

The Role of Christian Religion on Students' Discipline in Public Catholic Sponsored Secondary Schools in Loitokitok, Kajiado County, Kenya

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Abstract— The purpose of this paper is to share the findings of a study on the Role of Christianity on Student Discipline in secondary schools that was motivated by the unique role Christianity plays in character formation and teachings on obedience. With increased agitation on children's rights, banning corporal punishment which helped in maintaining discipline has become a challenge with increased secularization in schools. The study sought to establish the impact of Christianity on students' discipline with Christianity as the Independent Variable and Student's discipline as the dependent variable. The study construct is guidance and counseling, as independent variable. The research questions the study sought to answer are; how effective is Christianity on student's discipline? The study design was a cross-sectional research design and the target population was Catholic sponsored public Secondary schools in Loitokitok sub-county in Kajiado County where study sample was extracted. The study sought to use both primary and secondary data which were both qualitative as well as quantitative. The data was collected using questionnaires; direct observations and interviews. A pilot survey was conducted to check veracity of the study instrument. The questionnaire reliability test Cronbach Alpha $\alpha = 0.764$. The results above 0.7 indicate the study instrument is reliable. The data collected was analyzed using both descriptive as well as statistical analysis. The study sampled and distributed 364 questionnaires. The response rate achieved was 95.9% corresponding to 349 complete questionnaires for data analysis. The data was cleaned, coded, organized ready for analysis. The study findings indicate a strong correlation of between Christian education and discipline in schools with a correlation coefficient $r = 0.724$. A report was compiled from the study analysis results and presented for defense and publishing.

Index Terms— Christian Education, Discipline, peer Influence, school culture

I. INTRODUCTION

This paper presents the background of the study, a statement of the problem, research questions, the significance of the Study, and the Justification of the Study. The study scope introduces the conceptual as well as the theoretical framework

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of the research study. The study further outlines its limitation and delimitation. Discipline in institutions of learning has been a challenge globally because of globalization, multicultural societies, and increased secularization of institutions of learning including primary schools, secondary schools, and higher institutions of learning. Schools previously sponsored by religious institutions have become more secularized to conform to the new reality of mixed societies [1]. Different approaches have been tried both punitive [2], [3] and non-punitive to maintain discipline in schools [4], [5]. Moreover, not all forms of correctional approaches have been effective whether punitive or non-punitive.

A. BACKGROUND OF THE STUDY

Doing away with corporal punishment in secondary schools as a means of corrective action has created challenges for school administrators' as well as teachers globally. The changes were informed by the rights of children as well as the presence of other effective methods of correction devoid of violence. Several interventions have been tried like zero tolerance for indiscipline, expulsion, suspension, guidance, and counseling all with mixed results [6]. However, there are still teachers who believe strongly in corporal punishment. The attitudes of the said teachers claim that corporal punishment earned teachers respect, was a deterrent for infractions, and helped enforce character development [7]. There is a strong correlation between religion and character formation also called character education. Iasha, Neolaka and Zuelela [8] argued that the school is a fertile ground for character education aimed at inculcating values, morals, and acceptable behaviour. Character education is a possible solution to students skipping school, theft, violence, cheating in examinations, alcohol, and drugs [8]. Character education involves equipping students with knowledge of self (identity), God, and willingness to implement ethical, moral, and acceptable societal values. The values of honesty, reliability cleanliness, collaboration, and teamwork are vital in making students in schools manageable and thereafter grow into responsible citizens. Nzoehina, Oguegbu, Akuchukwu and Nwasor [9] recommend the use of behavior modification in Nigerian Schools facilitated by teachers empowered to the task through training in educational psychology as a means of managing secondary school discipline.

In the recent past, there have been increased incidences of school fires in Kenya reported in the media [10]. The school fires left a trail of death and property destruction from St Kizito to Bombolulu girls. The destruction of property and loss of lives was colossal damage. The destruction could have been avoided through dialogue, representation, and proactive management by the school administration. There is a belief that these are acts of defiance of authority, peer pressure, and probably poor parenting. The discourse on school discipline and understanding factors that can enhance school discipline, therefore, has a possible impact on improving the school learning environment to promote scholarship. Christianity and Christian religious education are possible pillars in enhancing values, obedience, and character formation [11]. The central question thus is Christianity a possible intervention towards discipline in schools? Whereas Christianity is defined as followers of Jesus Christ also referred to as believers, Christian education on the other hand refers to instructions and teachings about Christianity which may be formal (Academic) or informal (non-Academic). In the school environment, Christians who practice Christianity are baptized, attend services, and are expected to behave according to the general Christian standard of morality, and obedience, and practice certain values. Christian Education in a School environment includes Christian Religious Education as a subject of study, Christian instructions like Catechism, and other informal practices like bible discussion, membership in Christian Clubs, and Choir where learning takes place through activities.

Ruttoh examined the planning and implementation of guidance and counseling among secondary schools in the Kamiriny Division in Keiyo [12]. Onyango, Aloka and Raburu explored the effectiveness of Guidance and Counseling in managing student behavior among public secondary schools in Kenya [13]. Owino researched guidance and counseling services in selected schools in Eldoret [14]. Singoei examined teachers' perceptions and effectiveness of alternative forms of student discipline in Kajiado [15]. Lastly, Momanyi did a study on the perception of teachers of guidance and counseling in Ongata Rongai [16]. All the studies noted that guidance and counseling as a means of maintaining secondary school discipline, was reported moderately effective or ineffective because of the following factors; lack of trained teachers in guidance and counseling, lack of counseling rooms and facilities to support the intervention, unfriendly teachers, teachers complained of workload due to curriculum therefore ineffective in carrying out the responsibility of guidance and counseling. Complaints regarding the lack of a policy framework guided by the Ministry of Education may also have hampered the effectiveness and implementation [17].

B. STATEMENT OF THE PROBLEM

Despite spirited efforts by school teachers and administrators to manage school discipline globally through different interventions like; guidance and counseling, suspensions, expulsions, and positive peer pressure, they have failed to be effective consistently. In the recent past, incidences resulting from indiscipline among students in catholic sponsored secondary schools have been on the rise in Kenya with shocking outcomes.

Furthermore, maintaining discipline in schools has become a challenge to school teachers and administrators. Moreover, indiscipline broadly results in learning disruption and other risky behavior which affect students and the wider society. Loitokitok Sub-county of Kajiado County is a typical example of an area that has reported alarming cases of school dropouts, substance use, and early pregnancies. This is because of cultural practices of female genital mutilation where initiates drop-off school and are married off. Education remains a reliable pillar and pathway to an individual's personal and career development. Dropping off school and early pregnancies interfere with education and individuals' future career and personal development.

Korir [18] and Wagithi [19] associate these indiscipline cases in Kajiado County with increased immigration and culture which affect education. Immigration has imported certain vices like drugs and substance abuse and inappropriate dressings. On the other hand, cultural practices like female genital mutilation encourage early marriages the resultant consequence is possible interference with education. The question as to whether Christianity and Christian education taught in the schools in this region has any significance in character formation, inculcating Christian values and ethics to transform the society. The majority of schools within Loitokitok Sub-county teach Christian religious education. However, the frequent incidences of students' indiscipline cases such as violence and defiance of authority contradict what is expected of them as Christians. The practice of Christianity accords Christians with some responsibility based on ethics, morality, and obedience.

Nevertheless, a gap exists in demonstrating empirically the extent of Christianity (Christian practice) which includes Christian Religious Education's influence on students' discipline. The main question remains, Do Christian values promoted in Catholic-sponsored schools improve students' character and discipline? The point of concern is, can Christianity in schools bring character change to students and transform the society within Loitokitok Sub-county? It is in this light that this study sought to find out the roles of Christian Education on students' discipline in catholic sponsored secondary schools in the Loitokitok Sub-county.

C. RESEARCH OBJECTIVES

The Purpose of this qualitative and quantitative study was to find out if Christian religion has any role in students discipline through an empirical study.

General Objective

The general objective of this inquiry is to find out if Christian Religion has any influence on secondary school students discipline among Catholic sponsored secondary schools in Loitokitok Sub-County.

Specific Objective

1. To find out if Christian Religious education curriculum contributes to students discipline in Catholic sponsored secondary schools.

D. RESEARCH QUESTION

1. To what extent does the incorporation of Christian Religion in the curriculum contribute to discipline of students in the public Catholic sponsored schools in Loitokitok?

E. SIGNIFICANCE OF THE STUDY

The study contributes to new knowledge linking Christianity, Christian Education, and student discipline in secondary schools. This study finding is a resource for school administrators and teachers with a viable intervention in managing school discipline. Christianity, Christian Education, and practice contribute to character formation towards obedience, morality, and ethics which are beneficial not only to schools but also the society.

F. JUSTIFICATION OF THE STUDY

This study contributes to the scholarly development of theory on Christianity and students' discipline, this helps not only in Loitokitok Sub-county or Kajiado, but the entire country and the world on matters related to Christianity and discipline.

G. SCOPE AND DELIMITATION OF THE STUDY

The study focuses on the role of Christianity on student discipline within the context of public Catholic-sponsored secondary schools in the Loitokitok Sub-county. The study was conducted in Loitokitok Sub-County among secondary school students, teachers, and school administrators. Kajiado County has significant urban and rural schools with a considerable number of religious-sponsored schools' providing a suitable sample for the study. Loitokitok Sub-County has 8 Catholic Sponsored schools.

The choice of Kajiado County was motivated by its proximity to Nairobi and the presence of Kitengela and Ongata Rongai which has significant migrant populations. Migrant populations influence culture and behaviors. The study sets out to determine whether Christianity has a protective impact against negative influence already experienced in society. The large population of urban and rural schools provides a rich catchment area for the study.

H. THEORETICAL FRAMEWORK

This work was based on two theories; the Family System Theory by Dr. Murray Bowen and the Theory of Religion by Ludwig Feuerbach. These two theories complement each other. The complementarities of these theories bring a lot of meaning as far as the roles of Christianity and Christian religious education in secondary schools are concerned. Using these theories concomitantly, the researcher focuses on the influence of the family environment (Parenting) on the growth and development of students as stipulated by Dr. Murray Bowen and also highlighted by Ludwig Feuerbach [20]. The contribution and roles of Christianity among students include; (I) Providing guidance and Counseling, (II) propagating family faith, (III) Providing Christian school sponsorship, and (IV) Inculcating Christian culture in schools.

The Theory of Religion complements the Family Systems Theory in its deficiency. The Theory of Religion

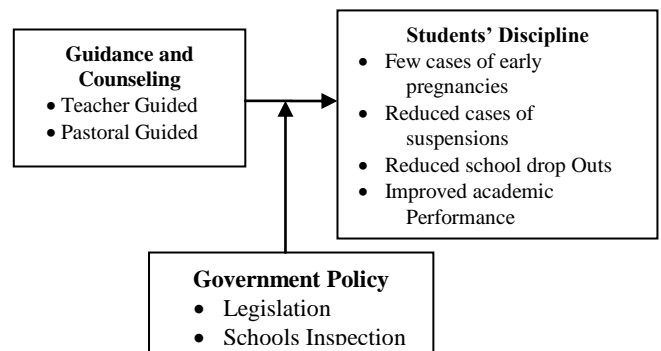
acknowledges the existence of a Supreme Being which human nature yearns for. The thinking originates from Ancient Greece practices on religious beliefs. Ludwig Feuerbach insinuated that the process of religion leans towards wish fulfillment [20]. According to Feuerbach, God is a projection of the strongest human desire. The theory helps explain the reason young people embrace religion as a way of life. The youth that embraces Christianity is perceived to practice values, morality, and obedience to religious teachings. According to Ubani and Kallioiemi values, ethics, and cultural skills are necessary to reinforce religious education in which morality, obedience, and values are the guiding principles [21]. Religious (Christian) education, therefore, is a strong motivator of values, morality, and obedience in schools despite the global secularization of schools.

The two theories; Family System Theory and the Theory of Religion are significant in this research because Family System Theory by Dr. Murray Bowen highlights the importance of the family system in taming the minds and actions of secondary school students [22].

I. THE CONCEPTUAL FRAMEWORK

The independent variable is the role of Christian Education, and the dependent variable is students' discipline. Other intervening variables that support the independent variable in ensuring its objective of managing students' discipline include government policy, legislation, and school inspection. The Role of Christian Education viewed as a sub-sect of Christianity as the independent variable using the two theories is believed to be effective within the aforementioned roles in the theoretical framework. The following is the relationship between the variables.

Figure 1.1: Conceptual Framework Model



Independent Intervening Dependent Variable

(Author, 2020)

Guidance and Counseling: The outlawing of corporal punishment in schools ushered in new strategies for managing discipline in schools. The policy change from punitive and banning of canning in schools has disempowered teachers as custodians of discipline in schools [23]. Guidance and counseling is the preferred intervention in managing indiscipline in schools in addition to suspension and expulsion. Indeed for guidance and counseling to work in schools, key stakeholders need to be involved and engaged. Among the stakeholders are teachers in charge of guidance and counseling who need to be adequately trained and

empowered to support guidance and counseling as a solution to indiscipline challenges in schools [24].

Kimotho, Njoka, and Gitumu assert that Guidance and Counseling are moderately effective in managing secondary school students' discipline [25]. In a study in Kirinyaga, Tharaka Nithi, and Embu counties the study population was guidance and counseling teachers and heads of guidance and counseling departments in Mount Kenya East a Target population of 421 public secondary schools was identified. A sample of 42 secondary schools was picked randomly after stratification. The distribution was 14 secondary schools from Tharaka Nithi County, 16 secondary schools from Embu, and 12 secondary schools from Kirinyaga. In the selected schools the head of guidance and counseling was selected and data was collected through a semi-structured questionnaire. The collected data was analyzed using means and standard deviations. The study findings revealed that Guidance and counseling were only moderately effective in managing secondary school students' discipline. The unit of analysis was the guidance and counseling teachers. The study has several limitations first it is not grounded on any theoretical or conceptual framework. Secondly, guidance and counseling alone cannot be the only factor affecting secondary school students' discipline. The study recommended capacity building and training of guidance and counseling teachers for effectiveness in handling students' indiscipline.

Gitonga proposes that teachers seconded to offer guidance and counseling need to have professional training and competency, interpersonal skills, and great self-acceptance to deliver the required guidance and counselling services to the desired level of competence and professionalism [26]. Secondly, the school leadership in terms of school principals and their deputies needs to have the necessary leadership capabilities to guide teachers and students in the management of secondary school discipline [27]. Guidance and Counseling are deemed to be superior to suspension and expulsion because it keeps the students in school and prevents negative disruptive influences that may have occurred when students are suspended. During suspensions, idleness among suspended students may contribute to drug and substance abuse, increased aggressiveness, and violence [28]. Nyamai, Manyasi, and Mobegi evaluating the effectiveness of guidance and counseling among secondary schools in Nakuru County, Kenya suggested that guidance and counseling is affected greatly by the processes used in its implementation [29]. The study findings indicated fundamental challenges with lack of infrastructure for guidance and counseling services (lack of guidance and counseling rooms), teachers lacking interpersonal relationships with the students leading to lack of trust and limited information sharing, and lastly limited trained guidance and counseling teachers. The policy implementation can be helped through the provision of resources to enable guidance and counseling in managing secondary school students' discipline.

Other alternatives to behavior modification are educational psychology practice fronted by social workers, psychologists, and Psychiatrists, guidance, and counseling which teachers in charge of discipline are trained [30], [12]. [13], [14], [15] & [16]. Additionally, Bururia reported that Christianity and the Church have a role in Guidance and Counseling [31]. According to Bururia, Christian education can reinforce the

delivery of guidance and counseling with a better outcome. Noreen, Kabendera and Katundano confirm that guidance and counseling, police involvement as well as peer counseling are effective interventions in managing secondary school discipline [32].

The chaplaincy services (priests, catechists) to schools are deemed as an alternative resource in helping school administrators manage student discipline challenges. Chaplaincy services augment the overconcentration of academic pursuits and help in contributing to the holistic formation of students in schools. A study by Wambugu, Kiarie, and Murage conducted among the Anglican Church-sponsored schools in the Mount Kenya region revealed that chaplaincy services support the holistic development of students [33]. The chaplaincy services reduce cases of school dropouts, and alcohol and drugs rampant in school. Similar views were advanced by Arego, Role, and Makewa in a study among Seventh Day-sponsored schools in Tanzania [34]. The study emphasized the importance of Christian teachings and programs in addressing and reducing discipline decadence in any society. Waweru and Otieno opined that the challenges of adolescent students can be minimized through chaplaincy services [35]. The research question this study sets out to answer was does Christian Religious education affect secondary school students' discipline?

Government Policy: Government policy influences school discipline and the management of schools [36]. The banning of caning in schools by the government of Kenya was a directive geared toward eliminating the use of pain as a means of instituting discipline in schools [37]. The government policy at the moment advocates guidance and counseling, the use of motivational speakers, and role models, and any innovative interventions that motivate the management of school discipline. The Government of Kenya basic education Act of 2013 offers policy guidance to school management and how certain situations could be handled that do not interfere with rights as conferred in the Constitution of Kenya [38].

In Mauritius expulsion and suspension of students must be authorized by the responsible ministry [39]. This puts a lot of pressure on school administrators and teachers in dealing with students' indiscipline. The power and authority that existed in the past have been watered down through legislation and policies rendering teachers almost powerless in enforcing punishment limited to exclusion and sanctions from school activities with limited impact on students' discipline [5].

The Ministry of Education needs to ensure effective supervision of schools to reduce disparity in the level of compliance with government education policies like provision of adequate physical facilities and guidelines on Guidance and Counseling need to be reduced into a uniform framework to guide implementation in schools [17]. The recruitment, training, and deployment of guidance and counseling teachers with clear roles and responsibilities also need to be addressed for clarity and effectiveness in the teachers delivering their employment mandate.

The present study seeks to find out to what extent does government policy influence secondary school students' discipline?

II. LITERATURE REVIEW

A. CHRISTIANITY AND DISCIPLINE

The problem of non-compliance to school rules and regulations is a common dilemma among teachers, school administrators, and parents. Many approaches have been tried to maintain discipline in schools and the teaching of religious education. Globally secularization and multiculturalism have created more diverse approaches to the teaching of religion, Christianity, and ethics.

Betram-Troost and Visser conducted a study to determine the aims of Religious education and content in the Netherlands [40]. The unit of analysis was teachers of religious education. The research question was to explore the religious education teachers' views on the subject matter content of religious education between knowledge-based religious education and character-based religious education. The methodology involved sampling 280 using online questionnaires as a study instrument to collect data. The response rate was 25.5%. The study findings indicated that 28.7% of secondary schools were State-owned while 71.3% were denomination sponsored. Indeed the denominational owned schools 31.6% are catholic sponsored schools while 28.6% are protestant sponsored schools (2016-2017 data). It was noted that only 8% of the schools taught some form of religious education despite the majority of schools leaning towards Christian sponsors this is quite significant. The study findings showed that 36.1% of the respondents were Christians (Catholic & Protestant teachers) while only 1.8% of the respondents were from public secondary schools. Additional findings indicate that 68% of the respondents viewed themselves as practicing Christians (religious). 90% of the religious education teachers viewed themselves as Protestants while only 51% of the religious education teachers professed to be Catholics. 76% belonged to a religious community or practicing Christian organization formal or informal. The Religious Education teachers supported the view that Religious education should contain aspects of character formation and identity apart from knowledge this was quite significant. The major limitation of the study is the lack of clarity on the three competing thoughts learning religion, learning from religion, and learning about religion. The aim is to give general information that broadens worldview and enhances tolerance in a secularized society (Jackson, 2014). In summary, the debate on making religious education only a knowledge base is impractical and should take a holistic approach for effectiveness.

The study clearly shows there is room for Christian religious education in character formation by extension contributes to discipline. The above study concentrated on examining the content of religious education in the Netherlands in societies that are becoming more and more secularized, the unit of analysis was religious education teachers in secondary schools in the Netherlands. The study had limitations in terms of the low response rate of 25.5% which according to Mugenda and Mugenda is not representative and cannot be relied on [41]. In addition, the study used qualitative techniques that are limited in approach failing to demonstrate the relationship among study variables. The dilemma between neutrality in the study of religion and knowledge acquisition remains unresolved. The current study examines the role of Christian education on secondary school discipline while the

unit of analysis is secondary school students. The current study adopts sample randomization, mixed study approaches and triangulation making the investigations robust and reliable. The methodology of observation and notes taking is limited to the researcher's focus and bias. Lastly, the research does not meet the empirical study vibrancy and analytical threshold. The researcher could have used triangulation to make the study more credible and vibrant as proposed by Bans-Akutey and Tiimub [42]. There are four types of triangulation in research namely; triangulation methodology, triangulation theories, triangulation datasets, and investigator triangulation. In the current inquiry, we explore the influence of Christian Religious education on students' discipline in secondary schools in Loitokitok Sub-County using a mixed methodology to collect data.

Oluoch-Suleh and Okene conducted a study in Nigeria exploring the effectiveness of the implementation of Christian Religious studies curriculum on students' character development [43]. The study was guided by Social Learning Theory (1961) fronted by Bandura, Ross and Ross [44]. The qualitative study sought to answer two questions. First, what were the challenges experienced in the implementation of the CRS curriculum? Second, what were the possible solutions in dealing with the implementation of CRS curriculum challenges? The study sampled 66 respondents composed of 54 students, 3 teachers, and 3 school principals from the three secondary schools picked for the case study. The data collection method was the use of an interview guide and Focused Group Discussions. The qualitative data were organized according to emerging thematic areas. The study findings show that the factors affecting the implementation of the CRS can be grouped into three thematic factors namely Student factors, teachers' factors, and school environment factors. The student-related factors composed Discipline, interests, and cooperation, while the teacher-related factors were teachers' examples in real life, integrity, and moral orientation. The school-related factors were large classes, lack of motivation for teachers, non-career subjects, lack of teaching materials, and students' lack of interest. The study recommended investment in school facilities and teachers' training and motivation to improve the teaching of CRS. The above study focused on curriculum implementation and how it affects students' character formation. The study was grounded in the social learning theory [44]. The study suffers from some limitations. Firsts, the methodology using only qualitative methods lacks the robustness of mixed methods that entails the use of both qualitative and quantitative methods. Qualitative allow in-depth investigations while quantitative methods allow statistical analysis and inferences with the possible relationship between variables and the strength of the relationship can be determined. The Social learning theory demonstrates student learning by coping with what adults do. This is learning from the environment and associations. However, the theory fails to explain why all students who watch violent programs on television fail to become violent. The current study investigates the role of Christian education on students' discipline in secondary schools in Loitokitok. It deploys the use of both qualitative and quantitative techniques.

Christians which include students undergoing formation in schools are expected to have tolerance, discipline, emotional intelligence, forgive, and maintain high values and morals.

Christianity promotes obedience, trust, helping each other, sharing, and all virtues geared towards a holistic life [33]. It is thus a contradiction to have rising cases of indiscipline in Christian-sponsored schools. A possible explanation is the increased secularization of schools according to government policy. The basic education Act of 2013 guides the curriculum and management of schools [45]. In all Catholic-sponsored schools, Christian religious education is mandatory for all students in the school. It is part of formation the process. The present study will explore the influence of Christian education on students' discipline in Catholic-sponsored secondary schools in Loitokitok Sub-County.

Adhiambo argues that Catholic Church-sponsored schools are reputed to have a high level of discipline which translated to good academic performance [46]. It would be therefore ironic to make Christian Religious Education optional. The Kenya Catholic Conference of Bishops (2013) resolved to make Christian Religious Education compulsory for all students [47]. According to the Catholic Church the study of Christian Religious Education, practicing Christian cultures of worship, prayer, and reflections in addition to participation in Christian clubs like choir, and bible study help in impacting morals, ethics, and values in having a holistic formation. The Christian teachings on forgiveness, helping others, trust, obedience, and being your brothers/sisters' keeper is helpful in minimizing cases of indiscipline in schools. Christian education, therefore, is deemed to have a role in character formation targeting students in school.

Kiambi conducted a study on the role of Christian Religious Education's effect on student behavior in North Imenti, Meru County in Kenya [48]. The study considered teaching as a tool for behavior change. The study was grounded on Curriculum Theory as proposed by John Bobbitt in 1918. The cross-sectional study had a target population of 72 teachers, 48 heads of Christian Religious Education departments, and 600 students. The study sample was 144. The study findings show that 7.63% agree that the CRE subject contributes to students' behaviour transformation. 11.45% consider God's plan in their lives. The majority (91.6%) of the respondents agreed that teaching methodology in CRE teaching was essential in influencing behaviour change. The above study was done in Meru and findings cannot be generalized to represent the whole Country. The above study is based on the curriculum theory which entails content and context while the present study is grounded on the family systems theory and the theory of religion. The family systems theory and the theory of religions are theories that are systems-based or organization-based theories.

This study sought to link Christianity and Discipline in Schools. The Catholic Church recognizes that schools have many students in need of guidance and support. The schools are thus a suitable and rich ecosystem for evangelization [46]. Evangelization broadly takes many forms of teaching, work, and way of life. The Church has been active in three main sectors namely education, healthcare, and social services which are powerful areas to demonstrate the good about Christianity and the Christian mission. This research sets out to explore the answer to the question does Christian Religious Education have any influence on students' discipline in

Catholic-sponsored secondary schools and specifically in Loitokitok Sub-County?

Onyango conducted a study on the effect of role plays in teaching Christian religious education as a means of impacting life skills in students [49]. CRE was considered a life skills subject in terms of its curriculum and contents. Four schools were selected for the experiment. A life skills pretest was conducted before the role plays treatment. Teachers were trained using a guide on how to use role plays to teach CRE. The study sample and the control were compared. The study findings indicate that role plays as a strategy had a significant effect on students' discipline, obedience, and outcomes in behaviour compared to the control (other students).

The protective nature of religion was established in a study in South Africa where secondary school students who practiced their religion (Christians and Muslims) had lower cases of alcohol and drug abuse. The study indeed demonstrates that being religious and practicing religious faith transforms behavior and had a protective modulating effect on the students [50].

In conclusion, in the documents of the Second Vatican Council, *Gaudium et Spes* (2013: 43) reiterates, "Since humanity today increasingly moves towards civil, economic and social unity, it is more than ever necessary that Priests, with joint concern and energy, and under the guidance of the Bishops and the Supreme Pontiff, erase every cause of division, so that the whole human race may be led to the unity of God's family". This is a desire which Jesus prayed for that we may be one as he with the Father are one (John 17:11). It is not the will of God that we are divided on account of material, ethnic and social exclusion continuously having violence. We must shun division, reconcile and live together in peace as God's children.

III. METHODOLOGY

A. RESEARCH DESIGN

The research design used in this research is a cross-sectional research design because the study was undertaken at a specific period in time, which means the study is undertaken within specified months in a certain year or taken over years. Cross-sectional studies majority take a few months. The cross-sectional study design helps give insights into the impact of Christian education on secondary school students' discipline [51]. The researcher decides what he/she wants to find out about, identifies the study population, selects a sample, and contacts the respondents to find out the required information [52].

B. DESCRIPTION OF SITE

Loitokitok is a Sub-County in Kajiado County. Loitokitok Sub-County was selected as the site of the study because of several factors. First, the site is a sub-county neighboring Tanzania. The proximity to the border implies significant movement noting that the Maasai community which is the dominant community has relations in Kenya and Tanzania. The cultures of the inhabitants of the regions are greatly multicultural and non-homogenous which presents a good target population for the study. Secondly, there is a vibrant

tourism industry that contributes to the social-economic status of the populace and lastly, there is significant immigration due to proximity to Taita Taveta and Makueni Counties which can influence behaviour due to multiculturalism. Loitokitok Sub-County lies on the foothills of Mount Kilimanjaro. It falls within Kajiado South Constituency in Kajiado County in Kenya. Therefore politically the Sub-County is managed from Kajiado County where all devolved government activities are coordinated in line with relevant Ministries in this case Ministry of Education. Loitokitok Sub-County is located approximately 255 kilometers (158 miles), by road, southeast of Nairobi, Kenya. The population in Loitokitok Sub-County is evenly distributed and some of the economic activities in this area are livestock keeping and farming.

C. TARGET POPULATION

Loitokitok Sub-County has 8 Catholic Sponsored public schools. The population targeted in this study is the students at Catholic-sponsored public secondary school students from Loitokitok Sub-County in Kajiado County. The study population included students, Christian Religious teachers, Discipline Masters, and school principals. The total number of students in the 8 catholic sponsored schools is 4053. The Study sample included; 7 school principals, 14 Christian Religious teachers, Students, and 1 Ministry of Education official namely Sub-County Education Officer. The 8th school is Rombo girl's secondary school that was eliminated from the sample frame because the researcher is the School principal. It is possible not to have authentic data where the researcher and the respondents are well known thus introducing bias to the study with capacity to tilt results from reality. The researcher however used the school to conduct a pilot study. The key informants as part of respondents help to capture relevant sources of information. The Students are the principle unit of analysis. The Teachers, parents, sponsors and education officials are key informants. This category of proposed respondents was selected because of their knowledge and experience as concerns education and discipline in secondary schools in their jurisdiction. Loitokitok Sub-County has eight catholic public-sponsored secondary schools. Therefore, the views and data were collected across the eight public secondary schools.

D. SAMPLE AND SAMPLING PROCEDURES

Mugenda and Mugenda assert that 10% of the accessible population is sufficient for a study [41]. The sample required is determined using Yamane's Formula. On this basis, 8 catholic sponsored schools were purposively selected using systematic sampling.

Sample Size

There are 8 public secondary schools in Loitokitok Sub-County from which the data was collected. The data was collected from all the eight catholic sponsored secondary schools in Loitokitok Sub-County with a student population of 4053 and according to Mugenda and Mugenda, who assert that Ten percent (10%) of this population is adequate as a sample size; however, Yamane's Formula was used to determine the sample size [65].

$$n = N/1+Ne^2$$

Where:

n = sample Size

N= Target Population

e = Margin of error

$$n = 4053 / (1 + 4053 (0.05)^2)$$

$$= 364 \text{ Student Respondents}$$

For Kerlinger a sample size that is too large is a waste of resources while a sample size that is too small is a waste of effort since it will not be significant [53]. Therefore, the total number sample size was 406 which includes, students (364), school principals (8), Christian religious education teachers and counselors (14), and ministry of education officials were selected because of their small numbers, and the significant role concerning knowledge and experience in education and discipline in addition to their views on Christianity and religion education.

Sampling Procedure

The procedure used in this research was stratified sampling. In this procedure, the researcher breaks his population into homogeneous units also known as the strata, and draws randomly from the strata. The advantage of this sampling procedure is that in the stratified random sample, the potential for human bias is reduced while selecting the cases to be included in the sample. It provides us with a sample that is highly representative of the population being studied. The Sampled school students' respondents were stratified and randomized according to the different classes; form 1, form 2, form 3, and Form 4 total sample of 364. The school Administrators and teachers dealing with discipline in schools were picked from the selected schools 8. 1 Sub-County education official from the Sub-County leadership was also interviewed. The reason for purposeful sampling was to generate data that connects school leadership, parenting, and discipline situations in the sampled schools.

E. DESCRIPTION OF RESEARCH INSTRUMENTS

The approach that was used to collect the data was mixed-method research because this method is inclusive. It captures the quantifiable data and those that are descriptive. This is because both quantitative and qualitative researches are important and useful [52]. Wisdom and Creswell in pcmh.ahrq.gov on mixed-method also outline that; "The term mixed method refers to an emergent mythology of research that advances the systematic integration, or mixing, of quantitative and qualitative data within a single investigation or sustained program of inquiry" [54].

The instruments that were used are primary sources which included; Questionnaires, Interview guides, and Observation Guides. Apart from questionnaires Focused Group discussions were used to collect qualitative data to provide a more in-depth understanding of the subject matter under investigation. The secondary sources are useful in obtaining information from the school records, particularly on matters concerning the school population, and historical records of previous indiscipline in the targeted schools.

Primary Data

The primary source has three methods of approach to collecting the data. They include; observation, interviewing,

and questionnaires. The three approaches (observation, interviewing, and questionnaire) in collecting primary data allow complementation thereby increasing objectivity and reducing the limitations of using a single data collection tool.

Observation Guide

According to Kumar (2014:173), "Observation is one way to collect primary data." It is a purposeful, systematic, and selective way of watching and listening to an interaction or phenomenon as it takes place [51]. An observation guide was necessary to guide the researcher on what to look out for, what to document, and how to organize the observed information. The observation guide provided for direct observation, selecting observation units, and complements other data collection techniques. In the case of students from public secondary schools in Loitokitok Sub-County, this method was used. In the process of observing them, the reactions to the questions as they explained their views of what has been happening and how they were affected were observed.

Interview Guide

Interviewing is the primary method of collecting the data is a commonly used method. For Kumar (2014, 179), "There are many definitions of interviews, but it is essentially a person-to-person interaction, either face to face or otherwise, between two or more individuals with a specific purpose in mind." [51] As far as the selection of those to be interviewed was concerned; the researcher interviewed the leaders (Administrators/Principals). This means twenty-four (24) respondents from all the eight schools sampled were selected for interview. They included the School principals (8), and Christian religious education teachers/Counselors (16) making the total number of those interviewed to be twenty-four (24). The researcher met each of them face to face. The study subjects were interviewed using Interview Guide Questions and Focused Group Discussions.

Questionnaire

Questionnaires unlike observations are in written form questions. The difference between the questionnaire and the interviews is that in the latter, the interviewer asks the questions and can explain. In a situation where a questionnaire has no one to explain, Kumar asserts, "It is important that the questions are clear and easy to understand. Also, the layout of a questionnaire should be such that it is easy to read and pleasant to the eyes, and the sequence of questions should be easy to follow" [51]. This helps the respondent to answer the questions precisely with ease. In that way, reliable information from the questionnaires was achieved. Questionnaires can also be used in face-to-face interviews. D'Cruz and Jones (2014: 114) outlined that, "Questionnaires are questions on paper that may be used in face-to-face interviews, mailed, or distributed through electronic means, such as email or the internet." Therefore, by the use of questionnaires, the researcher can either be there or not [54]. However, the questions were distributed in the Eight (7) public secondary schools in Loitokitok Sub-County out of the possible 8. The questionnaires as data collection instruments were randomly distributed among the selected students in each center and according to the stratified sampling method covering the different classes. Random distribution of questionnaires eliminates bias and gives every

respondent a fair chance of being selected improving the reliability and authenticity of the data collected.

Secondary Data

The secondary data are written sources that can be obtained from documents such as government records, books, and academic publications, earlier research from different authors regarding the topics relevant to what the researcher is trying to establish, census, personal records, and other published and unpublished sources that are useful to the research. D'Cruz (2014: 128) reiterated, "Secondary sources valuable for social work research include documents such as records of suspensions of students, dismissal and Class register of students" [55]. The secondary data, in this case, was useful because the researcher needed the documented records in the school concerning the students and other recorded details which are relevant to this research.

F. Description of Data Collection Procedure

The researcher obtained a clearance letter from the Faculty of Arts and Social Science of the Catholic University of Eastern Africa after the acceptance of the research proposal. The researcher sought a research permit from the National Council for Science and Technology (NACOSTI) for a letter of authorization. After that, the researcher obtained the letter of research authorization to collect data in schools within Loitokitok Sub-County. These documents enabled the researcher to undertake his research smoothly without suspicion.

Pretesting, Validity, and Reliability

The study instruments were pre-tested in a pilot study to determine the suitability of the data collection instruments. The pilot respondents were selected from the public secondary schools neighboring Loitokitok Sub-County for a pre-test for the validity and reliability of the instruments. The neighboring public secondary schools have similar demographics as the study sample. Cooper and Schindler assert that the validity, reliability, and suitability of data collection instruments must comply with Alpha Cronbach's score of over 0.7 coefficients [52]. The study pre-testing sample of 10% was used. The targeted study sample did not include the actual study sample in line with best practices [56]. The pilot study sample of 1 school was conducted in a neighboring sub-county within Kajiado County. The pilot sample included 1 principal, 1 Christian Education teacher/or chaplain, and 20 students.

Pretesting is the first stage in research where the research questions and questionnaires are presented to the target population. This was done at Rombo Girls Secondary School with a total of 20 questionnaires distributed randomly across the classes from form 1 to form 4, after which they were analyzed and a few adjustments made to improve on the tool. This was significant for checking on the research tools, just to ensure that they are working and reliable.

Validity is the measurement of accuracy that would show whether the results are a representation of what they are supposed to measure. It is important to determine and understand whether the results portrayed out of the measurement are commensurate and worth disseminating for

public consumption. Valid results put trust and acceptability, and therefore it is important to make sure that the tool used in research is valid and acceptable in many spheres.

Reliability is the depiction of consistency of the process of measurement that would determine whether the achieved results can be produced again within the same conditions. This was significant in achieving desired results that are of benefit in giving advisory towards the process which had been established. A reliable tool gives reliable results that can be used to influence other forms of studies in the near future.

Reliability Analysis

Reliability measures the consistency of the variables in the tool. It requires the measure to produce similar results after being administered several times [56], [41]. Cronbach's alpha was used in this test to measure internal consistency to determine the reliability of the questionnaire. Cronbach's Alpha coefficient of 0.6-0.7 is acceptable while above 0.8 shows that the level of the tool reliability is good.

Reliability was assessed using Cronbach Alpha where the results revealed that the Contribution of Christian Education on student construct with eleven items ($\alpha=0.561$), the role of Christian Education Impacting on Students' lives factors with seven items ($\alpha=0.532$). However, the overall reliability out of the 34 items of the study according to Cronbach Alpha is 0.764 which according to Bryman was above 0.7 and hence considered reliable [57]. The .764 Cronbach Alpha score complies with Cooper and Schindler for data collection instruments to have validity, reliability, and suitability of over .70 in order for the data collection instrument to be suitable for use to collect data [52]. The pre-test allowed questions that scored inadequately to be either deleted or reframed so as to make the tool more reliable.

G. DESCRIPTION OF DATA ANALYSIS PROCEDURE

The raw data collected was analyzed using Statistical Package for Social Sciences (SPSS) version 22. SPSS according to Foley, retrieved from surveygizmo.com stipulates, "SPSS's statistics program provides a plethora of basic statistical functions, some of which include frequencies, cross-tabulation, and bivariate statistics" [58]. He adds that in text analytics for surveys program, SPSS's texts analytics for surveys program helps survey administrators uncover powerful insights from responses to open-ended survey questions. Thomes retrieved from medium.com asserts, "'SPSS' can handle and operate information with the help of some techniques [59]. The techniques are used to analyze, transform, and produce a characteristic pattern between different data variables. In addition to it, the output can be obtained through graphical representation so that a user can easily understand the result".

The methods of presenting the data in this research are qualitative and quantitative methods. The qualitative method in this study is preferred because it is descriptive. It seeks to expound on present cases in detail seeking an exclusive in-depth understanding of why things are the way they are, aiming at gaining a deep understanding of specific issues, organizations or events, or human behaviors into which this research is venturing in. The quantitative data are described using descriptive statistics, graphs, and frequency charts as

well as statistical analysis to determine the relationship between variables.

H. ETHICAL CONSIDERATION

The nature of this research demands confidentiality. This is in line with what Flick (2015:37) outlined, "Persons who are observed, questioned or involved in some other way in investigations, for example in connection with the analysis of personal documents, shall not be subject to any disadvantage or dangers as a result of the research" [60]. Therefore, the information discussed with the respondents was treated as confidential and was only used for academic purposes. Participants and their culture in this research were respected. Their consent was sought before participation because they are entitled to informed consent. The time of the participants was also respected. The researcher did not coerce any participant in any way to abandon his daily activities. Their time of convenience was used in planning and carrying out the research. This researcher did not engage in fraud or any information that violates ethical conduct. In summary, the Researcher was guided by the tenets of informed consent of respondents, confidentiality, no harm (beneficence), and respect for the privacy of the respondents implying total anonymity to the respondents, no harm (beneficence) and respect of the privacy of the respondents implying total anonymity to the respondents.

IV. PRESENTATION, DISCUSSION AND INTERPRETATION OF THE FINDINGS

A. INTRODUCTION

This section presents the results of the study and their discussions. The data were collected using semi-structured questionnaires and Focus Group discussions. The questionnaire was checked for validity and reliability. The collected data was coded and keyed into SPSS (Version 22). The analyzed data is presented and interpreted. It gives the general information of the respondents represented in tables and figures and the analysis of the variables. The data have been analyzed using both descriptive and inferential statistics. The study findings are presented in tables, and pie charts.

B. Response Rate

A total of 364 questionnaires were distributed to the sampled group of students among the target population of students. All the filled questionnaires were collected, sorted, cleaned, coded, and analyzed. Data was collected from only 349 questionnaires that were returned having been dully filled; this translates to a 95.9% response rate. The total number of male respondents was $n=211$ and Female respondents $n=138$. Secondary school students are the focus of the study. According to Mugenda and Mugenda, a response rate of 70% and above is considered excellent for analysis and the results are reliable and can be relied on [41]. Generally, a response rate of 60% and 70% are considered good and very good according to Kothari [56].

C. GENERAL INFORMATION

The general information of the respondents captures the demographic data. This includes; gender, name of the school, level of education (Form or class), and parental status. The demographic data is described in prose, the study findings of the students who responded to the questionnaires are detailed below.

Distribution of Gender and Background Information of the Respondents

Study Findings: The background of the respondents was assessed in terms of their gender, class (level of education), name of the school, and parental status. The age of the respondents can only be estimated from the general trends in secondary school. The majority of Students in secondary school are aged between 14 years to 19 years by the time they graduate from Form Four. The students were asked to provide details of their gender.

The results on the demographic characteristics (Gender) of the respondents. The findings show that there were more males (60.5%) than females (39.5%). The findings show the researcher considered gender parity when distributing questionnaires for data collection.

Discussion: The study findings show that majority of the students are of the male gender. Based on the culture of the dominant community the Maasai, gender representation favoring males was expected. Majority of the Maasai households marry off girls and concentrate on educating boys at the expense of girls.

Interpretation: There is a strong possibility of girls being discriminated against with regards to allocating limited financial resources towards education. Nyagah and Luketero affirmed the girl child's desire to continue education with or without physical facilities that enable schooling [60]. The factors that constrain education in Kajiado County are social-economic, school factors, and teenage pregnancy. The extensive research by Korir pointed out the effects of education, social economic factors, and culture on girls' education in Kajiado [18].

The study finding with regard to percentage distribution as follows: The OBHS had the highest number of respondents (17.8%) followed by St Maria Goretti respondents (17.5%). The school with the least respondents was Entarara (12.6%). The study findings also show that most of the respondents were from OLoitokitok Boys High School (OBHS) (17.8%), followed closely by those from St. Maria Goretti Girls Secondary School (17.5%). The least was from Entarara secondary school (12.6%). It confirms the distribution of students in the different schools. Single-gender schools have a higher number of students than mixed-gender secondary schools in Loitokitok Sub-County schools. OBHS respondents distribution was 17.8% while St Maria Goretti respondents distribution was 17.5% the second highest.

Discussion: There were seven schools that the researcher managed to collect data from all Catholic sponsored that are domiciled in Loitokitok Sub-County. The number of sampled students was not altered despite Rombo girls being eliminated from the list. This did not affect the study because the study sample was still randomized. In randomized sampling, any member of the study population has the same chance of being

picked. The study findings indicate that single-gender schools attract more students than mixed-gender schools. The study demonstrated that in mixed schools boys were more active than girls. Increased enrolment of girls in schools is aimed at reducing the gender gap in education.

Interpretation: One possible explanation is that parents prefer to enroll their children in single-gender secondary schools to enable the students to concentrate on academic and school activities and probably stay free of adolescent problems common in the students' age group. Another possible explanation for the low number of girls' enrolment in schools is probably FGM, early marriages, and cultural practices that discriminate against girls' education [18].

The researcher wanted to establish the respondents' current class. **The Study Findings** established that most of the respondents were from form three (26.9%), followed closely by those in form four (26.4%) which is a good indication since they are the ones who can give an informed opinion on the study of Christian Religious Education in the school, considering that they have stayed in school for a longer period as compared to those in form two (23.5%) and form one (23.2%).

The insights from form four and form three respondents guided the researcher on the influence of Christian religious education according to the respondents' perspective having studied the subject longer than the other students. The respondent's distribution according to the Class; Form 3 students were the majority at 94 respondents, followed by Form 4 with 92 respondents. Form 1 respondents were the least at 81, followed by Form 2 at 82 respondents.

The researcher wanted to find out the gender frequency and distribution among the different classes. The Gender distribution frequency among the different classes allows the researcher to present a more realistic picture from the data collected from the respondents from the Loitokitok Sub-county secondary schools that are Catholic-sponsored schools.

The findings also show that all students (100%) in the selected schools study Christian Religious Education. It is a policy among all catholic sponsored schools that Christian religious education is mandatory. It is not an optional subject of study.

Discussions: Therefore the 100% finding demonstrate that the Kenya Catholic Conference of Bishops' policy on making Christian religious education a compulsory subject is being adhered. The protective nature of religion manifests in secondary schools students discipline. All students' studied Christian religious education as a compulsory subject of study in the sampled schools. . There were lower cases of alcohol and drug abuse.

Interpretation: The Study indeed demonstrated that being a practicing Christian and being faithful to the ideas of a particular faith transforms behaviour and has a modulating effect on the student's behaviour and that Christian Religious education has a protective role on behaviour. This concurs with a study done in South Africa [50].

B. DESCRIPTIVE STATISTICS

In this section, the study presents the results of 5- point Likert scale questions where respondents were asked to indicate their level of satisfaction with various statements relating to

the role of Christian Religious Education on student discipline. The 5-point scale is defined as; 1- strongly disagree, 2- disagree, 3- neutral, 4- agree, 5-strongly agree. The results were merged and interpreted based on three levels of satisfaction; disagree, neutral, and agree, and presented in terms of percentages.

Remedies of Christian Education on Student Discipline

The findings show the level of satisfaction of the students relating to the statements on Remedies of Christian Education. About three in five (61.6%) of the students agreed that they always work to remain disciplined in school. It is also established that 60.6% agreed that they will always take ownership of their mistakes. The study further showed that 65.0% of the respondents agreed that they always show a high standard of self-conduct and discipline. Roughly three in ten (34.4%) of the respondents agreed that they are always open to conflict resolution with their classmates, however, almost a similar percentage of the respondents (34.1%) disagreed with that statement.

Discussion: The findings are in agreement with Tshibangu and Mulei who reported that Students who attend Christian services and are engaged in Christian programs are obedient, respectful, and have good relationships with their parents [62]. This can be explained by the fact that Christian values promote morals, ethics, and virtues like honesty, forgiveness, peacemaking, and working together (teamwork). The Christian teaching and practices influence human behaviour positively. Indeed, Christian education is the cornerstone of values, morals, and acceptable behaviour. Students who engage in Christian education are less likely to engage in alcohol and substance abuse thereby having a positive impact in reducing the likelihood of indiscipline.

Merely half (48.4%) of the respondents agreed that they always offer help and support to other students. Support to other students may imply working together, collaborating, or being a Good Samaritan. It is also established that 45.6% of the respondents have been taught about school policy. This means that 54.4% (neutral 16.9% and disagreeing 37.3) have no idea about the school policy on discipline. This implies that if schools could make an extra effort to educate school students on school discipline policy incidences of indiscipline may reduce. Roughly two in five (43.6%) of the respondents agreed that the teachers are always fair in how they discipline the students while 51.9% are pleased with the school discipline. Students who are unhappy with school discipline are 17.5% while 30.7% are neutral implying they neither agree nor disagree with the status of the school discipline according to the study findings. The findings also show that 88.8% of the respondents agreed that they have seen fellow students face the consequences of breaking school rules. The high number of respondents having seen their colleagues being punished is a confirmation that schools indeed maintains school rules and that breaking school rules merit punishment. It is established that 45.6% of the respondents disagreed with the statement that the school keeps all disciplinary records. While 33.6% said schools keep discipline records, however, 20.6% were neutral on the issue of school records.

Interpretation: On the issue of not all indiscipline cases being recorded, a possible explanation is that not all disciplinary cases warrant recording. In addition, 72.2% of the respondents disagreed with the statement that guidance and counselling teachers handle all students' discipline. In some schools thus, not all disciplinary cases are attended to by guidance and counseling teachers alone. There is a possibility of other teachers, school deputy head teachers, or head teachers having a role in students' discipline cases.

Table 4.0 Remedies of Christian Education on Student Discipline

Statements	Agree	Neutral	Disagree
I will work hard to remain disciplined in school	61.6	20.9	17.5
I will always take ownership of my mistakes	60.6	21.9	17.5
I show high standard of self-conduct and discipline	65.0	20.9	14.0
I am open to conflict resolutions with my classmates	34.4	31.5	34.1
I always offer help and support to other students	48.4	32.7	18.9
I have been taught about school policy	45.6	16.9	37.5
Teachers are fair how they discipline students	43.6	31.8	24.6
I am pleased with the school discipline	51.9	30.7	17.5
I have seen my fellow students face consequences of breaking school rules	88.8	6.6	4.6
School keeps disciplinary records	33.8	20.6	45.6
Guidance and counselling teachers handles all students' disciplinary issues	18.1	9.7	72.2

Source: Research Findings (2023)

Another explanation is that Teachers may feel overworked and overwhelmed with other school responsibilities which may cause them not to adhere strictly to the discipline policy in the school the workload reduces teachers' ability to offer personalized attention to students in need of remedial teaching and help with academic exercises. The researcher in order to get balanced, valid and objective data deployed the use of triangulation. Triangulation in research involves four different types of triangulation namely; mixed methods, theories, and different data sources and investigators triangulation. The purpose of triangulation is to increase the credibility and validity of a study [42]. In this study, the main unit of analysis is the secondary school students. The researcher has used focused group discussions, observation guides, and interview guides to collect data from key informants to verify student respondents' findings.

The Focused Group Discussions (FGD) by head teachers show that students' discipline is a collective and shared responsibility not left to the guidance and counselling teacher alone. The researcher collected some qualitative data from the key informants. In schools like Entarara Discipline in the

school is very elaborate as detailed below from FGD respondents' responses

"The school has a policy on discipline which has been in existence even before the current principal arrived in this school. In my school, the deputy principal is in charge of discipline and the deputy principal heads the disciplinary committee which is composed of selected teachers serving in Guidance and counseling as well as teaching Christian Religious Education." **Respondent 1, School Principal**

"The school has a policy on discipline which was put in by the previous administration and has been changed on a need basis. The deputy principal is in charge of the discipline together with some teachers who come up with policies that are discussed and agreed upon. The role of the disciplinary master is to deal with indiscipline matters." **Respondent 3, Principal 3**

Discussion: The above findings demonstrate that schools are making efforts to comply with the Basic Education Act of 2013 which spells out the guidelines on school discipline. The Basic Education Act of 2013 guides the Ministry of Education policy. The Ministry of Education recommends the use of guidance and counselling as the core disciplinary strategy approach.

The respondents' views explain the complex nature of discipline in schools which calls for a collaborative approach to managing secondary school discipline. Effective secondary school discipline can only be effective if all stakeholders are involved and are engaged. In the researcher's opinion, the stakeholders in school operations are teachers, parents, guidance and counseling teachers as well as the local police.

"Some matters of discipline are too complex beyond the school where we have to engage parents and the local administration, the provincial administration. However, routinely the discipline master ensures the smooth management of the school as well as timekeeping." **Respondent 1**

"The deputy principal is in charge of the discipline together with some teachers who come up with policies that are discussed and agreed upon. Guidance and counselling department exist and help with issues of discipline. C.R.E. plays a major role in molding learners based on its teachings. The role of the disciplinary master is to deal with indiscipline matters." **Respondent 3, school Principal**

There is a discipline policy in the school and discipline matters are headed by the deputy principal. The school has a disciplinary committee that helps enhance school discipline according to the school policy. Serious discipline issues are

escalated by the school administration to involve the parents as well the provincial administration (chief and police).

Interpretation: The author suggests a multi-pronged approach to discipline that involves teachers, parents, school leadership and the local administration the police is more effective and helps enforce discipline and peace between students, teachers and the host community. The school chaplaincy services are also included in the discipline policy and protocol to enhance guidance and counselling. It is thus obvious the students were right to report that the Guidance and Counselling teachers do not handle all disciplinary cases.

Discipline master ensures that the students adhere to school rules and regulations accordingly which helps in adherence and time management and other issues that promote learning. There are consequences of breaking school rules including; doing manual work, denial of privileges among others. The strategies in place to reduce indiscipline are deterrence and the most effective one is through talking, guidance to help reach amicable solution.

Respondent 3

Discussion: The hallmarks of success in managing discipline, as well as academic performance in Catholic-sponsored schools, are linked to discipline, leadership, high-quality education, and equality (nondiscrimination). Every student feels valued irrespective of culture, language, or social status. The reputation of high discipline and excellent academic performance has driven none Catholics to prefer catholic sponsored schools to extract the benefits of character and good education. This results in cultural conflict between the diverse cultures and school policies on dressing and discipline. This explains why Catholic-sponsored schools always perform well in academics; this is because of character development and high levels of discipline.

"The school has two guidance and counseling teachers' male and female who help in correctional services in the school. The School also has the services of a Reverend Father who occasionally comes to assist with guidance and counseling especially matters that are beyond teachers. In my opinion, I wish we had a permanent resident priest staying in the school compound to help with guidance and counseling." **Respondent 1**

The principal's comments suggest that the schools use guidance and counseling as the first choice in maintaining discipline in schools as part of the government policy on school discipline according to the Basic Education Policy Act of 2013. The need for Chaplaincy services help in academic performance, discipline, and attitudes towards life. The chaplaincy services have a very significant influence on students' academic performance, discipline, and attitudes toward life in general, guided by morals, ethics, and values.

On the question of if all school rules are known to the students, the principal indicated that every school rule has a consequence in terms of punishment. The Report of Key

Informants on Christian Education Influence on Discipline shows that indeed Christian education influences students' discipline. Respondents indicated that Christian Education promotes values and Morals among students thereby influencing Students' behaviour positively. The Respondents agreed that there is a significant contribution of School Chaplains, Catechists, and Christian Clubs to students' discipline. The Students adhere to discipline policy knowing the consequences as denial of common activities (sanctions), and probably manual work.

Interpretation: The adolescent students need support to cope with physical, emotional, social, and psychological needs that contribute to school indiscipline among students. This finding indirectly answers the students' concerns about not having adequate social support. Probably according to the students, their major challenge in school is the ability to afford school fees. The need for financial support may have been construed as the need for social support. The Catholic Church has in many instances offered scholarships to needy students however with the great number of needy students this becomes a challenge. The sponsorship, bursaries help increasing student enrolment, reducing school drop-outs due to lack of school fees, and increasing school facilities to support education. There are a lot of similarities between the responses of the students, the teachers, and school principals. All the key informants in the study responses resonate with the student's views to a large extent. The key informants are the Christian religious teachers, School Principals, Deputy Principals, Sub-County Education officers as well as chaplains on types of indiscipline and corrective approaches.

In summary, does Christian education influence secondary school students' discipline? The answer from the student respondents is yes. That is further corroborated by the Focused group discussion as well as the key informants' interviews discussed above.

The study findings show that the majority of the schools (55%) do not focus on punishment as the main driver in maintaining secondary school discipline. This suggests that the influence of Christian religious education and the use of guidance and counseling as effective in promoting discipline in schools. The teaching of Christian Religious Education is compulsory. Secondly, discipline is encouraged through obedience and character formation. Students' involvement in Christian Club's activities keeps students busy in school. The activities tend to keep students away from indiscipline.

Key Informants Interviews

The researcher interviewed six deputy principals to confirm which Christian programs exist in the schools and their effect on secondary students' discipline. The majority of the schools have several Christian clubs like YCS and Christian Union, some conduct Holy Mass when planned as well as have morning devotion which helps create a Christian culture and values among students. The respondents commented that the benefits of the Christian programs are discipline, morality, and values.

In the respondents' views, the Christian Religious has an impact on discipline, respect, morality, and restraint as well as character formation. The majority of the respondents interviewed were of the view that the student's home is the

most ideal place to start the Christian Journey that builds character and discipline and the responsibility of bringing up a disciplined child starts with the parent. The clubs apart from training students on Christian values keep the students occupied while not undertaking academic programs. Indeed games and clubs are useful extra-curriculum activities that keep students involved and engaged as they work together and play as a team.

The researcher sought information from Christian religious education teachers, teachers in charge of guidance and counseling to explore the existence of Christian Clubs, and their perceived benefits to the students and the school using the interview guide. A total of eight schools were sampled and a teacher was interviewed in the schools. The teachers were either Christian Religious education teachers or associated with guidance and counseling. The researcher sought to find out which Christian clubs existed in schools and their role in students' lives. The table below shows the responses of the respondents organized under similarity (thematic trends).

The study findings on all schools taught Christian religious education and Christian Clubs were active in the sampled schools. The respondents showed that Young Christian Society, and Christian Union, as prayers and mass took place in the said schools. The respondents claimed that the benefits of Christian Religious, and Christian values were morality, respect, character as well as discipline. They agreed that Christian religious education has a significant influence on students' discipline, morality, behaviour, and character. The researcher deployed the use of triangulation in sourcing data from independent sources namely the students being the unit of analysis. The key informants included teachers of CRE and Guidance and counselling teachers. The respondents were in agreement that indeed Christian religious education had a significant impact on students' character formation and discipline. The findings concur with a study conducted by Othoo and Aseu among public secondary schools in Teso Sub-County in Busia [63]. The study concluded that Christian religious Education has a significant influence on moral values and character formation of secondary school students.

Chaplain: Loitokitok Sub-County (Key Informants 2)

The respondent is treated as a key informant in the study. The interview was aimed at getting insights into how chaplaincy helps with discipline in schools. The respondent elaborated that the role of the chaplain is to offer social and spiritual support to students of the Loitokitok sub-county. Psychological, social, and spiritual support helps students overcome challenges that they experience in life. The social and spiritual support is enhanced through sharing experiences, giving support, and follow-ups with students in the support program. The chaplains work in collaboration with teachers, guidance and counselling teachers, school principals, and school administrators who refer students in need of extra help to cope with discipline issues. The respondent visits all schools every two weeks for follow-up and monitoring of students' progress. This is confirmed by a teacher's respondent remarks as narrated below.

"The school has two guidance and counseling teachers' male and female which help in correctional services in the school. The School also has the services of

a Reverend Father who occasionally comes to assist with guidance and counseling especially matters that are beyond teachers. In my opinion I wish we had a permanent resident priest staying in the school compound to help with guidance and counseling.” **Respondent 1**

The respondent laments the problem of relapse where students don't manifest the change anticipated and resort the previous discipline problems like substance abuse. The problem is more prevalent during school holidays. The respondent concurs that alcohol, drugs, and substance abuse are discipline problems in schools. This view is independently supported by another respondent. The drug and substance abuse problem is a serious disciplinary challenge because of the addictive nature and behaviour outcome. The respondent's remark in the agreement is shown below.

Some of the disciplinary cases experienced include drug and substance abuse common among boys, for girls its early pregnancies.

Respondent 1

In other schools the problem of alcohol and substances abuse is not a problem which is in disagreement with respondent 1 above.

The common disciplinary issues include sneaking as a result of harsh temperatures. In case it happens consequences include suspension. Others include student-to-student relationships and drugs which are not that serious. **Respondent 4**

The respondent suggests that parents need to be involved and engaged more in the life and development of their children. Students also need mentors as role models to look up to. The respondent has put up a strong case for the need to merge the school system with the spiritual system to create a holistic individual that has character, and values, and is morally acceptable in society.

Sub-County Director of Education (Key Informant 3)

The respondent was interviewed regarding issues of Discipline in the Loitokitok Sub-County under his jurisdiction. The respondent was male, with 4-6 years of working experience in the position therefore informant is qualified to give an opinion regarding his position and role. The respondent shared that the most common disciplinary challenges in the Loitokitok sub-county are drug use and substance abuse, incitement, disobedience to authority, and failure to undertake assignments. Similar responses collected from School Principals are narrated below.

“Disciplinary issues that are common include lateness, noise making, and failure to complete assignments.” **Respondent 2**

“Some of the disciplinary cases experienced include drug and substance abuse common among boys, for girls its early pregnancies.” **Respondent 1**

In his opinion, the discipline cases are on the increase and he feels the contributing factors are limited parenting, the influence of technology, and policy guidelines ambiguity by the Ministry of Education regarding discipline in secondary schools.

The respondent pointed out that from his experience the catholic sponsored schools have fewer discipline cases problems. This is because Christian teachings and culture are embedded in the school's culture.

The respondent suggested the following to improve discipline in schools. First, a detailed discipline policy that is easy to implement and free from ambiguities. Secondly, the parents need to be engaged and involved in their children's education and development. The respondent believes in the parents' involvement and engagement in their children's growth and development. Thirdly, the school rules need to be uniform for all-day schools and boarding schools.

Respondent 2 Directorate of Schools (Key Informant 4)

The respondent commented that there are 22 public secondary schools in Loitokitok Sub-County of which eight are Catholic Church sponsored. In the study region, the respondent asserted that Catholic-sponsored schools had fewer discipline problems compared to other schools. The policy indirectly may have influenced the contribution towards discipline in the Catholic-sponsored schools among other factors. In the respondents' view the cases of indiscipline are driven by limited spiritual guidance, limited parenting, and lack of qualified guidance and counseling teachers in all schools. The respondent suggested the following strategies for mitigating the school discipline's challenges. First, the formulation of education policies that promotes child-friendly learning environments. Secondly, an Effective teachers' induction culture that makes teachers aware of their roles and interpersonal skills enables collaboration with students. That view concurs with proposals advanced by Kyere, Joseph, and Wei [64]. The school environment needs to be safe and conducive to learning and the development of student's growth. The respondent supports the collaboration between the school sponsors and the school principal. He argues that school sponsors need representation in the school's management boards.

C. INFERENTIAL STATISTICS

This section establishes the relationship that exists between the study variables.

Correlation analysis

The strength and direction of the relationship between two variables are determined by computing correlation analysis. The relationship is considered weak when $r = \pm 0.1$ to ± 0.29 , while the relationship is considered medium when $r = \pm 0.3$ to ± 0.49 , $r \pm 0.5$ to ± 0.74 is considered strong, and when $r = \pm 0.75$ and above, the relationship is considered very strong. The findings are presented in the Table below.

The findings in the Table show that the relationship between the Remedies of Christian Education on student discipline and the role of Christian education impacting student lives is positive and significant, ($r=0.729^{**}$). It is also evident that

there is a positive and significant relationship between remedies of Christian education on student discipline.

Table 4.1 Correlation Analysis between the variables

Variables		Remedies of Christian Education on Student Discipline	Role of Christian Education Impacting on Student Lives	Impacts of Christian Leadership and Sponsorship in enhancing Discipline
Role of Christian Education Impacting on Student Lives	Pearson Correlation	.729**		
Impacts of Christian Leadership and Sponsorship in enhancing Discipline	Pearson Correlation	.663**	.658**	
Areas of Christian values that help instill Discipline	Pearson Correlation	.342**	.434**	.462**

Source: Research Findings (2023)

Secondary Data Analysis

The researcher narrates a summary of the secondary sources where data was extracted and analyzed thematically.

In school 1: A Case of lack of cooperation with the teachers, peers, and students was reported. A student decided to leave school because her grandmother was unwell. The student threw tantrums and walked out of the teacher in charge. The student defied the class teacher and was uncooperative. The student's behaviour of deviance was recorded in the school records. The student was referred to the guidance and counseling in line with the Ministry of Education policy on discipline according to the Basic Education Act of 2013.

The teacher in a closed-door meeting engaged the students for quite some time but failed to break the ice. The student was uncooperative and unwilling to give information. The school did not take chances, but instead referred her to the hospital for a checkup just in case she was sick.

The student failed to cooperate with the doctors and was finally taken back to school. The school finally involved the guardian who was advised to talk to her before returning her to school. The above case demonstrated the different approaches and efforts teachers take to maintain discipline in schools.

In schools 2: A Secondary School student was reported as having a disciplinary case of defiance. A form 3 girl defied taking assignments and class works for all the subjects. The mathematics teacher who was the latest to complain had given assignments that the student failed to attempt any of the assignments. Upon engagement with the class teacher, the student opened up about having family challenges that could not make her concentrate on her studies. The student was emotionally and psychologically unsettled. The student's parent was invited to the school and involved in the case;

which was amicably solved. The school administration then referred the student and the parents for counselling.

In school 3: The third case was reported at a Boys Secondary School, and was a burglary case. The student was reported to be a notorious burglar, having carried out such activity for quite so long unnoticed. The dorm master had mapped him out from the CCTV footage acquired. Upon talking with him, he admitted his deeds and was very remorseful. The student was referred to the reverend father who doubles up as the Loitokitok Catholic-sponsored school's chaplain for repentance, and guidance.

Guidance and counseling were effective in enhancing students' discipline. This is because most of these students are teenagers between the ages of thirteen and eighteen. Through guidance and counselling, students get to a rediscovery state. These can be achieved through; better communication with the learners, bipartisan engagement in the making and review of school rules and regulations, a clear outline of the expectations, and having a participatory method of taking care of school discipline, a combined effort from both parents and members of staff. The above-mentioned disciplinary cases extracted from secondary schools in the study location reports were recorded 4 months prior to the study.

The students in the respective Secondary Schools went through the respective class teachers for guidance and eventually the guidance and counselling teachers who closely engaged and monitored the students. Parents were also involved in those cases as they were called to the school in a combined effort to help the students get back on their feet.

The government may not come up with clear policy guidelines in relation to making religious studies compulsory in secondary schools. However, the Catholic Church, a sponsor of some of the schools in the Loitokitok sub-county has an impact on the implementation of Religious Education in public Catholic-sponsored secondary schools. The findings revealed that church policies have a greater influence on the implementation of Religious Education in public Catholic-sponsored secondary schools in the Loitokitok sub-county. Some of these policies that were reported by the eight schools include; the making of Christian Religious Education compulsory, participating in daily devotion, with a school like St. Maria Goretti Rombo Girls' having a sacred prayer point and also attending holly mass every Saturday, and Wednesday of the week.

The Interpretation: Schools are making a great attempt to adhere to Ministry of education guidelines on maintaining discipline in schools despite the many challenges teachers and school administrators' experience. Christian religious education in the catholic schools has a positive influence on secondary school students' discipline.

V. SUMMARY, CONCLUSION AND RECOMMENDATION

A. INTRODUCTION

This session presents the summary, conclusion and recommendation of the study.

B. SUMMARY

The general purpose of this study was to find out the roles of Christian education on students' discipline in catholic sponsored secondary schools in the Loitokitok Sub-county. The specific objectives were used as guidelines. The specific objectives included; remedies of Christian Religious Education on student discipline, determining the role that Christian Religious Education on the lives of students, determining the impacts that Christian Leadership and sponsorship have in enhancing the discipline of the students and determining the areas Christian values help instill discipline among the students.

Remedies of Christian Education on Student Discipline

The study established that Christian Religious Education influenced the discipline of the students. The students will always work hard to remain disciplined in school and will always take ownership of their mistakes. It was also realized that students show high standards of self-conduct and discipline and are open to conflict resolutions with their classmates. In addition, the students always offer help and support to other students. It is also observed that the students have been taught about school policy and their teachers are fair in how they discipline students. The study shows that the students are pleased with the school discipline and have seen their fellow students face the consequences of breaking school rules. The findings in the study also show that Guidance and counselling teachers do not handle all students' disciplinary issues. In addition, it is established that the schools do not keep all students' disciplinary records. This may be because some infractions are minor and don't merit recording.

The study findings on the role of Christian education impact on discipline are in agreement with Faas, Darmody and Sokolowska who suggested that Christian education has a great impact on morals, values, and general behaviour formation in a research study [66]. This concurs with the findings of Andy-Philips and Zakiya recommend that Christian education as a study subject needs to be taught in schools because of its capacity to influence students' discipline [67]. Indeed the researchers prescribe Christian religious studies as a possible solution to the moral decadence in Nigeria. The Influence of Christian Religious education in modifying behaviour is evident from how students become responsible and accountable, help each other, and adopt conflict resolution approaches confirming Uzoechina, Oguegbu, Akuchukwu and Nwasor view that CRS has behavior modification tendencies [9]. Therefore the research question does Christian Religious education influence secondary school students' discipline? The answer to the research question is in the affirmative and has been empirically ascertained.

Few schools have a resident Chaplain which limits frequent contact like having mass weekly unless the school is near a parish. Furthermore, the training on obedience and respect for school rules are essential in the life of the students in school and post-school based on ethics, morals, and values [43]. In the Oluoch-Suleh and Okere study, it is evident that discipline, morality, and responsible are dividends accrued from studying Christian religious education [43]. Ubani and Kalleioni agree with the influence of CRE on students'

morality, values, and outlook on society [21]. Moreover, Iasha, Neolaka and Zuelela suggest through a study that Christian religious education has a significant influence on students' character, values, morals, and acceptable behaviour [8]. More fundamentally the study findings concur with the views advanced by Kesmen and Mellemut argue that Christian religious education has a greater impact through the use of skilled teachers, better teaching methods better communication techniques [68]. Christian Religious education promotes discipline in schools which makes learning and attaining academic goals possible. The contribution of CRE on behaviour and improved academic performance enhances students' ability to gain entry into desired career choices. In summary, the research question does Christian Religious Education have an impact on students' lives? The research finds demonstrate that Christian religious education has a significant impact on the lives of secondary school students through character formation and behaviour modification.

D. CONCLUSION

The study objective was to determine how effective Christian Religious Education was on student discipline in public Catholic-sponsored schools in Loitokitok. Christian Religious Education is found to be effective in student discipline in public Catholic-sponsored schools in Loitokitok.

E. RECOMMENDATION

Generally, the study has proved that Christian Religious Education plays a vital role in trimming the discipline of students in the school. It is, therefore, worth recommending that schools emphasize Christian Religious Education studies as it will improve the students' discipline. Christian leadership and Sponsorship should be put at the forefront to enhance the disciplinary level of the students.

F. AREAS OF FURTHER RESEARCH

The study captured only Catholic-sponsored secondary schools in Loitokitok Sub-County in Kajiado County; therefore the study findings cannot be generalized to represent the whole of Kajiado County or all Catholic-sponsored secondary schools in Kenya. There is a need to have similar studies in other parts of Kenya to allow comparison and generalization.

The current study only Captured Catholic-sponsored Secondary schools in Loitokitok Sub-County as a cross-sectional study, therefore a longitudinal comparison study among public secondary schools where Christian religious education is taught as an optional subject compared to students not studying CRE as a control group within similar secondary schools to verify the suitability and effect of Christian religious education on discipline.

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Areas of Research Interest

- i) Phenomenology of Religion
- ii) Philosophy of Religion
- iii) Catholic Liturgy
- iv) Religion and Politics

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Publications

The Effect Of Covid 19 To The Church A Global Phenomenon To Navigate The Cultural Divide (GSJ: Volume 9, Issue 7, July 2021, Online: ISSN

2320-9186)→ https://www.academia.edu/50258091/The_Effect_Of_Covid_19_To_The_Church_A_Global_Phenomenon_To_Navigate_The_Cultural_Divide

Rethinking Wesley's Theology in the 21st Century for a Contemporary Methodism in Africa 1st Dr. (Rev). Mwita James, PhD-Kenya Methodist University→ (GSJ: Volume 9, Issue 7, July 2021, Online: ISSN 2320-9186)

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