

**THE ROLE OF SCHOOL CHAPLAINCY IN THE SPIRITUAL NURTURING OF STUDENTS IN  
CHURCH-FOUNDED SECONDARY SCHOOLS IN THE DIOCESE OF LANGO: A CASE STUDY  
OF DR. OBOTE COLLEGE BOROORO**

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**RS20M05/001**

**A DISSERTATION SUBMITTED TO BISHOP TURKER SCHOOL OF DIVINITY AND  
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR AWARD OF THE  
DEGREE OF MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

**July, 2024**



**UGANDA CHRISTIAN  
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**DECLARATION**

I hereby declare to the best of my knowledge that this research dissertation is my original work and has never been submitted anywhere for the award of any qualification.

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**APPROVAL**

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## **DEDICATION**

To my dear mother, the Late Jenty Obwol, who provided all I needed for my education at Primary and Secondary School levels. Being a Lay Reader, she helped nurture me spiritually. May her Soul rest in Eternal Peace.

## ACKNOWLEDGEMENT

I would like to extend special thanks to a number of people without whose help and guidance the completion of this research would not have been possible. I am indebted to my Supervisor Rt. Rev. Dr. Joel Obetia for his patience, inspiration and encouragement. Without his valuable guidance and advice, this work would not have been completed.

I am grateful to my Lecturers, namely: Prof. Peter Nyende, Prof. Edison Kalengyo, Prof. Christopher Byaruhanga, Prof. Andrew David Omona, Rt. Rev. Dr. Joel Samson Obetia, Rev. Can. Dr. Moses Isabirye, Rev. Dr. Sam Opol, Rev. Dr. Emmanuel Mukeshimana, Rev. Can. Rose Ekirunga, Rev. Can. Amos Turyahabwe Tindyebwa and Mr. Mukisa Simon, all of whom jointly guided me throughout the entire course. May the Almighty God bless them in abundance.

I would also like to thank and give my sincere appreciation to the Bishop of the Diocese of Lango, The Rt. Rev. Prof. Alfred Olwa and his dear wife, Rev. Canon Capt. Susan Hellen Olwa, for the opportunity to serve under their diocesan leadership and mentorship. In particular, Bishop Alfred Olwa inspired and encouraged me to study Theology. Above all he mobilized sponsorship for the entire course. I hold him in highest esteem.

Special thanks and appreciation also go to my wife Jacqueline Joy Alengo and my Children Joyce, Eunice, Ruth, Deborah and John Gabriel for always supporting and praying for me while patiently missing my company during the entire course. My heartfelt thanks also go to the various respondents who willingly availed me the information needed for the research.

## **LIST OF APPENDICES**

- Appendix A: Consent To Participate In Research
- Appendix B: Interview Guide
- Appendix C: Questionnaire for Parents
- Appendix D: The Focus Group Interview Guide for Students
- Appendix E: Proposed Research Work Plan
- Appendix F: Uganda Christian University Introductory Letter

## **LIST OF TABLES**

Table 1: Sample Composition selection for study participants

Table 2: Demographic Characteristics of Participants

## **LIST OF ABBREVIATIONS**

CMS: Church Missionary Society

FGD: Focus Group Discussion

FGDs: Focus Group Discussions

MDiv: Master of Divinity

SRPGS: School of Research and Post Graduate Studies

UCU: Uganda Christian University

## TABLE OF CONTENTS

DECLARATION .....	i
APPROVAL .....	ii
Dedication .....	iii
Acknowledgement .....	iv
List of Appendices .....	v
List of Tables .....	vi
List of Abbreviations .....	vii
Table of Contents .....	viii
ABSTRACT .....	1
CHAPTER ONE .....	2
1.0 Introduction .....	2
1.1 Background of the study .....	3
1.1.1 Historical background .....	3
1.1.2 Contextual background .....	4
1.1.3 Theoretical background .....	5
1.2 Problem statement .....	6
1.3 Purpose of the study .....	6
1.4 Objectives of the study .....	7
1.5 Research questions .....	7
1.6 Scope of the study .....	7
1.6.1 Geographical Scope .....	7
1.6.2 Time scope .....	7
1.6.3 Content scope .....	8
1.7 Justification .....	8
1.8 Significance of the study .....	8
1.9 Conceptual framework .....	9
CHAPTER TWO: LITERATURE REVIEW .....	10
2.0 Introduction .....	10
2.1 Student participation in the chaplaincy .....	11
2.2 The effect of the chaplaincy on the spiritual development of students .....	12

2.3 Challenges faced by the chaplaincy in ministering to students. ....	13
2.4 Coping mechanisms used by the chaplaincy in addressing challenges in ministry .....	16
CHAPTER THREE: METHODOLOGY .....	21
3.1 Introduction.....	21
3.2 Research Design.....	21
3.3 Area of Study .....	21
3.4 Sources of Information .....	21
3.5 Study Population.....	21
3.6 Sampling Procedure and Selection .....	22
3.6.1 Sampling Method.....	22
3.6.2 Sampling Technique .....	22
3.6.3 Sample Size.....	22
3.7 Procedure for Data Collection .....	23
3.8 Data Collection Methods and Instruments.....	23
3.8.1 Interview Method.....	23
3.8.2 Purposive Technique.....	23
3.8.3 Focus Group Discussion Method.....	23
3.9 Quality and Error Control .....	24
3.10 Data Coding .....	25
3.11 Data Processing and Analysis.....	25
3.12 Ethical Considerations .....	25
3.13 Methodological Constraints and Mitigation Measures .....	26
CHAPTER FOUR: PRESENTATION, ANALYSIS, AND DISCUSSION.....	27
4.0 Introduction.....	27
4.1 Demographics of the study participants.....	27
4.1.1 Gender.....	27
4.1.2 Age.....	27
4.1.3 Education .....	28
4.1.4 Religion.....	28
4.1.5 Marital status.....	28
4.2 The level of student participation in the chaplaincy .....	28
4.2.1 Student participation in the chaplaincy.....	28

4.3 The effect of chaplaincy on the spiritual nurturing of students. ....	29
4.3.1 Spiritual Nurturing .....	29
4.3.2 Leading a prayerful life.....	29
4.3.3 Moral development .....	30
4.3.4 Mobilizing students for social activities .....	31
4.3.5 Mediation and conflict resolution .....	31
4.4. The challenges faced by the chaplaincy in ministering to the students .....	32
4.4.1 Understaffed chaplaincy .....	32
4.4.2 Lack of a chapel .....	33
4.4.3 Need for Worship Equipment .....	34
4.4.4 Non-supportive parents .....	35
4.5 Coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students .....	36
4.5.1 Teachers helping the chaplain.....	36
4.5.2 Student leaders. ....	36
4.5.3 Counselling. ....	36
4.5.4 Using available instruments to worship and pray .....	37
<b>CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS .....</b>	<b>39</b>
5.0 Introduction.....	39
5.1 CONCLUSIONS.....	39
6.0 RECOMMENDATIONS .....	39
References.....	41
Appendix A: Consent to participate in Research.....	43
Appendix B: Interview Guide .....	45
Appendix C: Questionnaire for Parents .....	46
Appendix D: The Focus Group Interview Guide for students.....	47
Appendix E: Proposed Research Work Plan .....	48
Appendix F: Uganda Christian University Introductory Letter .....	49

## ABSTRACT

The study topic was –The Role of School Chaplaincy in the Spiritual Nurturing of Students in Church-founded Secondary Schools in the Diocese of Lango: A Case Study of Dr. Obote College Boroboro. The study was guided by four research objectives which included: (i) To establish the level of student participation in the chaplaincy at Dr. Obote College Boroboro. (ii) To assess the effect of the chaplaincy on the spiritual nurturing of students at Dr. Obote College Boroboro. (iii) To examine the challenges faced by the chaplaincy in ministering to the students at Dr. Obote College Boroboro. (iv) To establish the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students at Dr. Obote College Boroboro. I used a case study design and a qualitative research approach, data was entered into nvivo version11, coded in line with the objectives. Thematic analysis was undertaken and the findings were presented verbatimly to make meaning of the study findings.

The findings indicate that the chaplaincy was doing a good job of nurturing the spiritual life of students at Dr. Obote College Boroboro despite the challenges encountered which amongst others include the lack of a chapel building in the school premises, and the lack of enough resources to equip the chaplaincy. The study recommends fundraising resources to be committed to the construction of a chapel building within the school premises, and more efforts should be directed towards sensitizing parents to pay attention to the spiritual life of their children at Dr. Obote College Boroboro.

From the research findings, the researcher concludes that student participation in the chaplaincy at Dr. Obote College Boroboro is high with most students 97% Christians being able to attend services on Sunday and also participate in the different fellowships in the school. The chaplaincy has a great impact on the spiritual nurturing of students at Dr. Obote College Boroboro with many testimonies shared by students of how chaplaincy positively impacts the lives of students. Chaplaincy has fostered good moral building among students which has enabled them to be obedient and embrace good discipline. However, the chaplaincy is faced with challenges such as lack of a chapel building to serve the purpose of prayer and worship, non-supportive parents to their children at school, and understaffed chaplaincy. The chaplaincy uses coping mechanisms such as counseling students to foster good moral development and encouraging parents to support their children at school. Teachers are encouraged to assist the chaplain in his work. Even when modern musical equipment is lacking, students utilize old music equipment to worship and praise.

# **CHAPTER ONE: INTRODUCTION**

## **1.0 Introduction**

This chapter deals with the background to the study, the problem statement, the purpose of the study, the study objectives, study questions, scope of the study, geographical scope, time scope, content scope, justification, significance of the study, and conceptual framework.

In the field of education, the intersection of spirituality and learning has been gaining significant attention in recent years. One of the critical aspects of this intersection is the role of school chaplaincy in the spiritual education of children, especially in the context of church schools. The presence of chaplains in educational institutions, who often serve as spiritual advisors, counselors, and guides, has become a subject of both academic and practical importance. This research examines the multifaceted role of school chaplaincy in the spiritual development of high school students affiliated with religious institutions, with a particular focus on those affiliated to churches.

The spiritual dimension of education has long been recognized as an integral part of holistic development, contributing not only to students' moral and ethical growth, but also to their emotional well-being and sense of purpose. In church-based secondary schools, this dimension takes on a unique importance, as these institutions are often deeply rooted in religious traditions and values. As representatives of the faith community in these educational settings, school chaplains play a key role in creating a nurturing spiritual environment that can have a lasting impact on students' lives.

This research seeks to explore the multifaceted nature of school chaplaincy and examines the various functions and responsibilities they undertake in church-based secondary schools. The researcher also explores the challenges and opportunities chaplains face in their efforts to guide students on their spiritual journey. In addition, the study addresses the wider implications of chaplaincy in such educational settings, including its impact on students' spiritual and personal development, the school community and the relationship between faith and education.

By shedding light on the role of school chaplaincies in fostering the spiritual development of children in church-run secondary schools, this research aims to contribute to a deeper understanding of how faith, education and spirituality intertwine in shaping the lives of young students. In addition, the findings offer educators, religious institutions, and policy makers' insight

into developing strategies that promote nurturing and spiritually enriching learning environments for students both today and tomorrow.

## **1.1 Background of the study**

This chapter introduces the historical background to the study detailing the historical aspects and contextual aspects like the definition of terms involved in the study.

### **1.1.1 Historical background**

The history of the work of chaplaincy dates back to the 4<sup>th</sup> century where chaplains were given their title which stemmed from the Latin word –capellinū, having been recognized by Martin’s half calp. During the reign of Charlemagne, chaplains were appointed and lived in the king’s royal palace. The main role of the chaplaincy in the king’s royal palace was to guard the royal relics, recite mass for the king, drafted any documents that were needed by the king, advised the king on both spiritual and secular matters (<https://uschaplains.us/history-of-chaplaincy/>, 2023).

The practice of appointing chaplains spread in western Christendom with many schools having chaplains appointed to serve in the capacity of both spiritual and secular advisors. Many schools, tertiary institutions and universities have since then had chaplains appointed up to date. This practice of chaplains in education institutions is found in the Anglican and Catholic Churches. In modern times the chaplaincy is now not only found in royal palaces and education institutions, but also other institutions like prisons, cemeteries, hospitals, embassies, legations, and armed forces to mention but a few. This underscores the significance of the chaplaincy in the life of humans in all institutions that provide services to mankind.

The chaplaincy in Uganda in secondary schools is recorded with the first chaplain of the Anglican founded secondary school, Mengo Senior Secondary School, which was established in 1895 by the Church Missionary Society (CMS). The school was founded by the CMS with the aim of teaching Africans basic literacy and numeracy in an informal way owing to the fact that Miss Chadwick’s first students were youths who came to her house for prayers every afternoon. This activity was carried out by Miss Chadwick, a CMS member. Other schools founded on the Anglican faith followed the practice and since then nearly all the 460 Anglican founded secondary schools have chaplains (<https://churchofuganda.org/about/departments/education/>, 2023).

The first Anglican founded schools in northern Uganda include Gulu High School established in 1964 (Amone, et al. 2013) and Dr. Obote College Boroboro established in 1962 (<https://drobotecollegeboroboro.wordpress.com/about/>). These schools have produced Ugandans of sound mind who have later on gone on to become important political and religious figures in the

country. Individuals like Olara Otunnu, who was Uganda's representative to the United Nations, Apollo Milton Obote who was Uganda's first Prime minister, honorable Odonga Otto who was former member of parliament for Aruu county north (Monitor, 17<sup>th</sup> October, 2014).

Northern Uganda specifically Lango region has had Dr. Obote College Boroboro as the leading Anglican secondary school in Lango region, having been established in 1962. The above underscores the contribution of Anglican founded schools and their contribution to education in Uganda.

### **1.1.2 Contextual background**

The contextual background brings out the theory that is used to guide the study topic. Related terms to the study are also defined here.

#### **a. Chaplaincy:**

Chaplaincy refers to a specialized form of pastoral care or spiritual support provided by trained individuals known as chaplains in various settings, typically outside of traditional religious congregations or churches. Chaplains are often associated with institutions such as hospitals, prisons, military units, educational institutions, and other organizations where individuals may be in need of spiritual guidance, emotional support, or counseling (Ellis, 1988).

According to Threlfall-Holmes, (2012), the primary role of a chaplain is to offer spiritual and emotional assistance to individuals and their families during challenging or stressful times. This can include providing comfort, counseling, prayer, religious rituals, and religious services according to the specific faith tradition or belief system of the individual seeking assistance. Chaplains are trained to be sensitive to the diverse religious and cultural backgrounds of the people they serve, and they often work in multicultural and multi-faith environments.

Chaplaincy can take on various forms and serve a wide range of purposes, but its core aim is to address the spiritual and emotional needs of individuals in non-religious, institutional, or specialized settings. Chaplains play a crucial role in promoting holistic well-being and offering support during times of crisis or significant life events (Ellis, 1988).

#### **b. Spiritual nurturing:**

According to Fraser, & Grootenboer (2004), Spiritual nurturing refers to the process of fostering and developing one's spiritual well-being, beliefs, and connection to a higher power, purpose, or inner self. It involves activities, practices, and experiences that help individuals explore and deepen their understanding of their spirituality, find meaning and purpose in life, and cultivate a sense of inner peace and harmony. Spiritual nurturing is a personal and subjective journey that can

vary greatly from one person to another, as it is influenced by individual beliefs, values, and experiences.

According to Rumer (1966), some key elements of spiritual nurturing may include:

**(i) Self-Exploration.** Reflecting on one's beliefs, values, and personal experiences to gain a deeper understanding of one's spirituality.

**(ii) Meditation and Mindfulness.** Practicing techniques that promote inner calm, self-awareness, and a sense of presence in the moment. This includes one secluding themselves to quiet places for prayer just like Jesus did as we see in the Bible in Mark 6:46, Luke 5:16, Luke 6:12.

**(iii) Prayer.** Engaging in prayer as a way to connect with a higher power, seek guidance, and express gratitude. This prayer happens through fellowships, personal prayer and fasting by the children so as to enable them to grow spiritually. This is emphasized in the Bible in verses such as Philippians 4:6, Mark 11:24, Mathew 6:6, James 5:16, Mathew 26:41, 1 Thessalonians 5:16-18.

**(iv) Contemplation.** Engaging in deep thought and reflection on spiritual and philosophical questions. This can enable the children to know that God is the creator of the universe and all that is in it as stated in Genesis 1:1-31, Psalms 33:6, Hebrews 11:3, John 1:1, Colossians 1:16

**(v) Study and Learning.** Exploring sacred texts, literature, and teachings from the Bible to gain understanding of the different gospels in the Bible in the New Testament and also exploring the Old Testament. This can help a Christian to grow in their faith in Jesus Christ and in this case, children tend to learn more because according to educational psychology (Dembo, 1994), learners grasp more when nurtured well.

### **1.1.3 Theoretical background**

This study was guided by the spiritual leadership theory. This is because the chaplain is considered a spiritual leader in any society owing to the fact that he occupies the position of the Vicar of Christ (John 21:15). This is because after Jesus had had supper with his disciples, he commanded Peter, *“feed my lambs”* in essence understood to mean feed my people (Boaheng and Osei, 2022). The feeding here is to minister to all God’s people, of which the students of secondary schools are inclusive.

The spiritual leadership theory was developed by Louis Fray in 2003 and according to him (2008), spiritual leadership is when vision, hope or faith and altruistic love are integrated into the learning environment to improve spiritual consciousness and provide learners with a more meaningful learning environment.

Luis Fray in his article *Spiritual Leadership: State-of-the-Art and Future Directions for Theory, Research, and Practice* (2008), stressed the need for spiritual consciousness and meaningful purposes to enable individuals achieve their goals in life. Learners in such circumstances need spiritual leadership which is offered by the chaplaincy to enable spiritual nurturing. Spiritual nurturing is very important in the life of learners as research by Director Ramgopal Ratnawat (2023), shows that there is a positive correlation between spiritual life of learners and academic achievement.

A Further research by Manurungu (2022) also links the spiritual nurturing of learners to improved discipline both in the school and at home. This coined together stresses the significance of spiritual nurturing and its impact on various spheres of the life of a student. One need not ignore the fact that all the above is possible because evidence from various studies have showed that the significance of the chaplaincy on shaping the plight of learners in school (Parker, 2015) and (Hunt, 2021). Although chaplaincy plays a greater role in the general life a learner, the critical outlook is the interest in the spiritual nurturing of learners since from the listed research above we note that spiritual life of learners has a greater impact on other spheres of the life of the student. This therefore made the above theory suitable to guide the study.

## **1.2 Problem statement**

Historically in Uganda, Church founded schools are expected to enable the spiritual nurturing of students, and it is the reason most parents and guardians consider enrolling their children to church founded schools with the aim of having their children experience spiritual nurturing, since church founded schools, specifically, the Anglican schools have a chaplaincy. It is therefore considered that the chaplaincy in secondary schools plays an important role in guiding students and positively impacting on their spiritual nurturing (Sofi, 2021).

Although some scholars like Serumaga (2018) and Marindi (2020) have written about chaplaincy in learning institutions in Uganda, a rigorous search on the internet on various search engines like google scholar, zee library and other sources show that no study has been conducted on the effect of the chaplaincy and its role on the spiritual nurturing of students in Uganda. This study was therefore timely to document and reveal the role of school chaplaincy in the spiritual nurturing in church founded secondary schools taking the case study of Dr. Obote College Boroboro in Lira City.

## **1.3 Purpose of the study**

To assess the effect of School Chaplaincy on spiritual nurturing of students in Church Founded Secondary Schools in the Diocese of Lango.

## **1.4 Objectives of the study**

- i. To establish the level of student participation in the chaplaincy at Dr. Obote College Boroboro.
- ii. To assess the effect of the chaplaincy on the spiritual nurturing of students at Dr. Obote College Boroboro.
- iii. To examine the challenges faced by the chaplaincy in ministering to the students at Dr. Obote College Boroboro.
- iv. To establish the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students at Dr. Obote College Boroboro.

## **1.5 Research questions**

- i. What is the level of student participation in the chaplaincy at Dr. Obote College Boroboro?
- ii. What is the effect/impact of the chaplaincy on the spiritual nurturing of students of Dr. Obote College Boroboro?
- iii. What are the challenges faced by the chaplaincy in ministering to students of Dr. Obote College Boroboro?
- iv. What are the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students at Dr. Obote College Boroboro?

## **1.6 Scope of the study**

This focuses on the geographical, time and content scope of the study.

### **1.6.1 Geographical Scope**

The study was conducted at Dr. Obote College Boroboro in Lira City. Lira City is located in northern Uganda and is an Anglican founded school which is named after Dr. Apollo Milton Obote who was Uganda's first Prime Minister with executive powers. The school was established in 1962 after Uganda had gained independence from the British colonial government (<https://schoolnet.uganda.com>). The school has a population of over 1500 students all of whom are boarders (according to records, in 2023).

### **1.6.2 Time scope**

The study considers the period between 2013 and 2023. During this period, Dr. Obote College Boroboro has had four different Chaplains and the discipline of the students has been wanting despite efforts that were undertaken to strengthen the spiritual life of the students at the school. The study was conducted between September and December 2023 so as to collect field data which was analyzed to come up with a dissertation.

### **1.6.3 Content scope**

The content scope of the study focused on data that regards the work of the chaplaincy and its effect on the spiritual nurturing of students at Dr. Obote College Boroboro.

### **1.7 Justification**

The chaplaincy plays an important role in the formative lives of learners in secondary schools since this is the age group where learners are very active as most of them are adolescents. During this age the learners are very challenged with many philosophical questions regarding their lives, predominantly the question, –who is God?‖ and –what happens to me when I die?‖ These are philosophical questions that need answers from the chaplaincy. The chaplaincy in the Anglican Church plays a vital role of spiritual nurturing of learners.

There are researchers who have written about the role of the chaplaincy in instilling discipline to learners (Serumaga, 2018) and (Marindi, 2020), and about the role of the chaplaincy and the academic performance of learners. However, a constant rigorous search on the internet through the use of google scholar and other search engines yielded no fruitful efforts on revealing whether there has been any research undertaken on the role of the chaplaincy and spiritual nurturing of learners in Uganda and specifically northern Uganda. This then prompted me to undertake this study to reveal the role of the chaplaincy on the spiritual nurturing of learners taking the case study of Dr. Obote College Boroboro, Lira City in northern Uganda.

### **1.8 Significance of the study**

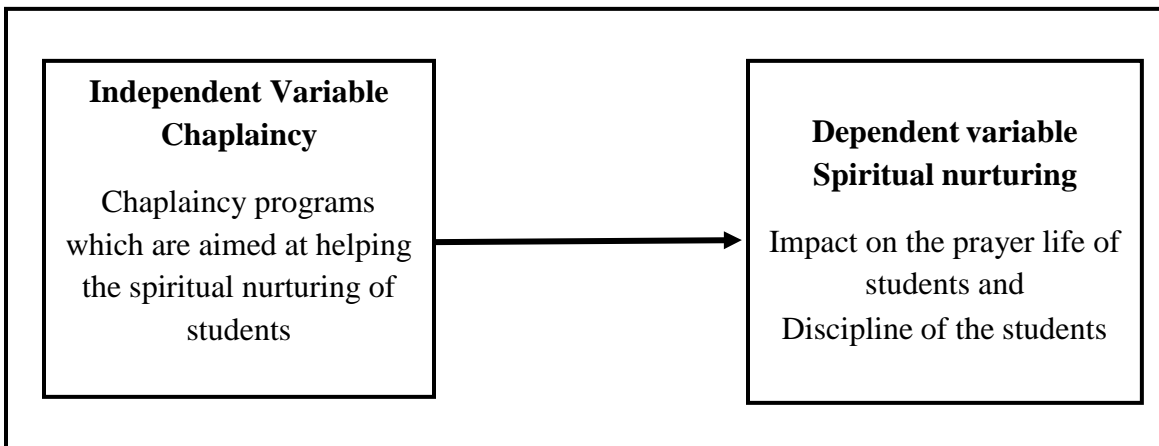
The study is helpful to the chaplaincy in the church of Uganda founded schools as it provides findings which will help inform the chaplaincy in designing programs that can contribute to the spiritual nurturing of learners.

The study is also important to school administrators as it provides information regarding how learners‘ spiritual nurturing can be of relevance to the school discipline since the spiritual life of the learners determine the behavior of the learner which is key to enabling harmony and preventing strikes in schools.

The study is of interest to academicians who are interested in the research regarding chaplaincy and spiritual nurturing of learners.

Finally, this research enables the researcher to graduate with a Master of Divinity (MDiv) Degree if he completes the research and writes a dissertation which is to be marked and a mark awarded.

## 1.9 Conceptual framework



According to the conceptual framework, the independent variable is the chaplaincy and under the chaplaincy there are variables such as the programs which are initiated by the chaplaincy to serve the student community. These programs may include evangelism within the school premises, conducting prayer cells in different classrooms, and all other outreaches and programs that aim at enhancing the spiritual nurturing of students.

The dependent variable is the spiritual nurturing which is characterized by the prayer life of the students. If the prayer and devotional life of the student is strong then it means that the students are likely to be nurtured well spiritually and that the chaplaincy is definitely having a positive impact on the life of the student through spiritual nurturing.

## CHAPTER TWO:

### LITERATURE REVIEW

#### 2.0 Introduction

There is a dearth of any literature specifically tackling the subject of any Church of Uganda Chaplaincy at Dr. Obote College Boroboro, Diocese of Lango. Instead, any committed scholar would need to conduct research around pastoral organizations and chaplaincies of any religious denomination within the educational sector and not specifically limited to either Northern Uganda or Diocese of Lango but across an unlimited geographic scope to yield results from which views and opinions may be scientifically extrapolated. This done, a greater wealth of literature becomes available.

Amongst these works, most notable are the publications of Joshua James David Hunt, Nurlasera and Thaddeus Grace Sofi respectively, *"The Role of the Secondary School Chaplain in Relation to School Ethos Six Case Studies"*, *"Exploring Theory of Spiritual Leadership: Constructing A Model"* and *"The Impact of Chaplaincy Activities on the Moral Development of Students in Faith-Based Tertiary Institutions"*. Perhaps as to be expected of a case study, the first of these publications is a weighty tome running to a couple of hundred pages with the latter two being articles of only several pages.

Variouly, a 2021 Doctoral Thesis, 2019 Management Symposium Paper and 2022 Academic Journal Paper, these publications were written within - at most, three years of each other, utilize contemporary accessible scientific-technical language and we're intended for critically aware academic/scholarly audiences, the first being a Doctoral Thesis (as already stated) and the other two being, essentially, *"How To"* manuals. Self-reported from their own abstracts, these publications respectively aimed to:

" .... identify complex layers of ethos at work within school communities, and to understand the chaplain's role as \_translator' between them." " .... describe the spiritual leadership theory that originated from the theory of rationalization and continues to evolve into various styles of leadership ..." and " .... To know how spiritual leadership is in the public sector organization specifically in the education sector." And " ... appraise the potency of chaplaincy ministry in the practice of carrying out spiritual activities for the holistic development of students in faith-based institutions of higher learning."

Essentially, therefore, these publications declared themselves to be identificative of institutional ethos within (United Kingdom) higher educational establishments and explanatory of

the chaplaincy's roles in respect of it, descriptive of a spiritual leadership style and its evolution within a public sector educational institution (drawing from an Indonesian perspective) and appraising of the ability of chaplaincy to contribute to whole student development within the higher education sector (drawing data from British, Nigerian, Canadian, Kenyan and other sources).

A cursory glance of the four objectives of this immediate study:

- i. To establish the level of student participation in the chaplaincy at Dr. Obote College Boroboro.
- ii. To assess the effect of the chaplaincy on the spiritual nurturing of students at Dr. Obote College Boroboro.
- iii. To examine the challenges faced by the chaplaincy in ministering to the students at Dr. Obote College Boroboro.
- iv. To establish the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students at Dr. Obote College Boroboro.

shows that it is more likely than not that, prima facie, the above literature as advertised in their abstracts alone, should comfortably be able to address Objectives ii to iv above in a generalized manner, if their publications come to proof.

## **2.1 Student participation in the chaplaincy**

According to some secondary school rules and regulations, student participation in the activities of the chaplaincy is as a result of the child seeking parental permission so that the parent can accept the child to participate in religious or spiritual activities owing to the fact that the schools even have some consent forms on which parents are supposed to sign authorizing their children to participate in given spiritual activities like the chaplaincy (<https://coolangattass.eq.edu.au/ourenrolments/Documents/chaplaincy-student.pdf>) and (Peter Marshal, 2022). Cases of parents having to authorize their children to partake in religious activities like those that are provided by the chaplaincy are mostly noted in the developed countries, which is not the case with most schools in Uganda or African countries.

It is noted that student participation in the activities of the chaplaincy is in most cases also considered an activity of socialization apart from providing students with the opportunity of discovering themselves in regard to the formation of their religious lives and fulfilling the needed acceptance as Christians desiring to belong where they deserve to (Ukpong, 2012). This is also supported by Clifford (2006), who argues that most teenagers in school join groups were they feel

accepted or groups that pursue the desires of their heart. Rejection in a social grouping has an impact on the confidence of the teenagers and acceptance gives them a sense of relevance in life.

According to a study by Mungai (2004), many teenagers desire to define their personality, and therefore may consider joining the chaplains that is if they come from families that have a strong Christian background and therefore desire to be that kind of person who is shaped as a strong Christian, while others who desire to be politicians will definitely join groups of debaters/leadership clubs so that they hone their skills. It is during this phase of life that teenagers are very ambitious as they dream big and desire to make it in life.

For example, those who aspire to be pastors/chaplains and church leaders begin to passionately preach the gospel while on mission outreaches, practicing on school preaching and also fasting and engaging in prayer (Schmalzbauer 2007, February). According to research study by Haraida and Blass (2019), most future leaders in their given different fields tend to identify their gifts at the adolescent stage and then go on to develop them and become important leaders in their adult life likewise for the students in the chaplaincy explain the reasons some students will participate passionately in the chaplaincy.

According to Hanish (2009), although some students may express interest in participating in various chaplaincy services, the schools sometimes don't often offer the opportunity for students to participate in chaplaincy owing to the fact that a number of schools may not have the chaplaincy and that the chaplain has to come from a nearby or far church to come and preside over service in the school. The Sunday service is not all that students should participate in but also other devotions so that their spiritual nurturing is impacted positively.

Some schools which are Muslim or catholic founded may have stringent rules regarding students' spiritual activity. They may deny the students the opportunity to worship owing to the fact that the school has hidden intensions of converting more of the Christian students to Islam by way of intensifying/accepting the Muslim students to worship as and when they desire, but deny religious freedom to the Christian students. In this case some parents may not mind about the spiritual formation of their children since they are more focused on the academic part where in most cases such schools are academic giants.

## **2.2 The effect of the chaplaincy on the spiritual development of students**

Taken as a generality, the question as to the effect of the chaplaincy on the spiritual development of students is best answered by (Hunt 2021) at Pg. 150 & 183 where it is stated, firstly, by Mrs. Taylor, Middle Leader of Ashwood School that: "*[The chaplain] leads on events within the school that remind us that we've got a bigger part to play within our community.*" and then clarified

and reiterated by reference to another work (Doyle, M. (2004). Partnership in Schooling- The Role of the Chaplain in Promoting Community. In: J. Norman (ed.).

According to a study by Veritas (2000, p. 96–111), the Heart of Education- School Chaplaincy & Pastoral Care. where it is stated that, Doyle writes of the chaplain having a significant role in developing and sustaining the relationship between the whole school and the individual. Doyle (2004, p. 202), adds that good moral development is the result of the interactions of good people with each other, therefore the atmosphere that exists between the significant adults in the young person's life greatly influences his/her development and ability to contribute to the common good. For this reason, the manifestation of a spirit of partnership between the participants in the school will benefit not only the young person, but society as a whole, and the chaplain, as a significant faith presence among the community, is pivotal to its development and sustenance ( Doyle 2004, p.102).

Of the other two publications, similar passages that come closest to saying the same would be (Nurlasera 2019, p.93) who says that leadership is about developing a vision of a better future, hopefully with a team, and taking their team on a journey, with practical steps, to gain that end. On the journey, developing the team is so as to meet both current challenges and those of the future. From Cox's point of view, one of the core duties of campus chaplaincy services is to support students, as well as the staff of institutions in carrying out co- curricular activities that assist the students in deepening their studies toward an all-round core value development (Sofi 2021, p. 464) which is an eloquent enough way of saying roughly the same thing without actually doing so.

Consequently, all four statements taken together leave an understanding that chaplaincies do develop a greater part of those they minister to whether through inculcating in them a sense of being part of more than just themselves, fomenting moral development in the individual, leading individuals as a team towards better futures each person growing along that journey or promoting "all-round core value development" in individuals, all these serve to improve/develop the individual targeted holistically.

### **2.3 Challenges faced by the chaplaincy in ministering to students.**

Research Question iii -What are the challenges faced by the chaplaincy in ministering to students? is clearly answered in several passages of (Hunt 2021) and (Sofi 2021) where it is variously stated that there were identified tensions and challenges as chaplains balanced their commitments to both the person and the institution" (Hunt 2021, p. i).

Alongside national or societal values, schools are encouraged to uphold and promote local values which are inherently contextual. .... There may be a large overlap between these local and national values (Ungoed-Thomas, 1996, p.148), but there may exist a tension too. The negotiation between these values has the potential to create challenges in schools and between schools where values are disputed, as –schools sometimes become the battleground where groups with different value priorities vie for influence and domination (Hunt 2021, p. 22).

The tension of being responsible for whole school initiatives, such as collective worship, whilst also needing to maintain successful and authentic one-to-one relationships with a wide range of people, in often vulnerable situations, was distinctive (Hunt 2021, p. 183). According to Sofi (2021, p. 467), chaplaincy in schools faces a myriad of challenges that hinder them from achieving their set objectives. Chaplaincy roles often revolve around liturgy and pastoral care (Sofi 2021, p. 467).

According to Pickford (2010), Chaplains face a number of challenges in ministering to students one of them being that there is the absence of well-structured programs that can enable the chaplains to effectively carry out their work. Pickford adds that the local church priest who doubles as a school chaplain in one of the girls' schools in Kwazulu Natal only attends service once a week at the school, which denies him the opportunity of interacting with the students to impact well on their spiritual life.

A research by Masika and Simatwa (2010) observed that chaplaincy in some schools is only considered relevant when there are spiritual problems. For example, a school can decide not to have a chaplain but can only call upon a chaplain to come to the school to attend to students' spiritual needs when there is a spiritual problem. Let us take the example when a chaplain is only called upon to solve the problem of a student who is practicing witchcraft in school, or a student who has been attacked by demons. If the chaplain was residing in the school, he would easily get wind of the spiritual challenges that students have other than being called upon when the situation has graduated to another level which requires different advanced approaches of solving the problem.

It is also noted that chaplains are accused of relying on prayer books to lead worship in a very obsolete manner which focuses more on church tradition and customs yet the moral issues that are affecting students are not being addressed. Pickford's (2010) study goes on to reveal that modern technology such as use of modern music, multimedia and data projector with power point presentation for dynamic teachings still remain alien to worship services in most secondary schools. This makes church services long and boring and thus irrelevant to students' lives.

Braskamp (2007) notes that only few countries such as Northern Territory Government in Australia have a clear policy guideline regulating chaplaincy services. For instance, it is mandatory that school chaplains prior to be appointed undergo a thorough criminal history checkup. Secondly, it is compulsory that a chaplain must agree to adhere to the guidelines set by employing agency for schools to safeguard the rights of the learners. This regulation is meant to protect chaplains against working unprofessionally alive to the fact that some chaplain may misuse confidential provision in guidance and counseling to abuse students emotionally. In this engagement, a school principal is given supervisory role to oversee the implementation of chaplaincy in their respective schools.

According to Otieno (2010), some chaplains may breach confidentiality of the students they nurture by revealing their confidential details to third parties which is unprofessional. It is on this observation that some countries like Australia have stringent laws regarding the conduct of chaplains in schools. That for one to be appointed chaplain in a given school, they have to go through a rigorous process of scrutiny to ensure that the chaplain has a clear track history of conduct and that they are thoroughly trained to manage the lives of students.

It is noted by Wango (2006) that some chaplains go over and above their mandate by making unreasonable demands. He quotes the example of a church representative in a Kenyan school in Nyanza province who disagreed with the school head teacher because the school head teacher declined to make a financial contribution towards a church activity that was to take place in that given school. He stresses the entitlement that some religious leaders attach to themselves.

It has been noted that many students in secondary schools have a negative attitude towards the chaplaincy as they are guided by ignorance and the desire to assert themselves over certain issues (Masika and Simatwa, 2010). Usually, young people in their formative years tend to question many things, and once the young people in this case students, do not have the right answers to the different schools of thought, they end up becoming negative and not understanding what exactly the chaplaincy has to offer (Otieno, 2010).

It then becomes an uphill task for the chaplaincy to bring this student to the knowledge of the word of God. Usually, these rebellious students become troublesome and violent in the school and usually the chaplaincy is left with no alternative but to recommend their dismissal from school which is regrettable. If such students are not expelled from school, they pose a threat of converting other students to join bad company of stubborn and rebellious students which negatively impacts on the discipline of the school (Wambugu, 2019). From these responses, one can thus surmise that the literature on this point has been forthcoming and exact although brief.

## **2.4 Coping mechanisms used by the chaplaincy in addressing challenges in ministry**

On the final research question iv (What are the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students?) according to Baqutayan (2015), coping mechanisms refer to the psychological and behavioral strategies that individuals use to manage and adapt to stress, adversity, or challenging situations. These mechanisms are used to cope with the demands and pressures of life, help individuals navigate difficulties, and maintain emotional well-being. Coping mechanisms can be conscious or unconscious and vary widely among individuals based on personality, experience, and available resources. Chaplains often use a variety of coping mechanisms to deal with the challenges of ministering to students. These mechanisms are designed to support both chaplains and students in navigating the complexities of academic and personal life. Here are some common coping mechanisms chaplains use.

### **2.4.1 Active Listening as a coping mechanism**

Chaplains practice active listening to understand students' concerns and needs. This includes giving full attention, asking clarifying questions, and expressing empathy to create a supportive environment. Active listening is a key skill that chaplains use to serve students effectively. It involves full concentration, understanding, responding and remembering what is said. Here is how chaplains use active listening in their ministry to students (Rost, 2013). Chaplains strive to create a safe and non-judgmental space where students feel comfortable sharing their thoughts, feelings, and concerns. This environment encourages open communication.

During student conversations, chaplains focus their attention solely on the speaker. This means setting aside distractions, maintaining eye contact, and giving verbal and non-verbal cues to show they are fully engaged. Chaplains often use reflective listening techniques to confirm that they understand what the student is expressing. This includes paraphrasing or summarizing the student's words and reflecting back on them, demonstrating empathy and understanding (Cadge, et al., 2019). In addition to the above, Chaplains use open-ended questions to encourage students to share more about their experiences and feelings. These questions allow for deeper exploration and reflection and encourage more meaningful conversation (Fair, 2021). Chaplains work to suspend assumptions or judgments during interviews. This helps create an atmosphere where students can express themselves freely without fear of criticism.

According to a research by Naughton (2022), Chaplains express empathy by acknowledging and validating students' emotions and experiences. This coping mechanism helps build trust and a sense of connection, showing that the chaplain truly cares about the student's well-being. Chaplains

should pay attention to non-verbal cues such as body language, facial expressions, and tone of voice. These cues provide additional insight into the student's emotional state and help chaplains respond appropriately. Active listening requires chaplains not to interrupt the speaker. Allowing a student to share their thoughts without interruption will help them feel heard and respected. Chaplains should seek clarification when needed to ensure a thorough understanding of the student's perspective. This may include asking clarifying questions or repeating key points for confirmation.

Chaplains should try to remember important details shared by students and should follow up on this in subsequent conversations. This shows that the chaplain values the student's experience and is committed to ongoing support (Caperon, 2015). By incorporating active listening into their service approach, chaplains not only gain a better understanding of students' needs, but also contribute to the development of a relationship based on trust and support. This approach fosters a sense of community and care that is integral to effective spiritual and emotional support.

Chaplains should provide pastoral counseling to students facing personal, emotional, or spiritual challenges. This one-on-one support allows students to explore their thoughts and feelings in a confidential and non-judgmental space (Pickford, 2019). Chaplains should organize support groups or community gatherings where students can share experiences, find common ground, and receive encouragement from their peers. This sense of community fosters a supportive atmosphere.

#### **2.4.2 Mindfulness and Meditation as a coping mechanism**

Chaplains should introduce mindfulness and meditation practices to help students manage stress, anxiety and other mental health issues (Evans, 2017). These practices can promote a sense of calm and overall well-being. Chaplains offer spiritual guidance and support to students with religious beliefs. This can include prayer, scripture study, or faith discussions that provide a source of strength and comfort.

#### **2.4.3 Collaborating with Counseling Services as a coping mechanism**

According to Evans (2017), Chaplains often work with the school counseling services to ensure students have access to a comprehensive support system. This collaboration may include referrals and collaborative efforts to address mental health issues.

#### **2.4.4 Educational Programs**

Chaplains should organize workshops, seminars or guest lectures to address specific issues facing students. These programs may cover topics such as stress management, building resilience and coping strategies (Schmalzbauer, 2014).

### **2.4.5 Community Engagement**

Chaplains must actively be involved in the school community and foster a sense of belonging and inclusiveness. This engagement helps create an open dialogue about challenges and encourages students to seek support when needed (Massey, 2014).

### **2.4.6 Adaptability and Flexibility**

According to a study by Cadge (2019), Chaplains must recognize that student needs may vary and remain adaptable and flexible in their approach. Responding to changing circumstances ensures that support is relevant and effective. Chaplains must use adaptability and flexibility as essential coping mechanisms while serving students by adapting their approach and strategies to meet the ever-changing needs of a diverse student population. Here's how they incorporate these features:

#### **2.4.6.1 Tailoring support to individual needs**

Chaplains must recognize that every student is unique, with different backgrounds, beliefs and challenges. They should tailor their approach to address individual needs, taking into account factors such as cultural differences, personal preferences and the nature of the student's interests. Chaplains should work with students from diverse religious and spiritual backgrounds (Evans, 2017). They must remain adaptable and respectful of different religious traditions, adapting their language, rituals and practices to create an inclusive and welcoming environment. This is a coping mechanism that is effective in addressing challenges of ministry in schools.

#### **2.4.6.2 Shifting Focus Based on Circumstances**

The challenges students face are dynamic and multifaceted. Chaplains must adjust their focus based on current circumstances, whether academic stress, personal crisis or broader societal issues. This flexibility allows them to solve immediate problems while keeping the bigger picture in mind, and is an effective coping mechanism (Adams, 2019).

#### **2.4.6.3 Use of different communication styles**

Students have different communication styles and preferences. Whether through one-on-one conversations, group settings, written materials, or digital platforms, chaplains must adapt their communication methods to effectively reach and connect with students (Massey, 2017). Chaplains need to collaborate with other support services on campus, such as counseling centers, academic advisors, and health services. Such collaboration allows them the flexibility to refer students to specialized resources based on their needs and ensures a holistic approach to student well-being.

#### **2.4.6.4 Adapting to Crisis Situations**

According to Churmlly (2012), in times of crisis, chaplains must adapt quickly to the immediate needs of students. This may include providing emergency support, coordinating with other campus services, or organizing community gatherings to address common concerns. The adaptive chaplain recognizes the importance of cultural competence. They must continually educate themselves about different cultures, backgrounds and identities to ensure their service is respectful and inclusive.

#### **2.4.6.5 Incorporating Innovative Approaches**

Chaplains must adopt innovative and creative approaches to student engagement. This may include using technology, hosting unconventional events, or incorporating artistic and expressive methods to connect more deeply with students (Cadge, et al., 2020). Furthermore, the college environment is dynamic, with evolving social and academic dynamics. Chaplains must adapt their ministry to handle changes in campus culture, student demographics, and academic trends so that their support remains relevant (Barton, et al., 2020). Chaplains must strike a balance between being available to students and maintaining personal boundaries. They need to adjust their schedules and availability while ensuring they have the resilience to maintain their own well-being.

#### **2.4.6.6 Self-Care for Chaplains**

Self-care refers to the intentional and systematic performance of activities that promote physical, mental, and emotional well-being. This involves taking intentional actions to maintain, enhance, or restore health and vitality. Self-care is a holistic concept that encompasses various aspects of an individual's life and recognizes the interconnectedness of physical, mental and emotional health (Eller, et al., 2018).

Chaplains themselves must engage in self-care practices to manage the emotional burden of their work. This can include regular supervision, peer support and personal activities that promote well-being. By utilizing a combination of these coping mechanisms, chaplains will strive to create a holistic and supportive environment for students that address their diverse academic and personal needs.

In conclusion therefore, when looking at the several objectives of this study set out above and the available literature represented by the works of Joshua James David Hunt, Nurlasera and Thaddeus Grace Sofi, the strong points of their publications are that they highlight the leadership aspects of chaplaincy, particularly with regards to spiritual and other leadership and they present a multi-variance of opinion from several countries and numerous socio-cultural backgrounds.

Their weaker aspects that need to be noted none-the-less are that their responses were vague in some areas and their relevance to the questions in this study could roughly be equated to seeking the opinion of a Kenyan or Ugandan cultural questions - "Yes", there might be some similarities of culture that can be gleaned due to coming from the same region (but that is unlikely), "Yes", if you get the right Kenyan (for example, a cultural expert), you might get the right answer but still, even the wrong Kenyan might be more accurate than someone from further afield (for example, from Ukraine). So, these are the limitations that have been highlighted.

However, the situation being as it is - with all limitations noted, the best recommendation that can be given with regards to the literature on this topic is that some utility has been gained from it. It however has provided a theoretical basis and some literature upon which further study and greater exposition can be premised. That, after all, is the purpose of research.

## **CHAPTER THREE:**

### **METHODOLOGY**

#### **3.0 Introduction**

This section focuses on the methodology and methods of the study. It presents research design; study population; study area; sampling procedure, concepts/variables; methods and techniques; data collection methods and tools; data collection procedure; reliability and validity of data; data management, analysis and presentation; ethical considerations; and methodological constraints to the study.

#### **3.1 Research Design**

The study used a purely qualitative research approach. This is because the assessment relied on exploring the perceptions and experiences of the participants. The design was appropriate because the study involved an in-depth study on the effect of chaplaincy on the spiritual development of learners in Dr. Obote College Boroboro, which required a very qualitative approach to generate the needed data for the study. This is because explanations worked better on such a topic of study. Qualitative research designs are highly cherished and utilized in an environment that observes behavior and therefore that behavior was captured better by way of describing through explanations.

#### **3.2 Area of Study**

The study was carried out in Dr. Obote College Boroboro in Lira City. The College has about 1500 students (school records, 2023). This area was chosen because it has a chaplaincy of the Anglican Church although the school has students whose religious affiliation is either Catholic or Moslem. The researcher found this area of study to be convenient since he comes from the same vicinity which will make his study cost effective economically.

#### **3.3 Sources of Information**

The sources of information were both primary and secondary. The study extracted information from the primary sources by using an open-ended interview guide and Focus Group Discussion (FGD) which were administered to the participants. Data was acquired from participants following the study objectives and study tools. This data was used to extrapolate first-hand information.

#### **3.4 Study Population**

A population refers to all people or items with the characteristic one wish to understand which may be tangible or intangible. The study population included students who were purposively

sampled from the student population. The school has about 1500 students according to the school records of 2023. Parents of students at Dr. Obote College Boroboro were purposively selected to participate in the study. The school chaplain and the chaplaincy staff of Dr. Obote College Boroboro were also part of the study population.

### **3.5 Sampling Procedure and Selection**

#### **3.5.1 Sampling Method**

The sampling method was non-random since this method relies on the judgement of the researcher to select the needed participants for the study (Cresswell, 2011). In other words the ability to identify participants with reliable data for the study was considered. This is because the study explored the experiences and perceptions of participants, which required a careful selection of Christians who participated in the study.

#### **3.5.2 Sampling Technique**

This study adopted the purposive sampling technique because it was more appropriate for conducting an exploratory study. This technique was suitable for identifying and selecting key informants for generating rich data (Cresswell, 2011). Accordingly, the researcher used this technique to absorb participants in the study, especially those who are active parents of students at Dr. Obote College Boroboro.

#### **3.5.3 Sample Size**

The researcher purposively selected 5 participants from each class (from Senior One to Senior Six students) to constitute the sample size for the interviews and the focus group discussions. 20 parents of students at Dr. Obote College Boroboro were targeted to constitute a selection number for the two Focus Group Discussions (FGD). The chaplaincy staff formed part of the population that was purposively sampled. Since the study approach was naturalistic, and explored and generated data to the point of satiety.

**Table 1: Sample Composition selection for study participants**

<b>Category</b>	<b>Target participants</b>	<b>participants</b>	<b>Sampling techniques</b>
Chaplaincy	2	2	Purposive
Students at Dr. Obote College Boroboro	30	25	Purposive
Parents of students at Dr. Obote College Boroboro	20	15	Purposive
Headmaster and some teachers	5	3	Purposive

### **3.6 Procedure for Data Collection**

The researcher first visited the area of study (Dr. Obote College Boroboro) before the study to get familiar with some participants ahead of the study schedule. He also identified some Christians in the area, plus the school administration to acclimate to the coming research.

The researcher then acquired the University's introductory letter from the School of Research and Post Graduate Studies ethics committee. The letter permitted the student to proceed with the research. This letter was shown to the leadership of Dr. Obote College Boroboro for the purposes of seeking permission to carry out a research study at Dr. Obote College Boroboro. The letter was given to the participants for purposes of gaining confidence in the researcher.

Before administering the data generation tools, the researcher informed the participants that the study was totally for academic purposes and not for any political or personal consumption. Thus, they should be free/frank when participating in the study.

An In-depth interview guide and FGD were then conducted as per the procedures. The researcher also recruited three trained research assistants who assisted in administering the one-on-one interviews and FGDs. The research was conducted in English.

### **3.7 Data Collection Methods and Instruments**

This section details the data collection methods and instruments.

#### **3.7.1 Interview Method**

The interview method was used to conduct an in-depth interview. The one-to-one interview was done to explore and probe the experiences, and views of the participants on the topic under study (Boyce & Neale, 2006) and (Showkat & Parveen, 2017). The in-depth interview method was used to explore the perceptions and experiences of the participants to address the questions of the study. The data generation Instrument was the interview guide, which guide captured the critical aspects of the study.

#### **3.7.2 Purposive Technique**

The study used a homogeneous sampling technique for data generation. The reason was to identify the participants who have experience and better perceptions regarding chaplaincy and spiritual development of students in secondary schools. Hence, the researcher used purposive approach to inform the in-depth interview with all the intended participants (Patton et al., 2002).

#### **3.7.3 Focus Group Discussion Method**

Focus Group Discussion (FGD) is a rich qualitative form of data generation method that consisted of interviews involving a group of people who are asked questions concerning their

perception, experiences, values, attitudes, opinions and beliefs toward the given phenomenon (Cresswell, 2011). As such, the study used FGDs because it is more engaging/involving with the intended participants and thus reliable. According to Rosenthal (2018), FGD is considered very reliable and based on Dean (2019), it is used to generate the different experiences of participants regarding the role of the chaplaincy in contributing to the spiritual development of students in secondary schools in Church of Uganda founded schools. A total of four Focus Group Discussions comprising students from Dr. Obote College Boroboro were constituted. This method provided for a richer data for the research questions because it is directly interactive, and the exchanges in the process led to constructive conclusions for the study.

An FGD guide was developed by the researcher for the two groups. For purposes of keeping all the participants focused, the study was conducted in a more natural environment. According to Gundumogula (2020) & Greenbaun (2000), FGDs conducted in a more natural environment provide a rich data to complement other tools, and in-depth interview guides, among others for a richer and extended data from a group perspective.

### **3.8 Quality and Error Control**

Reliability and validity is the conceptualized trustworthiness, rigour, and quality in a qualitative paradigm as postulated by (Golafshani, 2003). Consequently, this naturalistic study applied credibility and dependability based on the recruitment/choice of the participants to ensure quality data (Golafshani, 2003). Credibility is used to mean analyzing the data through the process of reflecting, sifting, exploring, judging its relevance/meaning and developing themes that depict experiences, as the researcher was intentional with this regard.

A pre-test for reliability and validity of data generation instruments was run as a pilot study by the researcher. Thus, in the pre-test, four individuals were purposively picked from the students of Dr. Obote College Boroboro. This was meant to reduce errors that may be created by the interviewers, the participants, the social or contextual environment, and the data generation methodological constraints (Leininger 1991). Additionally, research assistants were given a proper training to ensure quality control in areas such as interpersonal skills, interpretation of in-depth interview guides, among others.

Member checking was done to refine data generated from the participants. Member checking is a form of feedback to the participants highlighting thematic aspects of their responses after data generation and the preliminary analysis. This was carried out for purposes of checking with some of the participants to know whether the data was reliable (Gibbs, et al., 2011). The researcher went an

extra mile to ensure validity and reliability of data. In addition, the researcher was flexible throughout the data generation because qualitative data is highly subjective and constructive.

### **3.9 Data Coding**

Coding was done to examine, compare and search for similarities and differences throughout the data. The initial coding of key words and repeated words was done. The researcher categorized the data under different research question's themes. This involved manual reading and classification. The data was then entered and coded using NVivo (version 11). Pattern coding was done to provide the basis for explaining major themes beneath the pieces of the data, such as the search for causes and explanations to possible phenomena, and the platform to construct outlines and processes.

In addition, triangulation of the patterns and themes created more understanding of the existing knowledge on chaplaincy and its contribution to the spiritual development of students in secondary schools by reviewing the in-depth interviews and FGDs in a comparative analysis. Coding was arranged into keywords and phrases, and subsequently, data was reorganized using NVivo II into meaningful and precise sentences for easy presentation and interpretation. This was done to avoid complexities when organizing and analyzing exploratory data.

### **3.10 Data Processing and Analysis**

Besides manual data analysis, NVivo 11 is a qualitative data analysis (computer software application). It assists qualitative researchers to organize and analyze unstructured data (Hilal & Alabri, 2013). The main reason for using this computer aided software is because of its ability to clear the ambiguity predicted in the open-ended survey responses from the participants during data organizing and analysis, so that straight data is reported. Accordingly, the researcher used Nvivo 11 for data coding, categorization and phrasing, which was done to organize the raw data pursuant to the arrangement below:

- a. Narrative analysis was used to analyze content from in-depth interviews from the participants. Through a one-to-one in-depth interview, it entailed encouraging participants to share their stories or most recent experiences on digitization of the church ministry.
- b. Discourse analysis was used to analyze interactions from people, especially FGD data. However, it was focused on analyzing the social context in relation to digitization of the church, in which the communication between the researcher and the participants occurred.

### **3.11 Ethical Considerations**

An introductory letter was obtained from the University (UCU), School of Research and

Post Graduate Studies (SRPGS). It permitted me to conduct the study following the pre-stated methodology.

### **3.12 Informed Consent**

The researcher obtained permission from the participants from Dr. Obote College Boroboro authorities who gave permission to the researcher to conduct the study. The student fully introduced himself to the participants (City Education Officer, Headmaster and chaplaincy) to ensure that the study is successful and also within the provided guidelines. Further, the student also drafted an informed consent letter to the persons responsible for the success of this study, especially the participants.

Privacy or confidentiality was upheld to the highest degree and participants were assured of this during data collection. No personal demographic information and views regarding the study were released to the third party. Additionally, participants were allowed to quit or skip a question if they felt uncomfortable during the study.

### **3.13 Methodological Constraints and Mitigation Measures**

The researcher faced difficulty in bringing all the group members together due to their different work schedules. However, this was solved by making appointments to conduct the interviews and the group discussions with the students and selected parents of students at Dr. Obote College Boroboro.

## CHAPTER FOUR:

### PRESENTATION, ANALYSIS, AND DISCUSSION

#### 4.0 Introduction

This chapter presents the study findings following the study topic which was guided by four specific research objectives which are: (i) What is the level of student participation in the chaplaincy at Dr. Obote College Boroboro? (ii) What is the effect of the chaplaincy on the spiritual nurturing of students of Dr. Obote College Boroboro? (iii) What are the challenges faced by the chaplaincy in ministering to students of Dr. Obote College Boroboro? (iv) What are the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students at Dr. Obote College Boroboro?

#### 4.1 Demographics of the study participants

**Table 2: Demographic Characteristics of Participants**

Characteristics	Number of Participants by Category		Total (%)
	Chaplaincy and Teachers of Dr. Obote College Boroboro	Parents of students at Dr. Obote College Boroboro	
<b>Gender</b>			
Male	4	7	<b>11 (73%)</b>
Female	1	3	<b>4 (27%)</b>
<b>Age (years)</b>			
21-30	-	-	-
31-40	1	-	<b>1 (6.6%)</b>
41-50	1	1	<b>2 (13.3%)</b>
51-60	3	7	<b>10 (66.6%)</b>
61and above	-	2	<b>2 (13.3%)-</b>
<b>Education</b>			
Primary	-	-	-
Secondary	-	-	-
Tertiary	-	2	<b>2 (13.3%)</b>
University	5	8	<b>13 (86.6%)</b>
<b>Religion</b>			
Anglican	5	10	<b>15 (100%)</b>
<b>Marital Status</b>			
Single	-	-	-
Married	5	10	<b>15 (100%)</b>

##### 4.1.1 Gender

The table shows that 73% of the participants were male and 27% of the participants were female.

##### 4.1.2 Age

The table shows that 6.6% were participants aged between 31 and 40, 13.3% of the

participants were aged between 41-50 and 66.6% of the participants were aged between 51 and 60, and 13.3% were aged 61 years and above.

#### **4.1.3 Education**

According to the table, the study established that 13.3% of the participants were graduates of tertiary institutions with diplomas, while 86.6% of the participants were university graduates with degree qualifications and above.

#### **4.1.4 Religion**

The study established that all the study participants (100%) were affirming the Anglican faith.

#### **4.1.5 Marital status**

The study established that all the key participants (100%) were married.

### **4.2 The level of student participation in the chaplaincy**

#### **4.2.1 Student participation in the chaplaincy**

The study established that there is high student involvement in the activities of the chaplaincy as a high percentage of the student population is Christian with about 97% of the student population being Christian. This can be underscored by the verbatim below,

*“Our students are very active in the activities of the chaplaincy and they do this passionately by observing the chaplaincy programs which include weekly fellowships and the services which are held on Sunday”.* **(Chaplain of Dr. Obote College Boroboro, interviewed on 28<sup>th</sup> September 2023).**

The above finding was also confirmed by all the students in the focus groups which were conducted. One of the students is quoted as saying,

*“We participate in the activities of the chaplaincy and we love the activities as they help us to know Jesus Christ as our personal Savior”.* **(Student in focus group 1 discussion conducted on 28<sup>th</sup> September 2023).**

Another student is also quoted submitting in support of the above quoted findings

*“Yes most of us the students participate in activities of the chaplaincy and we all love the chaplaincy as it is very inclusive”.* **(Student in focus group 2 discussion conducted on 28<sup>th</sup> September 2023).**

The above study findings indicate that most students in Dr. Obote College Boroboro participate in the activities of the chaplaincy by taking part in the Christian fellowships and mission activities. Such activities enable the students to socialize and discover their personalities through

undergoing spiritual formation. This is supported by Ukpong (2012), who argues that student's participation in the activities of the chaplaincy is in most cases also considered an activity of socialization apart from providing students with the opportunity of discovering themselves in regard to the formation of their religious lives and fulfilling the needed acceptance as Christians desiring to belong where they deserve to be. This is also supported by Clifford (2006), who argues that most teenagers in school join groups where they feel accepted or groups that pursue the desires of their hearts. Rejection in a social grouping has an impact on the confidence of the teenagers and acceptance gives them a sense of relevance in life.

#### **4.3 The effect of chaplaincy on the spiritual nurturing of students.**

##### **4.3.1 Spiritual Nurturing**

The study established that chaplaincy has a great impact on the lives of students which includes spiritual nurturing of the students. This can be seen from the submission quoted from the chaplain.

*“The chaplain encourages students to pray and participate in various chaplaincy programs that shape the spiritual life of the students. Encouraging students to pray enables them to carry on with a life of prayer even after joining other institutions of learning”.* **(Chaplain in an interview conducted on 28<sup>th</sup> September 2023).**

##### **4.3.2 Leading a prayerful life**

The study findings indicate that many students in Dr. Obote College Boroboro led prayerful lives as this is confirmed by the Chaplain, who submits that,

*“Many of our students lead prayerful lives by participating in Christian fellowship, praise, and worship during their time here at school and after they leave the school which is testimony to the impact of the chaplaincy on the spiritual nurturing of students”.* **(Chaplain in an interview on 28<sup>th</sup> September 2023).**

This is supported by one of the parents, who said that,

*“Yes, the chaplaincy at Dr. Obote College Boroboro has played a big role in nurturing my daughter spiritually. During her time here she was very active in the chaplaincy and after joining the university she carried on with her prayerful life and preaching the gospel, and now she is even about to graduate with a degree in Divinity because of the good background that she received*

*from Dr. Obote College Boroboro* (Parent of a student at Dr. Obote College Boroboro in an interview conducted on 29<sup>th</sup> September 2023).

The above study finding is supported by Schmalzbauer (2007), who argues that students who aspire to be pastors/chaplains and church leaders begin to passionately preach the gospel while on mission outreaches, practicing school preaching and also fasting and engaging in prayer. According to a research study by Haraida & Blass (2019), most future leaders in their given different fields tend to identify their gifts at the adolescent stage and then go on to develop them and become important leaders in their adult life. This explains the reason some students participate passionately in the chaplaincy activities.

#### **4.3.3 Moral development**

The study established that the chaplaincy plays a great role in the moral development of students which is very integral to discipline of students. This is quoted from the chaplaincy as seen below;

*“The chaplaincy plays a great role in shaping the morals of learners in this school which is carried both at school and while out of the school. This is seen from the engagement that we have with students who are sometimes supposed to be expelled for indiscipline but as chaplaincy, we come in and counsel the student who go on and change for good”.* (Chaplain of Dr. Obote College Boroboro interviewed on 28<sup>th</sup> September 2023).

One of the parents we interviewed also testified to the good discipline as a result of good moral development impacted by the chaplaincy on the students.

*“It is true that chaplaincy does a great job of inculcating morals among students. I see this from my own son when he comes back from home after getting holidays as he displays good conduct through obedience and humility.”* (Parent of a student at Dr. Obote College Boroboro was interviewed on 28<sup>th</sup> September 2023).

The above is also corroborated by a board member of Dr. Obote College Boroboro who is quoted as seen below;

*The discipline of Dr. Obote College Boroboro students has greatly improved, and since 2018 we have not heard any strikes and this is partly attributed to the great work of the chaplaincy that has encouraged*

*Students to be prayerful and obedient.* (**Board member of Dr. Obote College Boroboro interviewed on 28<sup>th</sup> September 2023**).

The above is an indication of the good work which is done by the chaplain in fostering good moral development in Dr. Obote College Boroboro among students and staff.

This is supported by Doyle (2004, page 202), who argues that good moral development is the result of the interactions of good people with each other, therefore the atmosphere that exists between the significant adults in the young person's life greatly influences his/her development and ability to contribute to the common good. For this reason, the manifestation of a spirit of partnership between the participants in the school will benefit not only the young person, but society as a whole, and the chaplain, as a significant faith presence among the community, is pivotal to its development and sustenance (2004, p.102).

#### **4.3.4 Mobilizing students for social activities**

The chaplaincy engages students to take part in social activities like missions and sports activities so as to enable the development of a whole person.

*“The chaplaincy mobilizes students to participate in activities for a good cause like the mission and prayer activities that take place during the week when schools in Boroboro come together to preach the gospel”.* (**Chaplaincy interviewed on 28<sup>th</sup> September 2023**).

This is also supported by a student, who said that,

*“The chaplaincy supports us in participating in the greater Boroboro mission crusade which is usually organized annually”.* (**Student in a focus group discussion held on 28<sup>th</sup> September 2023**).

This means that chaplaincy is pivotal in encouraging students to nurture the gifts that God has given them by preaching and doing missions in the area of Boroboro.

The study findings are supported by a research study by Nurlasera (2019, p. 93) who says that leadership is about developing a vision of a better future, hopefully with a team, and taking their team on a journey, with practical steps, to gain that end. On the journey, developing the team is so as to meet both current challenges and those of the future.

#### **4.3.5 Mediation and conflict resolution**

The chaplaincy engages in mediation and conflict resolution in the lives of students by helping families to settle conflicts that sometimes manifest in the lives of students at school. For example, there are times when students have bad relations with their parents which extend to the

school environment of the student, and this now becomes the role of the chaplain to create an atmosphere of reconciliation to foster good relationships between the student and the parent. This is because these conflicts affect the spiritual nurturing of the student. The chaplain is quoted to support this;

*“As chaplaincy, we handle cases of conflict in families which sometimes extend to the school thereby affecting the spiritual life of the student. For example, through preaching the gospel we are able to minister to parents who usually have bad relationships with their children.”* **(Chaplain in an interview on 28<sup>th</sup> September 2023).**

This is supported by one of the teachers at school who is in charge of discipline.

*“Yes, it is very true the chaplain does a great job of reconciling parents and students which sometimes is very hard for us teachers. He is the only neutral person here who listens to every one of us”.* **(Teacher in charge of discipline in an interview on 27<sup>th</sup> September 2023).**

The above findings underscore the significance of chaplaincy in uniting parents and their children usually when they have not been on good terms more so when the family is dysfunctional. In this scenario usually, the father has married a stepmother who mistreats the stepchild who happens to be a student at Dr. Obote College Boroboro.

The above study finding is supported by Veritus (2000, pages 96-111), who argues that ensuring a functional community is one of the roles undertaken by the chaplaincy. This is because the chaplaincy mediates, counsels, and reconciles members of a community. Furthermore Doyle (2004) in his work, *-The Heart of Education- School Chaplaincy & Pastoral Carell*, writes of the chaplain having a significant role in developing and sustaining the relationship between the whole school and the individual.

#### **4.4. The challenges faced by the chaplaincy in ministering to the students**

The third objective was to examine the challenges faced by the chaplaincy in ministering to students at Dr. Obote College Boroboro.

##### **4.4.1 Understaffed chaplaincy**

The study established that among the challenges faced by the chaplaincy was the issue of having one chaplain whose role of chaplaincy is very demanding considering the fact that he is serving a community of over 1500 students and teachers. The Chaplain is quoted as saying:

*“The role of chaplain is very demanding and I think there is a need to have an assistant chaplain to fill the gap in my absence and to also share other responsibilities in the chaplaincy”.* (**Chaplain in an interview on 28<sup>th</sup> September 2023**).

The above view was also presented by one of the teachers who submitted as below:

*“The chaplain being alone in the chaplaincy is overwhelmed with the many responsibilities in the school. He ministers to both the students and the teachers. He needs to be supported by an assistant chaplain”.* (**A teacher in an interview on 27<sup>th</sup> September 2023**).

A student is also quoted to submit that having one chaplain in the school to serve such a big population was overwhelming to him.

*“Yes, we only have one chaplain to serve a big population and yet some times he may be away and we have no one qualified enough to lead service on Sunday and to attend to our issues”.* (**A student in a focus group discussion conducted on 28<sup>th</sup> September 2023**).

In the absence of the chaplain in school, students who have spiritual challenges usually have nowhere to turn to, and thereby causing a void which needs to be addressed. From the above testimonies, one has to believe that the chaplaincy is understaffed.

The above finding is similarly shared by a study that was conducted by Masika & Simatwa (2010), who observe that some schools are even more understaffed with the chaplaincy owing to the fact that chaplaincy in some schools is only considered relevant when there are spiritual problems. For example, a school can decide not to have a chaplain but can only call upon a chaplain to come to the school to attend to students’ spiritual issues when there is a spiritual problem. Let us take the example when a chaplain is only called upon to solve the problem of a student who is practicing witchcraft in school, or a student who has been attacked by demons. If the chaplain was residing in the school, he would easily get wind of the spiritual challenges that students have other than being called upon when the situation has graduated to another level which requires different advanced approaches of solving the problem.

#### **4.4.2 Lack of a chapel**

The study found that the school has no chapel building to house the activities of Sunday worship and to generally serve the purpose of a chapel building which can be used by students to worship and praise as and when need be. This was revealed by students in a focus group discussion

as seen below:

*“We don’t have a chapel to host our prayer and worship activities and service on Sunday, we use the main hall and yet our population is big” (A student in a focus group discussion conducted on 28<sup>th</sup> September 2023).*

The above view is also shared by a teacher, who said that,

*“Dr. Obote College Boroboro has not yet constructed a chapel and therefore needs to do so in order to serve the need of having a chapel where students can worship from because the main hall is used for many activities among which include secular dances which are performed when music festivals are held there” (A teacher in an interview on 28<sup>th</sup> September 2023).*

The students in their submission quoted Jesus in **Mathew 21:12-17** when Jesus went straight to the Temple and threw out everyone who had set up shop, buying and selling. He kicked over the tables of loan sharks and the stalls of dove merchants. He quoted this text: -My house was designated a house of prayer; you have made it a hangout for thieves!

Likewise, the students continue to advocate for a chapel building to specifically serve the purpose of being a house of prayer. This study finding is supported by Wango (2006), who argues that some schools find it challenging to construct chapels in schools due to the fact that they have other class buildings that can serve the temporary purpose of hosting a church activity other than committing resources to constructing a chapel.

#### **4.4.3 Need for Worship Equipment**

The students while in an interview revealed that some of the worship materials is outdated and therefore, they need modern equipment for worshipping.

*“We don’t have modern worship equipment more so when it comes to the music system, and yet we need a good music system to produce a vibrant sound which is good to listen to as we worship.” (Student in a focus group discussion held on 28<sup>th</sup> September 2023).*

This was also supported by the Deputy head teacher, who said that,

*-it is true that the chaplaincy doesn’t have the state of the art music equipment owing to the fact that the school operates on a very fixed budget which doesn’t make it possible to easily commit funds to the purchase of worship equipment. For example each student pays 600,000 Uganda shillings as school fees which*

*is very meagre considering the high cost of living” (Deputy headteacher in an interview on 27<sup>th</sup> September 2023).*

This is supported by Pickford (2010) who argues that chaplains are accused of relying on obsolete worship equipment to lead worship in a very obsolete manner which focuses more on church tradition and customs yet the moral issues that are affecting students are not being addressed. Modern worship equipment should be brought in so as to tailor worship to the needs of young people rather than sticking to obsolesces which makes students shun the chaplaincy. Pickford’s study goes on to reveal that modern technology such as the use of modern music, multimedia, and data projector with PowerPoint presentation for dynamic teachings still remain alien to worship services in most secondary schools. This makes church services long and boring and thus irrelevant to students’ lives.

#### **4.4.4 Non-supportive parents**

Some parents are not supportive of the chaplaincy more so when it comes to discipline issues. Some parents do not honor the invitation of the chaplaincy to come and attend to disciplinary issues of their children at school. This is because some families are so broken that the responsibility over the child is not taken seriously.

*“Sometimes when we call parents to come and resolve disciplinary issues with their children at school they never come and this makes it difficult for us to decide”. (Chaplain in an interview on 28<sup>th</sup> September 2023).*

This view is supported by the teacher who is in charge of student discipline as he had this to say:

*“Some parents are not responsible enough to attend to their children’s disciplinary issues at school when called upon. As the school administration, we are sometimes faced with such cases which affect students’ discipline and academic performance” (Teacher in an interview conducted 27<sup>th</sup> September 2023).*

This underscores the fact that parents’ cooperation with the school administration is key in shaping the spiritual life of the children at Dr. Obote College Boroboro. The above study findings are shared by Dollahite & Marks (2019), who argue that parents’ involvement in the discipline of their children can help provide positive reinforcement and encouragement for good behavior which positively impacts their spiritual life and academic achievements. This can motivate the child to excel in school and maintain good discipline.

The lack of parent's involvement may give way for the development of bad behavior which will definitely affect the life of the child negatively.

#### **4.5 Coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students.**

The study established that the chaplaincy had coping mechanisms that it used in addressing the challenges of ministering to students as discussed below.

##### **4.5.1 Teachers helping the chaplain.**

The study established that during the absence of the chaplain from the school, some teachers help out by doing some of the activities that the chaplain does so as to enable the work to go on.

*“One of us can sometimes try to help the chaplain when he is unavailable on other diocesan duties outside of the school” (A Teacher in an interview on 27<sup>th</sup> September 2023).*

Although the teachers can sometimes stand in for the chaplain, they are not as qualified as the chaplain to carry on the role of chaplaincy as expected, this leaves a gap in the service offered.

##### **4.5.2 Student leaders.**

The study established that student leaders are important in mobilizing and coordinating their fellow students in the different fellowships. Student leaders of different fellowships help to ensure that they keep the fellowships organized.

*“...the student leaders can be helpful in coordinating fellowships once they are well mentored...” (Teacher in an interview on 27<sup>th</sup> September 2023).*

##### **4.5.3 Counseling.**

The chaplaincy copes with some situations of non-cooperative parents by counseling them and letting them know their responsibilities and how important parents are in the life of the student both at school and while at home. Through this many parents have come to be responsive to their role of parenting and supporting their children at school.

*“We try our best as a school team which includes the chaplaincy to engage parents to be responsible and help the discipline of their children, and through this, we have registered tremendous success in the discipline of students at Dr. Obote College Boroboro.” (Chaplain in an interview on 29<sup>th</sup> September 2023).*

The chaplaincy offers counseling services to students caught in acts of indiscipline. This approach has restored hope among students and good behavior has been dominant among students since the last strike that took place in the school in 2018.

*“I counsel many students who are referred to my office due to indiscipline cases, and results have been good. I do careful listening when am handling student cases”.* **(Chaplain in an interview on 29<sup>th</sup> September 2023).**

*“We refer many cases to the chaplain which in most cases we feel this is beyond us, and he has ably handled these cases instead of us expelling the student, the chaplain advises as he deems necessary and many students have changed their way of life”* **(Teacher in charge of discipline in an interview on 27<sup>th</sup> September 2023).**

This is supported by Dimkpa (2015), who posits that counseling students does more than just restore good behavior but enables the student to reflect on their spiritual life and the life to come in the future. Instead of considering expulsion as the first option for an indiscipline case that attracts an expulsion, the chaplain counsels the students, and so many expulsion cases have been averted.

Counseling is a great component of student management as the definition of counseling in itself is wide as seen to emphasize the role of counseling as adopted by the chaplain. Counseling in psychology is a professional and therapeutic process that involves a trained counselor or therapist working with an individual or a group to address emotional, psychological, social, or behavioral issues and challenges. The primary goal of counseling is to help clients understand and manage their feelings, thoughts, and behaviors in a more constructive and adaptive way. This may involve resolving specific problems, coping with life transitions, improving relationships, and enhancing overall well-being (Stanley, 2013).

#### **4.5.4 Using available instruments to worship and pray**

The students said that they use the available instruments despite their state which needs replacement to worship.

*“we use our old piano to accompany singing hymns in worship.”* **(Students in a focus group 3 discussion on 28<sup>th</sup> September 2023).**

Although the students use the available instruments in worship and praise, being young people who are greatly influenced by excitement, it is imperative for the school to find equipment that can appeal to young people in praise and worship since music is very important in the of young

minds. According to Pickford (2010), young people are running away from church and church services because they find the services to be dull and not appealing to them.

## **CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS**

### **5.0 Introduction**

This chapter focuses on conclusions and recommendations in line with the four research questions which are: (i) What is the level of student participation in the chaplaincy at Dr. Obote College Boroboro? (ii) What is the effect of the chaplaincy on the spiritual nurturing of students of Dr. Obote College Boroboro? (iii) What are the challenges faced by the chaplaincy in ministering to students of Dr. Obote College Boroboro? (iv) What are the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students at Dr. Obote College Boroboro?

### **5.1 CONCLUSIONS**

- On objective one, I conclude that student participation in the chaplaincy at Dr. Obote College Boroboro is high with most students 97% Christians being able to attend services on Sunday and also participate in the different fellowships in the school.
- On objective two, I conclude that the chaplaincy has a great impact on the spiritual nurturing of students at Dr. Obote College Boroboro with many testimonies shared by students of how chaplaincy positively impacts the lives of students. Chaplaincy has fostered good moral building among students which has enabled them to be obedient and embrace good discipline.
- On objective three, I conclude that the chaplaincy is faced with challenges such as the lack of a chapel building to serve the purpose of prayer and worship, non-supportive parents to their children at school, and understaffed chaplaincy.
- The chaplaincy uses coping mechanisms such as counseling students to foster good moral development, counseling, and encouraging parents to support their children at school. Encouraging teamwork where some teachers come in to assist the chaplain in his work. The student leaders also play a great role in leading the different fellowships. The students utilize the old music equipment to worship and praise.

### **6.0 RECOMMENDATIONS**

Considering the fact that there is already a good level of student participation in the chaplaincy,

- I recommend that the unsupportive parents be encouraged to increase support to their children at school. Children feel loved when parents support them at school.

- On objective two, I recommend that the chaplaincy keeps up with the good work of ministering to students at Dr. Obote College Boroboro.
- On objective three, I recommend that the school consider requesting the posting of an assistant chaplain to supplement the efforts of the already existing chaplain so as to ensure ministering effectively to the students at Dr. Obote College Boroboro. I also recommend that resources be raised through fundraising from well-wishers, old students of the school, and other necessary sources to be committed to the construction of a school chapel.

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## **APPENDIX A: CONSENT TO PARTICIPATE IN RESEARCH**

**Study Title:** THE ROLE OF SCHOOL CHAPLAINCY IN SPIRITUAL NURTURING OF STUDENTS IN CHURCH FOUNDED SECONDARY SCHOOLS IN THE DIOCESE OF LANGO: A CASE STUDY OF DR. OBOTE COLLEGE BOROBORO

**Researcher:** Alengo Dick

### **Introduction**

Dick Alengo is asking you to participate in this research study which shall result in a dissertation that shall enable him to qualify to graduate with a Master's Degree in Divinity of Uganda Christian University. The researcher finds you resourceful in providing answers to the study.

### **Purpose**

This study aims to learn more about the role of the chaplaincy in nurturing the spiritual lives of students. The study will enable us to understand how best the chaplaincy can design its programs to respond to the spiritual needs of students.

### **Procedures**

If you consent to participate in the study, you will be invited to take part in an interview about your life in relation to chaplaincy and the impact that it has had on the spiritual nurturing of students at Dr. Obote College Boroboro.

### **Risks/Benefits**

In this study, there are no risks involved as all the data you will provide to the researcher will not be disclosed to a third party. You are free to skip any question(s) you don't want to answer or refuse to answer for whatever reason. You are under no obligation to continue participating in the study once you decide to stop. The chances of you reaping any advantages are slim, but they may have a big influence on your community as a whole since new knowledge on managing spiritual issues will be made available to address them.

### **Confidentiality**

In order to guarantee maximum confidentiality, every interview will be coded. The data you provide won't be used to identify you. Any information you provide will be given a code, and your name won't be revealed on the interview recording. A list of the names and their accompanying codes will only be available to the researcher; it will be kept secret and out of the reach of anybody else. When the research project is finished, these cassettes will be destroyed. When the researcher will disclose the interview findings, he will not include your name.

### **Voluntary Participation**

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Either your participation or non-participation will not have any impact on spiritual services.

**Contacts and Questions**

Please feel free to contact Alengo Dick on Telephone number 0782581908 if you have any queries concerning this research study. You can get in touch with Uganda Christian University and Bishop Tucker School of Theology and Divinity if you have any inquiries regarding your rights as a study participant.

**Statement of Consent**

Your verbal confirmation confirms that you have read the material above, have had a chance to ask any questions you may have, and that you agree to take part in the research project.

*Participant's Signature* .....

*Date* .....

*Researcher's Signature* .....

*Date* .....

## **APPENDIX B: INTERVIEW GUIDE**

**Date of interview:**.....

**Study site:** .....

### **SECTION ONE**

- (i) **What is the level of student participation in the chaplaincy at Dr. Obote College Boroboro?**
- a) Is there a chaplaincy in this school?
  - b) How active is the chaplaincy?
  - c) Do students participate in the chaplaincy activities? How often do students participate in the chaplaincy?
  - d) Do you have a registration book/attendance book where students' participation in chaplaincy activities is recorded? For example, do you have a record of the chapel attendance on Sunday and the different fellowships in the school?

### **SECTION TWO**

- (ii) **What is the effect of the chaplaincy on the spiritual nurturing of students of Dr. Obote College Boroboro?**
- a) Do you note any difference in the behavior of students who participate in the activities of the chaplaincy at school?
  - b) Which kind of assessment comes from the parents of children participating in the chaplaincy programs during holidays?
  - c) Generally, how is their spiritual life? Do they pray often, do they participate in the church choirs in their area? Do they participate in youth ministry?

### **SECTION THREE**

- (iii) **What are the challenges faced by the chaplaincy in ministering to students of Dr. Obote College Boroboro?**
- a) Name any challenges faced by the chaplaincy.
  - b) Do you have enough capacity?
  - c) Do you have resources?
  - d) Are parents supportive of the work that you are doing as the chaplaincy?

### **SECTION FOUR**

- (iv) **What are the coping mechanisms used by the chaplaincy in addressing the challenges of ministering to students at Dr. Obote College Boroboro?**
- a) How do you address the challenges that you face as the chaplaincy?

## **APPENDIX C: QUESTIONNAIRE FOR PARENTS**

- a) Do you have children at Dr. Obote College Boroboro?
- b) Do they participate in chaplaincy activities?
- c) Do you support their activities in the chaplaincy?
- d) How do you support your child's activities in the chaplaincy?
- e) How do you find your children's behavior in relation to their spiritual life?
- f) Are you satisfied that the chaplaincy has contributed to the spiritual nurturing of your child?

## **APPENDIX D: THE FOCUS GROUP INTERVIEW GUIDE FOR STUDENTS**

- a) How do you find chaplaincy activities as a student?
- b) How often do you engage in the activities of the chaplaincy?
- c) How have the activities of chaplaincy shaped your life?
- d) Do your parents support your being in the chaplaincy?
- e) Which challenges do you find the chaplaincy to be experiencing in your school?
- f) How does the chaplaincy handle these challenges?

**APPENDIX E: PROPOSED RESEARCH WORK PLAN**

<b>No.</b>	<b>Activity</b>	<b>Period</b>	<b>Remark</b>
01	Concept development and presentation	May to July 2023	Identifying research area
02	Proposal development and completion	July to September 2023	
03	Data collection	October 2023	With research assistants
04	Data analysis	October 2023	
05	Dissertation writing	October-November 2023	
06	Supervision	May to December 2023	Supervisor's comments
07	Addressing supervisor's comments	September to December 2023	
08	Finalizing dissertation writing	November 2023	
09	Attention to other dissertation related issues with the supervisor.	November 2023	Where necessary

## APPENDIX F: UGANDA CHRISTIAN UNIVERSITY INTRODUCTORY LETTER



**UGANDA CHRISTIAN  
UNIVERSITY**  
A Centre of Excellence in the Heart of Africa

10<sup>th</sup> January 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

### INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you ALENGO DICK a student  
of Bishop Tucker School of Divinity pursuing a

- Master of Divinity ✓
- Master of Arts in Theology
- Master of Arts in Theology and Development
- Master of Arts in Theology and Health care Management
- Bachelor of Divinity.

The Candidate is carrying out a research as a partial requirement for the award of the degree mentioned above. So kindly avail required information to the bearer of this letter.

Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana  
Research coordinator, Bishop Tucker School of Divinity and Theology.  
[emukeshimana@ucu.ac.ug](mailto:emukeshimana@ucu.ac.ug), 0772505474

A Centre of Excellence in the Heart of Africa

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Ugandachristianuniversity @UCUniversity, Founded by the Province of Church of Uganda, Chartered by the Government of Uganda.