As to whether participation in religious institutions activities had helped students to improve their interpersonal skills, findings indicate that the majority (90.5%) of the students that their participation in religious institutions activities had helped them to improve their interpersonal skills, 6.1% disagreed and only 3.4%

undecided. The very high mean value of 4.18 implies that there is low variation in the students' responses. These findings imply that students' participation in religious activities influences their interpersonal skills in secondary schools in Ngora district. This finding was supported by the views of the majority (21 out of 29) of the interviewees. These participants were of the view that religious activities often involve group discussions, debates, and public speaking opportunities. These experiences help students articulate their thoughts and ideas more effectively, fostering better interpersonal relationships. One senior man teacher was of the view that:

“Participation in religious activities typically involves joining a community or group of like-minded individuals. These social connections have offered numerous opportunities for our students to form friendships and develop relationships with their peers and mentors who guide them through personal growth and development” (Interviews with the senior man in May 2024).

Similarly, one of the chaplains said:

“Participation in various religious activities, such as service projects, study groups, or worship, often requires students to work together in teams, teaching them how to collaborate efficiently and manage conflicts” (Interviews with the chaplain in May 2024).

As to whether students had received religious counsel to overcome teenage challenges, findings in Table 4.4 reveal that the majority (85.1%) of the students agreed that they had received religious counsel to overcome teenage challenges, 8.4% disagreed and only 6.5% were undecided. The very high mean value of 4.21 implied that students' responses on this item had very low variation. These findings further indicate that in government secondary schools in Ngora students are provided with religious counseling to overcome teenage challenges. This finding is consonance with the views of 19 out of 29 participants who were interviewed. They were of the view that religious counseling is a valuable resource for teenagers facing challenges, offering a framework of faith, support, and guidance therefore schools have encouraged chaplains, teachers in charge of

liturgy, and others to offer it regularly to the students. One students' patron mentioned:

"Regularly we offer our students religious counseling to provide a moral compass to them, guiding them in making ethical decisions and navigating difficult situations. This has also assisted our students relevant in dealing with peer pressure, social media dilemmas, or personal struggles" (Interviews with study students' patron on May, 2024).

Additionally, one of the chaplains said:

"We have established religious groups and communities within the school that frequently provide support systems for our students. This network offers additional resources, mentorship, and encouragement to assist students in managing the challenges of adolescence"(Interviews with one of the chaplains in May 2024).

On the contrary to the view of the majority, 10 out of the 29 interviewed participants believed that religious counseling had not played a significant role in empowering the students facing challenges. They mentioned that despite the wide range of religious counseling sessions schools organize, several students with identified teenage challenges have continued to drop out of school. During interviews with senior women teachers, one of them lamented:

We have had several religious counseling sessions targeted at empowering students to overcome teenage challenges, however, this seems not to have felt an impact. For instance, female students have continued to get pregnant (Interview with one of the senior woman teacher in May, 2024)

Regarding whether liturgy teachers provided counselling sessions for students who were socially challenged, findings revealed majority (85.9%) of the students agreed that those who were socially challenged received counselling sessions from liturgy teachers, 5.0% disagreed and 9.2% were undecided. The very high mean value of 4.18 revealed low variation in the students' responses. This statistical finding implies that in secondary schools in Ngora district, students with social challenges receive counseling services. It was mentioned by 23 out of 29 participants during

interviews that the liturgy teachers had been encouraged to support the students with psychosocial issues. It was also mentioned that the schools had designated in their programs time for group counselling of students by the teachers. These counseling sessions were seen to have helped students with social challenges develop problem-solving skills. One head teacher mentioned:

"In this school, there are organized group counseling sessions where students receive training to assist their peers. Teachers lead these sessions, offering guidance and support to tackle common teenage challenges like stress, relationship issues, and academic pressure" (Interview with one of the head teachers in May 2024).

Another head teacher during interviews explained:

"As part of the school administration, we introduced group counseling sessions focused on building resilience and coping strategies. Teachers lead these sessions, guiding students on how to manage setbacks and foster a positive mindset"(Interview with one of the head teachers in May 2024).

Conversely, 6 out of the 29 participants interviewed believed that liturgy teachers did not conduct counseling sessions for students facing social challenges, choosing to give general advice instead. These teachers did not provide the in-depth and personalized support that formal counseling would offer. This approach of giving advice rather than providing counseling highlights a considerable gap in the support system, impacting students' well-being and overall personal development.

One of the patrons mentioned:

"There are no structured or planned counseling sessions for students by liturgy teachers to privately and systematically address their social challenges. Rather, interactions with these teachers are casual and occur on an as-needed basis"(Interview with one of the patrons in May, 2024).

Additionally, one of the head teachers held a similar view. He said:

"Interactions between liturgy teachers and students were informal, occurring often during routine activities or in passing, lacking the structure and privacy that are characteristic of formal counseling sessions"(Interview with one of the head teachers in May, 2024).

Regarding whether students had attended religious sessions where they were challenged to show acts of kindness to their neighbors, findings in Table 4.4 reveal that high percentage (84.7%) of the students agreed that they had attended religious sessions where they were challenged to show acts of kindness to their neighbors, 7.2% disagreed while only 21(8.0%) were undecided. The very high mean response of 4.15 shows that there was very limited variation in the students' responses. These statistical findings reveal that in secondary schools in Ngora district, students are provided with religious sessions that nature their values such as kindness. This finding is inconsistent with the responses from the interviewed participants. 27 of 29 participants acknowledged schools organize religious sessions meant to instill values such as kindness among the students. However, students' attendance was regularly very low. One of the reasons for low participation mentioned was competing priorities. The students were reported to have prioritized academics over religious sessions. Extracurricular activities were also mentioned to have contributed to low attendance. The chaplain was of the view that:

“Whereas we organize the religious sessions meant for instilling values among our students, students hardly attend. Students feel pressured by peers or social groups to prioritize other activities such as class activities over religious sessions” (Interviews with one of school chaplains in May, 2024).

On the contrary to the view of the majority, 2 of the 29 participants were of the view that students regularly attended religious sessions where they were challenged to show acts of kindness to their neighbors with better attendance rates and active participation. One class teacher mentioned:

“In this school, we regularly organize religious sessions for the students where they are challenged to show acts of kindness to their neighbors and we realize high attendance rates and students' active participation” (Interviews with one of the class teachers in May, 2024).

As to whether students received godly counsel on how to dress decently, findings in Table 4.4 reveal that high percentage (88.6%) of the students agreed that they received godly counsel on how to dress decently, 6.1% disagreed and only 5.3% were undecided. The very mean value of 4.23 implied that there was limited disparity among the students' responses. This statistical finding implies that the secondary schools in Ngora district provide to guidance to students on how to dress well. Also, during the interviews, the participants agreed that the schools provided students godly counsel on how to dress decently. However, the majority of participants interviewed (20 out of 29) were of the view that the godly counseling provided to students on dressing did not have great impact on the students dressing pattern. It was mentioned that students have continued to dress indecently. The senior woman teacher lamented;

“Majority of our students have continued to wear tight uniforms. For the case of the girls, they even wear skirts that are above their knees. This is happening despite godly counseling provided to them” (Interviews with senior woman teacher on May, 2024).

Relatedly one senior man teacher said:

“The school regularly organizes the counseling sessions targeted to improve on the students dressing codes. However, instances of students frequently violating the school's dress code is evident and this suggest that the counseling has not effectively changed their behavior or understanding” (Interviews with senior man teacher in May, 2024).

However, 9 out of 29 interviewed participants were of the view that the godly counseling provided to students on dressing had played a role in shaping the dressing codes of the students. Godly counseling was noted for its ability to assist students in comprehending the cultural and religious expectations surrounding attire within their community. This advice impacted their choices regarding appropriate clothing for different occasions. One of the chaplains during the interviews mentioned:

“During godly counseling students explore the spiritual and ethical dimensions of dressing, students gain a greater understanding of how their appearance reflects their beliefs and values, this has encouraged them to follow dress codes more deliberately” (Interviews with the chaplain in May 2024).

Related to the above view of one of the chaplains, one of the patrons said:

“Godly counseling sessions on dressing have emphasized the importance of aligning with community norms and religious teachings, which has cultivated a sense of belonging and responsibility among our students, motivating them to adhere to the school's dress codes” (Interviews with the patron in May 2024).

According to Table 4.4, the total average mean of religious guidance and counseling activities is 4.21, implying religious guidance and counseling activities are highly exercised in secondary schools in Ngora District. The findings reveal that secondary schools in Ngora district have in place religious guidance and counseling activities directed towards ensuring the discipline of students. However, the qualitative data from interviews shows gaps in terms of religious sessions and students’ discipline.

4.3.2.1 Regression for the Influence of Guidance and Counseling Activities on Students’ Discipline Management in Secondary Schools in Ngora District

To determine whether there is no statistically significant influence of guidance and counseling activities on students’ discipline management in secondary schools in Ngora district, a linear regression analysis was carried out. The results are presented in the tables below.

Table 4:5 Regression Analysis for Guidance and Counseling Activities and Students’ Discipline Management

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.394 ^a	.155	.152	.71970

a. Predictors: (Constant), Guidance and counseling activities

Results presented in Table 4.5, explained how well the regression model fit the dataset. The results revealed how much variance in Guidance and Counseling activities account for students' discipline management. The R-squared value of .155 shows that 15.5% of the variance in students' discipline in secondary schools in Ngora district can be attributed to Guidance and Counseling activities. This suggests that only a small portion of the variation in students' discipline management in secondary schools in Ngora district is explained by Guidance and Counseling activities. Consequently, it implies that there may be other significant factors influencing students' discipline management in secondary schools in Ngora district.

Table 4.6: ANOVA for Guidance and Counseling Activities and Students' Discipline Management

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	24.796	1	24.796	47.873	.000 ^b
1	Residual	134.672	260	.518		
	Total	159.648	261			

a. Dependent Variable: Guidance and counseling activities

b. Predictors: (Constant), Students' discipline management

Results in Table 4.6 explained the overall statistical significance of the regression model, ((F =1, 260) = 47.873, p = 0.000 < 0.05). This implies that the proposed model is statistically significant (fit) in predicting the dependent variable. The hypothesis that there is no statistically significant influence of guidance and counselling activities on students' discipline management in secondary schools in Ngora district, is therefore rejected. It means that guidance and counseling

activities as religious activities do significantly contribute to on students' discipline management in secondary schools in Ngora district.

4.3.3 Influence of Mentoring Activities on Students' Discipline Management in Secondary Schools in Ngora District

The second objective of the study sought to assess the influence of mentoring activities on students' discipline management in secondary schools in Ngora district. Mentoring activities which was the main construct of the second objective was measured using 6 items. The data collected was analyzed and presented using descriptive statistics that include frequencies, percentages, and means as presented in Table 4.7.

Table 4.7: Descriptive Statistics on Religious Mentoring Activities

Items	SD	D	UD	D	SD	Mean
I have a membership to a students' club that nurtures us on spiritual matters	11 (4.2%)	13 (5.0%)	29 (11.1%)	94 (35.9%)	115 (43.9%)	4.10
I attend religious club meetings on a regular basis.	12 (4.6%)	11 (4.2%)	14 (5.3%)	94 (35.9%)	131 (50.0%)	4.23
I have a religious mentor in this school whom I can approach for guidance.	8 (3.1%)	12 (4.6%)	46 (17.6%)	115 (43.9%)	81 (30.9%)	3.95
Our religious leaders are our good role models.	10 (3.8%)	19 (7.3%)	41 (15.6%)	125 (47.7%)	67 (25.6%)	3.84
My school organizes mentoring sessions to help us achieve goals, avoid risky behaviors, and improve self-confidence.	14 (5.3%)	16 (6.1%)	33 (12.6%)	119 (45.4%)	80 (30.5%)	3.90
Our mentors offer guidance, reassurance, and different perspectives for students struggling with stress or uncertainty	8 (3.1%)	10 (3.8%)	34 (13.0%)	127 (48.5%)	83 (31.7%)	4.02
Grand Mean						4.01

Source: Field Data (2024)

Results in Table 4.7, shows that the majority (79.8%) of the students agreed that they had membership to a students' club that nurtured them on spiritual matters, 9.2% disagreed and 11.1% were undecided. The very high mean value of 4.10 implied that students' responses on this item had limited variation. These results imply that secondary schools in Ngora district have clubs that are targeted to nurture the students spiritually. The interview data from 18 out of 29 of the respondents subscribed to the view that school-based clubs are utilized to nurture the spiritual growth of students. It was mentioned that art, music, or drama clubs provide outlets for students to express their emotions and connect with their inner selves. It was also mentioned that these clubs provide a safe and supportive environment where students explore and express their spiritual beliefs and values. One class teacher was of the view that:

“School-based clubs provide a unique setting for students to explore their spirituality. These clubs offer a variety of activities, such as discussions, meditations, and service projects, that have helped students deepen their understanding of themselves and their place in the world” (Interviews with class teachers in May 2024).

The remaining 11 out of 29 respondents expressed the opinion that school-based clubs are not effective in nurturing the spiritual growth of students. It was reported that these clubs have been utilized by students to facilitate unwanted sexual relationships. The school administration is taking this matter very seriously and is committed to ensuring the safety and well-being of all students.

As to whether students attended religious club meetings on regular basis, findings in Table 4.7 reveal that high percentage (85.9) of the students agreed that they attended religious club meetings on regular basis, 8.8% disagreed and only (5.3%) were undecided. The very high mean value of 4.23 showed very low variation in the students' responses on this item. These findings indicate that in secondary

schools in Ngora district, there are religious clubs and students participate in and hold meetings regularly. This finding was contradicted by views reported during interviews with 25 study participants that students did not attend religious club meetings regularly. It was mentioned that students prioritized other commitments such as sports, extracurricular activities, and homework that conflicted with the club meeting times. It was also mentioned that some students felt pressured by their peers to participate in other activities or avoid religious clubs. One head teacher mentioned:

“Balancing schoolwork, extracurricular activities, and personal life is overwhelming for students, leading to difficulty in consistently attending religious club meetings” (Interviews with one of the head teachers in May 2024).

Regarding whether students had religious mentors in the schools they approached for guidance, findings in Table 4.7 reveal that the majority (74.8%) of the respondents agreed that they had religious mentors in the schools they approached for guidance, 7.7% disagreed and 17.6% were undecided. The high mean value of 3.95 implied low variation in the students’ responses on this item. These statistical findings implied that in secondary schools in Ngora district, there were religious mentors who offered students guidance. This finding was supported by the views of the study participants interviewed. All the respondents said that the schools have religious mentors who offered students guidance whenever they approached them. It was reported that religious mentors play a vital role in the education and moral development of students. In addition, it was also mentioned that through their teachings and guidance, religious mentors shape the character and values of the students. One of the chaplains mentioned:

“Mentors might lead prayer sessions, Bible studies, or discussions about religious teachings. These offer individual spiritual counseling and support for students” (Interviews with one of the school chaplains in May 2024).

Pertaining whether religious leaders were good role models to students, the majority (73.3%) of the students agreed that religious leaders were good role models to them, 11.1% disagreed, and 15.6% were undecided. The high mean value of 3.95 implied that there was a low disparity in the students' responses on this item. These findings implied that secondary schools in Ngora district have good role models that inspire the students. This finding was in line with the view of the majority (24 out of 29) of the respondents that religious leaders working in schools always go through a rigorous process of vetting before they are posted. It was mentioned that religious leaders in schools demonstrated outstanding character that inspired the students and the teaching staff.

“Religious leaders, such as pastors, serve as influential role models for students. Their positions of authority, coupled with their spiritual and moral guidance, inspire students to develop positive values, habits, and worldviews” (Interviews with one of the class teachers in May 2024).

On the contrary, the minority (5 out of 29 respondents) mentioned that the vetting process for religious leaders working in schools is not always rigorous and that there were instances where individuals were appointed without thorough scrutiny. These respondents believe that there should be stricter measures in place to ensure that only qualified and suitable candidates are allowed to serve in such roles within the education system so that they are good role models to students. One school patron said:

Religious leaders often adhere to specific moral and ethical standards that may not align with the diverse values and beliefs of all students. This has led to situations where students feel judged or alienated, especially if they do not share the same religious beliefs or practices. As a result, this dynamic has made them less effective as role models in a diverse school environment (Interviews with one of the patrons in May 2024).

Differing from the above review of the school patron, one senior male teacher said:

Religious leaders exhibit behavior that contradicts their teachings, such as engaging in unethical practices or not following their moral standards, which can diminish their credibility as role models (Interviews with one of the patrons in May 2024).

As to whether schools organized mentoring sessions to help students achieve goals, avoid risky behaviors, and improve self-confidence, findings in Table 4.7 revealed that majority that higher percentage (75.9%) of the students agreed that their schools organized mentoring sessions to help them achieve goals, avoid risky behaviors, and improve self-confidence, 11.4% disagreed and 12.6% were undecided. The high mean value of 3.90 implied low variation in the students' responses to this question. These results mean that mentoring sessions organized in secondary schools in Ngora district help students achieve goals, avoid risky behaviors, and improve their self-confidence. The interviewed study participants held the general view that school-organized mentoring sessions are valuable initiatives that have had a significant impact on student's lives by helping them achieve their goals, avoid risky behaviors, and improve their self-confidence. One senior woman teacher explained:

“Mentors work with students one-on-one or in small groups to provide individualized support and guidance. By building positive relationships with students and helping them set and work towards achievable goals, mentors have played a key role in promoting student success and well-being” (Interviews with one of the senior women in May 2024).

One head teacher said:

“Through engaging in open discussions and sharing their experiences, mentors have successfully aided students in cultivating critical thinking skills and self-awareness, enabling them to make well-informed decisions. Moreover, the ongoing encouragement and constructive feedback provided by mentors have enhanced students’

self-confidence and increased their assurance in their actions and decisions” (Interviews one of the head teachers in May 2024).

On whether, mentors offered guidance, reassurance, and different perspectives for students struggling with stress or uncertainty, findings in Table 4.7 reveal that the majority (80.2%) agreed that their mentors offered guidance, reassurance, and different perspectives for students struggling with stress or uncertainty, 6.9% disagreed and 13.0% were undecided. The high mean value of 4.02 implied very low variation in the students’ responses on this item. These findings imply that secondary schools in Ngora district have mentors who offer guidance, reassurance, and different perspectives for students struggling with stress or uncertainty. This finding was backed by the majority of the views of the respondents during interviews. 21 out of 29 participants were of the view that mentors in schools have offered guidance, reassurance, and different perspectives for students struggling with stress or uncertainty. However, they said that this was not on a large scale. One of the reasons given was that students struggling with stress preferred not to present themselves to mentors and those that presented themselves hardly finished all the planned guidance sessions. One patron said:

“Perceived stigma associated with seeking help, fear of judgment, or a belief that they can manage their stress independently have prevented our students from seeking guidance from the mentors we have in school” (Interviews with one of the patrons in May 2024)

In line with the views of the patron above, one of the interviewed head teacher head teachers said:

“Many students fear interacting with their mentors due to the fear of being evaluated or dealing with adverse outcomes when bringing up personal matters, academic challenges, or behavioral issues. They are concerned that opening up to a mentor might result in disciplinary measures and alter how they are viewed by teachers or classmates” (Interviews with one of the Headteachers in May 2024).

On the flip side, the remaining 8 participants expressed skepticism about the effectiveness of mentors in schools, mentioning that they do not always provide practical solutions for students facing stress or uncertainty. They also felt that mentorship programs were not well-equipped to address the root causes of students' challenges, while they also believed that the time and resources allocated to these programs could be better utilized in other support initiatives.

One class teacher lamented:

The majority of mentors at this school are educators who lack proper training and support, making it difficult for them to offer valuable guidance. This has led to a disconnect between the mentors' abilities and the students' needs. Mentors need continuous training to develop the skills necessary to address specific issues and establish meaningful connections that will foster successful mentorship relationships and appeal to students (Interviews with one of the class teachers in May 2024).

However, the one of chaplains' views differed from the above views of the class teacher regarding the ineffectiveness of mentorship programs in schools, he said;

In the mentorship program at this school, there is a lack of clearly defined objectives, organization, or uniform application. Consequently, students have difficulty grasping their responsibilities, anticipated outcomes, or the program's aims. Moreover, the program does not have consistent oversight, appraisal, or modifications in response to feedback, leading to minimal involvement and interest (Interviews with one of the chaplains in May 2024).

According to Table 4.4, the total average mean of religious mentoring activities is 4.01, implying religious mentoring activities are highly practiced in secondary schools in Ngora District. The findings reveal that secondary schools in Ngora district have organized religious mentoring activities to manage the discipline of students. However, the qualitative data from interviews shows gaps in students' attendance of religious club meetings regularly and mentor guidance of students

struggling with stress or uncertainty in ensuring the management of students' behavior.

4.3.3.1 Regression Analysis on the Influence of Mentoring Activities on Students' Discipline Management in Secondary Schools in Ngora District

To determine whether there is no statistically significant influence of mentoring activities on students' discipline management in secondary schools in Ngora district, a linear regression analysis was carried out. The results are presented in the tables below.

Table 4:8 Regression Model Summary for Mentoring Activities and Students' Discipline Management

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.467 ^a	.218	.215	.69242

a. Predictors: (Constant), Mentoring activities

Results presented in Table 4.8, explained how well the regression model fit the dataset. The findings demonstrated the extent to which mentoring activities impact discipline management among students in secondary schools in Ngora district. With a coefficient of determination ($R^2 = .218$), it is evident that 21.8% of the variance in students' discipline in secondary schools in Ngora district can be attributed to mentoring activities. This suggests that mentoring activities account for only a relatively small portion of the variance in students' discipline management in secondary schools in Ngora district, indicating that other factors may also significantly influence students' discipline management in this area.

Table 4.9: ANOVA for Mentoring Activities and Students' Discipline Management

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	34.811	1	34.881	72.607	.000 ^b
1	Residual	124.657	260	.479		
	Total	159.648	261			

a. Dependent Variable: Mentoring activities

b. Predictors: (Constant), Students' discipline management

Results in Table 4.9 explained the overall statistical significance of the regression model, ((F =1, 260) = 72.607, p = 0.000 < 0.05). This implies that the proposed model is statistically significant (fit) in predicting the dependent variable. The hypothesis that there is no statistically significant influence of mentoring activities on students' discipline management in secondary schools in Ngora district, is therefore rejected. It means that mentoring activities as religious activities do significantly contribute to students' discipline management in secondary schools in Ngora district.

4.3.4.1 Influence of Evangelism Activities on Students' Discipline Management in Secondary Schools in Ngora District

The first objective of the study sought to analyze the influence of evangelism on students' discipline management in secondary schools in Ngora district. Evangelism which was the main construct of the second objective was measured using 6 items. The data collected was analyzed and presented using descriptive statistics that included frequencies, percentages, and means as presented in Table 4.10.

Table 4.10: Descriptive Statistics on Religious Evangelism Activities

Items	SD	D	UD	A	SA	Mean
As a tradition, we have dedication services for candidate classes led by a religious leader.	18 (6.9%)	32 (12.2%)	60 (22.9%)	93 (35.5%)	59 (22.5%)	3.55
The religious institutions conduct missions/outreaches to our school	13 (5.0%)	20 (7.6%)	48 (18.3%)	118 (45.0%)	63 (24.0%)	3.76
There is an opportunity to watch religious movies in our school	17 (6.5%)	27 (10.3%)	30 (11.5%)	116 (44.3%)	72 (27.5%)	3.76
I have attended at least one religious meeting in this school where I have been challenged to change my bad behavior.	11 (4.2%)	26 (9.9%)	33 (12.6%)	125 (47.7%)	67 (25.6%)	3.81
We have regular school community worship	34 (13.0%)	50 (19.1%)	37 (14.1%)	93 (35.5%)	48 (18.3%)	3.27
I am actively engaged in school evangelism activities	27 (10.3%)	41 (15.6%)	50 (19.1%)	89 (34.0%)	55 (21.0%)	3.40
Grand Mean						3.60

Source: Field Data (2024)

Results in Table 4.10, show that an average percentage (55.8%) of the respondents (students) agreed that it is a tradition in their schools to have dedication services for candidate classes led by a religious leader, 19.1% disagreed and 22.9% were undecided. The high mean value of 3.55 implied low variation in responses of the students on this item. These findings implied that secondary schools in Ngora district hold dedication services for candidate classes which are headed by religious leaders. This was supported by the views of the interviewed participants. It was mentioned that it is the tradition in schools to have such prayers year after

year. It was noted that these dedication prayers provided comfort, support and encouragement to the candidates.

As to whether religious institutions conducted missions/outreaches in schools, a higher percentage (69.0%) of the students agreed that religious institutions conducted missions/outreaches in their schools, 12.6% disagreed and 18.3% were undecided. The high mean value of 3.76 means low disparity in the responses of the students. These results indicate that religious institutions in Ngora district conducted missions/outreaches in secondary schools. Also, the views of the respondents were in support of the above quantitative finding. The participants said that in their schools, they received termly the group of servants of God from different religious dominions who preached to the school community. It was mentioned that these groups shared stories and teachings from the Bible targeted to inspire the students to live exemplary lives in the communities they lived. The chaplain in one of the schools said:

“In this school, as we develop termly program activity for the school, we ensure that we plot the days for outreach activities from the diocese. The pastoral coordinator of the diocese always sends the team of religious men and women to preach to our students and the teaching staff” (Interviews with one of the Chaplains in May 2024)

A similar view was echoed by one of the head teachers who said:

“We recognize and celebrate important religious events and holidays from all faiths, which helps us ensure that various religious traditions are acknowledged and respected within the school community”(Interviews with one of the head teachers in May 2024)

As to whether students had the opportunity to watch religious movies in their schools, greater number of students (71.8%) agreed that they had opportunity to watch religious movies in their schools, 16.8% disagreed and only (11.5%) were undecided. The high value of the mean of 3.76 revealed low variation in students' responses. This statistical finding implied that secondary schools in Ngora district provided students with opportunities to watch religious movies. This statistical

finding was not supported by the majority of the views of the participants interviewed. The majority (21 out of 29) reported that their schools did not have gadgets to enable watching of religious movies by students. It was also mentioned that the students did not have interest in watching religious movies. Students' patron in one of the schools mentioned:

“We have no gadgets to promote the watching of movies in this school. Besides, the students hold the view that religious movies discourage critical thinking and they promote a one-sided perspective” (Interviews with one of the patrons in May, 2024).

On the contrary, the minority (8 out of 29) participants reported that their schools had gadgets to enable the watching of religious movies by students. They also mentioned that some students did have an interest in watching religious movies.

One of the class teachers mentioned:

Our school has purchased quite several gadgets that have enabled our students to entertain themselves. Every Sunday in the afternoon, our students watch religious movies and they always attend in big numbers (Interviews with one of the class teachers in May 2024).

On whether students attended at least one religious meeting in their schools where they had been challenged to change their bad behavior, high percentage (73.3%) of the students agreed that they attended at least one religious meeting in their schools where they had been challenged to change their bad behavior, 14.1% disagreed and only (12.6%) were undecided. The high mean value of 3.81 implied low variation in students' responses on this item. The findings further imply that in Ngora district, secondary schools organize religious meeting that students attend and during such meetings bad behaviors are challenged. The views from the interviews contradicted this statistical finding. The participants held the general view that the students' attendance to religious meetings in their schools was very low. It was mentioned that time management has become a significant challenge,

and activities that are perceived as optional or non-essential, by the students such as religious meetings, have been deprioritized. It was also mentioned that extracurricular activities and other commitments conflict with religious meetings, making it challenging for students to attend.

On whether students had regular school community worship, findings on Table 4.12 show that an average percentage (53.8%) of students that they had regular school community worship, 32.1% disagreed and only (14.1%) were undecided. The high mean value of 3.27 implied low variation in students' responses. This statistical finding means that in Ngora district, students in secondary schools attend regularly community worship. This finding was in line with the views of the majority of the interviewed participants. 23 out of 29 were of the view that students regularly attended worship organized in schools. It was mentioned that regular worship services created a sense of community and belonging among students, and promoted unity and shared values, therefore schools made it a priority for students to attend. One of the chaplains said:

“Our students regularly attended the school-based worship services. During this time, we ensure that other school activities are going on. Besides all the class teachers all charged with the responsibility of ensuring that their students regularly attended the worship services”
(Interviews with one of the school Chaplains in May 2024)

The 6 out of 29 who disagreed with the majority's view mentioned that mandatory worship services in their schools infringed upon students' freedom of religion and had made a number of students feel excluded or uncomfortable if they did not belong to the dominant religious group in the school. They also believed that promoting unity and shared values could be achieved through other inclusive activities that respect the diversity of beliefs among students.

As to whether students actively engaged in school evangelism activities, findings on Table 4.12 reveal that an average percentage (55.0%) agreed that they actively engaged in school evangelism activities, 25.9% disagreed, (19.1%) were undecided. The high mean value of 3.40 implied low variation in the students' responses on this item. The findings imply that moderately, students in secondary schools in Ngora district engage actively in school evangelism activities. This statistical finding is inconsistent with the qualitative finding. During the interviews, majority (26 out of 29) of the participants said few students take part in school evangelism activities. One of the reasons given was that majority of the students feared being judged or ostracized by their peers for participating in religious activities. Additionally, it was also mentioned that students in schools prioritized other activities or commitments over school-based evangelism programs. One class teacher was of the view that:

“Students often have packed schedules with academic work, sports, clubs, and other commitments, leaving little time for additional activities like evangelism” (Interviews with one of the class teachers in May 2024)

Overall, Table 4.10 shows that the total average mean on the religious evangelism activities is 3.60, implying that the student's participation in religious evangelism activities is high. However, the qualitative data from interviewed study participants contradict this finding. The findings reveal that students' participation in religious evangelism activities is generally below the desired standards as characterized by students preferring other school activities to religious evangelism activities.

4.3.4.2 Regression Analysis for the Influences of religious evangelism activities on students' discipline in secondary schools in Ngora district

To determine whether there is no statistically significant influence of evangelism on students' discipline management in secondary schools in Ngora district, a linear regression analysis was carried out. The results are presented in the tables below.

Table 4.11: Regression analysis for evangelism and students' discipline management

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.615 ^a	.378	.376	.61742

a. Predictor: (Constant), Evangelism Activities

Results presented in Table 4.11, explained how well the regression model fit the dataset. The results revealed how much variance in evangelism account for students' discipline management. The coefficient of determination ($R^2 = .378$) indicates 37.8% variance in students' discipline in secondary schools in Ngora district is explained by Evangelism Activities. This indicates that the evangelism activities account for a moderate proportion of the variance in students' discipline management in secondary schools Ngora district.

Table 4.12: ANOVA for Evangelism Activities and Students' Discipline Management

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	60.353	1	60.353	158.318	.000 ^b
1	Residual	99.115	260	.381		
	Total	159.468	261			

a. Dependent Variable: Evangelism

b. Predictors: (Constant), Students' discipline management

Results in Table 4.12 explained the overall statistical significance of the regression model, (($F = 1, 260$) = 158.318, $p = .000 < 0.05$). This implies that the proposed model is statistically significant (fit) in predicting the dependent variable. The hypothesis that there is no statistically significant influence of evangelism on students' discipline management in secondary schools in Ngora district, is therefore rejected. It means that evangelism as religious activity does significantly contribute to students' discipline management in secondary schools in Ngora district.

4.4 Multiple Regression on the influence of Religious Activities on Students' Discipline Management

Multiple regression analysis was conducted and findings are presented below.

Table 4.13: Multiple Regression Model for Religious Activities and Students' Discipline Management

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.635 ^a	.403	.396	.60746

a. Predictors: (Constant), Guidance and Counseling Activities, Mentoring Activities, and Evangelism

Findings in Table 4.13 indicate that all the three predictor variables in this study ($R^2 = .403$) jointly account for 40.3% of the total variations in the students' discipline management in secondary schools in Ngora district. This indicates that the predictors (Guidance and Counseling Activities, Mentoring Activities, and Evangelism) have a significant but not exhaustive explanatory power on the students' discipline management in secondary schools in Ngora district.

Table 4.14: ANOVA for Religious Activities and Students' Discipline Management

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	64.263	3	21.421	58.050	.000
	Residual	95.205	258	.369		
	Total	159.468	161			

a. Dependent Variable: Students' Discipline Management

b. Predictors: (Constant), Guidance and Counseling Activities, Mentoring Activities, and Evangelism

The results in Table 4.14 indicate a p -value of $0.000 < 0.05$. This indicates that the overall regression model is statistically significant. This means that the Guidance and Counseling Activities, Mentoring Activities, and Evangelism significantly explain the variance in the Students' Discipline Management in secondary schools in Ngora district.

Table 4.15: Multiple Regression Coefficients for Religious Activities and Students' Discipline Management

Model		Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error			
1	Students Discipline management	1.224	.247		4.954	.000
	Guidance and Counseling Activities	.131	.073	.116	1.796	.074
	Mentoring Activities	.097	.080	.088	1.212	.227
	Evangelism	.473	.055	.514	8.631	.000

a. Dependent Variable: Students' Discipline Management

The results in Table 4.15 show that overall, students' discipline management is good ($\beta=4.954$). The coefficient ($\beta = 0.116$) for Guidance and Counseling Activities suggests a positive relationship with Students' Discipline Management. However,

the p-value (0.074) is greater than 0.05, indicating that Guidance and Counseling Activities did not have a statistically significant influence on students' discipline management in secondary schools in Ngora district when combined with Mentoring Activities and Evangelism. The coefficient ($\beta = 0.88$) for Mentoring Activities is also positive but not statistically significant (p-value = 0.227), implying that Mentoring Activities did not have a significant influence on Students' Discipline Management in secondary schools in Ngora district when combined with Guidance and Counseling Activities and Evangelism. Contrary to the above the coefficient ($\beta = 0.514$) for Evangelism indicates a strong positive influence on students' Discipline Management in secondary schools in Ngora district. The p-value (0.000) is well below 0.05, suggesting that Evangelism is a statistically significant predictor of Students' Discipline Management in secondary schools in Ngora district when combined with Guidance and counseling activities and Mentoring Activities. This finding indicates that evangelism, particularly when integrated with other supportive activities, is a significant factor in managing student discipline, highlighting its importance in educational strategies and interventions. Thus, more effort should be given to evangelism activities to enhance students' discipline management. The findings further suggest that guidance and counseling, and mentoring activities are not effectively conducted in secondary schools in Ngora district.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0 Introduction

This chapter presents a discussion of the findings.

5.1 Students' Discipline Management in secondary schools in Ngora district

The findings of the study reveal that the discipline of students in secondary schools in Ngora district was good and pleasing as reflected by 57.6 % of the respondents who agreed that they were pleased with the school discipline. However, the qualitative data contradicted the above findings. It was revealed that students' discipline over time has deteriorated. The schools had witnessed increased indiscipline cases among students. The qualitative result aligns with Smith et al. (2018) discovery of a steady decrease in student discipline in recent years. Similarly, Johnson (2016) observed a rise in discipline-related concerns within educational establishments.

The results of this study reveal that in secondary schools in Ngora district students showed high standard of self-conduct and discipline as backed by 74% of the respondents who agreed that they showed high standard of self-conduct and discipline. Conversely, majority of the interview respondents revealed that of the students did not exhibit desired self-conduct and discipline. The students reported school late and others regularly absented themselves from school. In previous studies, similar findings have been reported regarding students' discipline and attendance issues. According to Smith (2017), a significant number of students were found to exhibit poor self-conduct and discipline, leading to frequent tardiness and absenteeism. Similarly, in a study by Johnson et al. (2015), it was

noted that students' lack of desired self-conduct had a detrimental impact on their attendance patterns.

The study findings also reveal that students managed their class time effectively in secondary schools in Ngora district as demonstrated by 76.4% of the quantitative data respondents that agreed that they managed their class time effectively. Majority of the interview respondents asserted that students arrived in their classrooms in time, they stay focused and engaged during the lessons. The recent discovery goes against Smith et al.'s (2018) research, which found that many students were consistently late to class, causing disruptions and decreased overall involvement. Additionally, Johnson's (2017) study indicated that student punctuality did not have a significant link to engagement levels, hinting at the possibility of other factors impacting student participation in lessons. In a separate study by Brown and Lee (2019), it was observed that students who arrived late were more likely to display decreased levels of focus and engagement. These contrasting findings from previous research highlight the complexity of understanding student behaviors within the classroom environment.

Further, the findings revealed students adhered to school rules and regulations in secondary schools in Ngora district and this was showed by 80.5% of the respondents that agreed that they adhered to school rules and regulations. According to the majority of interview respondents, students followed instructions given by teachers and staff promptly and without defiance, whether related to classroom behavior, assignments, or school procedures. The finding that consistent with previous studies in the field. For example, Smith (2020) found in that students generally demonstrated a high level of compliance with teacher instructions. Similarly, in a study by Johnson et al. (2015), it was noted that students typically

adhered to classroom procedures without significant resistance. These findings align with the idea that students generally exhibit cooperative behavior within the school environment.

Furthermore, there were mixed reactions regarding students' class attendance. The qualitative data revealed that sizeable number of students absented themselves from class activities on weekly basis. It was mentioned that students skipped school without a valid reason, often as a form of rebellion or due to peer influence. This finding aligns with, Smith (2018) finding that student absenteeism is a prevalent issue in undergraduate courses. Similarly, Johnson and Williams (2016) reported a high rate of absenteeism among college students. Additionally, the findings revealed boys and girls related well in secondary schools in Ngora district reflected by 76.7% of the respondents who agreed that students were pleased with how boys and girls related in their schools. On the flip side, the qualitative data showed relationship between boys and girls was not as desired. Cases of male students impregnating fellow female students were reported.

Lastly, the findings showed that in secondary schools in Ngora district, cases of suspension/expulsion of students due to indiscipline cases were observed. This was reflected by 73% of the respondents who agreed that they had seen cases of suspension/expulsion in their schools. Similarly, qualitative data revealed that cases of expulsion/suspension were reported in secondary schools in Ngora district. In contrast this finding, a study by Smith (2015) found no cases of expulsion or suspension reported. These contradictory findings highlight the need for further investigation into the factors contributing to variations in expulsion and suspension rates within different school settings.

5.1 Influence of Guidance and Counseling Activities on Students' Discipline Management in secondary schools in Ngora district

The results of this study reveal that in secondary schools in Ngora district liturgy teachers always talked to students about how to grow into responsible adults as reflected by 89.0 percent of the respondent that subscribed to the view that team work liturgy teachers helped students to grow as into responsible adults. According to the majority of interview respondents, liturgy teachers instilled in students the values such as honesty, respect kindness and empathy. The result of this study agrees with previous scholars such who Chalim et al. (2024) assert that teachers play a crucial role in instilling values in students. They are responsible for the lives of impressionable young people who spend a significant portion of their day with them. Similarly, Fatima (2023) noted that teachers play a crucial role in instilling values in students, serving not only as educators but also as role models and mentors. Their influence extends beyond academic instruction to shape students' character, ethics, and social behavior.

The study findings also reveal that participation of students in religious activities such as guidance and counseling activities promoted students' interpersonal skills as reflected by 90.5% of the quantitative data respondents that agreed that religious institutional activities improved their interpersonal skills and, 85.1% who subscribed to the view that they had received religious counsel to help them overcome teenage challenges. Majority of the interview respondents asserted that religious activities often involve group discussions, debates, and public speaking opportunities that promote interactions among the students. This finding in concordance with Heliawati et al. (2020) who agitated that schools should

encourage religious activities that promote unity among the students. Likewise, there was consensus among respondents that religious counsel provided to students was essential in helping those overcome teenage challenges.

Furthermore, the findings revealed that liturgy teachers provided counselling sessions for students who were socially challenged in secondary schools in Ngora district as backed by (85.9%). According to the majority of interview respondents, schools had designated in their programs time for group counselling of students by the teachers. These counseling sessions were seen to have helped students with social challenges develop problem-solving skills. Similarly, Dudley (2016) contends that teachers who specialize in liturgy typically have a profound comprehension of moral, spiritual, and ethical aspects, which equips them to effectively offer counseling to students dealing with psychosocial issues.

Furthermore, there were mixed reactions as regarding the godly counsel students received on decent. Data from interviews revealed that the godly counsel on descent dressing did not have a great impact on the students' dressing patterns because the students continued to dress indecently. The results differ from All-Banny's (2017) claim that guidance from religious leaders significantly impacts students' dress choices by encouraging modesty, respect, and self-expression in line with ethical and spiritual beliefs.

The above findings therefore reflect that religious guidance and counseling activities significantly influences the management of students' discipline. The regression analysis showed R square value of 0.155 (15.5%) and the ANNOVA with a P value of 0.000. implying that there is a significant influence of religious guidance and counseling activities on students' discipline in secondary schools in Ngora district.

The results of this study align with the findings of earlier researchers such as Kiamanesh and Goodarzi (2017), who identified a substantial impact of guidance and counseling activities on students' disciplinary management. The activities in guidance and counseling improved students' understanding of morality, self-discipline, and self-restraint. Similarly, Al-Harthy and Al-Khabouri (2016) determined that the guidance and counseling activities in religious institutions significantly contributed to enhancing students' understanding of accountability, social principles, and self-discipline. This implies that the guidance and counseling activities in schools play a crucial role in fostering responsibility and other principles that positively influence students' discipline in educational settings.

The study's findings underscore the importance of social control mechanisms, including the influence of teachers and religious activities, in shaping the management of student behavior in high schools. The presented observations align with the core principles of social control theory (Hirschi, 1969), emphasizing the role of social influences in regulating behavior and maintaining order within the school environment. The involvement of religious educators in instilling values such as honesty, politeness, empathy, and empathy in students is in line with the principles of social control theory.

5.2 Influence of Religious Mentoring Activities on Students' Discipline Management in secondary schools in Ngora district

The study findings revealed that 79.8% of the respondents agreed that membership to a students' club nurtured them on spiritual matters in secondary schools in Ngora district. Secondary schools utilized the various clubs to cultivate spiritual matters on the students with a very high mean value of 4.10. In addition, the qualitative data showed that the students' clubs provided a safe and supportive

environment where students explored and expressed their spiritual beliefs and values. This discovery mirrors Wallace's (2019) observation that student organizations facilitate spiritual development by offering chances for students to gain knowledge about various spiritual traditions and customs. Similarly, Garner (2021) concluded that students' participation in school clubs introduced them to a range of spiritual viewpoints, which helped them cultivate a deeper comprehension of their own beliefs and principles.

The statistical data also reveals (85.9%) of the respondents agreed that they attended religious club meetings on regular basis although qualitative data showed that students' attendance in religious club meetings was poor. It was noted that students gave greater importance to other obligations such as athletics, after-school activities, and assignments that clashed with the club meeting schedules. Furthermore, it was mentioned that some students felt coerced by their peers to engage in other activities or steer clear of religious clubs. These results align with Abdullahi (2020), who asserts that peer pressure is a prevalent occurrence in educational settings, where students frequently conform to their peers' behaviors or viewpoints to fit in and avoid social isolation.

The further findings reveal that secondary schools in Ngora district have religious mentors that the students approach for guidance. It was reported that religious mentors play a vital role in the education and moral development of students. It was also noted that religious mentors played a role in developing the character and values of the students through their teachings and guidance. This idea is corroborated by Mthokozisi (2020), who advocated for the presence of religious mentors in schools to positively influence the students' development. Similarly, according to Young (2014), religious mentors establish a welcoming and supportive

atmosphere where students feel comfortable asking questions, expressing doubts, and sharing concerns about their faith. This inclusive and non-judgmental environment enables students to delve into their beliefs and enhance their comprehension of their faith.

It was found out that religious leaders were good role models to students in secondary schools in Ngora as reflected by 73.3% of the respondents that agreed that leaders were good role models to students. There was consensus among interview participants that religious leaders in schools demonstrated outstanding character that inspired the students and the teaching staff. This discovery, however, contradicts the opinions of researchers like Goodman et al. (2023) who argued that religious authorities come from a single faith background, which may not align with or adequately support students from different faiths or those who do not adhere to a specific religion. Additionally, Zaffino and Keller (2014) suggested that religious leaders prioritize providing spiritual and moral guidance, possibly neglecting secular or practical matters such as career guidance, academic obstacles, or personal growth unrelated to faith.

It was found out that secondary schools in Ngora district organized mentoring sessions to help students achieve goals, avoid risky behaviors, and improve self-confidence as reflected by 75.9% respondents that agreed that organized mentoring sessions helped them to achieve goals, avoid risky behaviors, and improve self-confidence. The interviewed study participants held the general view that school-organized mentoring sessions are valuable initiatives that have had a significant impact on students' lives by helping them achieve their goals, avoid risky behaviors, and improve their self-confidence. This finding is consistent with

finding by Forsthoefel (2018) that school-organized mentoring sessions have significant impact on shaping students' behaviors.

It was also found that mentors offered guidance, reassurance, and different perspectives for students struggling with stress or uncertainty in secondary schools in Ngora district. This was backed 80.2% of the respondents who agreed that their mentors offered guidance, reassurance, and different perspectives for students struggling with stress or uncertainty. On the flip side, the qualitative data showed that most students did not seek guidance from their mentors in the large scale. It was mentioned that students struggling with stress preferred not present themselves to mentors and those that presented themselves hardly finished the all the planned guidance sessions. These qualitative data however, is supported by Lakind et al. (2014) who discovered that in school setting, students with psychosocial issues prefer to remain quite with their views. However, Straus et al. (2013) argued schools that create favorable atmospheres for guidance and counselling, have their students encouraged to seek support from their mentors and counselors. This therefore implies that there are gaps in secondary schools in Ngora district that discourage the students from seeking guidance from their mentors.

The above findings therefore reflect that religious mentoring activities significantly influences the students' discipline. The regression analysis showed R square value of 0.218 (21.8%) and the ANNOVA with a P value of 0.000. implying that there is a significant influence of religious mentoring activities on students' discipline in secondary schools in Ngora district. The finding of this study aligns with the findings of the previous scholars like De Guzman and Bañez (2020) found that mentorship provided by religious institutions significantly helped students develop

a sense of responsibility toward their studies and personal development, which ultimately contributed to students' discipline management in schools.

Also, Social control theory (Hirschi, 1969) posits that individuals are more likely to engage in deviant behavior when their bonds to society are weak. This suggests that religious mentoring programs can help strengthen bonds among students by offering them a sense of belonging, purpose, and moral guidance. By reinforcing moral values and social connections, these programs play a significant role in promoting discipline among students, aligning with the principles of social control theory. However, these findings of the study contradict that of Siddiqui and Naeem (2018), who found that mentorship has an insignificant impact on students' discipline in schools. This inconsistency may be due to the ineffective implementation of mentoring activities that are tailored to meet students' disciplinary needs.

5.3 Influence on Religious Evangelism Activities on Students' Discipline Management in secondary schools in Ngora district

The results of this study demonstrated that in secondary schools in Ngora district, it is a tradition to have dedication services for candidate classes led by a religious leader. There was agreement among interview respondents that it is the tradition in schools to have such prayers year after year. It was noted that these dedication prayers provided comfort, support, and encouragement to the candidates. This finding is consistent with Lim and Kim (2017) who mentioned that schools are accustomed to holding prayers for their candidates as one way of encouraging them. Similarly, Nesbitt (2012) posits that prayer provides comfort, encouragement, and motivation to individuals, including students. This is because

prayer often involves a supplication to a higher power, which instills a sense of hope and optimism in students.

In addition, the findings reveal that religious institutions conducted missions/outreaches in schools as reflected by 69.0% of students who agreed that in their schools, religious institutions conducted missions/outreaches. The participants during interviews said that in their schools, they received termly the group of servants of God from different religious dominions who preached to the school community. It was mentioned that these groups shared stories and teachings from the Bible targeted to inspire the students to live exemplary lives in the communities they lived. Furthermore, there were mixed reactions regarding students' attendance at religious meetings that challenged them to change their bad behavior. Data from interviews revealed that the students' attendance at religious meetings in their schools was very low. It was mentioned that time management has become a significant challenge, and activities that are perceived as optional or non-essential, by the students such as religious meetings, have been deprioritized. These findings concur with Village and Francis's (2016) finding that there is low involvement of learners in religious activities in schools.

Likewise, there was consensus among respondents that students had regular school community worship. It was mentioned that regular worship services created a sense of community and belonging among students, promoted unity and shared values, therefore schools made it priority for students to attend. This is in line with Chukwuma (2022) finding that worship services have the significant influence on promoting unity and shared values among students in schools. This implies that through shared religious practices and teachings, students were able to cultivate a sense of moral responsibility. This, in turn, contributes to the creation of a positive

school culture that is underpinned by respect. Furthermore, there were mixed reactions as regarding students' active engagement in school evangelism activities. Data from interviews revealed that few students took part in school evangelism activities. It was also mentioned that students in schools prioritized other activities or commitments over school-based evangelism programs. This is backed by Goers (2017) who revealed that school-based evangelism programs have taken a backseat to other activities in diverse or secular educational environments.

The above findings therefore reflect that religious evangelism activities significantly influence the students' discipline. The regression analysis showed R square value of 0.378 (37.8%) and the ANNOVA with a P value of 0.000. implying that there is a significant influence of evangelism activities on students' discipline in secondary schools in Ngora district. This finding of the study collaborates with the findings of the previous researchers. For example, Rahardjo and Tjahjadi's (2020) revealed that evangelism activities played a significant role in promoting discipline among students. Similarly, Akinpelu and Iroko (2017) showed that evangelism activities organized by religious institutions played a critical role in promoting discipline among secondary school students. The points out that evangelism activities are more likely to exhibit positive behaviors such as punctuality, obedience, and respect for authority figures. It implies that evangelism can be utilized as a tool for improving students' behavior in schools. However, the finding by found Nwachukwu (2015) that evangelism activities failed to significantly enhance students' discipline contradicted the study's finding on this objective. The evangelism activities were found to have failed to reinforce moral values and promote positive attitudes towards discipline.

The results are consistent with Social Control Theory (Hirschi, 1969), which suggests that an individual's connection to society influences the probability of engaging in deviant behavior. In the context of evangelism activities, these activities can reinforce students' social bonds by promoting moral and ethical values. This, in turn, may enhance self-control, encourage adherence to societal norms and rules, and have a positive impact on students' discipline in secondary schools.

CHAPTER SIX

CONCLUSIONS, RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH

6.0 Introduction

This chapter presents the conclusions, recommendations and areas for further research.

6.1 Conclusions

This study makes three critical conclusions:

6.1.1 Religious Guidance and Counseling Activities and Students' Discipline Management

Religious guidance and counseling activities has a significant influence on students' discipline in secondary schools in Ngora district as reflected by the R-Square of 0.155 (15.5%) and p Value of 0.000. Therefore, the Hypothesis that there is no statistically significant influence of guidance and counselling on student discipline management in secondary schools in Ngora district is rejected. To a large extent, secondary schools in Ngora district use religious guidance and counseling activities to manage students' discipline. The teachers in secondary schools helped the students to grow into responsible adults, students developed interpersonal skills through participation in religious activities and counseling sessions. There was however a significant weakness with the godly counsel students received on decent dressing.

6.1.2 Religious Mentoring Activities and Students' Discipline Management

Religious mentoring activities have a significant influence on the students' discipline in secondary schools in Ngora district as portrayed by regression analysis

with the Square of 0.218 (21.8%) and p-value of 0.000. Thus, the hypothesis that, there is no statistically significant influence of religious mentoring on students discipline management in secondary schools in Ngora district is rejected. The multiple regression analysis showed that religious mentoring activities were not a strong predictor of students' discipline management. Membership to a students' club, club meetings, religious mentors, good role models, organized mentoring sessions need to be revitalized in managing students' discipline. These play a vital role in the education and moral development of students.

6.1.3 Religious Evangelism Activities and Students' Discipline Management

Religious evangelism activities have a significant influence on students' discipline management in secondary schools in Ngora district as reflected by the regression analysis of the R square of 0.378 (37.8 %) and p-value of 0.000. Thus, nullifying the third hypothesis above. Additionally, multiple regression analysis showed that religious evangelism activities had the largest influence on students' discipline management and therefore should be prioritized. The dedication services for candidate classes, religious institutions missions/outreaches in schools, and regular school community worship among others contribute to a better school environment that shapes students' discipline. However, students' attendance to religious meetings and students' active engagement in school evangelism activities had an insignificant influence on students' discipline.

6.2 Recommendations

Given the study findings and conclusions, this study makes the following recommendations:

The findings of this study show that there is no recognizable impact of godly counsel on students' dress code. Therefore;

Religious organizations should offer thorough training and professional development opportunities to educators so they can effectively manage student behavior. This may involve conducting workshops, hosting seminars, and providing continuous education to ensure they are familiar with the most effective methods of counseling.

The school administration should therefore devise strategies for making godly counsel provided to students impactful to students' dressing practices. This can be done through increased students' engagement meetings, and identifying exemplary students to encourage others to improve their dressing practices.

The findings also revealed that there is limited participation of students in school-based clubs. Therefore:

The Ministry of Education and Sports should work with secondary schools to create a schedule for school club gatherings. Integrating club meetings into the standard school timetable can encourage students to participate more actively, resulting in greater involvement and favorable results.

District Education Office should encourage teachers to take an active role in promoting and facilitating club activities. This can be done by providing support and resources to teachers who oversee clubs. This will enhance the quality and attractiveness of club meetings, thereby increasing student participation.

The school administration should create and execute a system of rewards to motivate and acknowledge students for consistently attending and actively participating in club activities. This can involve offering students certificates, featuring them in school newsletters, or providing small prizes, all aimed at encouraging them to take part in extracurricular club events and activities.

6.3 Areas for Further Research

This research was carried out in only secondary schools in Ngora district. It is thus proposed that future studies should consider a similar study in primary schools.

Secondly, the study participants included only the employees and students in government-aided secondary schools. A comparative study is required to compare the views of employees and students in government-aided secondary schools and employees and employees and students in private schools to understand the different contexts and how they perceive the relationship between religious activities and students' discipline.

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APPENDICES

Appendix A: Interview Guide.

Dear Sir/Madam,

I am, Ademun Petua, a student at the Uganda Christian University - Mbale Campus undertaking a Master of Education degree in Educational Administration and Planning as part of the course's requirements, I am carrying out research titled, *Religious Institutions Activities and Students Discipline Management in Secondary schools in Ngora District.*

You are one of the participants selected to participate in this study; your response will be treated with utmost confidentiality and for purpose of the study only.

Guidance and counselling by Religious Institutions and Discipline Management

1. What religious denominations are involved in discipline management in this school?
2. What activities are undertaken by religious institutions to promote discipline management among students in your school?
3. In which ways have these guidance and counselling activities enhanced the management of behaviour of students in this school?
4. In your opinion, can you say guidance and counselling enhanced the discipline management of students? why?

Mentoring by Religious Institutions and Discipline Management

1. What mentorship activities are conducted by religious institutions to shape the conduct of students in your school?
2. How have the religious mentorship programs helped to shape the character and behaviour of the students?

3. What are some of the limitations of the mentorship activities?

Evangelism by Religious Institutions and Discipline management

1. Do religious institutions conduct evangelism activities in this school? If yes, how is it done?
2. How do the evangelism activities help to shape the behaviour of students in your school?
3. What limitations do you experience in carrying out evangelism in this school?

Thank you

Appendix B: Questionnaire

Dear Student,

I am Ademun Petua, a student pursuing a degree of masters at Uganda Christian University. The purpose of this questionnaire is to find out the role of religious institutions activities on discipline management of students in Secondary schools of Ngora district.

You are requested to answer the questions in this questionnaire as directed. Note that this Questionnaire is aimed at generating academic information. Therefore, you are assured that the information you give will be treated with utmost confidentiality.

Part A: Demographic Data of Respondent.

1. Gender: Male Female
2. Age: 12-14 15 - 17 18 - 29 30 And above
3. Religion Status of school head; Catholic Anglican Pentecostal
Muslim Any other

Part B: Dependent Variable

Put a tick [✓] where appropriate under the following statement: Strongly Disagree (SD), Disagree (D), Not sure (NS), Agree (A) and strongly agree (SA):

Discipline Management		SD	D	UD	A	SA
DM1	I am pleased with the school discipline					
DM2	I show high standard of self-conduct and discipline					
DM3	I manage my class time effectively					
DM4	I adhere to school rules and regulations					
DM5	I attend my classes regularly					

DM6	I am pleased with how boys and girls relate in this school					
DM7	I have not seen cases of suspension/expulsion in this school					

Part C: Independent Variables

Put a tick [✓] where appropriate under the following statement: Strongly Disagree (SD), Disagree (D), Not sure (NS), Agree (A) and strongly agree (SA):

Guidance and counseling		SD	D	UD	A	SA
GC1	Our liturgy teachers always talk to us about how to grow into responsible adults.					
GC2	Participation in religious institutions' activities has helped me improve my interpersonal skills					
GC3	I have received religious counsel to overcome teenage challenges.					
GC4	Liturgy teachers provide counselling sessions for students who are socially challenged.					
GC5	I have attended a religious session where I have been challenged to show acts of kindness to my neighbors.					
GC6	As students, we receive godly counsel on how to dress decently					
Mentoring						
M1	I have a membership to a students' club that nurtures us on spiritual matters					
M2	I attend religious club meetings on a regular basis.					
M3	I have a religious mentor in this school whom I can approach for guidance.					
M4	Our religious leaders are our good role models.					
M5	My school organizes mentoring sessions to help us achieve goals, avoid risky behaviors, and improve self-confidence.					

M6	Our mentors offer guidance, reassurance, and different perspectives for students struggling with stress or uncertainty					
Evangelism						
EV1	As a tradition, we have dedication services for candidate classes led by a religious leader.					
EV2	The religious institutions conduct missions/outreaches to our school					
EV3	There is an opportunity to watch religious movies in our school					
EV4	I have attended at least one religious meeting in this school where I have been challenged to change my bad behavior.					
EV5	We have regular school community worship					
EV6	I am actively engaged in school evangelism activities					

Appendix C: Krejcie & Morgan Table for Sample Size Determination

Table 3.1									
<i>Table for Determining Sample Size of a Known Population</i>									
N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382
95	76	270	159	750	254	2600	335	100000	384

Note: N is Population Size; S is Sample Size *Source: Krejcie & Morgan, 1970*

Appendix E: Data Collection Introduction Letter



UGANDA CHRISTIAN
UNIVERSITY
A Centre of Excellence in the Heart of Africa
MBALE UNIVERSITY COLLEGE

Office of the Academic Registrar

To THE DISTRICT
EDUCATION OFFICER
NGORA

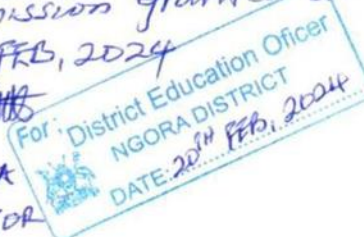
Dear Sir/Madam,

Re: Academic Research

Christian greetings!

Permission granted on
20TH FEB, 2024

EMMS
ELIOT
BERNA
INSPECTOR
OF
SCHOOLS



We are honored to introduce to you Mr. Mrs./Miss ADEMUN PETUA

Of Registration Number; S19/MUC/MED/031 pursuing a Masters' Degree/Postgraduate Diploma / Bachelor's Degree

He/ she is required to carry out an academic research on the topic

RELIGIOUS INSTITUTIONS ACTIVITIES AND STUDENTS'
DISCIPLINE MANAGEMENT IN SECONDARY SCHOOLS IN
NGORA DISTRICT

and thereafter produce a well bound hard cover research report (MAROON) in color for undergraduate and three (BLACK) copies for Postgraduate students as a University requirement for the award of a degree/diploma in the academic discipline that he / she is pursuing.

We shall be grateful for the help you may offer to him or her accordingly.

Thank you.

Yours faithfully,

Mr. Akampurira Timothy

Academic Registrar

19 FEB 2024