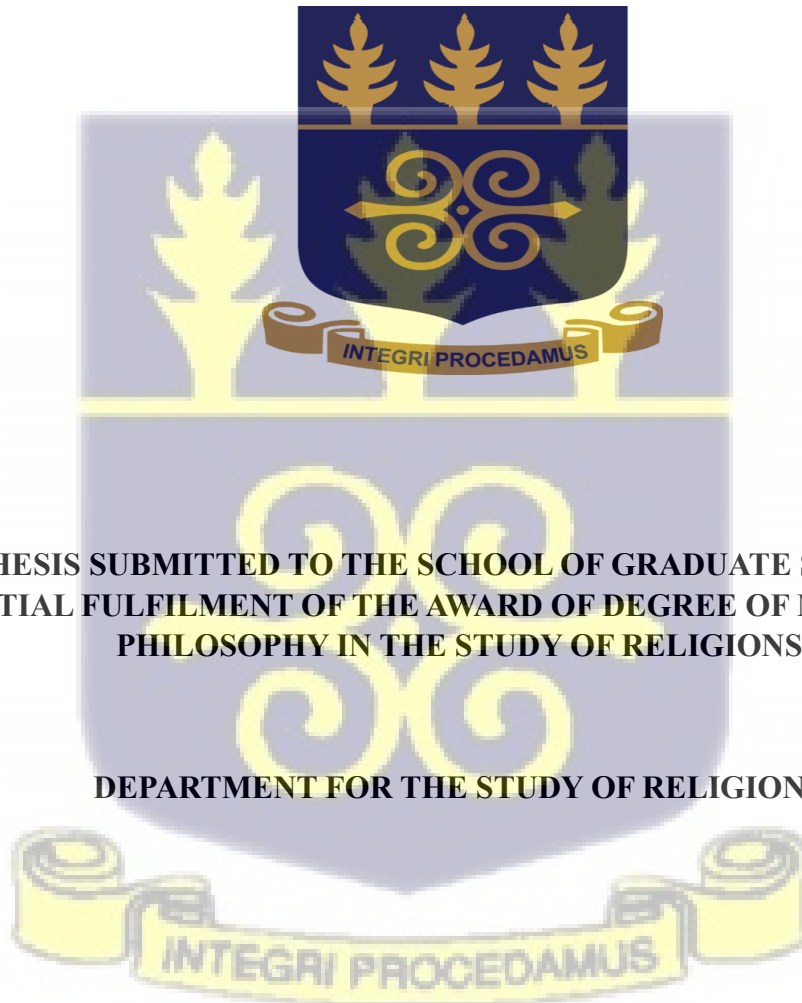


UNIVERSITY OF GHANA
COLLEGE OF HUMANITIES

**EVALUATION OF THE EFFECTIVENESS OF CHAPLAINCY SERVICES ON
STUDENTS' DISCIPLINE IN MISSION AND NON-MISSION SHSs IN KWAHU**

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**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN
PARTIAL FULFILMENT OF THE AWARD OF DEGREE OF MASTER OF
PHILOSOPHY IN THE STUDY OF RELIGIONS**

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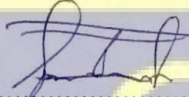
DECLARATION

I hereby declare that this thesis, except materials quoted from other scholarly works which have been duly acknowledged, is the original production of a research work undertaken by Kojo Ampaw Boateng under supervision. Any errors in this thesis are fully acknowledged as that of the researcher.

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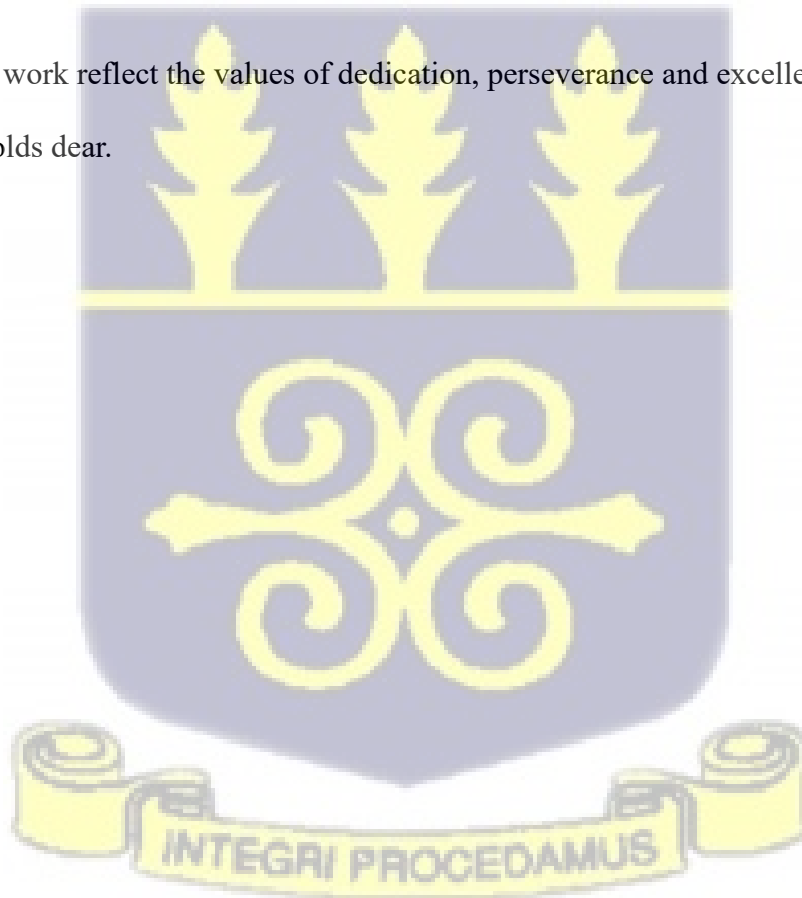
INTEGRI PROCEDAMUS

DEDICATION

This research work is dedicated to my beloved father, Mr. Hayford K. Boateng, whose unwavering support, guidance and sacrifices have made my academic journey possible. His steadfast belief in the value of education and spiritual growth had been a constant source of inspiration throughout this study.

To my dear siblings, Abigail, Joseph, and Miriam Boateng, their endless encouragement, understanding, and moral support were invaluable throughout this academic pursuit. Their presence in my life made this journey more meaningful and worthwhile.

May this work reflect the values of dedication, perseverance and excellence that our family holds dear.



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My sincere thanks also go to the management, chaplains and students of Abetifi Presbyterian Senior High School and Nkawkaw Senior High School for their cooperation and participation in this study. Their willingness to share their experiences and insights made this research possible.

To all my colleagues, friends, and everyone who contributed in diverse ways to the success of this study, I say thank you. Their support and encouragement helped bring this work to fruition.

May God richly bless them all.

ABSTRACT

This study explores the role of chaplaincy services in addressing student disciplinary challenges in Ghanaian Senior High Schools, comparing a mission school (Abetifi Presbyterian SHS) and a non-mission school (Nkawkaw SHS) in the Kwahu region. Using qualitative methods—focus group discussions, interviews, and observations—the research examines how spiritual guidance influences student behaviour in these differing educational settings.

Findings reveal that chaplaincy in the mission school is more structured, with strong church involvement and administrative support, resulting in more holistic student development. In contrast, the non-mission school shows a less coordinated but still beneficial chaplaincy approach. The study concludes that effective chaplaincy depends on institutional support and contextual adaptation, highlighting its value in promoting discipline and personal growth in schools.

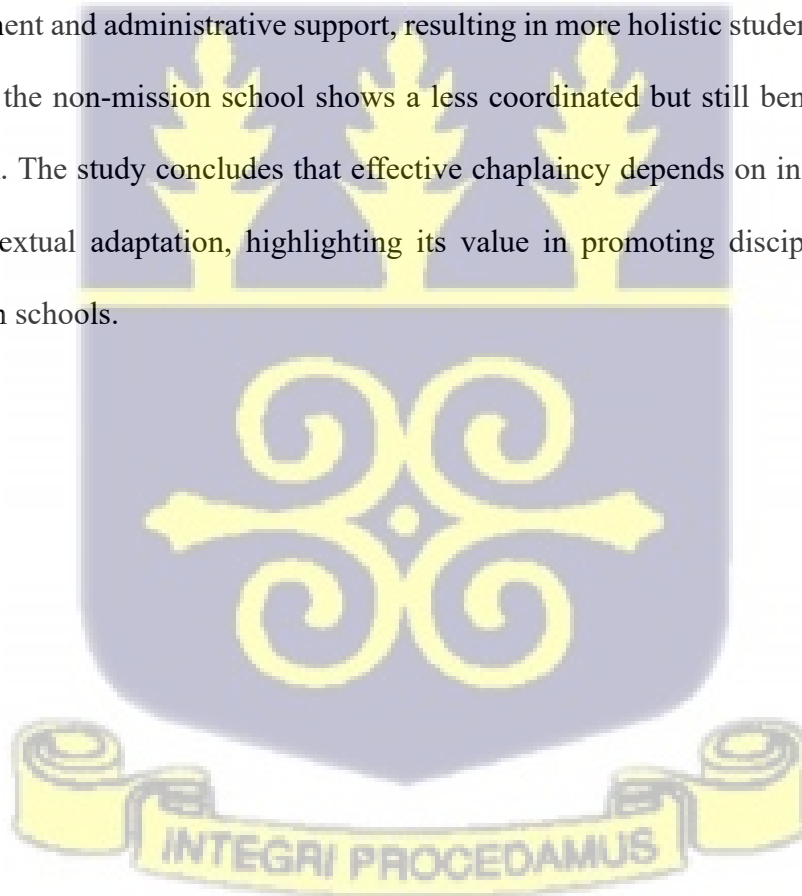


Table of Contents

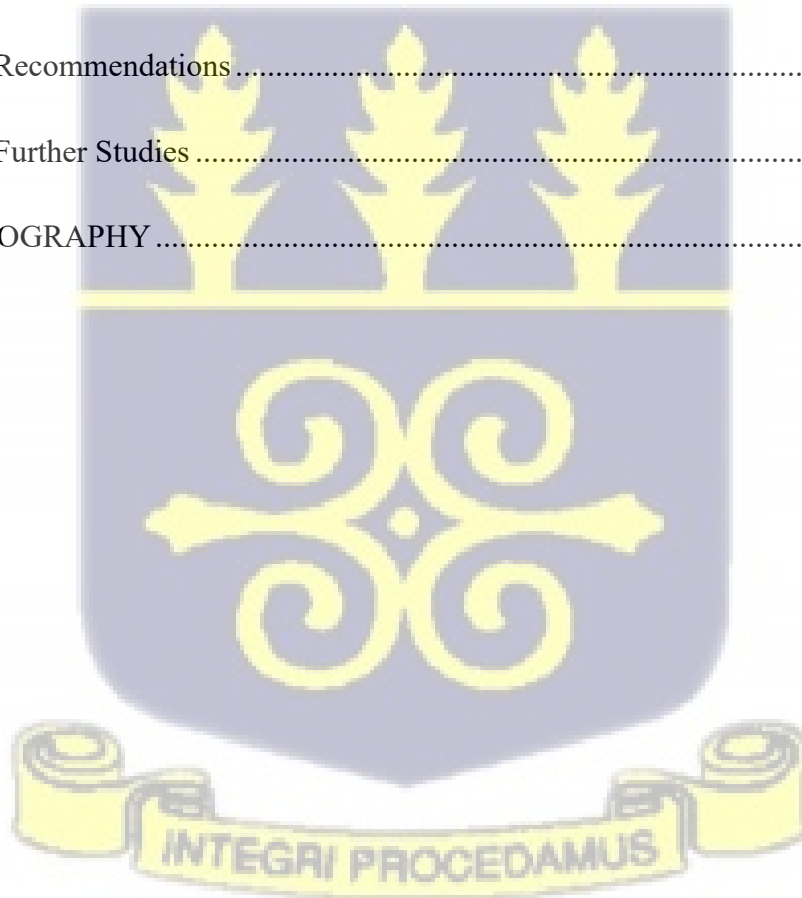
CHAPTER ONE	1
INTRODUCTORY ISSUES	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem	5
1.3 Research Objectives	7
1.4 Research Questions	7
1.5 Scope of the Study	8
1.6 Methodology.....	10
1.6.1 Data Collection Method and Sampling.....	12
1.6.2 Data Analysis	14
1.7 Theoretical Framework.....	15
1.8 Literature Review.....	16
1.8.1 Chaplaincy Services in Educational Settings.....	16
1.8.2 Student Discipline in SHSs	19
1.8.3 Mission versus Non-Mission Schools: Comparative Perspectives	22
1.8.4 The Impact of Chaplaincy Services on Students' Discipline in Schools	24
1.8.4.1 Effectiveness of Chaplaincy Services in Schools	25
1.8.4.2 Influence of Chaplains on Student Behaviour	26
1.9 Significance of the Study	28

1.10 Organisation of Chapters.....	29
1.11 Conclusion.....	30
CHAPTER TWO	31
CHAPLAINCY SERVICES IN MISSION AND NON-MISSION SHSs	31
2.0 Introduction.....	31
2.1 Definition of the Concept of Chaplaincy	32
2.2 Historical Overview of Chaplaincy Services	33
2.2.1 Historical Overview of Chaplaincy Services in Schools	36
2.3 Chaplaincy Services in Mission SHSs	39
2.3.1 Historical Overview of Mission Schools	39
2.3.2 The Role of Chaplains in Mission SHS	40
2.4 Chaplaincy Services in Non-Mission SHS	42
2.4.1 Overview of Non-mission Schools	43
2.4.2 The Roles of Chaplains in Non-mission SHSs	45
2.5 Roles and Responsibilities of Chaplains in SHSs.....	47
School Chaplains.....	48
2.6 Conclusion.....	49
CHAPTER THREE.....	50
THE IMPACT OF CHAPLAINCY SERVICES ON STUDENTS’	50
DISCIPLINE	50

3.0 Introduction	50
3.1 Understanding Student Discipline in Educational Settings.	51
3.1.1 The Concept of Student Discipline	51
3.1.2 Common Disciplinary Issues in SHSs	53
3.1.3 Importance of Discipline in Students' Life	58
3.1.4 Comparative Analysis of Discipline in Mission and Non-Mission SHSs.....	61
3.2 Chaplaincy Services in Abetifi Presbyterian SHS (APSEC)	64
3.2.1 Brief History of Abetifi Presbyterian SHS.....	64
3.2.2 Strategies Employed by Chaplains to Promote Discipline Among Students... 65	
3.2.3 Challenges Faced by the APSEC Chaplain in Promoting Student Discipline . 68	
3.3 Chaplaincy Services in Nkawkaw SHS (KAWSEC)	70
3.3.1 Brief History of Nkawkaw SHS.....	70
3.3.2 Strategies Employed by The Chaplain to Promote Discipline among Students	71
3.3.3 Challenges Faced by KAWSEC Chaplain in Promoting Student Discipline... 73	
3.4 Conclusion.....	75
CHAPTER FOUR.....	76
EVALUATION OF THE EFFECTIVENESS OF CHAPLAINCY SERVICES ON STUDENTS' DISCIPLINE	76
4.0 Introduction	76
4.1 Comparative Analysis of the Provision of Chaplaincy Services.....	77

4.1.1 Spiritual Development Programmes	77
4.1.2 Counselling and Pastoral Care	79
4.2 Organizational Structure of Chaplaincy Services in Both Schools.....	81
4.2.1 Administrative Arrangements.....	82
4.2.2 Resource Allocation	83
4.2.3 Service Accessibility	84
4.2.4 Integration with School Programmemes.....	85
4.3 Comparison of Impact of Chaplaincy Services Between APSEC and KAWSEC	85
4.3.1 Spiritual Growth and Prayer Life.....	86
4.3.2. Impact on Behavioural Issues	87
4.4 Factors Contributing to Success of Chaplaincy Services in Promoting Discipline	88
4.4.1 Spiritual Programmes and Religious Activities	89
4.4.2 Integration with School Support Systems.....	89
4.4.3 Parental and Community Engagement.....	90
4.4.4 Influence of the School Status.....	91
4.5 Perception of Chaplaincy's Impact on Students' Discipline	94
4.5.1 Student's Perception (APSEC).....	94
4.5.2 Administration's Perception (APSEC).....	97
4.5.3 Students' Perception (KAWSEC).....	100

4.5.4 Administrations' Perception (KAWSEC).....	104
4.6 Recommendations by Chaplains for Improving Their Services in SHSs	107
4.7 Conclusion.....	109
CHAPTER FIVE.....	111
FINDINGS, CONCLUSIONS AND RECOMMENDATIONS	111
5.0 Introduction.....	111
5.1 Findings.....	112
5.2 Conclusion.....	117
5.3 Recommendations.....	120
5.4 Further Studies	122
BIBLIOGRAPHY	125



CHAPTER ONE

INTRODUCTORY ISSUES

1.1 Background of the Study

The role of chaplains in educational institutions has evolved significantly worldwide, from their traditional religious duties to becoming integral members of student support services¹. In many countries, academic institutions have recognised the importance of spiritual and moral guidance in fostering student development and maintaining discipline². The integration of chaplaincy services in schools reflects a growing global understanding that student development extends beyond academic achievement to include moral, spiritual, and character formation, particularly in addressing contemporary student discipline challenge³. Following this global trend, Ghana's educational system, particularly in Senior High Schools (SHSs), has increasingly embraced chaplaincy services as schools seek holistic approaches to student development and discipline management⁴. The integration of spiritual guidance alongside academic instruction reflects Ghana's recognition that student formation must encompass both intellectual and moral dimensions, with chaplains serving

¹ Oliver J. Robinson, "Evolving Role of Educational Chaplaincy: From Religious Ministry to Holistic Student Support," *Journal of Pastoral Care in Education* 35, no. 2 (2018): 149.

² Sarah M. Thompson and Michael K. Chen, "Integration of Spiritual Support Services in Modern Educational Systems: A Cross-Cultural Analysis," *International Journal of Educational Development* 42, no. 4 (2019): 233.

³ Richard Thompson, "Global Trends in Educational Chaplaincy," *International Journal of Education and Spirituality* 28, no. 2 (2023): 118.

⁴ Emmanuel K. Mensah, "The Evolution of Chaplaincy Services in Ghanaian Secondary Education: A Case Study of Senior High Schools," *African Journal of Educational Studies* 24, no. 3 (2021): 287.

as counsellors, mentors, and spiritual guides in addressing the complex challenges of modern education.⁵

These challenges are evident in the rising concerns about student indiscipline globally. Developed nations grapple with issues such as cyberbullying, substance abuse, school violence, and digital cheating⁶ Studies from various countries indicate a troubling trend in behavioural problems, with the United States reporting that 77% of public schools recorded incidents of physical attacks, threats of physical attack, and other disciplinary issues during the 2019-2020 academic year⁷ The COVID-19 pandemic has further exacerbated these challenges, with increased reports of mental health issues and behavioural problems among students worldwide.⁸ Students' indiscipline in the classroom interferes with teaching and learning and is thought to be a precursor to later school dropout and similar negative social outcomes⁹

The African context, including Ghana, presents similar yet unique challenges in student discipline. These manifestations include truancy, examination malpractices, substance abuse, and disrespect for authority.¹⁰ Research across several African countries indicates

⁵ Michael Johnson, "The Evolution of Chaplaincy Services in Educational Institutions," *Journal of Educational Administration* 45, no. 3 (2023): 238.

⁶ UNESCO, *School Violence and Bullying: Global Status Report* (Report presented at the International Symposium on School Violence and Bullying: From Evidence to Action, Seoul, Republic of Korea, January 17–19, 2017), Paris: UNESCO, 2017. 14-17.

⁷ U.S. Department of Education, "School Safety and Discipline Report 2020-2021," (Washington, DC: Government Printing Office, 2021), 12-15.

⁸ World Health Organization, "Impact of COVID-19 on Student Behaviour and Mental Health," (Geneva: WHO Press, 2022), 45-52.

⁹ Roy O. Welsh and Sarah Little, "The School Discipline Dilemma: A Comprehensive Review of Disparities and Alternative Approaches," *Review of Educational Research* 88, no. 5 (2018): 757.

¹⁰ Haruna, Usman. "Impact of Students' Indiscipline on the Management of Secondary Schools in Kogi-East Senatorial District, Kogi State, Nigeria." *International Journal of Education and Research* 4, no. 6 (June 2016): 35.

that these behavioural issues significantly impact academic performance and school completion rates.¹¹

In Ghana specifically, recent studies have documented increasing student misconduct cases, with some instances leading to temporary school closures and student suspensions.¹² The Ghana Education Service has reported a disheartening rise in cases of substance abuse, sexual misconduct, and violent behaviour among SHS students, highlighting the urgent need for effective interventional strategies.¹³ Notably, recent data from the Ghana Education Service reveal significant disparities in disciplinary patterns between mission and non-mission schools,¹⁴ with mission schools consistently reporting fewer cases of serious misconduct compared to non-mission schools in similar geographical areas, raising essential questions about the factors contributing to such variations, particularly the role of chaplaincy services in these outcomes.

In response to these challenges, mission and non-mission schools in Ghana have implemented chaplaincy services to help curb these acts of indiscipline among students. However, the implementation of chaplaincy services varies considerably between mission and non-mission schools in Ghana, with mission schools typically integrating chaplaincy services as a core component of their institutional framework. In contrast, non-mission

¹¹ African Education Research Network, “Student Discipline in African Secondary Schools: A Comparative Study,” *African Education Review* 15, no. 3 (2023): 182-184.

¹² Kennedy Nyeseh Ofori, “Growing Acts of Indiscipline in Ghanaian Schools: Perception of Students and Teachers at Abuakwa South Municipality,” *International Journal of Scientific Research and Management* 6, no. 12 (December 2018): 10. DOI:10.18535/ijstrm/v6i12.sh04.

¹³ Ghana Education Service, “Annual Report on Student Discipline in Secondary Schools,” (Accra: Ministry of Education, 2023), 28-35.

¹⁴ Ghana Education Service, “Annual School Performance Report 2022: Analysis of Student Discipline in Secondary Schools,” (Accra: Ministry of Education, 2023), 34.

schools often adopt different approaches to implementing these services. This variation in implementation strategies and institutional integration may contribute to differences in effectiveness and outcomes, leading to growing interest in understanding how chaplaincy services effectively address disciplinary challenges in mission and non-mission schools.

The Kwahu region, located in Ghana's Eastern Region, offers a particularly relevant context for examining the effectiveness of chaplaincy services in addressing student discipline. The region's educational landscape has been profoundly shaped by missionary activities and government initiatives, creating a unique environment for this study. The Basel Mission, which later became the Presbyterian Church, laid the foundation for formal education in Kwahu by establishing some of the earliest educational institutions, including the prestigious Abetifi Presbyterian SHS.¹⁵ Over the years, the region has witnessed the establishment of various other academic institutions, including government-funded schools like Nkawkaw SHS, creating a rich tapestry of educational approaches and philosophies.¹⁶

While mission and non-mission schools in the Kwahu region employ chaplaincy services, their approaches, integration levels, and outcomes differ significantly. Understanding these differences, mainly through a comparative analysis of institutions like Abetifi Presbyterian SHS and Nkawkaw SHS, becomes crucial for developing more effective chaplaincy programmes across all school types. This historical development has resulted in a diverse mix of mission and non-mission schools, each with its distinct approach to student discipline and spiritual formation. Today, these schools face the full spectrum of

¹⁵ Kwame Osei, "The Evolution of Mission Schools in Kwahu: A Historical Analysis," *Ghana Journal of Educational History* 15, no. 2 (2022): 85.

¹⁶ Samuel Agyei-Mensah, "The Impact of Colonial Rule on the Educational Development of Kwahu, Ghana, 1875-1957," *Journal of African History* 42, no. 2 (2001): 278.

disciplinary challenges common to contemporary educational institutions, making the region a microcosm of the broader national situation.¹⁷ The coexistence of these different educational models within the same geographical area provides an ideal setting for evaluating the comparative effectiveness of chaplaincy services in addressing student disciplinary issues.

While studies have documented the relationship between spiritual guidance and student behaviour, suggesting potential benefits of chaplaincy services in educational settings,¹⁸ there is a need to understand these dynamics within the specific context of Ghanaian SHSs to enhance students' discipline. The presence of both mission and non-mission schools in the Kwahu area provides a unique opportunity to evaluate the effectiveness of chaplaincy services on students' discipline. This study, therefore, seeks to assess the efficacy of chaplaincy services on students' discipline in mission and non-mission SHSs in Kwahu.

1.2 Statement of the Problem

Studies have indicated that chaplaincy services positively influence student behaviour through their integrated approach to spiritual guidance and moral formation.¹⁹ However, despite the implementation of these services, schools continue to face significant

¹⁷ Eastern Regional Education Office, "Educational Statistics and School Performance Report: Kwahu Region," (Koforidua: Ghana Education Service, 2023), 18-25.

¹⁸ Robert Smith and Jane Davis, "Impact of School Chaplaincy on Student Behaviour: A Meta-analysis," *International Journal of Educational Psychology* 28, no. 2 (2023): 95.

¹⁹ M. W. Wambugu, K. G. Kiarie, and K. J. Murage, "Chaplaincy Services and Students' Holistic Development in Anglican Church of Kenya Sponsored Secondary Schools in Mount Kenya Central Diocese, Kenya," *Journal of Arts and Humanities* 8, no. 6 (2019): 100-115; Dinah Katindi Nyamai, "The Holistic Impact of Chaplaincy in Kenya Secondary School: A Case Study of Kyangui Memorial Secondary School" (master's thesis, Nairobi Evangelical Graduate School of Theology, 2008; Njagi Justin Mugendi, James Mwita, and Mary Getui, "The Role of Chaplaincy Programmes in Promoting Students' Discipline in Secondary Schools: A Case of Church Sponsored Secondary Schools in Machakos Sub-County," *International Journal of Novel Research and Development* 9, no. 5 (May 2024):728-738.

disciplinary challenges, including substance abuse, sexual misconduct, and violent behaviour, suggesting varying degrees of effectiveness in chaplaincy services. Recent statistics from the Ghana Education Service indicate a marked difference in disciplinary incidents between mission and non-mission schools, with mission SHSs generally recording fewer serious disciplinary infractions than non-mission SHSs.²⁰ While both institutions face disciplinary challenges, mission schools consistently demonstrate better outcomes in managing student behaviour and maintaining order.²¹ This difference is particularly evident in their approaches to implementing chaplaincy services. Mission SHSs typically integrate these services as a core component of their institutional framework, while non-mission SHSs adopt different strategies.

While both mission and non-mission schools in Ghana implement chaplaincy services to address student indiscipline, there is limited comparative research examining how these services are structured and implemented and their relative effectiveness in the two types of institutions. This gap is particularly significant in the Kwahu region, where the educational landscape has been shaped by both missionary activities and government initiatives, creating a unique environment with institutions like Abetifi Presbyterian SHS (mission) and Nkawkaw SHS (non-mission) operating under similar socio-cultural conditions.

This study therefore seeks to evaluate the effectiveness of chaplaincy services on students' discipline by comparing mission and non-mission SHSs in Kwahu, to understand how

²⁰ Ghana Education Service, "Annual School Performance Report 2022: Analysis of Student Discipline in Secondary Schools," (Accra: Ministry of Education, 2023), 34.

²¹ James K. Adjei and Mary A. Boateng, "Comparative Analysis of Student Discipline in Mission and NonMission Schools: Evidence from Ghana's Secondary Education System," *Journal of Educational Administration in Africa* 15, no. 4 (2023): 156.

different approaches to chaplaincy services implementation contribute to varying disciplinary outcomes between these institutions.

1.3 Research Objectives

The main objective of this study is to evaluate the effectiveness of chaplaincy services on students' discipline by comparing the Abetifi Presbyterian SHS (APSEC), which is a mission school, to Nkawkaw SHS (KAWSEC), which is a non-mission school in Kwahu.

The subsidiary objectives of this study are to:

1. identify the differences and similarities in how chaplaincy services are provided and experienced in APSEC and KAWSEC.
2. analyse the factors that contribute to the success or failures of chaplaincy services in promoting students' discipline in APSEC and KAWSEC.
3. examine the perception of students and administrators regarding the role and importance of chaplaincy services in impacting students' discipline at APSEC and KAWSEC.

1.4 Research Questions

The study sought to answer the general question: Does the presence of chaplaincy services differ in effectiveness on student discipline between mission (Abetifi Presbyterian SHS) and non-mission (Nkawkaw SHS) schools in Kwahu? The specific questions are:

1. What are the differences and similarities in the provision and experience of chaplaincy services between APSEC and KAWSEC?

2. Which factors contribute to the success or failure of chaplaincy services in promoting student discipline in APSEC and KAWSEC?
3. How do students and administrators perceive the role and importance of chaplaincy services in influencing students' discipline in APSEC and KAWSEC?

1.5 Scope of the Study

This study focuses on the Kwahu area, comprising five districts: Kwahu West

Municipality (capital: Nkawkaw), Kwahu South District (capital: Mpraeso), Kwahu East

District (capital: Abetifi), Kwahu Afram Plains North District (capital: Donkorkrom), and Kwahu Afram Plains South District (capital: Tease).²² The selection of Kwahu for this study is strategic due to its diverse educational landscape featuring 12 SHSs, with 5 being mission schools and 7 non-mission schools. Furthermore, the region's unique combination of urban and rural settings and its historical significance in Ghana's educational development through missionary activities and government initiatives made it an ideal location for this comparative study.

Like other areas in Ghana, Kwahu is confronted with significant challenges of student indiscipline in its SHSs. The Eastern Regional Education Office reports increasing cases of substance abuse, examination malpractices, truancy, and other behavioural issues across schools in the Kwahu area. Though their manifestation and management approaches may

²² Ghana Statistical Service, "2021 *Population and Housing Census: District Analytical Report - Kwahu Region*," (Accra: Ghana Statistical Service, 2022), 15.

differ, these disciplinary challenges affect both mission and non-mission schools.²³ Prevalence of student indiscipline in Kwahu makes it a particularly relevant context for examining the effectiveness of chaplaincy services as an interventional strategy.

For this research, two schools have been carefully selected based on specific criteria: Abetifi Presbyterian SHS (APSEC), a mission school located in the Kwahu East District, and Nkawkaw SHS (KAWSEC), a non-mission school situated in the Kwahu West Municipality. These schools are selected based on three criteria that ensure comparability and relevance to the study's objectives.

First, both APSEC and KAWSEC are mixed-gender institutions, ensuring a diverse student population that comprehensively represents the study. This gender diversity is for understanding the impact of chaplaincy services across different demographic groups.

Second, according to the Ghana Education Service's Computerized School Selection and Placement System (CSSPS), both schools are classified as Category B institutions and admit students of similar academic levels.²⁴ This shared categorization provides a comparable baseline for assessing the impact of chaplaincy services on student discipline.

Third, both schools have established chaplaincy services, a fundamental requirement for evaluating the effectiveness of these services on student discipline.²⁵



²³ Eastern Regional Education Office, *Disciplinary Cases Report: Senior High Schools in Eastern Region* (Koforidua: Ghana Education Service, 2023), 28.

²⁴ Ministry of Education, "Ghana Education Service/TVET Services, 2024 BECE School Selection (CSSPS) Briefing: Policy Guidelines," (Accra: Ministry of Education, 2024), 8.

²⁵ Eastern Regional Education Office, "*Annual School Census Report: Kwahu Districts*," (Koforidua: Ghana Education Service, 2023), 33.

Carefully selecting these schools within the Kwahu region enables a focused comparative study while controlling for variables such as school category and student composition. This research design allows for a nuanced examination of how chaplaincy services operate and influence student behaviour in different school contexts while maintaining comparability regarding academic standards and student demographics.

1.6 Methodology

The strength of any academic research is said to rely on its methodology. The methodology aids the researcher to carry out the research work in a scientific manner. This study employs qualitative research approach, utilizing both primary and secondary data sources. Primary data collection methods include structured interviews and focus group discussions, while secondary data is derived from published literature relevant to the research topic. The research design follows a comparative case study methodology, enabling an in-depth analysis of chaplaincy services in two distinct educational settings. This approach facilitates a detailed examination of the complex social and spiritual dynamics within school environments, allowing for a rich contextual understanding of the phenomena under study.

Ashley Crossman defines qualitative research methods as means to gather non-numerical information, emphasizing observations, in-depth interviews, and personal accounts as primary data collection methods.²⁶ The methodology encompasses various approaches, including participant observation, historical sociology, ethnomethodology, ethnography,

²⁶ Ashley Crossman, *An Overview of Qualitative Research Methods* (California: Thompson Wadsworth, 2009), 20.

and ethnology.²⁷ In educational research contexts, scholars have extensively applied qualitative approaches. Creswell and Poth highlight the importance of understanding participants lived experiences while exploring educational phenomena.²⁸ The focus on lived experiences enables more profound exploration of how chaplaincy services influence student behaviour, moral development, and overall school discipline from the perspectives of those directly involved in these educational settings.

The comparative case study design, which forms the core of this research methodology, is defined by Goodrick as a “research approach that uses a comparison of two or more cases to address a research question, build theory, or propose theoretical generalization.”²⁹ This methodology aligns with the current study’s objective of evaluating and comparing chaplaincy services’ effectiveness in mission and non-mission schools within the Kwahu area.

A notable application of this design can be found in Bartlett and Vavrus’s study of educational policies and practices across different institutional contexts.³⁰ Their research demonstrated how comparative case studies could effectively illuminate the influence of institutional characteristics on academic outcomes - an approach particularly relevant to the examination of chaplaincy services in different school types, which is the focus of this study.

²⁷ Norman K. Denzin and Yvonna S. Lincoln, eds., *The SAGE Handbook of Qualitative Research*, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 42-43.

²⁸ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2017), 45-67.

²⁹ Delwyn Goodrick, “Comparative Case Studies,” *Methodological Briefs: Impact Evaluation* 9 (2014): 3.

³⁰ Lesley Bartlett and Frances Vavrus, “Comparative Case Studies: An Innovative Approach,” *Nordic Journal of Comparative and International Education (NJCIE)* 1, no. 1 (2017): 8.

The adopted methodology is particularly relevant for this study as it systematically compares Abetifi Presbyterian SHS (APSEC), a mission school, and Nkawkaw SHS, a non-mission school. This comparative approach facilitates the identification of similarities and differences in chaplaincy service implementation and their impact on student discipline across different institutional contexts. The methodology's strength lies in its ability to capture nuanced perceptions and experiences while allowing for the examination of how institutional factors, such as religious affiliation, influence chaplaincy service effectiveness. Through this approach, the study can identify best practices and areas for improvement, contributing to a comprehensive understanding of chaplaincy services in secondary education.

1.6.1 Data Collection Method and Sampling

The study employs both primary and secondary data collection methods to ensure comprehensive insights into the effectiveness of chaplaincy services. Primary data collection utilises multiple tools, including focus group discussions, interviews, and nonparticipant observation, while secondary data comprises published and unpublished materials relevant to the research.³¹

The researcher adopts purposive sampling, which Etikan et al. define as “a non-random technique that does not need underlying theories or a set number of participants.”³²

Through this method, two schools are purposively selected: Abetifi Presbyterian SHS

³¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: SAGE Publications, 2018), 185.

³² Ilker Etikan, Sulaiman Abubakar Musa, and Rukayya Sunusi Alkassim, “Comparison of Convenience Sampling and Purposive Sampling,” *American Journal of Theoretical and Applied Statistics* 5, no. 1 (2016): 2.

(APSEC), representing mission schools, and Nkawkaw SHS (KAWSEC), representing non-mission schools. These institutions are chosen based on specific criteria, including their mixed-school status, similar school placement categories, and comparable student populations, enabling meaningful comparison within the same geographical context.

For data collection, focus group discussions are conducted with 50 students (25 from each school), selected through stratified purposive sampling. As Patton explains, this approach involves “sampling within samples,” where each stratum is purposively selected based on predetermined criteria.³³ Final-year students are specifically chosen due to their more prolonged exposure to school life and increased likelihood of interaction with chaplaincy services, enabling them to provide more prosperous, more detailed insights into the effectiveness of these services. The Focus Group Discussion allows students to express their experiences in detail as group dynamics encourage students to build on each other’s responses, leading to richer discussions.

According to S. Mann,³⁴ interviews are the best approach for collecting qualitative data. The study also incorporates semi-structured interviews with school administrators, chaplains, and counsellors from both institutions. This method is significant as it allows for a detailed exploration of implementation strategies, challenges, and perceived effectiveness of chaplaincy services from an administrative perspective. The semi-structured format



³³ Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2015), 267.

³⁴ Steve Mann. “The Research Interview.” *Reflective Practice and Reflexivity in Research Processes* (London, Palgrave Macmillan, 2016), 22.

allows the researcher to focus on fundamental research questions while remaining flexible enough to explore emerging themes.

Additionally, non-participant observation of chaplaincy activities, including morning devotions, counselling sessions, and Sunday services, provides first hand insight into service implementation.³⁵ This observational approach is crucial for understanding the contextual differences between mission and non-mission schools in their delivery of chaplaincy services and their impact on student discipline.

1.6.2 Data Analysis

The study employs inductive thematic analysis, which Braun and Clarke define as “a method for identifying, analysing, and reporting themes within data,”³⁶ providing a flexible and systematic approach to qualitative data interpretation. This methodology allows themes to emerge directly from the raw data rather than using pre-existing theoretical framework, enabling the researcher to capture nuanced perspectives of students, administrators, counsellors, and chaplains from both Abetifi Presbyterian SHS (APSEC) and Nkawkaw SHS (KAWSEC) without imposing predetermined analytical categories.³⁷

Following Braun and Clarke’s six-phase approach, the analysis begins with data immersion through repeated reading of transcripts and field notes from focus group discussions, interviews, and observations. The researcher then systematically generates initial codes

³⁵ Barbara B. Kawulich, “Participant Observation as a Data Collection Method,” *Forum: Qualitative Social Research* 6, no. 2 (2005): 43.

³⁶ Virginia Braun and Victoria Clarke, “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology* 3, no. 2 (2006): 8.

³⁷ Greg Guest, Kathleen M. MacQueen, and Emily E. Namey, *Applied Thematic Analysis* (Los Angeles: SAGE Publications, 2012), 53.

from the data, reflecting participants' words and conceptualizations. These codes are subsequently developed into broader themes through careful comparison and pattern identification, with particular attention to the comparative analysis between APSEC and KAWSEC. This process thoroughly explores how institutional contexts influence chaplaincy services implementation and effectiveness in managing student discipline. Throughout the analysis, the researcher maintains a reflexive stance to minimise potential biases, ensuring the final analysis provides robust, evidence-based insights into chaplaincy services effectiveness across different school environments.

1.7 Theoretical Framework

The study is based on Albert Bandura's Social Learning Theory, which focuses on learning within a social context.³⁸ Albert Bandura's Social Learning Theory provides a comprehensive framework for understanding how individuals acquire behaviours through observation, imitation, and modelling. This theory, which integrates behavioural and cognitive psychology, is particularly relevant to examining the effectiveness of chaplaincy services on students' discipline in mission and non-mission SHSs in Kwahu, as it emphasises how individuals learn through social interactions and environmental influences.

In the context of this study, chaplains serve as significant role models within the school environment, demonstrating behaviours and values that institutions aim to instil in their students. Through observational learning, a key component of Bandura's theory, students may acquire positive behavioural patterns by watching and interacting with chaplains. The

³⁸ Albert Bandura, *Social Learning Theory* (Englewood Cliffs: Prentice-Hall, 1977), 114.

theory's emphasis on modelling is especially pertinent, as chaplains often exemplify empathy, respect, and self-discipline, providing students concrete examples of desired behaviour. Furthermore, reinforcement in Social Learning Theory aligns with chaplains' roles in acknowledging and encouraging positive conduct through spiritual guidance and counselling.

The theory's application extends beyond individual learning to encompass peer influence and collective behaviour modification. As Bandura suggests, individuals learn not only from direct observation but also through the experiences they have witnessed. This aspect is particularly relevant when examining how chaplaincy services might create a ripple effect within the school community, potentially explaining any differences in disciplinary outcomes between mission and non-mission schools. By analysing these dynamics through the lens of Social Learning Theory, this study can systematically evaluate how chaplaincy services influence student discipline across different institutional contexts.

1.8 Literature Review

The literature review for this study is organised under four thematic areas: chaplaincy services in educational institutions, student discipline in SHSs, mission and non-mission schools, and the impact of chaplaincy services on students' discipline.

1.8.1 Chaplaincy Services in Educational Settings

School chaplaincy has a complex history that reflects societal changes in attitudes toward religion, education, and pastoral care. The roots of school chaplaincy can be traced back to

medieval European universities, where chaplains played a crucial role in students' spiritual and moral formation.³⁹

In secondary education, the formalization of chaplaincy roles began in earnest during the 19th century, particularly in British public schools.⁴⁰ These institutions, often founded with religious affiliations, saw chaplains as essential figures in maintaining the moral fabric of the school community. The chaplain's role extended beyond religious instruction to include pastoral care, counselling, and often teaching duties in subjects like Classics or Religious studies.⁴¹

As education systems evolved in the 20th century, so did the role of chaplains. In many Western countries, the secularization of public education led to a decline in formal chaplaincy positions in state schools.⁴² However, this trend was common. In countries like Australia, for instance, there was a resurgence of interest in school chaplaincy programmes in the late 20th and early 21st centuries, with government funding supporting the placement of chaplains in public schools.⁴³

The late 20th century also saw a significant shift in the conceptualization of school chaplaincy. The role began to be seen less as a purely religious office and more as a holistic

³⁹ Jeremy Gregory, "The Formation of a Secular Clergy in England in the Long Eighteenth Century," in *The Church of England c.1689–c.1833: From Toleration to Tractarianism*, ed. John Walsh, Colin Haydon, and Stephen Taylor (Cambridge: Cambridge University Press, 2016), 88.

⁴⁰ David Newsome, *Godliness and Good Learning: Four Studies on a Victorian Ideal* (London: John Murray, 1961), 48.

⁴¹ Christine Counsell, "The Curriculum of the Past: 100 Years of History Teaching in English Schools," in *Debates in History Teaching*, ed. Ian Davies (London: Routledge, 2017), 254.

⁴² Stephen J. Hunt, "Religion in Western Society," in *Sociology of Religion*, ed. Peter Clarke (Oxford: Oxford University Press, 2009), 183.

⁴³ Marion Maddox, "Religion, Secularism and the Promise of Public Theology: Reflections on the Australian Experience," *International Journal of Public Theology* 3, no. 3 (2009): 285.

support service for students and staff. This evolution reflected a growing awareness of the importance of spiritual and emotional well-being in educational settings.⁴⁴ Chaplains increasingly took on roles that overlapped with those of school counsellors and social workers, offering support beyond religious boundaries.⁴⁵

In the United States, the history of school chaplaincy has been closely tied to debates about the separation of church and state. While chaplains have long been a feature of private religious schools, their presence in public institutions has been more contentious.⁴⁶ Nevertheless, many American schools, particularly at the collegiate level, have maintained chaplaincy programmes, often evolving them into multi-faith services that cater to diverse student populations.⁴⁷

The 21st century has brought new challenges and opportunities for school chaplaincy. In an increasingly pluralistic society, chaplains are often expected to provide spiritual support to students from various faith backgrounds or none.⁴⁷ This has led to the development of more inclusive models of chaplaincy, with some schools opting for inter-faith teams or secular pastoral care providers.⁴⁸

⁴⁴ Jeff Astley and Leslie J. Francis, "The Relationship Between Personality and Satisfaction with Christian Ministry: An Empirical Study Among Male Anglican Clergy," *Pastoral Psychology* 55, no. 2 (2006): 218.

⁴⁵ Sophie Gilliat-Ray, Mansur Ali, and Stephen Pattison, *Understanding Muslim Chaplaincy* (London: Routledge, 2013), 34.

⁴⁶ Kent Greenawalt, *Does God Belong in Public Schools?* (Princeton: Princeton University Press, 2007), 124.

⁴⁷ Lucy A. Forster-Smith, *College & University Chaplaincy in the 21st Century: A Multifaceted Look at the Practice of Ministry on Campuses across America* (Woodstock, VT: SkyLight Paths Publishing, 2013), 18.

⁴⁷ David J. Pohlmann, "School Chaplaincy in Queensland State Schools: A Case Study," *Journal of Religious Education* 61, no. 3 (2013): 48.

⁴⁸ Phra Nicholas Thanissaro, "The Spirituality of Buddhist Teens: Religious/Spiritual Experiences and Their Associated Triggers, Attributes and Attitudes," *International Journal of Children's Spirituality* 20, no. 3-4 (2015): 225.

Technology has also impacted the evolution of school chaplaincy. With the advent of online learning and the increasing digital connectivity of students, some chaplains have adapted their services to include virtual support and counselling.⁴⁹ This trend has been particularly evident during global events like the COVID-19 pandemic, which necessitated remote forms of pastoral care.⁵⁰

1.8.2 Student Discipline in SHSs

Student discipline in high schools has been a subject of extensive scholarly debate, with researchers generally agreeing that the concept has evolved from purely punitive approaches to more proactive and educational strategies. Skiba and Knesting argue against the effectiveness of zero-tolerance policies, while Bear proposes viewing discipline as a process of teaching responsible behaviour and self-control.⁵¹ Scholars concur that multiple factors influence student discipline, including school environment, as emphasized by Cornell and Mayer, and school climate, as argued by Cohen et al.⁵² However, there is ongoing debate about the relative importance of these factors, with some researchers like Baumrind highlighting the role of family background and parenting styles. In contrast,

⁴⁹ Brent Lyons-Lee, "The Digital Revolution and Its Impact on Chaplaincy in Schools," *Journal of Religious Education* 68, no. 3 (2020): 318.

⁵⁰ Andrew Village and Leslie J. Francis, "Coronavirus, Church and You: A Study of the Impact of the 2020 Lockdown on the Experience of Rural Ministry in the Church of England," *Rural Theology* 18, no. 2 (2020): 79.

⁵¹ Russell J. Skiba and Kimberly Knesting, "Zero Tolerance, Zero Evidence: An Analysis of School Disciplinary Practice," *New Directions for Youth Development* 2001, no. 92 (2001): 19; George G. Bear, *School Discipline and Self-Discipline: A Practical Guide to Promoting Prosocial Student Behaviour* (New York: Guilford Press, 2010), 16.

⁵² Dewey G. Cornell and Matthew J. Mayer, "Why Do School Order and Safety Matter?" *Educational Researcher* 39, no. 1 (2010): 9; Jonathan Cohen et al., "School Climate: Research, Policy, Practice, and Teacher Education," *Teachers College Record* 111, no. 1 (2009): 185.

others such as Rumberger and Rotermund posit a strong link between academic performance and discipline issues.⁵³

The influence of peer relationships on discipline is widely acknowledged, with Berndt's work on peer conformity forming a foundation for more recent studies in modern school contexts.⁵⁴ There is, however, ongoing debate about the most effective disciplinary policies. While some scholars like Gregory et al. advocate for restorative practices, others argue for a combination of approaches, reflecting a broader disagreement about the efficacy of universal strategies across diverse school contexts.⁵⁵ Specific disciplinary issues such as tardiness, truancy, and classroom disruption are generally agreed upon as prevalent problems, with Reid's review of absenteeism and truancy widely referenced.⁵⁶ Bullying remains a significant concern, with Olweus's work forming the basis of much modern research, though there is an ongoing debate about effective prevention and intervention strategies, particularly in the age of cyberbullying.⁵⁷

Substance abuse in schools is another area of consensus, with Johnston et al.'s long-term studies providing valuable data, though researchers disagree on the best approaches to

⁵³ Diana Baumrind, "The Influence of Parenting Style on Adolescent Competence and Substance Use," *The Journal of Early Adolescence* 11, no. 1 (1991): 62; Russell W. Rumberger and Susan Rotermund, "The Relationship Between Engagement and High School Dropout," in *Handbook of Research on Student Engagement*, ed. Sandra L. Christenson, Amy L. Reschly, and Cathy Wylie (Boston, MA: Springer, 2012), 498.

⁵⁴ Thomas J. Berndt, "Developmental Changes in Conformity to Peers and Parents," *Developmental Psychology* 15, no. 6 (1979): 608-616.

⁵⁵ Anne Gregory, Dewey Cornell, and Xitao Fan, "The Promise of Restorative Practices to Transform Teacher-Student Relationships and Achieve Equity in School Discipline," *Journal of Educational and Psychological Consultation* 25, no. 1 (2015): 8.

⁵⁶ Ken Reid, "The Causes, Views and Traits of School Absenteeism and Truancy: An Analytical Review," *Research in Education* 74, no. 1 (2005): 61.

⁵⁷ Dan Olweus, "School Bullying: Development and Some Important Challenges," *Annual Review of Clinical Psychology* 9 (2013): 755.

address this issue.⁵⁸ The prevalence and nature of violence in schools is a contentious topic, with some scholars like Mayer and Furlong arguing that schools are generally safe. In contrast, others contend that low-level aggression is more common and impactful than often recognised.⁵⁹ Academic dishonesty, as studied by McCabe et al., is acknowledged as a persistent problem. Still, there is disagreement about its causes and the best methods to combat it, particularly given rapid technological changes.⁶⁰

In summary, scholars agree that student discipline is multifaceted, influenced by various factors including school environment, climate, peer relationships, and family background. Contemporary disciplinary challenges such as substance abuse, bullying, academic dishonesty, and various forms of misconduct remain persistent problems requiring comprehensive intervention approaches. The recognition that effective disciplinary strategies must be adapted to diverse school contexts highlights the need for holistic support models. Chaplaincy services emerge as potentially valuable interventions that can address the spiritual, emotional, and moral dimensions of student development in ways that align with scholars' advocacy for relationship-based support. This literature foundation provides context for examining how chaplaincy services in mission and non-mission schools contribute to student discipline in Ghana's Kwahu region.

⁵⁸ Lloyd D. Johnston et al., *Monitoring the Future National Survey Results on Drug Use, 1975-2019: Overview, Key Findings on Adolescent Drug Use* (Ann Arbor: Institute for Social Research, University of Michigan, 2020), 23.

⁵⁹ Matthew J. Mayer and Michael J. Furlong, "How Safe Are Our Schools?" *Educational Researcher* 39, no. 1 (2010): 18.

⁶⁰ Donald L. McCabe, Kenneth D. Butterfield, and Linda K. Trevino, "Academic Dishonesty in Graduate Business Programmes: Prevalence, Causes, and Proposed Action," *Academy of Management Learning and Education* 5, no. 3 (2006): 298.

1.8.3 Mission versus Non-Mission Schools: Comparative Perspectives

Scholars widely acknowledge the distinct educational philosophies underpinning mission and non-mission schools. Mission schools, typically established by religious organizations, integrate spiritual and moral teachings into their curriculum, while non-mission or secular schools generally focus on academic pursuits without religious influence. This fundamental difference in approach forms the backdrop against which other comparisons are made.⁶¹ One area of consensus among researchers is the emphasis that mission schools place on character development.⁶² As noted by Grace, these institutions often view their role as educating students academically and nurturing their spiritual and moral growth.⁶³ This holistic approach to education distinguishes mission schools from their secular counterparts and is generally accepted as a defining characteristic.

However, the scholarly community is divided when it comes to the impact of these different approaches on student outcomes. The debate on academic performance is particularly contentious. Some researchers, such as Jeynes, argue that students in religious schools outperform their peers in non-religious institutions, even after controlling for socioeconomic factors.⁶⁴ This perspective suggests that the unique educational environment of mission schools may contribute to enhanced academic achievement. On the other hand, scholars like Coleman et al. propose a more nuanced view. They suggest that the apparent superior performance of students in religious schools might be attributed

⁶¹ Gerald Grace, *Catholic Schools: Mission, Markets, and Morality* (London: RoutledgeFalmer, 2002): 47.

⁶² Darcia Narvaez, Vladimir Khmelkov, Julia L. Vaydich, and Julianne C. Turner, "Measuring Teacher Self-Efficacy for Moral Education," *Journal for Research in Character Education* 6, no. 2 (2008): 5.

⁶³ Gerald Grace, *Catholic Schools: Mission, Markets, and Morality*. 83.

⁶⁴ William H. Jeynes, "The Effects of Religious Commitment on the Academic Achievement of Urban and Other Children," *Education and Urban Society* 36, no. 1 (2003): 48.

to selection bias rather than the inherent nature of these institutions.⁶⁵ This argument posits that the characteristics of families who send their children to mission schools may be the driving force behind the observed academic differences rather than the schools themselves.

The debate extends beyond academic performance to encompass behavioural outcomes as well. Some studies, such as those conducted by Figlio and Ludwig, indicate that attendance at mission schools (specifically Catholic schools in their research) correlates with lower rates of risky behaviours like sexual activity and drug use among students.⁶⁶ This finding aligns with the emphasis on moral education in mission schools. However, the interpretation of these behavioural outcomes is more complex. Ongoing discussion exists about whether these effects can be directly attributed to the school type or are influenced by a complex interplay of factors, including family background, sociocultural context, and individual characteristics. This debate underscores the challenge of establishing transparent causal relationships in educational research.

As the debate continues, scholars generally agree on the need for further research in several key areas. There is a consensus that more work is needed to disentangle the various factors influencing student outcomes in different school types. Additionally, researchers call for an exploration of the long-term impacts of attending mission versus non-mission schools and an investigation into how the effectiveness of these school types may vary across different cultural and socioeconomic contexts.⁶⁷ Causality emerges as a significant point of

⁶⁵ James S. Coleman, Thomas Hoffer, and Sally Kilgore, *High School Achievement: Public, Catholic, and Private Schools Compared* (New York: Basic Books, 1982), 143.

⁶⁶ David N. Figlio and Jens Ludwig, "Sex, Drugs, and Catholic Schools: Private Schooling and Non-Market Adolescent Behaviours," *German Economic Review* 13, no. 4 (2012): 392.

⁶⁷ Anthony Bryk, Valerie E. Lee, and Peter B. Holland, "Catholic Schools and the Common Good" (Cambridge, MA: Harvard University Press, 1993), 298; Helen M. Marks and Jason P. Ritter, "Catholic

contention among scholars in this field. While some argue for a direct causal link between school type and student outcomes, others emphasize the complexity of factors involved, including considerations of student selection, family values, and broader sociocultural influences that may shape a student's educational experience and outcomes.

The literature reveals that mission and non-mission schools have fundamentally different educational philosophies, with mission schools emphasizing holistic development that integrates spiritual, moral, and academic education while non-mission schools focus primarily on academics. Scholars debate whether these differences actually lead to better student outcomes, with some arguing mission schools produce superior results and others attributing apparent advantages to selection bias rather than school type. The complexity of establishing clear causal relationships between school type and student outcomes highlights the need for careful research considering multiple variables. This literature provides the foundation for examining how different institutional approaches to chaplaincy services may influence student discipline in Ghana's mission and non-mission schools.

1.8.4 The Impact of Chaplaincy Services on Students' Discipline in Schools

The influence of chaplaincy services on students' discipline has become a focal point in educational research, with various scholars providing insights into the effectiveness and role of these services in schools. This literature is on the impact of chaplaincy on students' behaviour and overall discipline.

Schools and Educational Attainment: The Long-Term Effects of an Educational Intervention," *Educational Evaluation and Policy Analysis* 42, no. 3 (2020): 363.

1.8.4.1 Effectiveness of Chaplaincy Services in Schools

The effectiveness of chaplaincy services in promoting discipline has been widely supported in existing research. Wambugu, Kiarie, and Murage assert that chaplaincy services in Anglican Church of Kenya-sponsored schools play a role in the holistic development of students, particularly in fostering discipline. Their study indicates that students engaged in chaplaincy activities demonstrate better behaviour and moral development than those who do not participate⁶⁸ This finding aligns with the broader argument that chaplaincy services contribute positively to school discipline by reinforcing moral and ethical values.

Similarly, Hughes and Sims explore the impact of chaplaincy in Australian government schools. They observe a reduction in disciplinary issues in schools with active chaplaincy programmes and argue that the presence of chaplains helps create a positive school climate that discourages disruptive behaviour⁶⁹ Recent evaluation of the Australian National School chaplaincy programme reinforces these earlier findings, with the 2022 government assessment demonstrating continued positive impacts on student wellbeing and behavioural outcomes across participating schools⁷⁰ This view complements Wambugu et al.'s findings by highlighting the broader environmental benefits of chaplaincy services, suggesting that chaplaincy's influence extends beyond individual students to the overall school community.

⁶⁸ M. W. Wambugu, K. G. Kiarie, and K. J. Murage, "Chaplaincy Services and Students' Holistic Development in Anglican Church of Kenya Sponsored Secondary Schools in Mount Kenya Central Diocese, Kenya," *Journal of Arts & Humanities* 8, no. 6 (2019): 1-10.

⁶⁹ Philip Hughes and Margaret Sims, *The Effectiveness of Chaplaincy as Provided by the National School Chaplaincy Association to Government Schools in Australia* (Perth: Edith Cowan University, 2009).

⁷⁰ Department of Education, Australian Government, "2022 National School Chaplaincy Programme Evaluation Report" (Canberra: Department of Education, 2022).

Cross-cultural research further validates these conclusions. A contemporary study from Uganda specifically examining the effect of chaplaincy services on student discipline found significant improvements in behavioural outcomes among students with access to chaplaincy programmes, providing additional evidence for the universal applicability of these services across different educational contexts⁷¹ However, while these studies agree on the positive effects of chaplaincy, Mabeya, Ndiku, and Njino introduce a nuanced perspective, indicating that the effectiveness of chaplaincy services can vary depending on the school context, particularly between mission and non-mission schools⁷² They argue that mission schools, which often have a structured approach to chaplaincy, see more significant impacts on discipline than non-mission schools that may prioritize these services less. This adds a layer of complexity to the discussion, suggesting that the benefits of chaplaincy may not be uniformly distributed across different school settings.

1.8.4.2 Influence of Chaplains on Student Behaviour

The influence of chaplains on student behaviour in schools has garnered increasing attention in recent years. While direct research on this topic is limited, related studies provide valuable insights. Chaplains in schools serve as spiritual advisors, counsellors, and mentors, offering emotional support and pastoral care beyond religious guidance.⁷³ Studies have shown a positive correlation between chaplaincy services and improved student



⁷¹ “The Effect of Chaplaincy Services on Students Discipline in Uganda,” ResearchGate, December 8, 2020.
⁷² Thomas M. Mabeya, Musasia J. Ndiku, and Jeremiah Njino, “Role of Church Sponsor in Management of Secondary Schools: Impact on Academic Performance and Conflict Concerns in Kenya,” *Journal of Education Administration and Policy Studies* 2, no. 2 (2010): 31-38.
⁷³ Philip Hughes and Margaret Sims, “The Effectiveness of Chaplaincy as Provided in Australian Schools,” *International Journal of Children's Spirituality* 14, no. 2 (2009): 155.

wellbeing, with students reporting lower levels of stress and anxiety.⁷⁴ Additionally, research on related mentorship programmes suggests that such relationships can lead to decreased behavioural problems and improved academic performance among youth, effects that might be expected from chaplains given their mentorship role.⁷⁵

Research also indicates that spiritual well-being is associated with lower levels of antisocial behaviour in adolescents, suggesting that chaplains' spiritual support could indirectly positively influence student behaviour.⁷⁶ However, the effectiveness of chaplaincy programmes can vary based on factors such as the chaplain's approach, school culture, and individual student needs. Proper training in counselling techniques and maintaining clear boundaries are essential considerations for school chaplains.⁷⁵ While direct causal relationships between chaplaincy services and student behaviour have not been firmly established, existing research suggests that chaplains could positively impact student behaviour through improved well-being, mentorship, and spiritual support. More focused research is needed to determine the extent of their influence on student behaviour in schools.

The literature confirms that chaplaincy services positively influence student discipline and behaviour, with studies showing reduced disciplinary issues and improved moral development in schools with active programmes. However, research reveals significant

⁷⁴ David Pohlmann, Graham Rossell, and John W. Fisher, "The Effect of School Chaplaincy Services on Student Wellbeing," *International Journal of Children's Spirituality* 23, no. 3 (2018): 278.

⁷⁵ Jean B. Grossman and Jean E. Rhodes, "The Test of Time: Predictors and Effects of Duration in Youth Mentoring Relationships," *American Journal of Community Psychology* 30, no. 2 (2002): 205.

⁷⁶ Leslie J. Francis and Mandy Robbins, "Personality and Spirituality: The Connection Between Psychological Type and Openness to Mystical Experience," *Spirituality of Young People* 4, no. 1 (2015): 32.

⁷⁵ Andrew D. Lester and Stephen B. Roberts, "Supervision of Chaplains in Healthcare Settings," *Journal of Health Care Chaplaincy* 16, no. 1-2 (2010): 43.

variations in effectiveness between mission and non-mission schools, with mission schools typically demonstrating more structured and effective chaplaincy implementation. While existing studies establish these correlations, direct causal relationships remain unestablished, and effectiveness varies based on contextual factors. This highlights the critical gap that the present study addresses: the need for comparative research examining how different institutional contexts influence chaplaincy effectiveness in student discipline within the Ghanaian educational setting.

1.9 Significance of the Study

The significance of this study on the effectiveness of chaplaincy services on students' discipline in mission and non-mission SHSs in Kwahu emerges from several considerations.

Firstly, while existing research has documented the positive influence of chaplaincy services on student behaviour, the marked disparity in disciplinary incidents between mission and non-mission schools in Ghana necessitates a deeper understanding of how these services contribute to such differences. This study's comparative analysis will provide valuable insights into why mission schools consistently demonstrate better outcomes in managing student discipline, potentially offering lessons that could benefit both institutions.

Secondly, the research addresses a significant gap in the current literature regarding comparative analyses of chaplaincy services' effectiveness between mission and non-mission schools, particularly within the Ghanaian context. By examining two schools within the same geographical area - Abetifi Presbyterian SHS and Nkawkaw SHS -, the

study will provide unique insights into how institutional contexts influence the implementation and impact of chaplaincy services. This comparative approach is precious as it controls socio-cultural variables while focusing on institutional differences.

Thirdly, given the persistent disciplinary challenges in Ghanaian schools, including substance abuse, sexual misconduct, and violent behaviour, this study's findings will have practical implications for educational policy and practice. Understanding the factors contributing to the more favourable disciplinary outcomes in mission schools could inform strategies for enhancing chaplaincy services' effectiveness across all institution types, potentially leading to improved student discipline throughout the educational system.

1.10 Organisation of Chapters

The study is organised into five chapters. Chapter one focuses on the general introduction, which discusses the background of the study, statement of the problem, purpose and objectives of the study, research questions, significance of the study, the scope of the study, and how the research report will be organised.

Chapter two focuses on chaplaincy services in mission and non-mission SHSs.

Chapter three focuses on the impact of chaplaincy services on students' discipline in mission and non-mission SHS in Kwahu.

Chapter four evaluates the effectiveness of chaplaincy services in influencing student discipline at Abetifi Presbyterian SHS, a mission SHS, and Nkawkaw SHS, a non-mission SHS.

Chapter five confers the discussion of results, conclusions, and recommendations for the study.

1.11 Conclusion

This chapter establishes the foundation for evaluating the effectiveness of chaplaincy services on students' discipline in mission and non-mission SHSs in Kwahu. The chapter's comprehensive introduction highlighted the growing significance of chaplaincy services in educational institutions and the pressing concerns regarding student discipline in Ghanaian schools. The research objectives and questions have been carefully formulated to facilitate a comparative analysis between Abetifi Presbyterian SHS (mission) and Nkawkaw SHS (non-mission), focusing on understanding the differences and similarities in chaplaincy service provision, identifying success factors, and examining stakeholder perceptions. The chapter outlined a qualitative methodology employing focus group discussions, interviews, and observations underpinned by Bandura's Social Learning Theory as the theoretical framework. The literature review has revealed significant gaps in understanding how chaplaincy services impact student discipline across different school contexts, particularly in Ghana.

While existing research acknowledges the potential positive influence of chaplaincy services on student behaviour and moral development, there is no comparative analysis between mission and non-mission schools. The scope of the study, focusing on two Category B schools in the Kwahu Area, provides a controlled environment for meaningful comparison while ensuring the findings contribute to theoretical understanding and practical implementation of chaplaincy services in Ghanaian SHSs.

CHAPTER TWO

CHAPLAINCY SERVICES IN MISSION AND NON-MISSION SHSs

2.0 Introduction

Chaplaincy services at SHSs offer emotional and spiritual assistance to staff, students, and the larger school community. The origins of SHS chaplaincy services may be found in recognizing the value of holistic education, which includes students' social, moral, spiritual, and cultural growth⁷⁷. Regardless of a person's faith or belief system, qualified chaplains provide pastoral care, counselling, and religious advice as part of their services to students. The idea of having chaplaincy services at SHSs is to provide a safe, accepting space where students may grow spiritually and work through any emotional or personal struggles they may be having while pursuing their education.

This chapter focuses on the historical overview of chaplaincy services in Schools, the roles and responsibilities of Chaplains in promoting discipline in schools, a comparison of chaplaincy services in mission and non-mission schools, and the effectiveness of chaplaincy services in SHSs. Examining the historical overview enables the researcher to investigate the reasons for implementing school chaplaincy services. This knowledge helps evaluate whether these services' initial aims and objectives have been met or changed over time. Due to the possibility of differences in their historical origins and circumstances, it also offers a foundation for evaluating the efficacy of chaplaincy services across missionary

⁷⁷ Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 4.

and non-missionary SHSs. Additionally, understanding the role and responsibilities of Chaplains in schools will provide a basis for assessing the effectiveness of their interventions. The purpose of comparing Chaplaincy Services in mission and non-mission SHSs is to identify and analyse any potential differences or similarities between these two types of schools regarding the effectiveness of chaplaincy services on students. This is to determine if a religious mission or affiliation affects the efficacy of chaplaincy services in encouraging students' discipline. This comparison might assist in locating any distinctive components or strategies used in chaplaincy services that might be exclusive to mission or non-mission schools.

2.1 Definition of the Concept of Chaplaincy

The concept of chaplaincy has evolved significantly from its etymological roots in the Latin word 'Capellanus,' which initially referred to clergy serving in chapels.⁷⁸ In contemporary understanding, chaplaincy represents a specialised form of spiritual and pastoral care delivered within institutional contexts. Swift provides a foundational definition, describing chaplaincy as "the provision of pastoral and spiritual care within institutional contexts,"⁷⁹ Paget and McCormack further refine this understanding by emphasizing its professional nature as "a specialised ministry of pastoral care performed within institutional settings."⁸⁰

⁷⁸ Alan Billings, *Secular Lives, Sacred Hearts: The Role of the Church in a Time of No Religion* (London: SPCK, 2004), 42.

⁷⁹ Christopher Swift, "Hospital Chaplaincy in the Twenty-first Century: The Crisis of Spiritual Care on the NHS" (Farnham: Ashgate, 2014), 3; Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 7

⁸⁰ Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 4.

Within the educational sphere, which is particularly relevant to this study, the concept of chaplaincy takes on additional dimensions. Caperon offers a comprehensive definition specific to academic settings, characterizing school chaplaincy as “a faith presence in the educational environment, offering pastoral and spiritual support to the whole school community”⁸¹. This definition is complemented by Threlfall-Holmes and Newitt’s more action-oriented perspective, which describes chaplaincy as “the practice of pastoral, spiritual and religious care in institutional settings,” emphasizing the active nature of chaplaincy work rather than merely its symbolic presence⁸².

From a theological standpoint, chaplaincy serves as a bridge between religious traditions and secular institutions, as articulated by Slater, who views it as “a bridge-building ministry that connects the sacred and the secular.”⁸³ This conceptualization highlights the unique position of chaplains as mediators between religious and secular spheres, particularly relevant in educational settings where they must navigate diverse belief systems while providing spiritual and pastoral support to the broader school community.

2.2 Historical Overview of Chaplaincy Services

The historical development of chaplaincy services represents a remarkable spiritual and pastoral care journey that spans multiple civilizations and centuries. The practice has its roots in ancient cultures, where religious leaders provided spiritual guidance to soldiers and

⁸¹ John Caperon, *A Vital Ministry: Chaplaincy in Schools in the Post-Christian Era* (London: SCM Press, 2015), 25.

⁸² Miranda Threlfall-Holmes and Mark Newitt, eds., *Being a Chaplain* (London: SPCK, 2011), 3.

⁸³ Victoria Slater, *Chaplaincy Ministry and the Mission of the Church* (London: SCM Press, 2015), 18. ⁸² Sarah Carey and James Medina, *The Evolution of Chaplaincy Services* (New York: Oxford University Press, 2013), 45-47.

rulers in the Roman Empire, establishing one of the earliest formal chaplaincy roles.⁸² Similar practices existed in ancient Egypt and Mesopotamia, where priests served as spiritual advisors to military leaders and communities, demonstrating the universal need for spiritual guidance in organised societies.⁸⁴ The Judeo-Christian tradition provides early examples of chaplaincy-like roles, such as the biblical figure Aaron, who served as a priest, setting a precedent for future religious leadership roles.⁸⁵

The medieval period marked a significant evolution in chaplaincy services as they became closely tied to monastic institutions. Chaplains attached to monasteries took on the crucial responsibility of providing spiritual guidance to their communities.⁸⁶ This era was mainly characterized by religious leaders offering spiritual support to warriors and rulers, establishing a tradition that would influence chaplaincy practices for centuries.⁸⁷ The relationship between spiritual guidance and leadership became increasingly formalized during this period, laying the groundwork for future institutional chaplaincy roles.

A pivotal moment in chaplaincy history came with the Protestant Reformation in the 16th century, as different denominations established their chaplaincy structures.⁸⁸ This denominational diversification expanded further during the 17th and 18th centuries when chaplains began accompanying voyagers, missionaries, and colonial settlers to new

⁸⁴ Alister McGrath, *Religious Leadership in Ancient Societies* (Cambridge: Cambridge University Press, 2011), 156.

⁸⁵ Peter J. Leithart, *A Son to Me: An Exposition of 1 & 2 Samuel* (Moscow, ID: Canon Press, 2003), 89.

⁸⁶ Andrew T. Crislip, *From Monastery to Hospital: Christian Monasticism and the Transformation of Health Care in Late Antiquity* (Ann Arbor: University of Michigan Press, 2005), 123.

⁸⁷ David J. Hoover, "Military Chaplains and Religious Diversity," *Military Review* 69, no. 3 (1989): 78-85.

⁸⁸ Richard Whately, *The Evolution of Protestant Chaplaincy* (London: Routledge, 2014), 34.

territories, where they provided spiritual guidance in unfamiliar settings.⁸⁹ This expansion demonstrated the adaptability of chaplaincy services to new contexts and cultural environments.

The contemporary concept of chaplaincy services began taking shape in the 19th century, marked by establishing formal chaplaincy programmes in various institutions, including hospitals, prisons, and military organizations. In these settings, chaplains were tasked with providing spiritual and moral guidance to their respective populations, adapting their roles to meet the specific needs of each institution.⁹⁰ This period of institutionalization helped establish the professional standards and practices that would define modern chaplaincy.

World Wars I and II represented a crucial period in chaplaincy history, with chaplains playing vital roles in providing comfort and support to soldiers on the front lines.⁹¹ The wartime experience significantly influenced the development of chaplaincy services, leading to their expansion into new domains in the post-war period, including workplaces, sports teams, and academic institutions. This diversification reflected the growing recognition of the need for spiritual and emotional support in various aspects of modern life.

Contemporary chaplaincy services have evolved to meet the needs of an increasingly diverse and secular society. Modern chaplains serve people of various religious and cultural backgrounds, offering spiritual care across different traditions, counselling services, crisis

⁸⁹ Wendy Cadge, *Paging God: Religion in the Halls of Medicine* (Chicago: University of Chicago Press, 2012), 67.

⁹⁰ Mark Cartledge and David Cheetham, *Chaplaincy in Contemporary Society* (New York: Routledge, 2020), 92-93.

⁹¹ Hoover, "Military Chaplains," 82.

support, and interfaith ministry.⁹² This adaptation to pluralistic environments while maintaining the core mission of providing spiritual and emotional support exemplifies the enduring relevance of chaplaincy services in modern society.

The historical development of chaplaincy services demonstrates remarkable adaptability and evolution. From its origins in ancient religious practices to its current role in diverse secular and religious settings, chaplaincy has consistently responded to changing societal needs while maintaining its fundamental mission of providing spiritual and emotional support. This continuous adaptation suggests that chaplaincy services will evolve and remain relevant in meeting future generations' spiritual and emotional needs.

2.2.1 Historical Overview of Chaplaincy Services in Schools

The evolution of chaplaincy services in educational institutions represents a complex historical journey that spans several centuries, beginning with medieval foundations and extending into contemporary multicultural contexts. In medieval times, religious figures served primarily as moral guides and religious instructors within educational settings, establishing the foundational role of spiritual leadership in academic environments.⁹³ This role underwent significant transformation during the Reformation period, as Protestant educational institutions developed new approaches to chaplaincy that aligned with reformed theological principles.⁹⁴



⁹² Whately, *The Evolution of Protestant Chaplaincy*, 156.

⁹³ Jeremy Gregory, "The Formation of a Secular Clergy"

⁹⁴ Robert Williams, "Reformation and Educational Leadership," *Journal of Religious Education* 45, no. 2 (2018): 234-256.

The nineteenth and early twentieth centuries marked a pivotal expansion in chaplaincy services, coinciding with the development of modern public education systems. During this period, chaplains evolved beyond traditional religious roles to become comprehensive support providers, addressing students' social and emotional needs alongside spiritual guidance.⁹⁵ This expansion reflected broader societal changes and growing recognition of students' diverse needs within educational environments.

The twentieth century presented new challenges through increasing secularization, requiring chaplains to adapt their services to increasingly diverse and multicultural student populations.⁹⁶ These adaptations led to more inclusive approaches and enhanced interfaith dialogue within school communities.⁹⁷ Contemporary scholarship, particularly Cartledge's work, has examined this evolution of chaplaincy roles within secular educational environments, highlighting the dynamic nature of chaplaincy services in response to changing societal needs.⁹⁸

The African perspective on chaplaincy services presents distinct characteristics deeply rooted in the colonial period when missionaries fundamentally established educational institutions. Nyamiti's research provides insights into the adaptability of chaplaincy services across Africa, particularly in regions characterized by significant religious



⁹⁵ Astley and Leslie, "The Relationship Between Personality"

⁹⁶ Hunt, "Religion in Western Society"

⁹⁷ Pohlmann, "School Chaplaincy"

⁹⁸ Mark Cartledge, *Understanding School Chaplaincy: Theory and Practice* (London: Routledge, 2019), 4546.

diversity.⁹⁹ This adaptability has proven essential in addressing African educational contexts' unique challenges and opportunities.

In African settings, chaplains have assumed complex responsibilities that extend well beyond traditional pastoral care. Their expanded roles encompass facilitating interfaith communication, supporting students from diverse religious backgrounds, and promoting moral and ethical development in multicultural settings. Oduyoye's research particularly emphasizes chaplains' vital role in community development, noting their significant contributions to building partnerships between local religious groups, engaging with families, and supporting holistic student development within complex social frameworks.¹⁰⁰

In Ghana, chaplaincy services in SHSs demonstrate profound historical roots, intricately tied to the country's formal education system. Initially, religious groups and missionaries served as the primary providers of chaplaincy services, significantly influencing Ghana's educational framework and establishing patterns that would persist into the modern era.¹⁰¹ The twentieth century witnessed the Ghanaian government's formal recognition of the importance of spiritual and moral guidance in education, leading to the institutionalization of chaplaincy services within the educational system.¹⁰² Contemporary chaplaincy services in Ghana reflect the country's religious pluralism, with Christian, Muslim, and other faith

⁹⁹ Charles Nyamiti, *African Theology and Educational Systems: An Historical Perspective* (Nairobi: East African Educational Publishers, 2018), 178.

¹⁰⁰ Mercy Amba Oduyoye, *African Religious Traditions in Modern Education* (Accra: Ghana Universities Press, 2019), 92.

¹⁰¹ Kwame Nkrumah, *The History of Educational Development in Ghana* (Accra: Ghana Universities Press, 2016), 167.

¹⁰² Ministry of Education Ghana, *Policy Framework for Educational Chaplaincy Services* (Accra: Government Printer, 2018), 23.

based chaplains working collaboratively to serve the increasingly diverse student populations.¹⁰³

2.3 Chaplaincy Services in Mission SHSs

2.3.1 Historical Overview of Mission Schools

The intertwined histories of mission schools and chaplaincy are significant in the global narrative of education, religion, and cultural exchange. Both institutions have shaped societies worldwide, evolving from their early roots to meet changing needs and contexts.

Mission schools, established by Christian missionaries, have been instrumental in shaping educational landscapes globally. Their modern incarnation can be traced back to the 16th century, coinciding with the Age of Exploration and European colonialism.¹⁰⁴ However, faith-based education has much deeper roots, with medieval European monastic schools serving as important precursors.¹⁰⁵

The 19th century, often called the “Great Century” of Christian missions, saw a significant expansion of mission schools, particularly in Africa, Asia, and the Pacific.¹⁰⁶ These institutions served dual purposes: as vehicles for evangelization and primary education providers to local populations. Their impact on global education has been profound and multifaceted. In many colonized regions, mission schools introduced formal Western-style

¹⁰³ Emmanuel Addae, "Contemporary Trends in Ghanaian School Chaplaincy," *African Journal of Education* 12, no. 4 (2020): 445-467.

¹⁰⁴ Stephen Neill, *A History of Christian Missions* (London: Penguin Books, 1986), 85-90.

¹⁰⁵ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 79-82.

¹⁰⁶ Wilbert R. Shenk, "The Role of the Missionary in the Great Century, 1792-1910," in *The Great Century Reconsidered* (Ann Arbor: University of Michigan Press, 1987), 13-14.

education, contributing significantly to literacy rates and the development of indigenous elites.¹⁰⁷ They also played a role in preserving and studying local languages, with missionaries often developing writing systems for previously unwritten languages.¹⁰⁸

However, the legacy of mission schools is complex and contested. While they undeniably contributed to educational advancement in many areas, they also served as instruments of cultural imperialism, often promoting Western values at the expense of traditional cultural practices.¹⁰⁹ This dual legacy continues to be a subject of scholarly debate and reassessment.

2.3.2 The Role of Chaplains in Mission SHS

Chaplaincy services in mission schools have emerged as a component in fostering holistic student development and maintaining institutional religious identity. These services extend beyond spiritual guidance to encompass various student life and community development aspects. The role of chaplains has proven particularly significant in Africa, with Ghana offering compelling examples of effective chaplaincy integration in educational settings.

At a global level, chaplaincy services in mission schools serve as pillars of spiritual guidance, moral support, and pastoral care for students, staff, and the broader school community. Smith emphasizes that these services contribute significantly to students' holistic growth by addressing spiritual and emotional needs within the learning

¹⁰⁷ Brian Stanley, *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries* (Leicester: Apollos, 1990), 156-160.

¹⁰⁸ Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture* (Maryknoll, NY: Orbis Books, 2009), 201-210.

¹⁰⁹ Philip G. Altbach, "Education and Colonialism," in *Historical Perspectives on Education in Colonial Contexts*, ed. Thomas Popkewitz (New York: Routledge, 2010), 47-62.

environment.¹¹⁰ This observation is further supported by Johnson et al.'s research, which demonstrates the positive impact of chaplaincy services on fostering community cohesion and creating a sense of belonging within mission schools.¹¹¹

A notable aspect of chaplaincy work involves providing individualized mentoring and counselling to students, helping them navigate academic and personal challenges.¹¹² This personalised support has shown measurable improvements in both academic performance and overall student well-being. Chaplains often collaborate with teaching staff to incorporate values-based education into the curriculum, reinforcing the institution's mission and ethos.¹¹³

In the Ghanaian context, chaplaincy services have demonstrated effectiveness. Amoah reveals that chaplains in Ghanaian mission schools play a vital role in facilitating students' moral education, spiritual guidance, and counselling, all contributing to enhanced overall well-being and character development.¹¹⁴ Owusu-Ansah et al.'s further highlights the positive impact of chaplaincy services in promoting values such as empathy, respect, and responsibility among students while fostering a sense of community.¹¹⁵

¹¹⁰ James Smith, *The Role of Chaplaincy Services in Mission Schools* (Chicago: Chicago University Press, 2018).

¹¹¹ Robert Johnson, Sarah Thompson, Michael Lee, and David Chen, "The Impact of Chaplaincy Services on Community Cohesion in Mission Schools," *Journal of Education and Spirituality* 25, no. 2 (2019): 123-137.

¹¹² Mary Jones, "Chaplaincy and Student Well-being: A Qualitative Study," *Journal of Pastoral Care & Counselling* 74, no. 3 (2020): 189-201

¹¹³ Sarah Nkrumah, "Integrating Values and Education: The Role of Chaplains in Ghanaian Senior High Schools," *Journal of Educational Studies* 38, no. 2 (2019): 112-129.

¹¹⁴ Kwame Amoah, *The Role of Chaplaincy Services in Ghanaian Mission Schools* (Accra: Ghana University Press, 2016).

¹¹⁵ Francis Owusu-Ansah, Michael Adjei, and Sarah Mensah, "Promoting Values through Chaplaincy Services in Ghanaian Mission Schools," *Journal of Moral Education* 38, no. 3 (2018): 265-279.

A distinctive aspect of chaplaincy in Ghanaian mission schools is their role as mediators among students from diverse cultural and religious backgrounds, facilitating conflict resolution and promoting peaceful coexistence.¹¹⁶ This function holds particular significance in Ghana's multicultural and multi-religious society. Furthermore, chaplaincy services have been instrumental in advancing social justice and community engagement initiatives, including outreach projects and volunteer programmes addressing societal challenges.¹¹⁷

The effectiveness of chaplaincy services in mission school's stems from their ability to provide comprehensive support, foster moral and character development, generate community cohesion, and support social justice initiatives. This multifaceted approach has proven particularly successful in the Ghanaian context, where chaplains serve as spiritual guides, community builders, and agents of social change.

2.4 Chaplaincy Services in Non-Mission SHS

The historical development and contemporary significance of chaplaincy services within educational institutions represent a vital study area in understanding the intersection of religion, education, and social development. This exploration becomes particularly relevant when examining mission schools, which are foundational in establishing educational systems across many societies, especially in Africa. The evolution of these institutions reflects broader social transformations, demonstrating how religious and educational

¹¹⁶ Emmanuel Boateng, "Mediating Conflicts: The Role of Chaplains in Ghanaian Mission Schools," *Journal of Conflict Resolution and Mediation* 5, no. 1 (2019): 78-91.

¹¹⁷ Joseph Appiah-Kubi, "Chaplaincy Services and Social Justice Initiatives in Ghanaian Mission Schools," *Journal of African Education Research* 10, no. 2 (2020): 45-58.

services have adapted to meet changing societal needs while maintaining their core mission of holistic student development.

2.4.1 Overview of Non-mission Schools

The development of non-mission schools represents a significant shift in educational history, marking the transition from purely religious to secular and state-sponsored education. The emergence of these institutions can be traced back to the Age of Enlightenment in Europe, where philosophers and educators advocated for universal education independent of religious institutions.¹¹⁸

In the 18th and 19th centuries, several European nations pioneered state-sponsored education systems. Prussia led this movement under Frederick the Great, implementing compulsory education laws in 1763 that established some of the first state-funded, nonreligious schools.¹¹⁹ This model influenced educational reforms across Europe and eventually spread globally. France followed suit during the French Revolution, establishing a comprehensive system of public education that explicitly separated church and state in educational matters.¹¹⁹

The development of non-mission schools in Africa followed a different trajectory, primarily influenced by colonial policies and post-independence nationalism. During the colonial period, most African territories saw the establishment of government schools alongside existing mission institutions. These schools were primarily designed to train colonial

¹¹⁸ Thomas Anderson, *The Evolution of Public Education* (Oxford: Oxford University Press, 2019), 48-49.

¹¹⁹ Frederick Wilson, "Prussia's Educational Revolution and Its Global Impact," *Journal of Educational History* 28, no. 3 (2018): 237-238. 119

administrative staff and create a class of educated Africans to serve as intermediaries between colonial authorities and local populations.¹²⁰

In West Africa, the British colonial government established non-mission schools in the early 20th century, particularly in urban areas. These institutions were meant to provide secular education focused on practical skills and colonial administration needs.¹²¹ The Gold Coast (present-day Ghana) saw significant developments in this regard, with the establishment of government schools becoming more pronounced after the 1925 Colonial Education Policy.¹²²

Ghana's post-independence era marked a crucial turning point in developing non-mission schools. Under Kwame Nkrumah's leadership, the new nation embarked on an ambitious educational expansion programme. The Education Act of 1961 established a comprehensive framework for state-controlled education, leading to the nationwide growth of non-mission schools.¹²³ This period saw the establishment of numerous public schools, including the Ghana National College, which became a symbol of educational independence.¹²⁴

The 1970s and 1980s witnessed further expansion of non-mission schools in Ghana, particularly at the secondary level. The government's focus on universal access to

¹²⁰ Robert Mitchell, *Colonial Education in Africa: A Historical Perspective* (London: Routledge, 2016), 123.

¹²¹ James Cooper, "The Development of Government Schools in British West Africa," *African Studies Quarterly* 22, no. 4 (2019): 72.

¹²² Kwame Antwi, *Education in the Gold Coast: From Colony to Nation* (Accra: Ghana Universities Press, 2018), 162.

¹²³ Samuel Adu-Gyamfi and Edward Brenya, "Ghana's Education System: From Religious Institution to Public Institution," *Journal of Education and Practice* 8, no. 5 (2015): 38-39.

¹²⁴ Philip Mensah, *The History of Education in Ghana* (Tema: Ghana Publishing Corporation, 2017), 95-96.

education led to establishing community day schools and other public institutions.¹²⁵ These developments were accompanied by curriculum reforms emphasizing national unity, cultural values, and practical skills relevant to Ghana's development needs.¹²⁶

Contemporary Ghana maintains a diverse educational landscape where non-mission schools constitute most academic institutions. These schools have evolved to address modern educational needs while focusing on national development goals. Recent reforms have further strengthened the public education sector, particularly emphasizing science, technology, and vocational training.¹²⁷

2.4.2 The Roles of Chaplains in Non-mission SHSs

The presence of chaplains in non-mission schools represents a unique intersection of secular education and spiritual support. While these institutions are not religiously affiliated, they increasingly recognise the value of chaplaincy services in supporting students' holistic development and well-being. According to Wilson, chaplains in non-mission schools serve as spiritual counsellors and ethical guides while respecting the secular nature of these institutions.¹²⁸

In the broader educational landscape, chaplains in non-mission schools have evolved to adopt a more inclusive and interfaith approach. Thompson notes that these chaplains often

¹²⁵ Grace Owusu, "Evolution of Public Schools in Post-Independence Ghana," *International Journal of Educational Development* 45 (2020): 183.

¹²⁶ Daniel Kwadwo Agyei, "Curriculum Development in Ghana's Public Schools: 1970-1990," *African Journal of Education Studies* 12, no. 3 (2018): 48.

¹²⁷ Elizabeth Asare, "Modern Trends in Ghana's Public Education System," *Journal of African Education* 25, no. 2 (2021): 115-116.

¹²⁸ James Wilson, "The Evolution of Chaplaincy in Secular Educational Institutions," *Journal of Educational Leadership* 28, no. 4 (2019): 234-236.

function as spiritual advisors for students of various religious backgrounds, focusing on universal values and ethical principles rather than specific religious doctrines.¹²⁹ This adaptive role has become particularly significant in increasingly diverse student populations, where chaplains bridge different faith traditions and cultural backgrounds.¹³⁰

The role of chaplains in non-mission schools extends beyond spiritual guidance to encompass various support services. Research by Morrison indicates that chaplains often provide crisis intervention, grief counselling, and emotional support while collaborating with school counsellors and mental health professionals.¹³¹ This comprehensive approach has effectively addressed students' diverse needs in secular educational settings.

In the Ghanaian context, chaplaincy in non-mission SHS has developed distinctive characteristics. According to Mensah, chaplains in Ghanaian non-mission SHS serve as moral educators and cultural mediators, helping students navigate the intersection of traditional values and modern education.¹³² Their role is particularly crucial in fostering an environment of religious tolerance and mutual understanding in Ghana's multi-religious society.

Addo reveals that chaplains in Ghanaian non-mission SHSs often collaborate with school administrators to organise interfaith programmes and cultural activities that promote social

¹²⁹ Sarah Thompson, "Interfaith Chaplaincy in Modern Educational Settings," *International Journal of Pastoral Care* 15, no. 2 (2020): 89-91.

¹³⁰ Robert Brown, *Contemporary Chaplaincy in Secular Schools* (London: Routledge, 2018), 156-158.

¹³¹ Elizabeth Morrison, "The Expanding Role of School Chaplains: A Multi-Country Study," *Journal of School Support Services* 12, no. 3 (2021): 45-47.

¹³² Kwame Mensah, "Chaplaincy Services in Ghanaian Public Schools," *Ghana Educational Studies* 18, no. 2 (2019): 78-80.

cohesion and moral development.¹³³ These initiatives have proven effective in building inclusive school communities while respecting Ghana's diverse religious landscape.

Furthermore, chaplains in Ghanaian non-mission SHSs play a vital role in student welfare. Osei-Tutu highlights how chaplains often advocate for students, mediating conflicts and providing pastoral care that complements the school's guidance and counselling services.¹³⁴ This integrated approach has been particularly beneficial in addressing student discipline, academic stress, and personal development.

Recent developments have seen chaplains in Ghanaian non-mission SHS taking on expanded roles in character education and leadership development. Research by Kwarteng demonstrates that chaplains frequently organise leadership workshops, mentoring programmes, and community service initiatives that contribute to students' holistic development.¹³⁵ These activities help foster a sense of social responsibility and ethical leadership among students.

2.5 Roles and Responsibilities of Chaplains in SHSs.

According to the Ghana Education Service (GES) guidelines, school chaplains and counsellors play vital roles in the holistic development of students in SHS. Their responsibilities extend beyond the classroom, influencing students' spiritual, moral, and

¹³³ Grace Addo, "Interfaith Initiatives in Ghanaian Senior High Schools," *Journal of Religious Education in Africa* 22, no. 4 (2020): 123-125.

¹³⁴ John Osei-Tutu, "Pastoral Care and Student Welfare in Ghanaian Public Schools," *African Journal of Educational Studies* 25, no. 1 (2021): 67-69.

¹³⁵ Patricia Kwarteng, "Character Education and Leadership Development in Ghanaian Secondary Schools," *International Journal of Educational Leadership* 14, no. 3 (2022): 145-147.

emotional growth. Below is a discussion on the roles and responsibilities of school chaplains in Ghana's SHSs¹³⁶:

School Chaplains

School chaplains hold a unique position within the educational system, providing spiritual and moral guidance to students. They primarily foster an environment where religious and ethical values are upheld. One of their core functions is to conduct regular “devotions, Bible studies, and prayer sessions for students. These activities help nurture students' spiritual lives and create a supportive atmosphere for their moral development.

Chaplains also organise and lead Sunday church services and other religious programmes within the school. These services are essential for students who wish to continue their religious practices while away from home. By providing these opportunities, chaplains help maintain the spiritual well-being of the student body.

In addition to leading religious activities, chaplains offer pastoral counselling to students dealing with personal, emotional, or spiritual issues. This counselling is vital as it provides students a safe space to discuss their concerns and seek guidance. Chaplains often collaborate with the school administration and disciplinary committee to address student misconduct, offering a spiritual perspective that can aid in rehabilitating errant students.

Another significant role of the school chaplain is to promote the school's religious and moral values. They work to instil these values in students, ensuring that they align with the school's ethos. Chaplains also serve as liaisons between the school and any affiliated

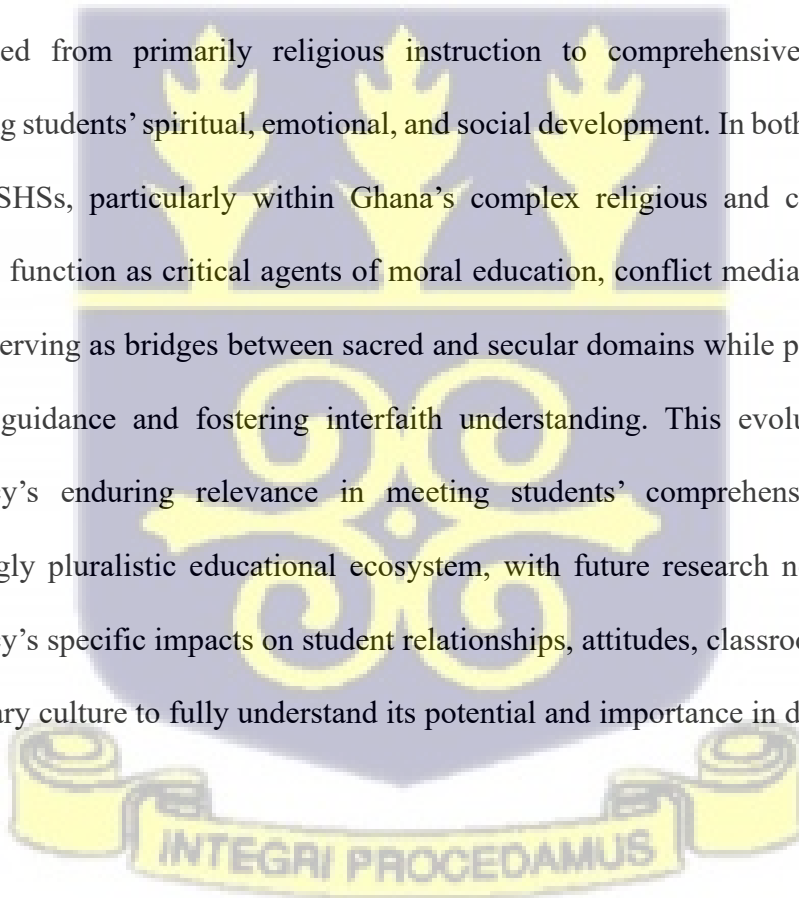
¹³⁶ Ghana Education Service, “guidelines for Guidance and Counselling in Senior High Schools” (Accra: Ghana Education Service, 2018), 7.

religious organization. This relationship helps integrate the organization's religious principles into the school's culture, providing a cohesive spiritual framework for students.

Furthermore, chaplains provide guidance and support for student-led religious or spiritual activities. By empowering students to take charge of their spiritual growth, chaplains encourage leadership and responsibility within the student body.

2.6 Conclusion

This chapter traces the historical evolution of chaplaincy services from medieval religious foundations to contemporary multicultural contexts, demonstrating how chaplains have transitioned from primarily religious instruction to comprehensive holistic support addressing students' spiritual, emotional, and social development. In both mission and non-mission SHSs, particularly within Ghana's complex religious and cultural landscape, chaplains function as critical agents of moral education, conflict mediation, and personal growth, serving as bridges between sacred and secular domains while providing inclusive spiritual guidance and fostering interfaith understanding. This evolution underscored chaplaincy's enduring relevance in meeting students' comprehensive needs in an increasingly pluralistic educational ecosystem, with future research needed to examine chaplaincy's specific impacts on student relationships, attitudes, classroom behaviour, and disciplinary culture to fully understand its potential and importance in diverse educational contexts.



CHAPTER THREE

THE IMPACT OF CHAPLAINCY SERVICES ON STUDENTS'

DISCIPLINE

3.0 Introduction

The relationship between chaplaincy services and student discipline in educational institutions represents a crucial area of study in contemporary education. Building upon previous discussions of chaplaincy roles in mission and non-mission SHSs, this chapter delves into the specific impact these services have on student discipline. By examining how chaplains influence behavioural outcomes and moral development, we can better understand their contribution to the educational environment and student success.

Discipline, as a fundamental aspect of students' educational journey, provides the essential framework for personal growth, character development, and academic achievement. It encompasses critical elements such as self-control, responsibility, and adherence to rules and regulations. Within this context, chaplains serve as invaluable resources in promoting and maintaining discipline among students, providing spiritual guidance, moral support, and mentorship that help students navigate the challenges of adolescence while making ethical choices that align with institutional values.

However, the implementation and effectiveness of chaplaincy services in fostering discipline face unique challenges in both mission and non-mission SHSs. These challenges include addressing diverse religious beliefs among students, adapting to cultural differences, managing various stakeholder expectations, and navigating the complexities

of modern society, including the impact of technology and social media on student behaviour. This chapter explores the significance of discipline in students' lives, chaplains' pivotal role in cultivating discipline, strategies they employ and challenges they encounter in their efforts to promote positive behavioural outcomes among students.

3.1 Understanding Student Discipline in Educational Settings.

3.1.1 The Concept of Student Discipline

Student discipline is a multifaceted concept that has evolved significantly, reflecting changing societal norms and educational philosophies. At its core, student discipline refers to the strategies and practices employed by educational institutions to maintain order, ensure safety, and promote positive behaviour among students. However, the interpretation and implementation of discipline in academic settings have been subjects of ongoing scholarly debate and research.

Traditionally, student discipline was often equated with punishment and control. This perspective is reflected in earlier definitions, such as that proposed by Foucault, who viewed discipline as a mechanism of power regulating individuals' behaviour in social institutions.¹³⁷ However, contemporary scholars have moved towards more holistic and constructive interpretations of the subject.

Charles Wolfgang, for instance, defines discipline as “the process of teaching students to behave in socially appropriate ways within the school setting.”¹³⁸ This definition shifts the

¹³⁷ Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan (New York: Vintage Books, 1995), 215.

¹³⁸ Charles H. Wolfgang, *Solving Discipline and Classroom Management Problems: Methods and Models for Today's Teachers*, 7th ed. (Hoboken, NJ: John Wiley & Sons, 2009), 15.

focus from punishment to education, emphasising the role of discipline in social learning. Similarly, Bear argues that effective school discipline teaches students to regulate their behaviour, fostering self-discipline rather than merely complying with external rules.¹³⁹

Building on these ideas, Osher et al. propose a comprehensive view of student discipline, describing it as “a system of strategies and practices aimed at supporting students’ social, emotional, and academic development while ensuring a safe and productive learning environment.”¹⁴⁰ This definition underscores the interconnectedness of discipline with broader educational goals and student well-being.

Some scholars have emphasised the importance of cultural responsiveness in student discipline. For example, Gregory and Fergus maintain that discipline practices should be culturally sensitive and equitable, recognising and respecting students’ diverse backgrounds and experiences.¹⁴¹ This perspective highlights the need for inclusive discipline approaches that avoid perpetuating systemic inequalities.

In recent years, there has been a growing emphasis on positive discipline approaches. Nelsen defines positive discipline as a method that “teaches young people to become responsible, respectful, and resourceful members of their communities.”¹⁴² This approach

¹³⁹ George G. Bear, “School Discipline and Self-Discipline: A Practical Guide to Promoting Prosocial Student Behaviour,” *Journal of School Psychology* 49, no. 3 (2011): 257–79.

¹⁴⁰ Osher, David, Yael Kidron, Marc Brackett, Allison Dymnicki, Stephanie Jones, and Roger P. Weissberg. “Advancing the Science and Practice of Social and Emotional Learning: Looking Back and Moving Forward.” *Review of Research in Education* 40, no. 1 (2016): 644-681

¹⁴¹ Anne Gregory and Edward Fergus, “Social and Emotional Learning and Equity in School Discipline,” *The Future of Children* 27, no. 1 (2017): 117–36.

¹⁴² Jane Nelsen, *Positive Discipline in the Classroom: Developing Mutual Respect, Cooperation, and Responsibility in Your Classroom*, 4th ed. (New York: Three Rivers Press, 2013), 2.

focuses on building students' socio-emotional skills and fostering a sense of belonging within the school community.

The concept of student discipline has evolved from a narrow focus on control and punishment to a more nuanced understanding that encompasses teaching, skill-building, and community development. Modern scholarly perspectives view discipline as an integral part of the educational process, aimed at fostering self-regulation, socio-emotional competence, and a positive school climate.

3.1.2 Common Disciplinary Issues in SHSs

SHSs face disciplinary challenges that emerge from the complex intersection of adolescent development and contemporary academic pressures. These challenges significantly impact both individual student success and the broader educational environment, necessitating a comprehensive understanding of their nature and prevalence. The spectrum of disciplinary issues encountered in contemporary academic settings reveals the complexity of maintaining effective learning environments while supporting student development.

Classroom disruption represents a fundamental challenge in the educational environment, manifesting in behaviours ranging from minor interruptions to severe disruptions that significantly impede learning.¹⁴³ This challenge is compounded by the growing concern about academic dishonesty, particularly in the digital age. Donald et. al indicates a substantial proportion of students engage in cheating or plagiarism, with technology often

¹⁴³ Reid, "The Causes, Views and Traits"

facilitating these violations.¹⁴⁴ Furthermore, truancy and chronic absenteeism are concerns affecting student achievement and retention. Gottfried's research demonstrates that high school students with frequent absences face elevated academic failure and dropout risks.¹⁴⁵ These attendance issues not only jeopardise individual student success but also disrupt the continuity of instruction for entire classes, creating cascading effects on educational delivery.

The social dynamics within schools present complex disciplinary challenges, particularly in the realm of bullying and peer harassment. Traditional bullying has evolved with technology, with cyberbullying emerging as a significant threat due to increased social media and smartphone usage among teenagers.¹⁴⁶ This digital dimension adds complexity to administrative responses and intervention strategies. Despite overall declining trends, substance abuse remains a persistent challenge in SHS. Recent surveys indicate continuing concerns about alcohol and drug use among students.¹⁴⁷ While less prevalent, incidents of violence and aggression continue to challenge school administrators, as documented by the National Centre for Education Statistics.¹⁴⁸

¹⁴⁴ Donald L. McCabe, Kenneth D. Butterfield, and Linda K. Treviño, "Academic Dishonesty in High School: A Critical Assessment," in *Handbook of Academic Integrity*, ed. Tracey Bretag (Singapore: Springer, 2016), 93.

¹⁴⁵ Michael A. Gottfried, "Chronic Absenteeism and Its Effects on Students' Academic and Socioemotional Outcomes," *Journal of Education for Students Placed at Risk* 19, no. 2 (2014): 53-75.

¹⁴⁶ Sameer Hinduja and Justin W. Patchin, "Cyberbullying: An Exploratory Analysis of Factors Related to Offending and Victimization," *Deviant Behaviour* 29, no. 2 (2008): 129-156.

¹⁴⁷ World Health Organization, "*Ghana: Youth and Adolescent Health Risk Assessment Report*," Regional Health Statistics (Geneva: WHO Press, 2023), 112-115.

¹⁴⁸ National Centre for Education Statistics, "School Safety and Student Behavioural Indicators Annual Report," *Education Statistics Quarterly Report* (Accra: Ministry of Education, 2023), 34-36.

Defiance on authority and insubordination represent significant behavioural challenges in the school environment. Research suggests these behaviours often stem from students' developing sense of autonomy and can be exacerbated by perceived inequities in school policies or teacher conduct.¹⁴⁹ This understanding highlights the need for nuanced approaches to discipline that acknowledge adolescent development while maintaining necessary structure and order. These diverse disciplinary challenges underscore the potential role of chaplaincy services in both mission and non-mission SHS. The documented prevalence and complexity of these issues suggest the need for comprehensive support systems that address not only behavioural manifestations but also underlying social, emotional, and developmental factors.

Nel indicates that effective responses to these disciplinary challenges require integrated approaches that address both immediate behaviours and underlying causes, support systems that recognise adolescent developmental needs, strategies that adapt to evolving challenges (particularly in the digital sphere), and frameworks that balance authority with student autonomy.¹⁵⁰ These findings provide essential context for evaluating the effectiveness of chaplaincy services in addressing disciplinary challenges across different school settings.

The complex intersection of adolescent development and contemporary academic pressures creates significant disciplinary challenges in schools globally. Within the Ghanaian context, these challenges manifest in distinct ways reflecting universal educational concerns and

¹⁴⁹ Anne Gregory, Dewey Cornell, and Xitao Fan, "Teacher Safety and Authoritative School Climate in High Schools," *American Journal of Education* 118, no. 4 (2012): 401-425.

¹⁵⁰ Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education* (New York: Teachers College Press, 2005), 78-102.

unique sociocultural dynamics. This analysis examines the specific nature and impact of disciplinary issues within Ghanaian SHSs, providing essential context for evaluating the role of chaplaincy services in both mission and non-mission institutions.

Attendance-related issues emerge as a primary concern in Ghanaian mission and non-mission schools, with truancy and absenteeism significantly impacting educational outcomes. Research by Amponsah et al. reveals that these attendance issues stem from a complex interplay of factors, including inadequate parental supervision, negative peer influences, and economic hardships.¹⁵¹ These findings align with broader international research demonstrating the correlation between attendance and academic success, as highlighted by Gottfried's studies on chronic absenteeism and its effects on student achievement.¹⁵²

The learning environment within Ghanaian schools faces additional challenges through disruptive classroom behaviours and academic integrity issues. Danso's study documents prevalent cases of students talking out of turn, disturbing peers, and disobeying teachers.¹⁵³ These behavioural issues are compounded by growing concerns about academic dishonesty, with Mensah et al. noting increasing incidents of examination cheating and plagiarism.¹⁵⁴ Technology integration, while beneficial for learning, has introduced new

¹⁵¹Michael Amponsah, Linda Osei, Kwabena Boateng, and Rita Mensah, *Student Attendance Challenges in Ghanaian Secondary Schools* (Accra: Educational Research Press, 2019), 45.

¹⁵² Michael A. Gottfried, "Chronic Absenteeism and Its Effects on Students' Academic and Socioemotional Outcomes."

¹⁵³ Samuel Yaw Danso, "An Exploration of Indiscipline in Ghanaian Senior High Schools: A Case Study of Abuakwa State College," *International Journal of Education and Research* 7, no. 2 (2019): 23.

¹⁵⁴ Charles Mensah, Francis Azila-Gbetteor, and Moses Yao Appietu, "Examination Cheating Attitudes and Intentions of Students in a Ghanaian Polytechnic," *Journal of Teaching in Travel & Tourism* 16, no. 1 (2016): 3.

disciplinary challenges. Agyei and Voogt's highlights the complexities of managing electronic device usage within educational settings.¹⁵⁵

More severe disciplinary issues present significant challenges to student welfare and institutional stability. Substance abuse among students has become an increasing concern, with Doku et al. documenting troubling patterns of alcohol use among school-going adolescents.¹⁵⁶ Additionally, bullying and violence remain persistent problems, as evidenced by Owusu et al.'s research showing significant associations between bullying and psychological health among SHS.¹⁵⁷ Perhaps most concerning is the issue of sexual misconduct, with Proulx and Maitland's research revealing troubling patterns of sexual harassment and the complexities surrounding incident reporting.¹⁵⁸

These disciplinary challenges in Ghanaian schools reflect broader societal influences while presenting unique educational challenges. The interconnected nature of these issues suggests the need for comprehensive intervention strategies that address both immediate behavioural manifestations and underlying causes. This context is particularly relevant when evaluating the potential role of chaplaincy services in both mission and non-mission schools, as these services may offer unique approaches to addressing disciplinary

¹⁵⁵ Charles Mensah, Francis Azila-Gbetteh, and Moses Yao Appietu, "Examination Cheating Attitudes and Intentions of Students in a Ghanaian Polytechnic," *Journal of Teaching in Travel & Tourism* 16, no. 1 (2016): 1-19.

¹⁵⁶ David Doku, Kwaku Oppong Asante, and Kwabena Nkansah Kyeremeh, "Alcohol Use among School-Going Adolescents in Ghana: Prevalence and Correlates," *BMC Public Health* 19, no. 1 (2019): 1-10.

¹⁵⁷ Andrews Owusu, Peter Hart, Benjamin Oliver, and Moses Kang, "The Association between Bullying and Psychological Health among Senior High School Students in Ghana, West Africa," *Journal of School Health* 81, no. 5 (2011): 231-238.

¹⁵⁸ Proulx, Christine Nana Ama, and Richard Maitland. "Sexual Harassment of Female Students in Higher Education in Ghana: An Exploration of the Factors Influencing Reporting." *Journal of Interpersonal Violence* 36, no. 21-22 (2021): NP11905-NP11929.

challenges through spiritual guidance, counselling, and character development programmes.

Examining these disciplinary challenges provides essential groundwork for evaluating the effectiveness of chaplaincy services. Understanding the specific nature and scope of disciplinary issues in Ghanaian schools enables a more nuanced analysis of how chaplaincy services might address these challenges differently in mission versus non-mission school contexts. This understanding is crucial for developing effective strategies that can promote positive behavioural outcomes while respecting the diverse educational environments present in Ghana's secondary education system.

3.1.3 Importance of Discipline in Students' Life

The role of discipline in shaping students' academic and personal development has been a subject of significant scholarly attention, particularly in the context of different educational environments such as mission and non-mission SHSs. As educational institutions strive to maintain and enhance student discipline, chaplaincy services emerge as a potentially influential factor in fostering positive behavioural outcomes.

The foundation of student discipline extends beyond mere compliance with rules, encompassing self-regulation and character formation that are essential for academic success. Research by Duckworth and Seligman has demonstrated that self-discipline surpasses intellectual capacity in predicting academic achievement, suggesting the critical importance of nurturing disciplined habits in educational environments.¹⁵⁹ In the context

¹⁵⁹ Angela L. Duckworth and Martin E. P. Seligman, "Self-Discipline Outdoes IQ in Predicting Academic Performance of Adolescents," *Psychological Science* 16, no. 12 (December 2005): 939-944.

of chaplaincy services, this finding holds relevance as these services often focus on developing students' internal moral compass and self-regulatory capabilities.

With their inherent emphasis on spiritual and moral development, mission schools traditionally incorporate chaplaincy services as a core component of their educational approach. These services often provide structured approaches to fostering virtues and ethical behaviour, which Berkowitz and Bier's has shown to enhance overall student development and academic performance.¹⁶⁰ The integration of chaplaincy services in these institutions reflects a comprehensive approach to character formation that may differ significantly from non-mission schools.

The impact of disciplinary interventions, including those facilitated through chaplaincy services, extends well beyond the immediate school environment. Longitudinal studies have revealed that early development of self-control and discipline correlates strongly with positive life outcomes, including better physical health, financial management, and reduced likelihood of antisocial behaviour.¹⁶¹ This understanding underscores the potential long-term significance of effective chaplaincy services in mission and non-mission school settings.

In social-emotional development, chaplaincy services can play a role in implementing programmes that enhance students' self-discipline and emotional regulation. Research has demonstrated that such interventions positively affect both behaviour and academic



¹⁶⁰ Marvin W. Berkowitz and Melinda C. Bier, "What Works in Character Education," *Journal of Research in Character Education* 5, no. 1 (2007): 29-48.

¹⁶¹ Terrie E. Moffitt et al., "A Gradient of Childhood Self-Control Predicts Health, Wealth, and Public Safety," *Proceedings of the National Academy of Sciences* 108, no. 7 (February 2011): 2694.

performance.¹⁶² The presence of chaplains in schools provides additional support systems for students, potentially contributing to developing essential life skills and emotional competencies.

The effectiveness of chaplaincy services also manifests in their contribution to building student resilience and coping abilities. Drawing from Duckworth and Gross's work on grit and self-control, chaplains can help students develop the persistence and determination necessary for academic success and personal growth.¹⁶² This aspect of chaplaincy work becomes particularly relevant in addressing the challenges students face in mission and non-mission school environments.

Furthermore, the role of chaplaincy services extends to supporting broader disciplinary systems within schools. Gregory's research highlights how consistent and fair disciplinary practices contribute to a positive school climate.¹⁶³ Chaplains can serve as mediators and guides in implementing these practices, potentially creating differences in disciplinary outcomes between schools with and without robust chaplaincy programmes.

However, the effectiveness of chaplaincy services in promoting discipline must be evaluated within the context of modern educational approaches. As Skiba and Peterson advocate, contemporary disciplinary practices should focus on stimulating and supportive

¹⁶² Joseph A. Durlak et al., "The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions," *Child Development* 82, no. 1 (2011): 405-432. ¹⁶² Angela Duckworth and James J. Gross, "Self-Control and Grit: Related but Separable Determinants of Success," *Current Directions in Psychological Science* 23, no. 5 (October 2014): 319-325.

¹⁶³ Anne Gregory, Dewey Cornell, and Xitao Fan, "Authoritative School Discipline: High School Practices Associated with Lower Bullying and Victimization," *Journal of Educational Psychology* 102, no. 2 (2010): 483-496.

measures rather than punitive actions.¹⁶⁴ Chaplaincy services in both mission and non-mission schools must align with this understanding, emphasizing the development of self-regulation skills and favourable behaviour modification rather than mere punishment.

The comparison between mission and non-mission schools provides a unique opportunity to evaluate how different institutional approaches to chaplaincy services affect student discipline. This evaluation considers not only the presence or absence of chaplaincy services but also their integration into the school's broader disciplinary framework and their effectiveness in promoting positive behavioural outcomes among students.

3.1.4 Comparative Analysis of Discipline in Mission and Non-Mission SHSs

The secondary education landscape in Ghana is diverse, with mission and non-mission schools playing significant roles in shaping the nation's youth. A notable area of interest for researchers has been comparing disciplinary practices and outcomes between these two types of institutions.

The landscape of educational discipline in Ghana presents a stark contrast between mission and non-mission schools, with the former maintaining a distinctive approach rooted in religious principles. Mission schools, established by various Christian denominations, have cultivated a reputation for strict discipline and moral education, emphasizing character formation alongside academic achievement.¹⁶⁵ This approach fundamentally differs from non-mission schools, including public schools and private non-religious institutions, which

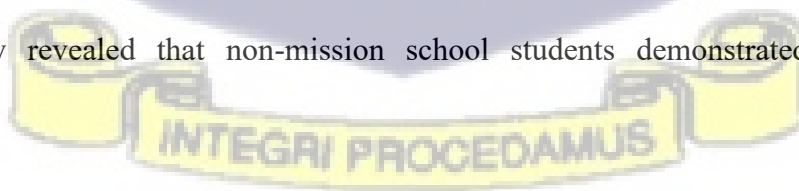
¹⁶⁴ Russell J. Skiba and Reece L. Peterson, "School Discipline at a Crossroads: From Zero Tolerance to Early Response," *Exceptional Children* 66, no. 3 (Spring 2000): 335-346.

¹⁶⁵ Seth Quartey, "Religious Education in Christian Mission Schools: A Tool for Holistic Development," *Ghana Journal of Religion and Education* 10, no. 1 (2020): 25.

operate under a more secular framework. Addo-Adeku demonstrates that students in mission schools exhibit higher levels of compliance with school rules and regulations, a phenomenon attributed to the pervasive religious ethos that emphasizes obedience and moral behaviour as integral components of education.¹⁶⁶

Implementing disciplinary measures and parental involvement further distinguishes these two educational models. Mission schools maintain a more traditional approach, often employing corporal punishment. Despite the growing international controversy surrounding this practice, non-mission schools have generally begun transitioning away from methods that align with global human rights considerations. Additionally, mission schools have developed more comprehensive systems for parent-school communication regarding student behaviour, with Boateng's research indicating that this enhanced parental involvement significantly contributes to improved disciplinary outcomes.¹⁶⁷ This multifaceted approach to discipline, combining strict enforcement with solid parental engagement, creates a more structured and effective disciplinary environment in mission schools than in their non-mission counterparts.

The more robust disciplinary atmosphere in mission schools has drawn mixed reactions from researchers. While these institutions maintain strict order, some scholars argue this might suppress creativity and independent thinking. Mensah's research on student autonomy revealed that non-mission school students demonstrated more excellent



¹⁶⁶ Kwame Addo-Adeku, "Comparative Analysis of Student Discipline in Mission and Public Senior High Schools in Ghana," *African Educational Research Journal* 8, no. 3 (2020): 580.

¹⁶⁷ William Boateng, "Parental Involvement and School Discipline: A Comparative Study of Mission and Public Schools in Ghana," *International Journal of Education and Practice* 9, no. 2 (2021): 319.

decision-making abilities and freedom of expression.¹⁶⁸ The handling of specific disciplinary issues also shows notable differences between these institutions. For instance, mission schools typically adopt a comprehensive approach to truancy, combining disciplinary actions with counselling and spiritual guidance. In contrast, non-mission schools, though equally serious about attendance, generally lack the religious element in their interventions.¹⁶⁹

Regarding academic dishonesty, both types of schools consider it a severe violation. However, mission schools often view it through educational and moral lenses, frequently incorporating religious teachings in their disciplinary responses.¹⁷⁰ These distinctions, however, are not absolute, as variations exist within each school category. Implementing disciplinary policies can be significantly influenced by factors beyond a school's religious affiliation, including its geographic location (urban or rural), leadership structure, and the socioeconomic background of its student population.¹⁷¹

In summary, while mission SHSs in Ghana generally maintain stricter disciplinary environments than non-mission schools, both institutions face similar challenges in maintaining order and fostering positive student behaviour. The religious underpinning of mission schools often translates into more rigorous disciplinary practices and a greater

¹⁶⁸ Rebecca O. Mensah, "Student Autonomy and Self-Expression in Ghanaian Secondary Schools: Mission vs. Non-Mission Institutions," *Journal of Education in Sub-Saharan Africa* 12, no. 4 (2022): 192.

¹⁶⁹ Emmanuel Amankwah, "Addressing Truancy in Ghanaian Schools: A Comparative Study of Intervention Strategies," *Ghana Educational Studies* 15, no. 2 (2021): 53.

¹⁷⁰ Kwabena D. Ofori-Attah, "Academic Integrity in Ghanaian Secondary Schools: Comparing Approaches in Religious and Secular Institutions," *African Journal of Educational Studies in Mathematics and Sciences* 16, no. 1 (2020): 90.

¹⁷¹ Jophus Anamuah-Mensah and Eric Adjei, "Factors Influencing Disciplinary Practices in Ghanaian Senior High Schools: Beyond the Mission/Non-Mission Dichotomy," *West African Journal of Educational Studies* 11, no. 3 (2023): 418.

emphasis on moral education. However, non-mission schools, particularly in recent years, have been developing their practical approaches to discipline that may offer more flexibility and student autonomy.

3.2 Chaplaincy Services in Abetifi Presbyterian SHS (APSEC)

Chaplaincy services have become integral to educational institutions, providing invaluable support to students in their spiritual and emotional journeys. In the context of Abetifi Presbyterian SHS, these services have played a role in nurturing the holistic development of students, fostering a sense of community, and promoting moral values within the school's mission-focused environment.

3.2.1 Brief History of Abetifi Presbyterian SHS

Abetifi Presbyterian SHS, is an educational institution located in the Eastern Region of Ghana. The school has a history that dates back to its early founding before it became a mission school. Abetifi Presbyterian SHS was established in 1956 following a request from the Traditional Council of Abetifi for (SHS) in the area. It was formed and managed by Abetifi citizens, as the first Secondary School to be established on the Kwahu Ridge on 6th February 1956, with about fifty (50) students and two (2) teachers. It started as a private co-educational institution. In 1963, it became necessary for the school to enter partnership with the Presbyterian Church of Ghana for the Administration of the school. The school was therefore renamed Abetifi Presbyterian Secondary School (APSEC).

The council approached the government and prepared to fulfil their request. Abetifi is an area with a Presbyterian orientation, and the church saw an opportunity to minister to students through the school. In 1965, the Presbyterian Church negotiated with the

government to take over the school's management so that they could spread the gospel and instil Presbyterian values in the students. The school served as a mission field to extend the word of God to the students and attract members to the church. This mission-driven approach aimed to shape students' values based on Presbyterianism, ensuring that as they leave the school, they would be moulded and shaped by the values of the Presbyterian Church.

The chaplaincy was established as part of the school's effort to fulfil its mission of spreading the gospel and moulding students' values. The chaplains serve as church representatives and provide spiritual guidance to the students. They conduct devotions, organise prayers, counsel, and teach biblical values. The goal is to help students grow spiritually, be disciplined, and excel in behaviour and academics.¹⁷² The Presbyterian Church continued to develop and manage the school, believing that the values and discipline synonymous with Presbyterianism were essential for the school's success. As a result, the school became known for its high discipline, which was consistent with the values of the Presbyterian Church. The community of Abetifi is pleased with the church's involvement in the school and its positive impact on students' behaviour¹⁷³.

3.2.2 Strategies Employed by Chaplains to Promote Discipline Among Students

At APSEC, the school chaplain employs a multifaceted approach to promote discipline among students, combining spiritual guidance, personal support, and collaboration with the

¹⁷² Interview with APSEC School Chaplain (Rev. Augustine Asare) on 24th April 2024.

¹⁷³ Interview with APSEC Assistant Head of Administration. (Francis Oduro) on 26th April,2024.

school administration. This comprehensive strategy creates a conducive learning environment and fosters holistic development.

One of the primary methods used is spiritual development. The chaplain nurtures students' spiritual growth through regular devotions, divine services, and Bible studies and instills Biblical values such as discipline, excellence, and good behaviour. This spiritual foundation is a cornerstone for shaping students' morals and character. The chaplain explains their core responsibilities:

the chaplains are the representatives of the church. They liaise between the school and the church, and their main role is to help the students grow spiritually. they serve as the conduit to pass the gospel message. They also use Biblical values to teach them by organizing bible studies to talk about how God wants us to be disciplined and be excellent in both behaviour and academics.¹⁷⁴

The chaplain at APSEC employs group counselling and communal support mechanisms as another vital strategy to promote discipline, complementing their individual counselling approach. He organises regular group sessions where students share experiences, challenges, and solutions in a structured, supportive environment, fostering peer learning and collective accountability. These group interventions often incorporate role-playing exercises, conflict resolution workshops, and guided discussions about common disciplinary issues, allowing students to learn from each other's experiences while developing empathy and understanding. The chaplain strategically uses these group dynamics to reinforce positive behavioural norms, where students who demonstrate good discipline can positively influence their peers. Through themed group sessions addressing

¹⁷⁴ Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April,2024.

specific challenges like time management, anger control, or respecting authority, the chaplain creates a community-based support system that normalizes seeking help and promotes collective adherence to school rules. This approach not only extends the reach of counselling services beyond individual sessions but also cultivates a school culture where disciplined behaviour is viewed as a shared value rather than merely an imposed requirement, leveraging peer influence and group dynamics to strengthen the overall disciplinary framework at APSEC.

Moreover, the chaplaincy has developed a mentorship programme strategically focusing on academic excellence and personal development. By bringing in experienced mentors who were once students of APSEC, the chaplain creates a bridge between spiritual growth and academic achievement. These mentors, carefully selected for their expertise and commitment to student development, work closely with students to cultivate effective study habits, time management skills, and academic discipline. The mentorship programme operates on the principle that educational success is not merely about intellectual capability but also about developing character and discipline.

The chaplaincy strongly emphasizes instilling core values rooted in the principles of the Presbyterian Church, such as integrity, reverence for God, hard work, and good moral conduct, due to its close connection with the church as a mission school. This values-based approach serves as a foundational strategy, aligning disciplinary practices with the ecclesiastical teachings of the Presbyterian faith. By highlighting virtues like integrity and reverence for God, chaplaincy fosters a moral framework that encourages students to regulate their behaviour based on internal conviction rather than external enforcement. This method helps students adopt these values as personal principles, rather than merely seeing

them as imposed rules. Through the chaplaincy's programmes and activities, these values are woven into students' lives, promoting discipline, responsibility, and good conduct.

An innovative disciplinary strategy implemented by the chaplain is rewarding honesty during disciplinary hearings. The chaplaincy promotes a culture of accountability and integrity by offering forgiveness and rewards to students who acknowledge their wrongdoings. This reward system leverages the principles of positive reinforcement, aiming to modify behaviour through encouragement rather than punishment. By creating an environment where truthfulness is recognised and rewarded, the chaplaincy transforms traditional disciplinary measures into personal growth and character development opportunities. This approach not only addresses immediate behavioural issues but also encourages long-term positive change, reinforcing virtues such as honesty, accountability, and self-discipline.

This holistic approach, combining spiritual guidance, personalised assistance, stakeholder engagement, and value-based teaching, has proven effective in developing discipline and improving academic performance among APSEC students.

3.2.3 Challenges Faced by the APSEC Chaplain in Promoting Student Discipline

At APSEC, the School Chaplain (Rev. Augustine Kwaku Asare) encounters several challenges in his role as school chaplain promoting student discipline and moral development. The most significant staff-related challenges include a lack of interested and committed personnel to support chaplaincy activities, active opposition from some teachers who deliberately hinder chaplaincy programmes (possibly to maintain inappropriate relationships with students), negative attitudes expressed through demoralizing comments

about chaplaincy programmes, and interference where teachers pull students away from chaplaincy activities for classes.

The chaplain faces complex spiritual and moral issues among students that significantly impact his ability to promote discipline effectively. Cases of spiritual attacks present unique challenges as they require specialised spiritual intervention and counselling sessions, which are time-intensive and demand the chaplain's undivided attention. These cases often manifest in disruptive behaviours affecting the individual student and the broader school community. Substance abuse cases similarly require extensive monitoring and intervention strategies, frequently necessitating collaboration with external professionals and families, which stretches the chaplain's limited resources. The widespread issues of sexual immorality, pornography consumption, and mobile phone misuse further complicate the chaplain's disciplinary efforts. These modern challenges are tough to address as they often occur beyond school hours but significantly impact discipline. The easy accessibility of inappropriate content through technology makes prevention and monitoring extremely challenging. Moreover, these behaviours tend to spread rapidly among the student population, creating a domino effect that undermines the moral fabric of the school community. The chaplain's limited resources and authority to monitor and control these issues, especially outside school premises, make it particularly challenging to implement effective disciplinary measures.

Balancing spiritual guidance with academic demands poses another significant challenge for the chaplain. The tension between allocating time for chaplaincy activities and academic pursuits often results in compromised spiritual and moral guidance programmes.

This challenge is further exacerbated by the need to maintain relevance and engagement in

a rapidly evolving social and technological landscape. The chaplain must constantly adapt his approaches to connect with students increasingly influenced by modern social trends and digital technologies. This adaptation requires continuous learning and innovation in pastoral care methods, which can be demanding given the limited resources and support available. The chaplain must also navigate the delicate balance between maintaining traditional moral values and addressing contemporary issues in ways that resonate with modern students. This includes developing spiritually meaningful and practically relevant programmes to students' daily experiences while ensuring these programmes do not conflict with academic schedules and requirements.

Despite these obstacles, the chaplaincy services remain indispensable in shaping academically proficient and morally upright students.

3.3 Chaplaincy Services in Nkawkaw SHS (KAWSEC)

This work on chaplaincy services in Nkawkaw SHS aims to explore the implementation and impact of such services in a non-mission SHS setting. By examining the role of chaplains, the religious and spiritual dynamics within the school community, and the overall impact on student well-being and academic performance, this study seeks to provide valuable insights into chaplaincy services in Nkawkaw SHS.

3.3.1 Brief History of Nkawkaw SHS

Nkawkaw SHS originated in 1969 as Nkawkaw Training College, initially located in W. A. Wiafe's residence known as "Tobacco House". Wiafe, a prominent local businessman and politician, provided the initial space for the educational institution. By 1974, the training college transformed into a secondary school, continuing to operate at the same location.

Reverend Victor Buer Nartey-Tokoli, the school's first headmaster from 1969 to 1978, played a pivotal role in establishing the institution's foundations. Despite governmental plans to close the training college, his strategic leadership and determination enabled the school's survival and growth. Through his efforts, the school transitioned from a day-only to a day-boarding setup, secured a new campus location, and constructed necessary facilities, all while maintaining a commitment to core values of truth, discipline, and community service. Though the school depends on the Methodist church to provide Chaplaincy Services, it is not a mission school, and the church does not play any role in the school's management.¹⁷⁵

3.3.2 Strategies Employed by The Chaplain to Promote Discipline among Students

In the complex environment of secondary education, maintaining discipline among students is a component of fostering a productive learning environment. At Nkawkaw SHS, the school chaplain plays a role in this endeavour, employing a multifaceted approach that extends beyond mere rule enforcement to encompass the holistic development of students. This discussion explores the various strategies utilised by the school chaplain to promote discipline and instil core values among the student body.

One of the primary strategies employed by the chaplain is the provision of religious and spiritual guidance. Recognizing the profound impact spiritual growth can have on a student's behaviour and decision-making processes, the chaplain organises regular devotions, prayer meetings, and denominational gatherings. The chaplain notes that the goal is to ensure that students "know their God and revere Him," believing that discipline

¹⁷⁵ Nkawkaw Senior High School, Student Handbook (2002), p.5.

is “the consciousness to do what is right without any force or influence.”¹⁷⁶ These spiritual activities serve a dual purpose: strengthening the students’ faith while imparting moral values. By fostering a solid spiritual foundation, the chaplain aims to cultivate an internal moral compass within each student, which can guide their actions and choices both within and outside the school environment.

Counselling and mentorship form another crucial pillar of the chaplain’s approach to discipline. As an integral member of both the counselling and disciplinary committees, the chaplain is uniquely positioned to address the emotional, psychological, and behavioural issues that students may face. Through one-on-one counselling sessions and structured mentorship programmes, the chaplain provides personalised guidance and support to students. This individualized approach allows the chaplain to help students navigate the challenges of adolescence, academic pressures, and personal difficulties, ultimately empowering them to make positive choices and exhibit disciplined behaviour. The chaplain’s work has yielded tangible results, with significant reductions in problematic behaviours such as abortion cases and substance abuse.

Collaboration with the school administration is a strategy that enhances the effectiveness of the chaplain’s efforts. By working closely with school leaders, the chaplain contributes to developing and implementing programmes designed to promote discipline and ethical conduct. This collaborative approach ensures that the chaplaincy’s initiatives align with the institution’s broader educational goals. While differences in perspective may occasionally arise, the chaplain prioritises maintaining a cordial relationship with the management. This

¹⁷⁶ Interview with Rev. Emmanuel Gyamera (KAWSEC Chaplain) on 2nd May, 2024.

diplomatic approach facilitates the smooth implementation of chaplaincy services and ensures that spiritual and moral guidance remain integral components of the school's disciplinary framework.

An inclusive approach to chaplaincy services is another noteworthy strategy the chaplain employs. While most students may belong to Christian or Islamic faiths, the chaplain recognises the importance of respecting and accommodating diverse beliefs. This inclusive stance ensures that all students feel valued and supported regardless of their religious background. By creating an atmosphere of religious tolerance within the bounds of school regulations, the chaplain fosters a sense of unity and mutual respect among the student body, contributing to a more disciplined and harmonious school environment.

In inference, the strategies employed by the school chaplain at KAWSEC to enforce discipline are comprehensive and nuanced. By combining spiritual guidance, personal counselling, administrative collaboration, and maintaining an inclusive approach, the chaplain creates a supportive framework that encourages discipline from within. This holistic approach helps maintain order within the school and contributes to the moral and ethical development of students, preparing them to be responsible and disciplined members of society. Thus, the chaplain's role extends far beyond mere discipline enforcement, encompassing the broader mission of shaping well-rounded, principled individuals ready to face the world's challenges beyond school walls.

3.3.3 Challenges Faced by KAWSEC Chaplain in Promoting Student Discipline

The role of school chaplains in promoting student discipline is complex and often fraught with challenges. Based on an interview with Rev. Emmanuel Buobu Gyamera, the school

chaplain at KAWSEC, this research reveals several significant obstacles faced in this endeavour.

One of the primary challenges is the need for consistent management support. The chaplain reports that school management only sometimes approves chaplaincy programmes, often cancelling initiatives deemed unimportant for students. This lack of support significantly hinders efforts to curb indiscipline. He states, “The management does not always approve of the programmes of the school chaplaincy; hence, it is difficult to curb indiscipline in the school”¹⁷⁷. This lack of consistent backing undermines the chaplaincy’s disciplinary efforts, with some initiatives being cancelled arbitrarily.

Resource constraints pose a significant challenge. The chaplain notes a critical challenge in the “students to chaplain ratio,” where the number of students far exceeds the available support personnel. This limitation reduces the reach and effectiveness of disciplinary programmes and does not help promote discipline in the school. Financial constraints further exacerbate this issue, as the chaplaincy relies solely on small donations collected during church services, limiting the scope and quality of their initiatives. The lack of dedicated facilities presents another hurdle. The chaplain reports using his residence as an office, indicating a lack of proper infrastructure for counselling and meeting with students. This situation likely impacts the privacy and effectiveness of student interactions.

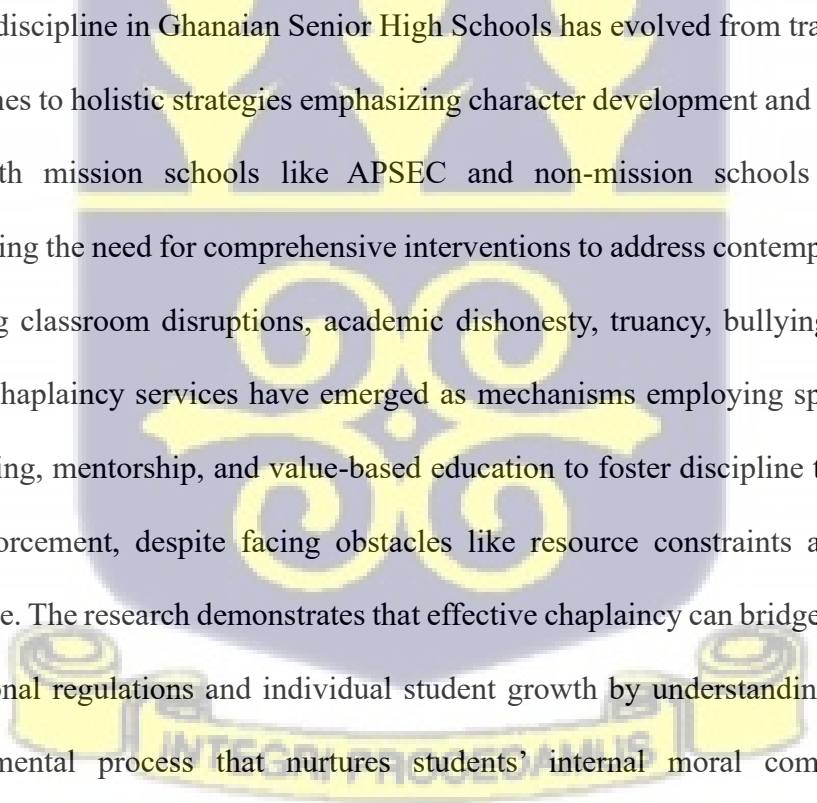
Furthermore, the natural tendency of adolescents to explore and rebel presents an ongoing challenge. The chaplain notes that students in their youthful stage often engage in indiscipline as part of their developmental process. This developmental phase, marked by

¹⁷⁷ Interview with Rev. Emmanuel Gyamera (KAWSEC Chaplain) on 2nd May, 2024.

a quest for independence and self-discovery, usually leads to behaviours that may conflict with established norms and values within the school environment.

Lastly, the lack of implementation of chaplaincy recommendations, such as outreach programmes to feeder schools-the basic schools from which most students transition to KAWSEC after completing Junior High School, indicates a disconnect between the chaplaincy's identified needs and management's priorities. When recommendations to enhance spiritual, emotional, and social well-being are not implemented, it undermines the potential impact of chaplaincy services and limits chaplaincy's support.

3.4 Conclusion

The logo of the University of Ghana is a watermark in the background. It features a shield with three golden flames at the top, a central golden emblem, and a banner at the bottom with the Latin motto "INTEGRITAS SUAVITAS".

Student discipline in Ghanaian Senior High Schools has evolved from traditional punitive approaches to holistic strategies emphasizing character development and moral education, with both mission schools like APSEC and non-mission schools like KAWSEC recognizing the need for comprehensive interventions to address contemporary challenges including classroom disruptions, academic dishonesty, truancy, bullying, and substance abuse. Chaplaincy services have emerged as mechanisms employing spiritual guidance, counselling, mentorship, and value-based education to foster discipline that goes beyond rule enforcement, despite facing obstacles like resource constraints and management resistance. The research demonstrates that effective chaplaincy can bridge the gap between institutional regulations and individual student growth by understanding discipline as a developmental process that nurtures students' internal moral compass, emotional intelligence, and personal responsibility, ultimately preparing them for both academic success and responsible citizenship.

CHAPTER FOUR

EVALUATION OF THE EFFECTIVENESS OF CHAPLAINCY SERVICES ON STUDENTS' DISCIPLINE

4.0 Introduction

Building upon the comprehensive exploration of student discipline and chaplaincy services in Chapter Three, this chapter presents a comparative analysis of the effectiveness of chaplaincy services' in Abetifi Presbyterian SHS (APSEC), a mission school, and Nkawkaw SHS (KAWSEC), a non-mission school. The research aims to systematically evaluate and contrast how different institutional contexts and approaches to chaplaincy services impact student discipline, moral development, and overall educational outcomes.

This chapter employs a comparative approach to assess the nuanced differences in chaplaincy interventions between these two distinct educational environments. The study examines empirical data, including disciplinary records and stakeholder perspectives, to uncover chaplaincy services' unique strengths and challenges in mission and non-mission school settings. The comparative analysis illuminates how the religious foundation of APSEC and the more secular approach of KAWSEC influence the implementation and effectiveness of spiritual guidance and disciplinary strategies.

The primary objective is to move beyond theoretical discussions and provide evidence-based insights into the role of chaplaincy services in promoting student discipline across different institutional contexts. Through a comprehensive evaluation, the research explores

how variations in spiritual guidance, counselling approaches, and institutional support contribute to student behaviour and moral development.

4.1 Comparative Analysis of the Provision of Chaplaincy Services

This analysis compares the duties and functions of chaplains at APSEC and KAWSEC. While these chaplains share some core responsibilities, their roles reflect their respective schools' unique characteristics and needs.

4.1.1 Spiritual Development Programmes

School chaplaincy represents a profound approach to holistic student development, extending far beyond traditional religious instruction. At Abetifi Presbyterian SHS (APSEC) and Nkawkaw SHS (KAWSEC), chaplains have crafted comprehensive spiritual programmes that aim to nurture student life's intellectual and spiritual dimensions.

The foundational philosophy of these chaplaincy programmes is deeply rooted in a holistic view of education. As the KAWSEC chaplain eloquently states, “The school doesn't only train the mind and hand but also the heart, and training the heart has to do with the spiritual aspect of training.” This perspective is mirrored by the APSEC chaplain, who emphasizes the broader mission of spiritual education:

To mould and shape [students] by the values of Presbyterianism so the nation can have a reliable labour force who are shaped by the word of God. Our mission extends beyond mere academic instruction - we are crafting souls prepared for divine purpose and societal contribution. Scripture serves as our blueprint, the classroom as our forge, and hard work as our final evidence of God's plan for human potential.¹⁷⁸

¹⁷⁸ Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April, 2024.

Central to both schools' spiritual programmes are daily devotional services. These are not mere religious rituals, but carefully designed interventions aimed at moral and ethical development. At KAWSEC, these sessions involve “prayers and exhortations... to help improve the moral and ethical lives of students.” Similarly, APSEC conducts devotions with the purpose of allowing students to explore their spiritual identity.

Religious diversity and tolerance are particularly noteworthy in these programmes. KAWSEC demonstrates an exceptional approach by accommodating ten different denominations, including the Islamic group, and organizing denominational meetings every Sunday. This approach promotes religious understanding and personal spiritual practice.

Bible studies form a component of both chaplaincy programmes. The APSEC chaplain articulates a clear objective, “To talk about how God wants us to be disciplined and be excellent in both behaviour and academics.”

The impact of these programmes extends beyond spiritual education. The KAWSEC chaplain reports significant positive outcomes, including reductions in abortion cases and substance abuse and an increased moral consciousness among students. The APSEC chaplain envisions these programmes as fundamental to national development:

Integrating religious values into educational frameworks is not merely an ideological preference but a critical national strategy for cultivating human capital. By shaping young minds to understand their roles as spiritual beings and productive citizens, we are constructing a comprehensive approach to human development that aligns personal growth with collective national aspirations¹⁷⁹.

¹⁷⁹ Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April, 2024.

These spiritual programmes demonstrate the profound potential of holistic educational approaches, where spiritual development is seen not as a peripheral activity, but as a core aspect of student growth and national progress.

4.1.2 Counselling and Pastoral Care

The role of school chaplains extends far beyond spiritual guidance. Traditionally viewed as religious advisors, chaplains have evolved into critical support personnel within educational institutions, offering comprehensive pastoral care that addresses the holistic well-being of students. The researcher analyses the extent and nature of counselling services provided by chaplains and compares the types of issues addressed through chaplaincy counselling in APSEC and KAWSEC.

Based on data gathered at APSEC and KAWSEC, it is evident that both institutions recognise the role of counselling services in supporting students' well-being and academic success. However, the research reveals distinct approaches to providing these services, each with strengths and challenges.

At APSEC, the school chaplain, Rev. Augustine Kwaku Asare, serves as the spiritual leader and primary counsellor. This integrated approach allows for the seamless incorporation of spiritual guidance into counselling sessions. The APSEC chaplaincy focuses strongly on spiritual growth, moral development, and academic excellence, using biblical principles to address students' concerns.

In contrast, KAWSEC has adopted a more diversified structure. The school maintains a separate counselling unit, with the chaplain, Rev. Emmanuel Buobu Gyamera, serving as a member of this team. This setup allows for a broader range of support, balancing spiritual

guidance with emotional and psychological assistance. KAWSEC's approach addresses a broader scope of issues, including spiritual matters and denominational diversity among students.

The researcher also uncovered differences in institutional support for counselling services. APSEC benefits from more vital collaboration between the chaplaincy and school management, with the chaplain being part of the management team. This integration facilitates better resource allocation and programme implementation. On the other hand, KAWSEC faces some challenges in this area, with management not constantly approving chaplaincy programmes and the counselling unit often relying on limited funds generated from church services.

To demonstrate the practical implications of these divergent disciplinary philosophies, this study conducted comparative case analyses examining institutional responses to female students experiencing emotional distress related to romantic relationships.

Rev. Augustine Kwaku Asare (APSEC) stated:

Last year, a bright young female student came to my office, visibly distressed after a problematic breakup affecting her studies. As we talked, I realized she struggled with low self-worth and uncertainty. I shared the story of Ruth, emphasizing God's faithfulness. Over the following weeks, we had regular sessions with prayer, reflection, and practical strategies to improve her focus. Her grades had improved significantly by the term's end, and she felt more confident and at peace. This experience reinforced my belief in combining spiritual guidance with practical support to help students overcome challenges¹⁸⁰.

The school Counsellor at KAWSEC, the counsellor had this to say about her school:

A few months ago, a female student was referred to me due to declining academic performance. She revealed she was struggling with a recent breakup. Recognizing the complexity, I collaborated with our chaplain, Rev. Gyamera. While I focused on emotional

¹⁸⁰ Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April 2024.

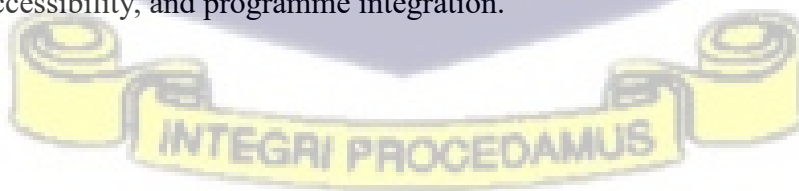
processing and coping strategies, Rev. Gyamera offered spiritual guidance and encouraged the student to join a support group. We also engaged her in extracurricular activities like the school choir. Over time, we saw significant improvement in her emotional state and academic performance, highlighting the effectiveness of our collaborative approach in addressing students' holistic needs¹⁸¹.

Both case studies highlight how the schools, despite their structural differences, strive to support students through personal challenges by integrating spiritual guidance with emotional and academic support. However, the research also revealed common challenges both institutions face, particularly in high student-to-counsellor ratios and the need for additional trained personnel to assist in counselling services.

In supposition, while APSEC and KAWSEC have developed distinct models for providing counselling services, both demonstrate a commitment to supporting students' holistic development. The success of their approaches, as evidenced by the case studies, suggests that integrating spiritual guidance with practical and emotional support can effectively address students' personal and academic challenges in Ghanaian secondary education.

4.2 Organizational Structure of Chaplaincy Services in Both Schools

The organizational structure and service delivery of chaplaincy services in APSEC and KAWSEC demonstrate distinct approaches shaped by their institutional frameworks. This analysis focuses on their administrative arrangements, programmes, resource allocation, service accessibility, and programme integration.



¹⁸¹ Interview with Mercy Asor (Counsellor at KAWSEC) on 5th May 2024.

4.2.1 Administrative Arrangements

The administrative structures of chaplaincy services in these schools reflect fundamentally different approaches. APSEC operates under direct Presbyterian Church management, integrating deeply into the school's administrative framework. As the chaplain explains:

Abetifi is Presbyterian oriented area, so there was this kind of negotiation with the church where the church wanted to take over the school to take advantage to minister the gospel. The Chaplain is even part of the management of the school per the policy by the Presbyterian church in all its schools to ensure that the chaplain at any time has a strong voice in the management of the school¹⁸².

This underscores the formal recognition and substantial authority vested in the chaplaincy role within APSEC's administrative structure. Including the chaplain in school management represents more than symbolic representation; it indicates direct involvement in decision-making processes and policy formation. This arrangement enables the chaplaincy to influence various aspects of school life, from disciplinary measures to student development programmes, with full institutional backing. KAWSEC, however, represents a more independent model. Their chaplain's statement clarifies this arrangement:

The SHS used to be a training college and later on converted into an SHS by a Methodist minister, Victor Tokoli, but because it's a non-mission school, the church does not have a hand in managing the school. This administrative separation creates a distinct operational environment where chaplaincy services must function within more defined boundaries¹⁸³.

The explicit statement about the church's lack of management involvement reveals a more independent operational model for chaplaincy services. This administrative separation

¹⁸² Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April 2024

¹⁸³ Interview with Rev. Emmanuel Gyamera (KAWSEC Chaplain) on 2nd May 2024.

creates a different dynamic where chaplaincy must function within more defined boundaries, potentially affecting its influence on school policies and disciplinary measures. The arrangement suggests a more secular approach to school management, where spiritual services may need to adapt to fit within established administrative frameworks rather than helping to shape them.

4.2.2 Resource Allocation

The resource allocation between the two institutions shows marked differences. APSEC benefits from institutional support through its Presbyterian affiliation, with the chaplaincy committee working closely with the administration. The chaplain explains

The chaplaincy committee tries as much as possible to get the administration involved in all their activities. They do so by giving out their programmes for the term to the administration, which approves them before they are implemented. The head of the school, also a Presbyterian, supports the chaplaincy in all aspects to get the best services to help the students and the school.¹⁸⁴

This quote demonstrates the structured support system at APSEC, where the chaplaincy enjoys institutional backing through formal administrative channels. The involvement of school administration in chaplaincy activities indicates a collaborative approach to resource allocation and programme implementation. This arrangement ensures that chaplaincy services are integrated into the school's operational framework, with access to necessary resources and administrative support to execute their programmes effectively. The Presbyterian affiliation of the school head further strengthens this support system, creating a favourable environment for chaplaincy operations.

¹⁸⁴ Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April 2024.

In contrast, KAWSEC faces significant resource constraints. Their chaplain explicitly states these limitations: “The chaplaincy lacks resources because they only depend on the little monies they generate during church services.”¹⁸⁵ The lack of basic infrastructure is highlighted by the need for an office where students can easily access it instead of using his house as his office. This reveals the financial constraints faced in non-mission schools where chaplaincy services must largely self-fund their operations. The dependence on church service collections indicates a precarious funding model that may limit the scope and effectiveness of chaplaincy programmes. The lack of basic infrastructure, such as an office, highlights how resource limitations can impact the delivery of chaplaincy services and student accessibility.

4.2.3 Service Accessibility

Service accessibility varies significantly between the schools. APSEC’s integrated structure enables direct access to chaplaincy services through established channels within the school system. The chaplaincy committee’s close work with the administration ensures programme accessibility and implementation.

KAWSEC’s service accessibility is more challenged due to infrastructure and resource constraints. The chaplain’s use of personal residence as an office impacts service delivery and student access to chaplaincy services. However, they maintain structured denominational access through organised religious group meetings.

¹⁸⁵ Interview with Rev. Emmanuel Gyamera (KAWSEC Chaplain) on 2nd May 2024.

4.2.4 Integration with School Programmes

Programme integration shows notable differences between the institutions. APSEC demonstrates strong integration, with chaplaincy services woven into the school's management structure and daily operations. This integration facilitates coordinated programme delivery and student support services.

KAWSEC experiences more limited integration, as evidenced by their chaplain's observation: "Management doesn't always support the activities of the Chaplaincy because of differences in beliefs and practices."¹⁸⁶ This challenge affects programme implementation and overall service effectiveness.

The analysis reveals distinct operational models in chaplaincy service delivery between APSEC and KAWSEC. APSEC's integrated model, supported by direct church management, enables more comprehensive service delivery but may face resistance from non-religious staff. KAWSEC's independent model offers greater religious inclusivity but struggles with resource limitations and administrative support. Both approaches provide valuable insights for improving secondary school chaplaincy services, particularly in administrative support, resource allocation, and programme integration.

4.3 Comparison of Impact of Chaplaincy Services Between APSEC and KAWSEC

The APSEC and KAWSEC chaplaincy services have demonstrated significant potential in positively influencing students' moral and ethical development through spiritual and psychological interventions. This analysis explores the nuanced approaches of chaplaincy services in two distinct educational settings, focusing on their impact on students'

behavioural patterns, spiritual growth, and overall personal development. The multifaceted strategies of chaplains contribute to the holistic transformation of students.

4.3.1 Spiritual Growth and Prayer Life

Both schools emphasized the importance of spiritual growth as part of students' holistic development. Rev. Emmanuel Gyamera from KAWSEC reported a significant improvement in students' spiritual engagement:

The prayer life of students has improved drastically, and students are willing to join prayer meetings to pray for their spiritual growth. We've seen a remarkable increase in attendance at voluntary prayer sessions. Students are now more eager to engage in spiritual discussions and seek guidance on moral issues. This newfound spiritual awareness has made noticeable improvements in their behaviour and decision-making. Many students have reported feeling more grounded and purposeful in their daily lives. The impact extends beyond the prayer meetings, as we have observed students supporting each other spiritually and emotionally throughout their school day.¹⁸⁶

Similarly, Rev. Augustine Asare from APSEC highlighted the broader impact of spiritual development: "The chaplaincy is very important and regarded in the school. In terms of holistic development, the school doesn't only train the mind and hand, but also the heart, and training the heart has to do with the spiritual aspect of training."¹⁸⁷

These statements suggest that chaplaincy services are perceived to play a role in nurturing students' spiritual growth, which is seen as an integral part of their overall development. By providing a safe space for students to explore their beliefs, values, and questions about life, chaplains can support them in their journey towards personal growth and understanding.

¹⁸⁶ Interview with Rev. Emmanuel Gyamera (KAWSEC Chaplain) on 2nd May 2024.

¹⁸⁷ Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April 2024.

4.3.2. Impact on Behavioural Issues

In addition to addressing individual spiritual and psychological issues, the chaplains at both APSEC and KAWSEC reported significant positive impacts on serious behavioural issues prevalent among their student populations. These reports provide valuable insights into the potential broader influence of chaplaincy services within the school environment.

Rev. Gyamera from KAWSEC offered a particularly telling observation, stating, “Abortion cases have reduced drastically in the school, but not eradicated.” The chaplain’s report suggests that the spiritual and counselling services have contributed to a noticeable decrease in these high-risk behaviours. The reported reduction in abortion cases is especially significant. It may indicate that the chaplaincy services are effectively addressing underlying issues such as sexual education, moral guidance, and support for students facing unplanned pregnancies. The chaplain’s interventions could be providing students with alternative perspectives, support systems, and coping strategies that help them make different choices or seek help earlier in crises.

Similarly, the reported decrease in substance abuse cases, while noted as not entirely eradicated, suggests that the chaplains’ work is having a positive impact on this pervasive issue. Substance abuse in schools is often linked to various factors, including peer pressure, stress, and lack of proper guidance. The chaplains’ spiritual and counselling approaches may be providing students with alternative coping mechanisms, a stronger sense of purpose, and improved decision-making skills that help them resist the temptation of substance abuse.

Both chaplains reported these positive impacts on behavioural issues, indicating consistent outcomes across different school environments. This consistency lends credibility to the notion that chaplaincy services can be valuable in addressing and reducing high-risk behaviours among secondary school students.

However, it's important to note that these reports, while encouraging, are based on the chaplains' observations and not on quantitative data. The lack of precise figures makes it challenging to measure the exact extent of the impact or to draw definitive conclusions about the effectiveness of the interventions. Rev. Gyamera's use of terms like 'reduced drastically' and 'reduced but not eradicated' provides a general sense of improvement but doesn't offer specific metrics for evaluation.

4.4 Factors Contributing to Success of Chaplaincy Services in Promoting Discipline

Chaplaincy services play a role in fostering student discipline, with institutional approaches varying significantly across different school contexts. This analysis explores the multifaceted factors that contribute to the success of chaplaincy services at two secondary schools, APSEC and KAWSEC, revealing how spiritual programmes, administrative integration, parental engagement, and institutional status collectively shape disciplinary strategies. By examining the perspectives of key stakeholders such as chaplains, administrators, and community members, the study uncovers the nuanced ways in which religious institutions and school management collaborate to create environments that promote not just academic achievement, but holistic student development. The comparative examination of these two schools demonstrates that while the fundamental goal of chaplaincy services remains consistent—nurturing disciplined, spiritually grounded

students—the pathways to achieving this objective are deeply influenced by institutional culture, resources, and strategic approaches.

4.4.1 Spiritual Programmes and Religious Activities

Both schools maintain structured religious programmes, though with different approaches. At

APSEC, Rev. Augustine Kwaku Asare emphasizes their comprehensive spiritual approach:

“The spiritual programmes serve as the conduit to pass the gospel message. They conduct devotions for students where they train them spiritually and use the divine services on Sunday.” This indicates a strong focus on spiritual development through regular

programming. Similarly, at KAWSEC, Assistant Administrator Dzineku Alexander notes:

“The introduction of these services to students is a saviour since every Sunday and Wednesday, there is a time allocated for chaplaincy services.”¹⁸⁸ Both quotes highlight how regular spiritual activities are foundational elements for disciplinary success.

4.4.2 Integration with School Support Systems

Both institutions integrate chaplaincy services with other administrative functions, though KAWSEC appears to have a more defined structure. KAWSEC’s chaplain, Rev. Emmanuel Buobu Gyamera, explains: “The chaplain is involved to help solve spiritual problems and, as a member of the counselling unit, some indiscipline students are referred to the counselling unit to reform and behave well.”¹⁸⁹ At APSEC, Francis Oduro notes: “The

¹⁸⁸ Interview with Mr. Alexander Dzineku (Assist. Head of Administration, KAWSEC) on 4th May, 2024.

¹⁸⁹ Interview with Rev. Emmanuel Gyamera (KAWSEC Chaplain) on 2nd May 2024.

chaplain is also part of the Disciplinary Committee hearing, so does not only talk about the spiritual life of the students but also the morals of these students.” These

statements demonstrate how both schools leverage chaplaincy services within their broader disciplinary frameworks, though KAWSEC’s approach appears more systematically integrated.

4.4.3 Parental and Community Engagement

The approaches to parental involvement in chaplaincy services differ significantly between APSEC and KAWSEC, demonstrating unique strategies and outcomes in promoting student discipline.

APSEC implements a more systematic and continuous approach to parental involvement.

As their Assistant Administrator elaborates:

Parents are also made to get involved in the discipline of the students in the school, where parents are invited to be part of the disciplinary committee hearing of their wards. This goes a long way to discipline the students. During the hearing, the student is to bring the actual parents or a nearby relative whose name is on the student's file. Discipline is the hallmark of the school because it's a Presbyterian school, and the community expects the best behaviour from students who attend these schools, of which the school's management is aware.¹⁹⁰

This indicates a proactive strategy where parents participate regularly in the disciplinary process, not just observers. The involvement of parents in disciplinary committee hearings suggests a shared responsibility approach to student discipline. Further emphasizing the success of this approach, APSEC’s administration notes, “Parents are always recommending the school to other parents who want SHS for their wards, telling them the

¹⁹⁰ Interview with Francis Oduro (Assistant Head Administration, APSEC) on 30th April 2024.

chaplaincy in the school is very active and always helps shape the behaviour of the students.”¹⁹¹ This testimonial demonstrates how the school’s approach to parental involvement has become a selling point, creating a positive community reputation and reinforcing its disciplinary system’s effectiveness. In contrast, KAWSEC adopts a more focused, outcome-specific approach to parental involvement. Their Assistant Administrator describes a specific intervention:

In 2022, the chaplaincy and the school administration organised a meeting with parents of only form 3 students who were candidates to help the school talk to their kids about the need to drop all other behaviours and concentrate on the WASSCE. The parents were also allowed to lay hands on their wards and pray for them and bless them to excel in their final exams.¹⁹²

This targeted approach proved highly effective, as the Administrator continues:

It worked like magic as the school presented over 700 students for the WASSCE, and only one student failed in mathematics compared to the previous year, where most of the students failed in maths. That year, final year students' discipline improved, which showed in the academic performance of students in the WASSCE.¹⁹³

The contrasting approaches provide valuable insights into how schools can effectively engage parents in supporting disciplinary efforts through continuous involvement or strategic interventions¹⁹⁴ while maintaining the spiritual foundation that characterizes chaplaincy services.

4.4.4 Influence of the School Status

Schools’ mission versus non-mission status significantly influences the effectiveness of chaplaincy services in distinct ways. At APSEC, the Presbyterian Church’s direct

¹⁹¹ Interview with Francis Oduro (APSEC Assistant Head Administration) on 30th April 2024.

¹⁹² Interview with Dzineku Alexander (KAWSEC Assistant Head Administration) on 4th May 2024.

¹⁹³ Interview with Dzineku Alexander (KAWSEC Assistant Head Administration) on 4th May 2024.

¹⁹⁴ Interview with Dzineku Alexander (KAWSEC Assistant Head Administration) on 4th May 2024.

management creates a robust foundation for chaplaincy services. The school chaplain notes that “The Presbyterian Church negotiated with the government to take over the management of the school so that they could spread the gospel and instil Presbyterian values in the students¹⁹⁵.” This institutional backing empowers the chaplain to implement comprehensive spiritual and disciplinary programmes.

The status difference manifests clearly in resource allocation and support systems.

APSEC’s chaplaincy benefits from established church infrastructure and support, enabling “a multifaceted approach to promote discipline among students, combining spiritual guidance, personal support, and collaboration with the school administration.” In contrast, KAWSEC’s chaplain faces significant resource constraints, as evidenced by the statement that the chaplaincy “relies solely on small donations collected during church services,” limiting programme effectiveness.

Administrative support also varies markedly between the two institutions. While APSEC’s chaplain operates within an integrated system where “values and discipline synonymous with Presbyterianism were essential for the school’s success,” KAWSEC’s chaplain reports that “the management does not always approve of the programmes of the school chaplaincy, hence, difficult to curb indiscipline in the school.” This fundamental difference in institutional support directly impacts the chaplains’ ability to implement disciplinary initiatives.

The status of the mission school mainly influences the implementation of disciplinary strategies. At APSEC, the chaplain employs “values-based teaching... rooted in the principles of the Presbyterian Church,” fostering a cohesive approach to discipline.

¹⁹⁵ Interview with Rev. Augustine Asare (APSEC Chaplain) on 30th April 2024.

Meanwhile, KAWSEC’s chaplain must navigate a more secular environment where religious influence is limited, leading to what the chaplain describes as “a disconnect between the chaplaincy’s identified needs and management's priorities.”¹⁹⁶

The contrasting outcomes are evident in the schools’ spiritual development and discipline approaches. APSEC’s integrated approach allows for what the document terms “a comprehensive strategy that aims to create a conducive learning environment and foster holistic development.” However, at KAWSEC, the chaplain faces challenges in implementing similar comprehensive programmes, with the document noting that “when recommendations aimed at enhancing spiritual, emotional and social well-being are not put into practice, it undermines the potential impact of chaplaincy services.”

Infrastructure support also differs significantly between the schools. While APSEC benefits from dedicated facilities and resources for Chaplaincy Services, KAWSEC’s chaplain reports using his residence as an office, indicating a lack of proper infrastructure for counselling and meeting with students. This disparity in physical resources directly impacts the quality and effectiveness of chaplaincy interventions.

While both schools aim to promote discipline through chaplaincy services, their effectiveness varies due to their institutional status. APSEC’s mission school status enables what the document describes as “a structured, supportive environment,” while KAWSEC’s non-mission status results in what the chaplain describes as “difficult to curb indiscipline in the school” due to limited institutional support and resources.

¹⁹⁶ Interview with Rev. Emmanuel Gyamera (KAWSEC Chaplain) on 2nd May 2024.

4.5 Perception of Chaplaincy's Impact on Students' Discipline

A focus group discussion and interview at Abetifi Presbyterian SHS (APSEC), a mission school and Nkawkaw SHS (KAWSEC), provides valuable insights into students' and administration's perceptions of chaplain services and their impact on students' discipline.

4.5.1 Student's Perception (APSEC)

The overwhelming sentiment among APSEC students is positivity towards the chaplaincy services provided by Rev. Augustine Asare. Students view these services as integral to their personal and academic development, playing a role in moulding their behaviour and maintaining discipline within the school environment. One student remarked,

The chaplain's teachings provide valuable guidance that helps us stay on track with our academic and personal goals. His lessons encourage us to develop a solid moral compass and make responsible decisions in school and daily life. These teachings foster self-discipline, instil values like respect and integrity, and help shape us into well-rounded individuals. As a result, we are motivated to strive for excellence in our studies while becoming better, more responsible members of society.¹⁹⁷

This positive perception underscores the importance of spiritual guidance in educational settings, particularly mission schools where faith is a cornerstone of the institution's ethos.

The chaplaincy services at APSEC, led by Rev. Augustine Asare, align with Bandura's Social Learning Theory¹⁹⁸, particularly in observational learning and self-efficacy. Students engage in active learning through observation, retention, reproduction, and motivation while experiencing enhanced self-efficacy across academic, personal, and moral domains. This suggests that the chaplaincy services effectively utilise social learning principles to

¹⁹⁷ Focus Group Discussion with Students of APSEC on 30th April, 2024.

¹⁹⁸ Bandura, *Social Learning Theory*

shape student behaviour, discipline, and overall development positively. In this context, Rev. Asare functions as a spiritual guide, a powerful learning model, and a catalyst for boosting students' confidence in their abilities, exemplifying the practical application of Bandura's theory in an educational setting.¹⁹⁹ The impact of chaplaincy services on student discipline is many-sided, extending beyond mere religious instruction. Students highlight two primary channels through which these services influence their behaviour. Firstly, spiritual guidance, delivered through morning devotionals and Sunday services, provides students with a regular opportunity for self-reflection and connection with their faith. One student shared,

Every time we practice devotion, it is a powerful reminder of the values and priorities most important in life. It refocuses my thoughts on what is essential, whether keeping disciplined in my studies, treating others with love and respect, or sticking to my personal goals. The messages delivered during devotion provide clarity and motivation throughout the week, allowing me to reflect on my actions and make better decisions in different situations. It boosts my resolve to resist distractions and continue toward growth and success²⁰⁰.

Secondly, personal development through one-on-one counselling sessions allows students to address individual issues that may affect their conduct. This personalised approach demonstrates the chaplaincy's commitment to nurturing each student's growth, recognizing that discipline is not a one-size-fits-all concept. One student explained,

When I had problems with a teacher, I went to the chaplain for help. Instead of merely pointing out that I was incorrect, he took the time to explain things in a way that allowed me to see the consequences of my decisions fully. He didn't simply correct me; he also provided meaningful insights into why my behaviour was unacceptable and how it may have affected others, particularly my teacher. His kind and

¹⁹⁹ Bandura, *Social Learning Theory*.

²⁰⁰ Focus Group Discussion with Students of APSEC on 30th April, 2024.

gentle attitude helped me think about my actions and identify areas for improvement²⁰¹.

Students frequently find chaplaincy services more effective compared to typical disciplinary methods since they go beyond simple rule enforcement. One student said, “It’s not just about following rules; it’s about understanding why they exist.” This viewpoint emphasizes the contrast in approach. Traditional discipline may emphasize punishment and conformity, but chaplaincy services seek to promote deeper introspection and personal growth. The chaplain encourages students to investigate the logic behind the regulations, which helps them understand the values and ideals they are expected to respect. Instead of believing they are blindly following directions, students form a deeper meaningful relationship with the demands imposed on them. This understanding fosters a sense of responsibility and personal incentive to behave better rather than just avoiding punishment. The chaplaincy services go beyond simple rule enforcement by promoting an understanding of the reasons behind rules and values. This approach aligns with Bandura’s emphasis on cognitive processes in learning and behaviour change. By encouraging students to reflect on their actions and understand their impact, the chaplain is facilitating the kind of mental engagement that Bandura saw as crucial to lasting behavioural change. The discussion on gender differences in the impact of chaplaincy services yielded mixed opinions. While some students suggested that female students might be more receptive to chaplaincy messages due to being more emotionally reflective, others argued that the impact is more dependent on individual personalities than gender. One female student noted, “I think girls tend to take things more to heart so that we might be more affected by

²⁰¹ Focus Group Discussion with Students of APSEC on 30th April, 2024.

the messages from the chaplain.” Conversely, a male student countered, “It depends on the person, not if you’re a boy or a girl. Some people don’t take things seriously.”

Despite the overall positive perception, students also identified areas for improvement. They suggested more interactive sessions to increase engagement, incorporating relatable, real-life examples in sermons and increasing the availability of one-on-one counselling sessions. “I believe the chaplain should enhance the relevance of the sessions by incorporating examples from our daily experiences rather than relying exclusively on biblical references.” suggested one student.

4.5.2 Administration’s Perception (APSEC)

The administration of APSEC views chaplaincy services as an integral part of the school’s culture and a crucial element in maintaining student discipline. This perception is deeply rooted in the school’s Presbyterian heritage, with discipline being described as the “hallmark of the institution” by the Assistant Head of Administration. Daily spiritual engagement is emphasized through classroom devotions and assemblies, indicating that the administration sees regular spiritual activities as fundamental to fostering discipline. According to the Assistant Head, “daily devotions set the tone for discipline and orderliness,”²⁰² reflecting a belief that consistent exposure to moral and spiritual teachings contributes to better-behaved students.

Chaplaincy services are viewed as diverse, with various functions in maintaining discipline. These include providing spiritual nourishment through devotions and retreats, counselling

²⁰² Interview with Mr. Francis Oduro (Assistant head Administration, APSEC) on 4th May 2024.

services to needy students, participating in disciplinary proceedings, and conducting cohort groups focused on morality, academic performance, and discipline. This comprehensive approach implies that the administration sees chaplaincy as a flexible instrument for addressing numerous student behaviour and development elements. The Assistant Head of Administration highlights this versatility: "Our chaplain is not just involved in spiritual matters; he also counsels' students, helps with disciplinary hearings, and mentors them on both academic and moral grounds."²⁰³

Notably, the administration perceives a link between chaplaincy services, discipline, and academic performance. They report significant improvements in WASSCE results, which they attribute to the "seriousness of chaplaincy services." This connection implies that the administration sees spiritual guidance and disciplinary measures as complementary to academic success. The Assistant Head of Administration notes that the school's WASSCE results have improved because of the chaplain's consistent involvement into academic discipline which translates into academic performance.

The school's approach to discipline also involves parental participation, indicating that the administration views chaplaincy services as part of a broader community effort to maintain order and promote positive behaviour. The Assistant Head emphasized the importance of this cooperation, stating,

We involve parents in the chaplaincy process, especially during disciplinary issues, to ensure that the values we teach at school are reinforced at home. By working closely with families, we create a united front that supports students' personal growth and moral development. This collaboration also helps identify any external

²⁰³ Interview with Mr. Francis Oduro (Assistant head Administration, APSEC) on 4th May 2024.

factors contributing to behavioural challenges, allowing us to address them holistically²⁰⁴.

This inclusive strategy suggests a holistic view of discipline that extends beyond the school premises.

Fairness and honesty are encouraged in disciplinary processes, with the administration even rewarding truthfulness during hearings. This practice indicates a perception that chaplaincy services foster a culture of integrity among students, which is seen as essential for effective discipline. The Assistant Head confirmed this by stating, “We believe that the chaplain’s involvement in disciplinary processes encourages students to be truthful, and we reward them for their honesty, which strengthens the discipline culture.”²⁰⁵

The school’s reputation has been enhanced by its active chaplaincy, with parents recommending APSEC based on these services. This suggests that the administration sees chaplaincy as a selling point and a mark of good discipline, further reinforcing their positive perception of its impact. According to the Assistant Head,

Parents view our chaplaincy services as one of the most important reasons for enrolling their children here because they trust the spiritual and moral advice they will provide. They feel that by utilising these services, their children will achieve academically and develop into responsible and disciplined individuals. Furthermore, the chaplaincy offers a safe space for students to consider their beliefs and make decisions based on faith and character²⁰⁶.

A case study cited by the administration demonstrates how chaplaincy services helped identify and address the root cause of a student’s truancy. This example indicates that the administration perceives these services as contributing to personalised discipline

²⁰⁴ Interview with Mr. Francis Oduro (Assistant Head Administration, APSEC) on 4th May 2024.

²⁰⁵ Interview with Mr. Francis Oduro (Assistant head Administration, APSEC) on 4th May 2024.

²⁰⁶ Interview with Mr. Francis Oduro (Assistant Head Administration, APSEC) on 4th May 2024.

management, capable of addressing individual student needs. “We had a case where the chaplain identified a deeper issue with a student’s behaviour, and through counselling, we were able to address the root cause of the truancy,” the Assistant Head noted.²⁰⁷

In conclusion, the administration of APSEC perceives chaplaincy services as having a significant, positive impact on student discipline. They view these services as essential to the school’s disciplinary framework, contributing to spiritual growth, moral development, academic success, and overall reputation. While acknowledging some challenges, the administration appears to strongly support and rely on chaplaincy services as a vital tool in maintaining and improving student discipline.

4.5.3 Students’ Perception (KAWSEC)

The perception of students on chaplaincy services’ impact on student discipline at Nkawkaw SHS reveals a complex and nuanced picture, as evidenced by the focus group discussion with 25 students.

Students at Nkawkaw SHS generally hold a positive view of the chaplaincy services provided. They particularly value the morning devotions, which set a constructive tone for the day ahead. One student shared, “The morning devotions help me focus. They remind me of the values I should carry throughout the day, especially when treating others respectfully.” The counselling sessions offered by the chaplain are also highly regarded, with students recognizing their utility in helping peers navigate personal challenges. “The

²⁰⁷ Interview with Mr. Francis Oduro (Assistant head Administration, APSEC) on 4th May 2024.

chaplain is someone I can talk to when things feel overwhelming. He's helped me make better decisions, especially when I was struggling with peer pressure," another student mentioned. The morning devotions serve as a platform for observational learning and modelling, allowing students to learn values and behaviours from the chaplain. This aligns with Bandura's emphasis on learning through observation and imitation. Concurrently, the counselling sessions contribute to building students' self-efficacy, a concept in Social Learning Theory²⁰⁸, by helping them navigate challenges and make better decisions, thereby enhancing their belief in their capabilities. Moreover, these services engage students' cognitive processes through reflection and applying values, aligning with Bandura's recognition of the importance of cognitive factors in learning and behaviour change.

However, this appreciation is not without critique. Some students' express concerns about the repetitive nature of the services, indicating a desire for more diverse and engaging content that resonates with their daily experiences.

Sometimes, it feels like the same message is repeated over and over. We need more discussions about things we face, like social media and relationships," one student expressed. Another added, "It would be great to have small group sessions to talk more openly about our daily challenges." A third student said, "We appreciate the chaplain's efforts, but involving us in planning some activities could make them more relevant and engaging²⁰⁹.

The impact of chaplaincy services on discipline is perceived as mixed among the student body. Many students attribute improvements in behaviour to the chaplain's teachings on respect, responsibility, and honesty. They cite specific examples, such as reducing cheating

²⁰⁸ Bandura, *Social Learning Theory*.

²⁰⁹ Focus Group Discussion with selected Students of KAWSEC on 4th May, 2024.

incidents following sermons on integrity. “After the chaplain spoke about honesty, many people stopped cheating during exams. It made me realize that chaplaincy influences how we behave,” one student noted. A particularly notable case involved the chaplain’s successful intervention with a group of students caught vandalising school property, leading to a significant change in their behaviour. One student recalled, “He did not just punish us. He made us reflect on why we did what we did, ultimately changing my attitude.”²¹⁰

However, students also recognise that the impact of these services varies among individuals. While the chaplain’s guidance profoundly influences some students, others remain largely unaffected, highlighting the personal nature of spiritual and moral development. One student explained

Some students do not take the chaplain seriously. They perceive it as another assembly, but those who listen notice a difference. He frequently delivers insights that make me reflect on my decisions and how they influence others. I have observed that following his counsel makes me feel more focused and less likely to get in trouble. It’s not only about religion; it’s about improving yourself in all aspects of life.²¹¹

When comparing chaplaincy services to other disciplinary measures, students view the chaplain’s approach as more compassionate and understanding. They see it as complementary to the stricter rules enforced by teachers and prefects, creating a balanced disciplinary environment. “The chaplain understands why we make mistakes. He tries to guide us instead of just punishing us, unlike some teachers,” a student clarified. The chaplain’s method is appreciated for its focus on understanding the root causes of misbehaviour and guiding students towards better choices. However, this compassionate

²¹⁰ Focus Group Discussion with Selected Students of KAWSEC on 4th May, 2024.

²¹¹ Focus Group Discussion with Selected Students of KAWSEC on 4th May, 2024.

approach is not without its challenges, as some students note that it can occasionally be taken advantage of by those less inclined to change. “Some students think they can get away with bad behaviour because the chaplain is too lenient, but that’s not always the case,” remarked another student.²¹²

Interestingly, there is a perception among students that female students might be more receptive to the chaplain’s messages. However, this view is balanced by the recognition that individual openness to change is a more significant factor than gender in determining the impact of chaplaincy services on a student’s behaviour. One male student shared, “I have seen more girls take the chaplain’s advice seriously, but at the end of the day, it depends on the person”²¹³.

The strengths of the chaplaincy services, as perceived by students, include providing a positive start to the day through morning devotions, offering valuable counselling for personal issues, taking a compassionate approach to discipline, and helping students understand the consequences of their actions. These aspects contribute to a supportive environment that encourages positive behaviour where a student highlighted that the chaplain makes them think about how our actions affect others which makes him want to be a better person.

Despite the positive perception, students identified several areas for improvement. They suggested increased involvement of the chaplain with students outside of formal sermons, introducing small group sessions for more open discussions, and addressing more relevant topics such as peer pressure and social media challenges. “I wished we had more time to

²¹² Focus Group Discussion with Selected Students of KAWSEC on 4th May, 2024.

²¹³ Focus Group Discussion with Selected Students of KAWSEC on 4th May, 2024.

discuss real-life situations. Small groups will make it easier for us to share and learn from others,” one student proposed.²¹⁴ Students also desired more activities and workshops focused on character building and greater student involvement in planning chaplaincy activities. These suggestions indicate a desire for a more engaging and personalised spiritual and moral guidance approach.

In inference, the students at Nkawkaw SHS generally perceive the chaplaincy services as having a positive impact on discipline while acknowledging its limitations and varying effectiveness. They value Rev. Emmanuel Gyamera’s compassionate approach but see opportunities for enhancing engagement, relevance, and student involvement. The students’ views indicate that chaplaincy services play a unique and valuable role in the school’s disciplinary framework, complementing other measures and providing moral and spiritual guidance that contributes to improved behaviour for many students. However, recognizing that not all students are equally affected underscores the ongoing challenge of addressing discipline in a diverse student body. Incorporating student feedback to evolve the chaplaincy services could further strengthen its positive impact on school discipline at KAWSEC.

4.5.4 Administrations’ Perception (KAWSEC)

The administration of Nkawkaw SHS demonstrates a positive perception of the impact of chaplaincy services on students’ discipline, as evidenced by the interview with Assistant Administrator Dzineku Alexander.

²¹⁴ Focus Group Discussion with Selected Students of KAWSEC on 4th May, 2024.

At the core of the administration's perspective is the belief that chaplaincy services play a vital role in guiding students and reducing indiscipline. As Assistant Administrator Dzineku Alexander stated, "We view chaplaincy services as a saviour in guiding our students and reducing indiscipline. Over the past five years, we have seen a notable improvement in overall discipline, which we partly attribute to these services."²¹⁵ This positive outlook is reinforced by the structured approach the school has adopted, allocating specific times on Sundays and Wednesdays for chaplaincy activities.

The administration has observed a notable improvement in overall discipline over the past five years, partly attributing this positive trend to the mechanisms put in place by various stakeholders, including the chaplaincy services. This observation suggests that the school leadership sees a direct correlation between active chaplaincy services and enhanced student behaviour.

A key aspect of the administration's perception is the chaplain's integral role in disciplinary processes. According to Dzineku Alexander,

Our chaplain is a vital member of the Disciplinary Committee. They bring a valuable religious perspective to our proceedings and have a calming influence during deliberations. Their expertise in conflict resolution helps foster constructive dialogue between all parties involved. Their ability to provide emotional support to both committee members and those appearing before us has proven invaluable. Additionally, they help maintain an atmosphere of fairness and compassion while upholding our institutional standards²¹⁶.



²¹⁵ Interview with Mr. Alexander Dzineku (Assistant Head Administration, KAWSEC) on 3rd May, 2024.

²¹⁶ Interview with Mr. Alexander Dzineku (Assistant Head Administration, KAWSEC) on 3rd May, 2024.

This inclusion indicates that the administration recognises the unique contribution of spiritual guidance in addressing disciplinary issues, leading to more balanced and thoughtful decisions.

Concrete case study evidence further reinforces the administration's belief in the positive impact of chaplaincy services. Dzineku Alexander shared a notable incident: "In 2021, when we temporarily lacked a chaplain, we saw a surge in disciplinary issues, including vandalism, drug use, and unauthorized off-campus activities. The situation improved significantly after we appointed a new chaplain."²¹⁷ This experience strengthened the administration's conviction in the efficacy of these services.

Interestingly, the administration perceives a link between chaplaincy services, improved discipline, and academic performance. Dzineku Alexander noted, "In 2022, we observed that chaplaincy-led initiatives involving parental engagement and spiritual activities correlated with improved results in the WASSCE. We believe there's a clear link between spiritual guidance, improved discipline, and academic success."²¹⁴ This observation suggests that the administration sees chaplaincy services as contributing not only to better behaviour but also to enhanced academic outcomes.

The administration's perspective reveals a holistic approach to discipline. Dzineku Alexander summarized this approach:

We see chaplaincy services as part of a complete strategy that combines spiritual guidance with traditional disciplinary measures and counselling services. It's an all-around approach to managing student behaviour and fostering a positive school environment. By

²¹⁷ Interview with Mr. Alexander Dzineku (Assistant Head Administration, KAWSEC) on 3rd May, 2024. ²¹⁴

Interview with Mr. Alexander Dzineku (Assistant Head Administration, KAWSEC) on 3rd May, 2024

integrating counselling services with spiritual guidance, we empower students to navigate challenges with resilience²¹⁸.

This multifaceted approach indicates a nuanced understanding of the complexities involved in managing student behaviour and fostering a positive school environment. In inference, the administration of KAWSEC perceives chaplaincy services as having a substantial and positive impact on student discipline. These services are considered an integral component of the school's disciplinary structure, contributing to improved behaviour, enhanced academic performance, and a more balanced approach to addressing disciplinary issues. While the administration acknowledges specific challenges, their overall stance is that chaplaincy services play a crucial role in maintaining and improving student discipline within the school.

4.6 Recommendations by Chaplains for Improving Their Services in SHSs

At the core of both chaplains' suggestions is recognizing chaplaincy as an integral part of the educational system. Rev Asare from APSEC emphasizes this by describing chaplaincy as an "indispensable aspect of the school." He advocates for creating dedicated chaplaincy and guidance/counselling departments in all secondary schools, highlighting the need for a more formalized and widespread implementation of these services. This suggestion underscores a systemic approach to improving chaplaincy, focusing on its broader integration into the educational framework.

In contrast, Rev Gyamera from Nkawkaw SHS offers more specific, ground-level recommendations. While he shares the view of chaplaincy's importance, his suggestions are more targeted toward improving the existing services within his school. He proposes

²¹⁸ Interview with Mr. Alexander Dzineku (Assistant Head Administration, KAWSEC) on 2nd May 2024.

concrete steps such as providing a dedicated office for the chaplain, acquiring instruments for Sunday services, and implementing a mentorship programme where teachers act as ‘school fathers’ to students. These recommendations reflect a more pragmatic approach, addressing immediate needs and operational challenges faced by the chaplaincy in his school.

Both chaplains identify the need for better collaboration and support from school management and teaching staff. However, their experiences and proposed solutions differ. Rev Asare notes challenges in getting teachers interested in chaplaincy activities but doesn’t explicitly suggest improvements. Rev Gyamera, on the other hand, recommends fostering a more cordial relationship between the school administration and chaplaincy and advocates for better support from management for chaplaincy programmes. He also suggests making chaplaincy services more known to teachers to help engage students in moral and ethical development. This difference in approach might reflect varying levels of administrative support or different organizational cultures in their respective schools.

The chaplains also differ in their focus on specific issues. Rev Asare highlights the need to address sexual immorality and mobile phone usage among students, indicating a concern with behavioural challenges. Rev Gyamera, however, does not mention specific student behaviours, instead focusing on structural and programmatic improvements. This difference could be due to varying priorities or prevalent issues in their respective schools.

An interesting point of divergence is Rev Gyamera’s suggestion to expand outreach by visiting feeder schools and engaging with local traditional leaders. Rev Asare does not mention this proactive approach to community engagement, but it represents a unique

strategy for improving chaplaincy services by addressing potential issues before students enter secondary school.

Both chaplains emphasize the importance of holistic education but approach it differently. Rev Asare stresses the need to train future leaders in both cognitive aspects and moral/spiritual values, presenting a vision of chaplaincy's role in shaping societal leaders. Rev Gyamera, while sharing this holistic view, focuses more on practical steps to achieve it, such as the mentorship programme and improved infrastructure.

In conclusion, while both chaplains aim to improve chaplaincy services and recognise their importance in holistic student development, their approaches differ significantly. Rev Asare from APSEC takes a more macro view, emphasizing the importance of chaplaincy in the educational system and society. On the other hand, Rev Gyamera from Nkawkaw SHS offers more micro-level, actionable recommendations focused on improving existing services within his school. These differences likely reflect the unique challenges and contexts of their respective institutions and their perspectives on the role of chaplaincy in secondary education. Together, their suggestions provide a comprehensive view of potential improvements to chaplaincy services, from systemic changes to specific operational enhancements.

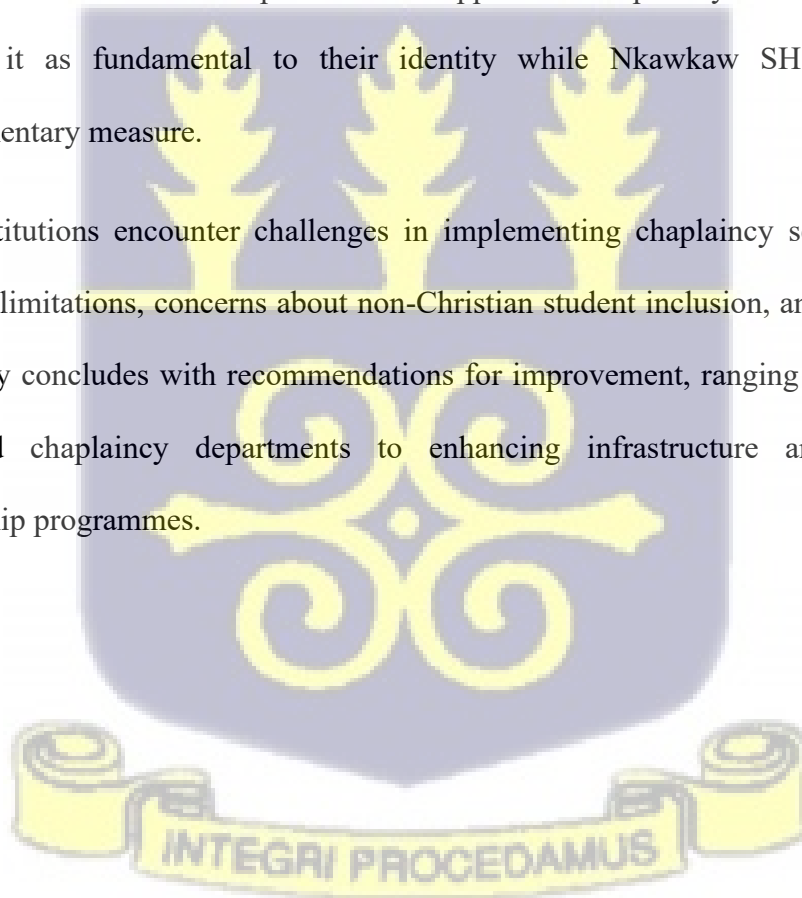
4.7 Conclusion

The analysis of the comparative study of chaplaincy services at Abetifi Presbyterian SHS (APSEC) and Nkawkaw SHS reveals their significant impact on student discipline and development. Both institutions demonstrate how chaplaincy positively influences student behaviour, spiritual growth, and academic performance through a holistic approach that

combines spiritual guidance, moral education, and personal counselling. This comprehensive strategy addresses students' emotional, psychological, and spiritual needs while fostering a conducive learning environment.

The analysis highlights key differences in chaplaincy integration between the two schools. APSEC shows deeper integration through the chaplain's involvement in the management team, enabling a more consistent application of chaplaincy principles. In contrast, Nkawkaw SHS, while recognizing chaplaincy's value, faces challenges in fully incorporating these services into its administrative structure. This disparity influences how students and administration perceive and appreciate chaplaincy services, with APSEC viewing it as fundamental to their identity while Nkawkaw SHS considers it a complementary measure.

Both institutions encounter challenges in implementing chaplaincy services, including resource limitations, concerns about non-Christian student inclusion, and staff resistance. The study concludes with recommendations for improvement, ranging from establishing dedicated chaplaincy departments to enhancing infrastructure and implementing mentorship programmes.



CHAPTER FIVE

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The landscape of educational discipline is complex, with chaplaincy services emerging as a potential intervention in addressing behavioural challenges among SHS students. This study investigated the effectiveness of chaplaincy services in mission and non-mission SHSs, focusing on the Kwahu educational context. The research was motivated by persistent disciplinary challenges in academic institutions and the observed disparities in behavioural outcomes between mission and non-mission schools.

The central premise of this research was understanding the nuanced role of chaplaincy services in student discipline. While existing literature suggested potential positive impacts of chaplaincy services, significant gaps remained in comparing the implementation and effectiveness of these services across school types. The Ghana Education Service's statistical evidence of lower disciplinary incidents in mission schools further underscored the need for a rigorous, comparative examination.

Against this backdrop, the study was designed to compare chaplaincy services between Abetifi Presbyterian SHS (a mission school) and Nkawkaw SHS (a non-mission school). The research sought to unravel the mechanisms through which chaplaincy services potentially influence student discipline.

The primary research objectives were crafted to provide a comprehensive understanding of chaplaincy services:

1. To identify the differences and similarities in chaplaincy service provision and experiences across mission and non-mission SHS.
2. To examine the underlying factors contributing to chaplaincy services' success or limitations in promoting student discipline.
3. To explore the perceptions of students and administrators regarding the role and significance of chaplaincy services in shaping student discipline within school contexts.

This chapter represents the culmination of an extensive research journey, presenting a detailed exposition of the findings, synthesizing key insights, drawing substantive conclusions, and proposing pragmatic recommendations. By unpacking the research outcomes, the chapter aims to contribute meaningful insights to understanding chaplaincy services and their potential as an intervention in educational discipline.

The following sections will methodically present the research findings, contextualize these findings within the research objectives, draw evidence-based conclusions, and recommend actionable strategies for enhancing chaplaincy services in educational institutions. The goal is to provide a comprehensive understanding that can inform policy, practice, and future research in this domain of academic management and student development.

5.1 Findings

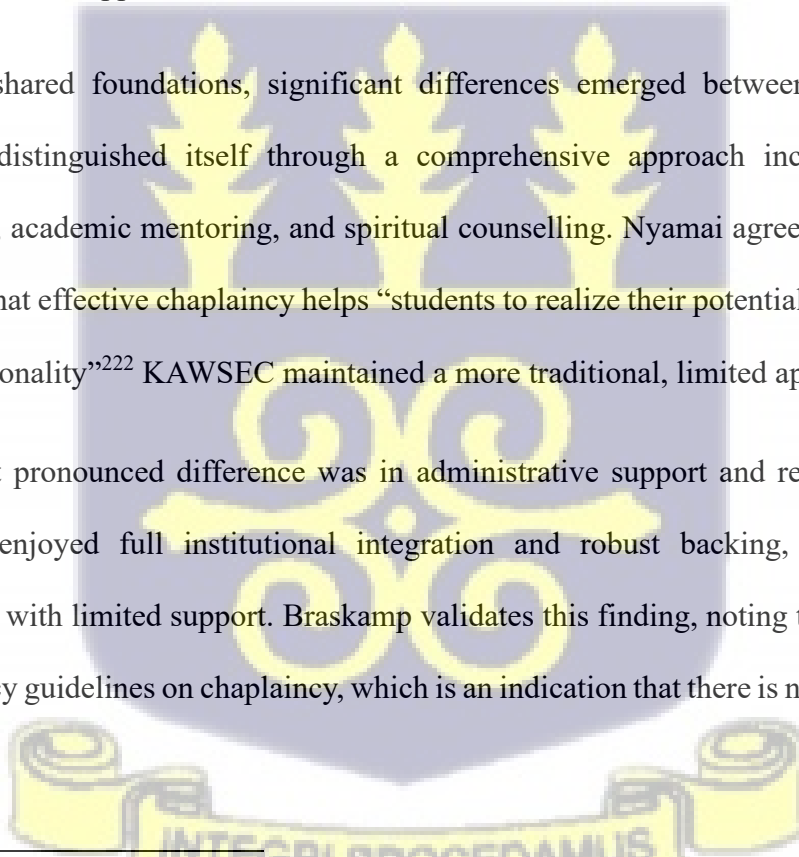
The study revealed that both schools shared fundamental similarities in their chaplaincy approaches. Both institutions demonstrated a unified mission centred on holistic student development beyond traditional religious observance, which aligns with Osei's assertion

that “chaplaincy services are designed to provide a safe space for students to explore and deepen their spiritual beliefs, seek moral guidance and receive emotional support”²¹⁹

The schools exhibited similar foundational activities including daily devotions, Bible studies, and counselling programmes. Quampah supports this finding, noting that chaplaincy activities typically include “joint services, counselling, crusades, healing and deliverance services” that positively affect students’ spiritual lives²²⁰ Additionally, chaplains in both institutions played integral roles in disciplinary processes using biblical teachings, though Hughes and Sims caution that effectiveness depends heavily on implementation approaches²²¹

Despite shared foundations, significant differences emerged between the institutions. APSEC distinguished itself through a comprehensive approach incorporating career guidance, academic mentoring, and spiritual counselling. Nyamai agrees with this model, arguing that effective chaplaincy helps “students to realize their potentials and in moulding their personality”²²² KAWSEC maintained a more traditional, limited approach.

The most pronounced difference was in administrative support and resource allocation. APSEC enjoyed full institutional integration and robust backing, while KAWSEC struggled with limited support. Braskamp validates this finding, noting that “most schools lack policy guidelines on chaplaincy, which is an indication that there is no legal framework



²¹⁹ Bismark Kwasi Osei, “Exploring Students’ Perception of Chaplaincy Services at SDA College of Education, Asokore-Koforidua, Ghana,” *International Journal of Research and Innovation in Social Science* 8, no. 3 (2024): 3653-3665.

²²⁰ Peter Quampah, “The role of Chaplaincy in Public University in Ghana: A Study of the University of Cape Coast: 1969-2019” (PhD diss., University of Cape Coast, 2020).

²²¹ Hughes and Sims, “The effectiveness of chaplaincy”.

²²² Nyamai, “The holistic impact of chaplaincy”.

upon which chaplaincy can be monitored”²²³ Resource disparities were equally stark, with APSEC benefiting from extensive resources and larger support teams, while KAWSEC operated with minimal funding and personnel. Otieno confirms this pattern, noting that “most schools lack dedicated rooms for chaplains, forcing them to operate from guidance and counselling rooms intended for teacher-counsellors or even under trees.”²²⁴

The study also found that chaplaincy effectiveness is shaped by institutional, administrative, and operational factors. APSEC’s mission school status under Presbyterian Church management created a robust framework with strategic chaplain integration into leadership. The church affiliation provided resource advantages and enabled an inclusive approach accommodating diverse Christian denominations, which Osei found fosters “a sense of unity and mutual respect within the school community.”

Conversely, KAWSEC faced significant challenges as a non-mission school with limited Methodist Church connection, resulting in administrative disconnection and resource constraints that restricted programme implementation. However, Masika and Simatwa provide a contrasting perspective, finding that “many students have negative attitudes towards guidance and counselling services provided by chaplaincy departments,”²²⁵ suggesting that institutional advantages don’t guarantee effectiveness.

The study identified five factors that determine the success of chaplaincy services: school status, administrative support, resource availability, approach to inclusivity, and the ability to balance spiritual guidance with academic demands. These elements emerge as key

²²³ Braskamp, “Fostering Religious and spiritual development.”

²²⁴ Otieno, “Chaplaincy and Behaviour Change.”

²²⁵ Masika and Simatwa, “Challenges facing guidance and counselling teachers.”

determinants in creating an environment conducive to students' holistic development and discipline.

Finally, the perception of chaplaincy services in promoting student discipline presents a nuanced and multifaceted narrative that reveals remarkable similarities and differences between APSEC and KAWSEC.

At APSEC, students demonstrate an overwhelmingly positive and transformative perception of chaplaincy services. The chaplaincy is viewed not merely as an administrative function but as a critical component of personal and academic development. Students appreciate the approach transcending simple rule enforcement, instead focusing on cultivating a deeper understanding of moral principles and behavioural expectations. This aligns with social learning theories, where the chaplain serves as a powerful cognitive and behavioural model, facilitating meaningful personal transformation.

The APSEC students perceive chaplaincy as a holistic guidance mechanism that helps them maintain focus on their academic and personal goals. The spiritual guidance provides a comprehensive framework for understanding disciplinary regulations, encouraging intrinsic motivation rather than relying solely on external enforcement. Students view the chaplain as a mentor who supports their holistic development, bridging spiritual, academic, and personal growth.

In KAWSEC, student perceptions are more nuanced. While generally positive, students desire more engaging and contemporary spiritual content. They appreciate compassionate counselling and morning devotions but seek more relevance to their daily experiences, such as discussions on contemporary challenges like social media influence and peer pressure.

This suggests a more discerning approach to spiritual guidance, indicating that students view chaplaincy services as potentially transformative but requiring continuous adaptation.

Administrative perspectives in both schools share a remarkably consistent fundamental view of chaplaincy services as essential to maintaining student discipline. Both school administrations perceive a direct correlation between spiritual guidance and improved student behaviour and academic performance. Chaplaincy is viewed as a critical component of the disciplinary framework, offering a unique perspective that combines spiritual wisdom with practical behavioural guidance.

At APSEC, the administration sees daily spiritual engagement as fundamental to fostering discipline. They attribute improved academic performance, particularly in external examinations, to the comprehensive nature of chaplaincy services. The chaplain's integration into the school's leadership team further amplifies the perceived importance of spiritual guidance in institutional management.

The KAWSEC administration views chaplaincy services as a crucial intervention in student discipline. They perceive the chaplain as a calming and constructive presence in disciplinary processes, bringing a compassionate and spiritually informed perspective to behavioural challenges. The administration recognises chaplaincy services as part of a comprehensive strategy that combines spiritual guidance, traditional disciplinary measures, and counselling.

A major distinguishing factor emerges in the institutional affiliation. APSEC's closer alignment with its religious denomination provides a more integrated and comprehensive

approach to chaplaincy services. This institutional support allows for a more seamless implementation of spiritual guidance, contrasting with the more fragmented approach in KAWSEC.

Despite these differences, both schools recognise chaplaincy services as more than a peripheral activity. They are perceived as essential mechanisms for addressing disciplinary challenges, supporting student development, and creating a positive institutional culture.

The comparative analysis reveals that perceptions of chaplaincy services are deeply contextual, influenced by institutional identity, administrative support, and the specific approach to spiritual guidance. While the core mission remains consistent, promoting student discipline and holistic development, the manifestation of this mission varies significantly between APSEC and KAWSEC.

These findings underscore the complex role of chaplaincy services in educational institutions. They are not merely religious interventions but strategies for student development, requiring continuous adaptation, meaningful engagement, and a nuanced understanding of students' evolving spiritual and personal needs.

5.2 Conclusion

The study addresses the research objectives by providing a nuanced examination of chaplaincy services in mission and non-mission schools, specifically comparing Abetifi Presbyterian Senior High School (APSEC) and Nkawkaw Senior High School (KAWSEC).

Regarding the first research objective of identifying differences and similarities in chaplaincy service provision, the study revealed a fundamental paradox. While both schools share core similarities in basic chaplaincy activities such as devotional services,

Bible study, and counselling programmes, profound differences emerge in implementation and scope. APSEC demonstrates a holistic, integrated approach that extends beyond traditional religious observance, incorporating innovative elements like career guidance and academic mentoring. In contrast, KAWSEC's chaplaincy services remain constrained and narrowly focused.

The second research objective, analysing factors contributing to chaplaincy services' success in promoting student discipline, uncovered several critical determinants. Institutional affiliation emerged as a pivotal factor, with APSEC's mission school status enabling deeper church integration and more comprehensive spiritual support.

Administrative support, resource allocation, and institutional philosophy significantly influenced chaplaincy effectiveness. The mission school's approach allowed for seamless integration of spiritual guidance into the educational framework, while the non-mission school struggled with fragmented implementation.

The third objective, examining student and administrative perceptions, revealed nuanced insights into chaplaincy services' impact. APSEC students perceived chaplaincy as a transformative force in personal and academic development, viewing spiritual guidance as a comprehensive framework for understanding disciplinary regulations. KAWSEC students, while appreciative, sought more contemporary and engaging spiritual content. Administratively, both institutions recognised chaplaincy's critical role in maintaining student discipline, though the manifestation of this recognition varied significantly.

The study directly addresses the problem statement by elucidating the complex dynamics of spiritual guidance in educational institutions. It substantiates the hypothesis that mission schools demonstrate more effective chaplaincy services, characterized by deeper

institutional integration and a holistic view of student development. The research confirms the Ghana Education Service's observations about disciplinary differences between mission and non-mission schools, providing empirical evidence for the varying approaches to spiritual guidance.

The findings transcend the initial research questions, revealing chaplaincy services as sophisticated, dynamic mechanisms for fostering student discipline, personal growth, and institutional culture. The study demonstrates that effective chaplaincy is not about uniformity but about providing meaningful, contextually relevant spiritual guidance that supports students' intellectual, emotional, and spiritual development.

The study makes a significant contribution to understanding the nuanced role of chaplaincy services in educational settings. It highlights the need for continuous adaptation and a deep understanding of students' evolving spiritual and developmental needs. As educational institutions continue to evolve, this study provides critical insights into how spiritual guidance can be effectively implemented to support student discipline and holistic development.

By comparing mission and non-mission schools in Kwahu, the study addresses a gap in existing research, offering a comprehensive analysis of how institutional context shapes the effectiveness of chaplaincy services. It provides a framework for understanding the complex interplay between spiritual guidance, institutional support, and student discipline. The study is consistent with literature that confirms that chaplaincy services are effective in promoting students' discipline.²²⁶ However, the effectiveness of chaplaincy services

²²⁶ Wambugu, Kiarie, and Murage, "Chaplaincy Services and Students"; Nyamai, "The Holistic Impact of Chaplaincy"

varies depending on the status of the school. Mission schools like APSEC has a more effective chaplaincy service as compared to KAWSEC, which is a non-mission school

5.3 Recommendations

The comparative study of chaplaincy services at APSEC and KAWSEC reveals critical pathways for enhancing spiritual guidance in educational institutions. These recommendations emerge from a nuanced understanding of the complex interactions between institutional contexts, administrative support, and student needs.

First, institutional integration stands as a fundamental recommendation. Chaplains must transition from peripheral roles to integral members of school leadership teams. Moreover, this involves developing comprehensive frameworks that expand chaplaincy beyond traditional religious services, positioning spiritual guidance as a strategic component of holistic student development.

Furthermore, resource allocation emerges as another critical area for improvement. Non-mission schools, particularly, require significant investment in chaplaincy programmes. Also, this goes beyond mere financial support, encompassing the development of dedicated infrastructures, additional personnel, and robust training programmes. The goal is to create an environment where spiritual guidance is not a constrained activity but a well-supported, professionally developed service.

Additionally, programme development must prioritize contemporary relevance and student engagement. Chaplaincy services need to evolve from traditional models to more dynamic, responsive approaches. Moreover, this means incorporating discussions on students'

current challenges, such as social media influences, mental health concerns, and complex peer dynamics.

Equally important, inclusivity represents a crucial transformation in chaplaincy services. Educational institutions must move beyond denominational restrictions, designing spiritual programmes accommodating diverse religious backgrounds and perspectives. Furthermore, this requires creating participatory platforms where students can provide meaningful feedback, ensuring that spiritual guidance remains responsive and relevant to their evolving needs.

Also, administrative collaboration offers another significant avenue for improvement. Stronger partnerships between school administrations and religious denominations can help align chaplaincy objectives with broader educational goals. Moreover, this involves establishing clear communication channels, developing performance evaluation mechanisms, and creating a more integrated approach to spiritual guidance.

Furthermore, the student-centred approach must be at the heart of these recommendations. This means implementing systematic approaches to understand students' spiritual and personal development needs. Additionally, training chaplains in contemporary counselling techniques, developing mentorship programmes, and creating platforms for meaningful dialogue about spiritual and moral development will be crucial.

These recommendations are not mere administrative adjustments but represent a fundamental reimagining of chaplaincy services. The goal is to transform spiritual guidance from a peripheral activity to a core component of educational experience, supporting students' holistic development in an increasingly complex world.

Moreover, the path forward requires a commitment to continuous adaptation, meaningful engagement, and a deep understanding of the evolving spiritual landscape of educational institutions. By embracing these recommendations, schools can create more effective, relevant, and supportive chaplaincy services that genuinely contribute to students' personal, academic, and spiritual growth.

5.4 Further Studies

The current study on chaplaincy services in Kwahu's mission and non-mission SHS has laid a foundation for understanding chaplaincy effectiveness. Yet, it reveals significant opportunities for expanded research that could provide deeper insights into the role and impact of chaplaincy services in Ghanaian secondary education.

A primary area requiring focused investigation is the comparative analysis of chaplaincy services between single-sex institutions, explicitly examining the differences between boys' and girls' schools. This gender-specific research would explore how chaplaincy services are implemented, received, and impact student development differently in these distinct environments. For instance, comparing institutions like St. Peter's SHS (boys) with St. Mary's SHS (girls) would illuminate whether spiritual guidance and counselling approaches need to be tailored based on gender. Such research could investigate gender specific pastoral care needs, participation patterns in chaplaincy programmes, and the effectiveness of different disciplinary approaches integrated with chaplaincy services. Additionally, studying how male and female students respond to spiritual mentorship and guidance could inform the development of more effective, gender-sensitive chaplaincy programmes.

The geographical scope of chaplaincy research should extend beyond the Kwahu region to encompass schools across different areas of Ghana. This expansion would allow for examining how regional cultural contexts, religious demographics, and resource availability influence chaplaincy service implementation and effectiveness. Such comparative studies could reveal whether urban and rural settings require different approaches to chaplaincy services and how regional traditions and beliefs interact with spiritual guidance in educational settings.

Furthermore, longitudinal research tracking the post-graduation impact of chaplaincy services would provide valuable insights into the long-term effectiveness of these programmes. This could include studying how graduates from different types of institutions apply the moral and spiritual guidance received during their secondary education in their adult lives. The research should also incorporate quantitative metrics and standardized assessment tools to provide measurable outcomes of chaplaincy effectiveness, moving beyond qualitative observations to include concrete data on behavioural changes, academic performance, and spiritual development.

Moreover, future research should explore the intersection of chaplaincy services with Ghana's diverse religious landscape. This includes studying how chaplaincy programmes in different denominational schools address religious diversity while maintaining their core spiritual guidance mission. The research could also examine how traditional cultural values are integrated with chaplaincy services across various regions and school types.

Future studies should employ mixed-method approaches, combining qualitative insights with quantitative data collection to ensure comprehensive findings. This methodology would provide a more robust understanding of chaplaincy effectiveness while generating

evidence-based recommendations for policy development and implementation strategies. Creating longitudinal databases to track chaplaincy-related outcomes would further strengthen the research foundation in this field.



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APPENDIX 'A'

INTERVIEW GUIDE FOR THE SCHOOL CHAPLAIN AND COUNSELLOR

Background Information

1. How long have you been serving as a chaplain/counsellor in this school?
2. What is your educational and professional background in chaplaincy/counselling?

Service Provision and Experience

1. Could you describe the specific chaplaincy services you provide in this school?
2. How often do you interact with students, and in what formats (group sessions, individual counselling, etc.)?
3. What guidelines or frameworks govern the provision of chaplaincy services in your school?
4. How do you integrate spiritual guidance with behavioural counselling in your work?
5. What resources are available to support your chaplaincy/counselling services?

Factors Affecting Success/Failure

1. What do you consider to be your most successful strategies in promoting student discipline?
2. What challenges do you face in providing effective chaplaincy services?
3. How does the school's status as a mission/non-mission school influence your approach to chaplaincy work?
4. What support systems exist within the school to help you achieve your objectives?
5. How do you measure the success of your chaplaincy interventions?

Impact on Student Discipline

1. What are the most common disciplinary issues you encounter?
2. How do you address these disciplinary challenges through chaplaincy services?
3. Can you provide specific examples of how your services have positively impacted student discipline?
4. How do you collaborate with other school staff in managing student discipline?

Administrative Support and Integration

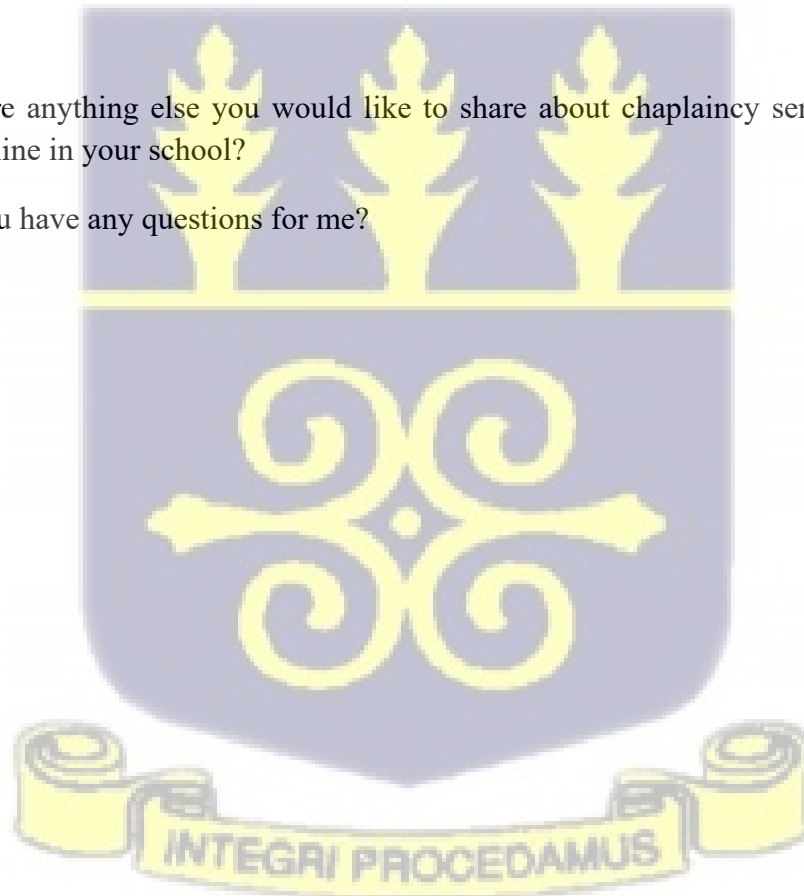
1. How are chaplaincy services integrated into the broader school disciplinary system?
2. What role do school administrators play in supporting chaplaincy services?
3. How do you coordinate with teachers and other staff members?
4. What feedback mechanisms exist for evaluating the effectiveness of chaplaincy services?

Recommendations

1. What improvements would you suggest enhancing the effectiveness of chaplaincy services?
2. How could the school better support your role in promoting student discipline?
3. What additional resources or training would help you be more effective?

Closing

1. Is there anything else you would like to share about chaplaincy services and student discipline in your school?
2. Do you have any questions for me?



APPENDIX 'B'

INTERVIEW GUIDE FOR ASSISTANT HEAD OF ADMINISTRATION OF THE SCHOOLS

Background

1. How would you describe the role of chaplaincy services in your school's disciplinary system?
2. As an Assistant Head, what is your understanding of how chaplaincy services should impact student discipline?

Perceptions of Role and Effectiveness

1. How would you evaluate the importance of chaplaincy services in maintaining student discipline?
2. What do you perceive as the most valuable contributions of chaplaincy services to student discipline?
3. How do you view the chaplain's role compared to other disciplinary measures in the school?
4. What differences have you observed in student behaviour when chaplaincy services are involved?

Administrative Experience

1. From your administrative perspective, how effective are chaplaincy services in managing student discipline?
2. What feedback do you receive from teachers about the impact of chaplaincy services on student behaviour?
3. How do parents respond to the involvement of chaplaincy services in disciplinary matters?

Mission/Non-Mission Context

1. How does your school's status (mission/non-mission) influence the role of chaplaincy services?
2. What unique advantages or challenges does your school context present for chaplaincy effectiveness?

Integration with Disciplinary System

1. How well do you think chaplaincy services integrate with other disciplinary measures?

2. What is your perception of the collaboration between chaplains and other administrative staff?
3. How do you view the balance between spiritual guidance and disciplinary intervention?

Impact Assessment

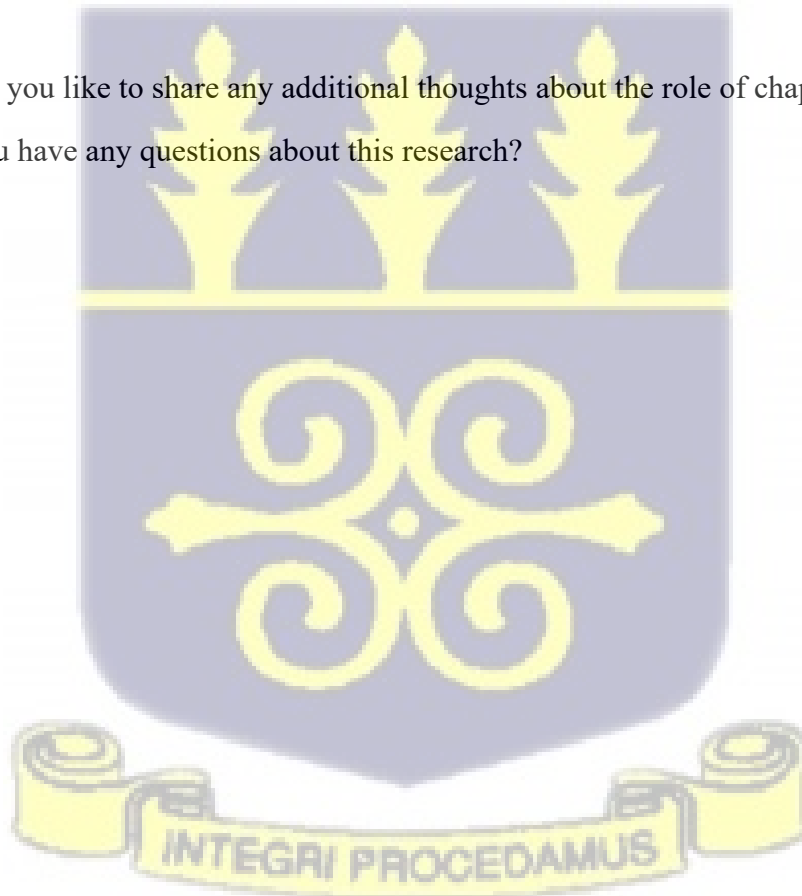
1. What changes in student discipline do you attribute to chaplaincy services?
2. How do you perceive the long-term impact of chaplaincy services on student behaviour?
3. What evidence shapes your perception of chaplaincy effectiveness?

Recommendations

1. Based on your observations, how could chaplaincy services be more effective in managing student discipline?
2. What improvements would you suggest for better integration of chaplaincy services?

Closing

1. Would you like to share any additional thoughts about the role of chaplaincy services?
2. Do you have any questions about this research?



APPENDIX C

FOCUS GROUP DISCUSSION GUIDE FOR STUDENTS

Introduction:

Welcome and introduction of the facilitator

Explanation of purpose and ground rules

Assurance of confidentiality

Permission to record discussion

Opening Questions

1. How long have you been a student in this school?
2. What do you know about chaplaincy services in your school?

General Perceptions of Chaplaincy Services

1. How would you describe the role of the chaplain in your school?
What activities does the chaplain organise?
How often do students interact with the chaplain?
2. What is your understanding of how chaplaincy services should help with student discipline?
What are your expectations from chaplaincy services?
How different is it from other disciplinary measures?

Experience with Chaplaincy Services

1. How do students generally feel about seeking help from the chaplain?
What makes students comfortable/uncomfortable?
What encourages or discourages students from using chaplaincy services?
2. Could you share any experiences of how chaplaincy services have helped with disciplinary issues?
What worked well?
What could have been done differently?

Impact on Student Discipline

1. How do chaplaincy services influence student behaviour in your school?

- What changes have you observed in student conduct?

- How do students respond to chaplaincy intervention?

2. How effective do you think chaplaincy services are in:

- Preventing disciplinary problems?

- Improving student behaviour?

Accessibility and Involvement

1. How easy is it for students to access chaplaincy services?

- What procedures do you follow to see the chaplain?

- Are there any barriers to accessing these services?

2. How are students involved in chaplaincy activities?

- What programmes or activities are available?

- How do students participate in these activities?

Suggestions for Improvement

1. What changes would you suggest making chaplaincy services more effective?

- What additional services would you like to see?

- How could current services be improved?

2. How could chaplaincy services better serve student needs?

- What would make students more likely to use these services?

What would make these services more helpful?

Closing Questions

1. What else would you like to share about chaplaincy services in your school?

2. Do you have any questions for me?

