



A Comparative Analysis of the Effects of Academic and Non-Academic Outcomes of Faith-Based Education on Students in Public Secondary Schools in Jinja City, Uganda

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Abstract:

The study sought to assess comparatively the effects of academic and non-academic outcomes of faith-based education on students in public secondary schools in Jinja City, Uganda. This was done by identifying the components of faith-based education, finding the out-of-school outcomes of faith-based education, and establishing the academic outcomes of faith-based education. This was well-balanced among both male and female informants. The qualitative approach was used to collect data using interviews and focus group discussions from both male and female informants who included; teachers and students, results were analyzed thematically and presented verbatim. The results found out that faith-based education is a multidimensional discipline that covers facts from both the Old and New Testaments of the Bible and is divided between Islam and Christianity. It has numerous out-of-school benefits, such as promoting unity, preventing conflict, and developing a fear of God. It has also been found to reduce drug addiction/abuse among the learners, improve community security, and make a significant contribution to HIV/AIDS prevention. It is concluded that such education is essential for schools because it enables students to grow in morals and respect for others, develop a more nuanced understanding of other people's beliefs (ecumenical life), strengthen their sense of well-being and ethical standards, and find personal happiness. Additionally, religious/faith based education can aid in-classroom discipline and reduce "juvenile delinquency" within families. Based on the conclusions, the study recommends that the Ministry of Education and Sports ought to put an environment where religious education instruction provides them with systematic information and comprehension of a variety of faiths and beliefs, foundation bodies of schools should ensure that students' propensity for discussion be fostered for them to become religiously literate, and the management of schools should set policies which ensure that students acquire and use the knowledge and abilities necessary to comprehend, interpret, and assess texts, authorities and other types of authorities.

Keywords: *Academic outputs, Non-Academic outputs, Learners Engagement, Foundation Bodies, Education in Uganda.*

BACKGROUND OF THE STUDY

Good teaching of Christian religious education involves the interweaving of content knowledge, pedagogy skills, and a knowledge and appreciation of the multifaceted nature of students and finally the evaluation skills that help the teacher to arrive at the conclusion that the intended key learning outcomes have been achieved (Byaruhanga, C. 2018). According to Ellisa and Harfian (2019), students will lose direction if they do not acquire a sense of identity. The goal of faith-based education is to decrease the detrimental impact of technology by sharpening morals and character, increasing hours of religious studies, developing a faith-based learning environment at school, and incorporating components of moral education into all student activities. Faith-based education, according to Roman et al. (2021), aims to make religious lesson participants more mature and conscious of themselves as individuals, rooted in culture, and capable of creative criticism and reflective affirmation of the social and cultural reality that surrounds them (Kostorz 2018; Abendowicz 2019; Zellma 2017). Religious education aims to build skills and shape the attitudes of participants in religious classes as well as acquire new knowledge (Baoniak 2020; Zellma 2020). "Its job is to guide a person to an autonomous and reasonable explanation of human life and to assist them in understanding themselves and the world within the context of their faith" (Konferencja Episkopatu Polski, 2018).

Faith-based Education instils virtual qualities in individuals like obedience, humility, meekness, love for one's neighbour, and forgiveness of offences. There is a belief that obedience, neighbourly love, and forgiveness are particularly vital for social integration and, by extension, societal growth (Agunwa 2017). "Man learns via his religion that certain activities are good or harmful, and this drives him towards leading a virtuous life," writes Onah (2017). This is required for healthy interpersonal interactions as well as national growth. Religious education, according to Ezeanya (1988), is primarily concerned with creating a feeling of the holy in man and reminding him that human existence has a terminus a quo (point of departure) and a terminus ad quem (point of arrival).

The Ugandan NCDC (2009) promotes responsible, unselfish living in society, which leads to societal cohesion and development, regarding Christian religious education and the Christian Ten Commandments. According to the Ugandan NCDC (2009), "the student receives advice on how to act through the use of the Ten Commandments." It also educates the student not to abuse and defraud the impoverished (p. 5). Mistreatment and deception of the poor, on the other hand, are key drivers of underdevelopment in Nigeria and the Third World in general. According to Ezeilo (2017), "Despite the resources or contributions created by some of these villages and communities, the government's insensitivity to the yearnings and agitations of the disadvantaged impoverished groups continues to rise." According to the Ugandan NCDC (2009), "the student is supposed to gain an awareness of the traits Jesus possessed and how He served other individuals without prejudice. The student then puts ideas into practice in daily life." Discrimination based on ethnic and religious lines is a fundamental impediment to growth and social harmony.

The Ugandan NCDC (2009) teaches that "peace is a gift from God." It is incomprehensible to us. Peace is vital and may be maintained through praying, following God's commands, and adhering to national laws" (p. 23). The future Messiah [Jesus] is referred to be the Prince of Peace in Isaiah 9:7. This is in contrast to the violent acts of roaming Fulani herdsmen that Nigeria has been suffering and that the government has remained quiet about, and which have slowed Nigeria's progress. Consequently, to encourage progress in Nigeria, Nigerian Christians must continue to

pray, endure, and strive for peace, as their religious education requires (but not without conciliatory measures) (P O Azuakor 2019). Uganda's secondary school curriculum mandates the teaching of faith-based education, currently in the form of Christian and Islamic religious education in secondary schools where some students choose to study Islam while others attempt Christian religious education. Most importantly, a student from a Christian background may choose to handle tasks in Islamic religious education and one with a background of Islam may opt to go with Christian religious education as long as they deem it fit (Ssenyonjo. M, 2009).

The Ministry of Education commends Faith-based schools for their great and outstanding values and fear of God, producing God-fearing citizens who are great achievers. Faith-based schools are known for being very obedient, submissive and compliant with the rules and regulations put in place by the religious heads as was sighted in the new vision where church-based schools were instructed by Archbishop Kazimba Mugalu to plant trees (Fredrick Kiwanuka, 2022). This was unanimously observed by all the schools. These schools have not only inculcated and instilled discipline in learners, but they have also portrayed and displayed excellent academic performance right from primary to secondary levels of education (Joshua, 2022). Religious studies shall form part of the curriculum in primary and post-primary schools (Education Act 2008). This paper, therefore, seeks to document facts from the secondary schools in Jinja North Division regarding the academic and non-academic contributions of faith-based education in secondary schools.

Purpose of the study

The study made a comparative analysis of the effects of academic and non-academic outcomes of Faith-Based Education on students in public secondary schools in Jinja City.

Specific Objectives

1. To identify the components of faith-based education taught in secondary schools in Jinja North Division, Jinja City.
2. To find out the out-of-school outcomes of faith-based education taught in secondary schools in Jinja North Division, Jinja City.
3. To establish the academic outcomes of faith-based education taught in secondary schools in Jinja North Division, Jinja City.

Theory of the Study

The study was conducted using the Faith development theory advanced by James W. Fowler from 1940-2015 in America. Faith Development Theory is an interdisciplinary approach to understanding the evolutionary process of the development of religious/spiritual values and behaviour in the human life cycle. On a positive note, the theory stresses the notion that human beings conceptualize the "ultimate environment," the versions of the world that individuals create in their minds that shape how they understand and live in the real world.

This automatically Fowler explained that the differences among belief, faith, and religion are associated with the ultimate environment in that individuals' beliefs allow them to convey their ideas about this environment. In addition, the theory indicates that religion operates as a specific method of faith and its notion of the environment. Faith results from interactions and experiences that individuals have in the various components that make up their lives, and unites these components so that they can feel their lives are "whole". The theory is relevant to the

study as it stresses that a student first internalizes the essence of religion and then relates what they have internalized to the outside world. On the academic side, the theory stresses that while in school, a student learns the essence of religion, and when out of school, the fruits of faith become logical when they develop helping hearts and other positive forms of lifestyle in society.

LITERATURE REVIEW

Components of Faith-Based Education Taught in Secondary Schools

Each school's religious education program should be more than just a small percentage of the overall curriculum (L.Woessmann, 2022). It must permeate the welcoming atmosphere at the institution because students are the ones who spread moral values, which are the ones that are most respected and cherished for the quality of interactions among all of humanity, such an atmosphere benefits not only the school but also society as a whole (Hills & Donald, 2015). With more methodical and thematic study, students continue to learn about the religions and civilizations covered by the curriculum. Students examine the practices and beliefs of several major faiths, considering various religious expressions, learning about parallels and divergences within and across religions and the value of discourse between them (Margaretta, 2015).

Religion is itself an important contributor to life where schools need to have at least 5% of curriculum time, have their own guaranteed place in the timetable and be offered throughout the school from the foundation stage to secondary school. Schools should ensure extra merit to all students and should have no less reward than the head of English or Mathematics (Margaretta, 2015). Schools will consider the communities and the setting in which the children and young people live and develop when making plans for religious and moral education (Taylor and Francis, 2004). All children and young people will have an awareness of Christianity, which has affected Scotland's history and customs and continues to have an impact on national life, via their study in religious and moral education (Katja, et al. 2022). It is also a fundamental premise that, whatever their circumstances or the local environment, all children and young people in Scotland will consider a variety of faiths and viewpoints. Children and young people will be able to extend their learning well beyond the local environment to national and worldwide contexts as they mature because of the experiences and outcomes (Katja, et al. 2022).

Learning should be coherent, progressive and meaningful, and should be planned for and taught in ways that encourage learners to recognise that the knowledge, skills and attitudes identified are inextricably linked. These aspirations are only achieved through high-quality teaching, learning, and the establishment of a supportive climate for learning (Yaarit and Riad, 2022). All teachers have an important role in modelling and promoting an ethos of inclusion and respect for individuals. Teachers will ensure that children and young people from any faith are treated with sensitivity (Yaarit & Riad, 2022). While some may wish to discuss their faith, others may not. Teachers should not assume that any child or young person should be automatically drawn upon as a source of information. Viewpoints independent of religious belief can be considered within the learning and teaching approaches adopted for Christianity and world religions selected for study (Yaarit and Riad, 2022). The experiences and outcomes in the development of beliefs and values support the development of a broader understanding and permeate learning and teaching (Yaarit & Riad, 2022).

To gain a depth of understanding, judgments must be taken on the various religions that will be studied in addition to Christianity (Yaarit and Riad, 2022). Recognizing local conditions and expectations is crucial, as is including parents in decision-making. Also, it's crucial to avoid

covering too many different religions and topics superficially because this might be perplexing (Yaarit and Riad, 2022). In light of this, it could be suitable for many elementary schools to concentrate on no more than two other global faiths in addition to Christianity. Although one or more faiths will be examined in-depth, teachers may also choose to incorporate a few carefully chosen elements from other religions, maybe as part of an interdisciplinary learning environment (Amalee, 2019).

Out-Of-School Outcomes of Faith-Based Education Taught in Schools

A well-taught faith-based education will give students a broader, healthier perspective on life compared to their peers. A worldview that is based on Biblical principles will be one of selflessness, acceptance, and love for their fellow man (Ellisa & Harfian, 2019). With diverse lessons on myths, figures, events, and locations of particular significance as well as artifacts and beliefs that are a part of contemporary life and society, it introduces students to other cultures and faiths. The use of students' imaginations and senses of wonder in their responses to all faiths, traditions, and civilizations is encouraged. Their knowledge of many religions helps them to form a suitable, secular worldview and a strong local religious community (Mark, et al. 2022).

The depth of a student's awareness of diverse faiths is influenced by their knowledge of cultures, religions, and beliefs in local, national, and international contexts (Mehmet, 2021). Students learn about rights and obligations and the value of interfaith communication as a solution to conflicts within and across religions and beliefs. Students get a deeper understanding of diversity, faiths, and beliefs, as well as how these factors affect people locally, nationally, and internationally (Mehmet, 2021). Religion teaches equality, collaboration, peace, happiness, and other virtues that have a wide range of beneficial effects. Also, the existence of God preserves the moral foundation of society, which has a significant role in reducing crime and antisocial behaviour. Teachers might share their personal experiences as well as those of others who have developed a great regard for religion's spiritual side (Kreiner, 2020).

Every religion has a unique set of practices and beliefs. Every religion is multiethnic, with distinct ethnicities, languages, cultures, and practices in various communities, nations, and continents. It dispels certain myths and misconceptions about various religions. Sikhs are frequently mistaken for Taliban, even though, other than certain visually similar traits like beard and turban, there is a great sea of difference between them (Kreiner, 2020).

Academic Outcomes of Faith-Based Education Taught in Secondary Schools

Faith-based education offers the chance to examine a significant and unique aspect of what it means to be a person: the quest for meaning, purpose, and value in a wonderful but also sometimes perplexing and perhaps dangerous world. Students get the opportunity to discuss and reflect on enduring questions about life in faith-based education. In doing so, it relies on the lengthy histories of the primary religions and other worldviews in Britain, giving Christianity the prominence, it deserves to reflect the reality that the majority of Great Britain's religious traditions are Christian (schools web, 2022). In Birmingham, there is a regionally agreed-upon syllabus for religious education that helps students comprehend the city's varied population and appreciate that every individual has their ideas, values, and beliefs. Students will learn how and why individuals occasionally disagree with one another and even find that Birmingham's residents have a lot more in common than they initially assumed (Simone, 2022).

Students must be able to perceive religious concerns and assess their relevance if they are to comprehend our rapidly changing environment (Kay, Polin, & Shira, 2022). Faith-based education teaches students significant insights into the many thoughts and perspectives held by individuals nowadays right from their first day of class. It promotes their comprehension of the spiritual, moral, social, and cultural issues that recur throughout their lives and aids in their personal growth. By discussing challenging issues, it gives students knowledge that may be used to combat extremism, foster cohesion, and challenge prejudices. Young people are encouraged to appreciate themselves and the communities in which they live via essential work done by faith-based education (Kay, et al., 2022). Sometimes teachers will invite a visitor into school to talk about what they believe or demonstrate what they do. This again helps students to learn interestingly. Our children & young people need to learn to be respectful of both their own and other people's beliefs & cultures. This helps make schools & communities a fairer place for everybody, whatever their religion, culture, language or background (Katja, et al. 2022).

Students are integrating tales from religious traditions as part of their personal, social, and emotional growth through hearing and responding to them. They can use their knowledge of communication, language, and reading to participate in festivities and special events (Ellisa & Harfian, 2019). When students begin to inquire about religion, culture, and worship and adopt attitudes of inquiry and respect, their knowledge and awareness of the world, grow as a result of the use of artifacts, music, tales, and artwork from many cultures (Ellisa & Harfian, 2019).

RESEARCH METHODOLOGY

The study utilized a qualitative approach and results were obtained using semi-structured interview guides and focus group discussions among teachers and students. Thematic analysis was employed to analyze the collected data, which was then presented verbatim. Both male and female teachers participated in the study, although a higher proportion of male teachers were involved in teaching religion. The study had a significant number of male and female students, resulting in almost equal representation of both genders in the data. Table 1 displays the demographic characteristics of the respondents.

Table 1: The demographic characteristics of Respondents

Participants Items		Number of respondents	Percentage of respondents (%)
1. Gender	Female	38	49
	Male	40	51
	Total	78	100
2. Age	20-25	16	21
	26-30	24	31
	1 and above	38	48
	Total	78	100
3. Work experience	Less than 5 years	35	45
	6 years and above	43	55
	Total	78	100
4. School	Mpumudde seed Ss	26	33.3
	St.StephenS.S Budondo	25	32.1
	St. John SS Wakitaka	27	34.6
	Total	78	100

Source: Primary data

Table 1 shows the demographic characteristics of the participants in the study, which was conducted in the secondary schools (*indicated above*) in Jinja North division, Jinja district. The results indicate that there were 78 respondents, with an almost equal gender distribution of 49% females and 51% males. In terms of age, 21% of the respondents were between 20 and 25 years old, 31% were between 26 and 30, and 48% were 31 years old and above. When it comes to work experience, 45% of the participants had less than five years of experience, while 55% had six years or more.

Components of Faith-Based Education Taught in Secondary Schools

The study aimed to investigate the components of faith-based education taught in secondary schools. The findings indicate that the faith-based education syllabus covers facts from both the Old and New Testaments of the Bible. This is confirmed by the responses of most of the teachers who participated in the study. One of the views from a respondent was that;

Faith-based education, which here we can call religious education and which is almost compulsory, teaches mostly about different principles of religious lifestyle. Most importantly, it is divided between Islam and Christianity. This is because, in every school, there is one set of Muslim students and another set of Christian students. Therefore, because it is difficult to compel a Muslim to attend Christian lessons and a Christian to attend Islamic lessons, the syllabus caters to all.

However, the students approached the notion of the components of faith-based education with varying degrees of skepticism. One student's view was that faith-based education, which is almost compulsory, teaches mostly about different principles of religious lifestyle. The syllabus caters for both Muslim and Christian students, who are taught separately to respect their beliefs. One of the students in a group was quoted;

In my view, faith-based education is divided into three papers, and two of the papers deal purely with things of God while another deals with things of this world. The purpose of this, I guess, is to ensure that one does not only get to learn how God wants the world to appear but also shows the public what they have learned about a religious lifestyle both in and outside of school.

Moreover, the study found that faith-based education also contains content that discusses marriage. This type of instruction is designed to help students understand more about the marriage behaviors and family life from a religious perspective. The students stated that faith-based education is a multidimensional discipline that even handles issues at home such as marriage. This suggests that faith-based education is not limited to academic religious teachings but extends to other aspects of life. A teacher from one of the schools stated that teachers use live examples in day to day experiences as stated by one narrating it from the book Jonah 3:1-3ff ;

Then the word of the Lord came to Jonah a second time: "Go to the great city of Nineveh and proclaim to it the message I give you." Jonah obeyed the word of the Lord and went to Nineveh. Now Nineveh was a very large city; it took three days to go through it.⁴ Jonah began by going a day's journey into the city, proclaiming, "Forty more days and Nineveh will be overthrown."⁵ The Ninevites believed in God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth. When Jonah's warning reached the king of Nineveh, he

rose from his throne, took off his royal robes, covered himself with sackcloth, and sat down in the dust. ⁷ *This is the proclamation he issued in Nineveh:*

Another aspect of faith-based education that emerged from this study is the language used. Teachers reported that when teaching faith-based education especially with examples, there is a need to compare a certain character in the Bible with the situation at hand in the outside world. The story of Jonah was cited as an example. Through the story of Jonah, students are taught to be forgiving just as God was. The teaching also promotes the knowledge that disobedience leads to trouble, just like it did with Jonah. This indicates that faith-based education not only teaches religious values but also promotes moral and ethical values.

Out-Of-School Outcomes of Faith-Based Education Taught in Secondary Schools

Table 2: Transcript analysis of the out-of-school outcomes of faith-based education taught in Secondary Schools in Jinja North Division, Jinja District.

	Teacher by school	Out-of-school outcomes of faith-based education	Response
1	Teacher A	Unity among community members	Because of the knowledge, I have about loved one another, I fear to hate others, be it at school or when I am out of school. I use this knowledge to encourage my brothers and sisters to always embrace unity, cooperation, and love for one another. This way, no one will hate the other, and we will be one, helping each other in times of need and standing up for one another for as long as we live.
2	Teacher B	Divorce is minimized for stable marriages	In the community out there, it is very easy to know someone who fears God. Taking the example of marriage, every person who has ever received knowledge that divorce is uncalled for will not mistreat their wives. The majority of stable marriages in communities exist because the married couple is God-fearing in the first place. Forsaking God could mean problems, which include quarrelling and fighting. Where there is unity, there is cooperation, and thus marriage stability.
3	Teacher C	Abstinance from acts of violence	The fact that we leave school with a fear of God, especially those who care to fear God, will lower crime rates in the community. For example, in cases where youths are found heavily indulging in drug addiction and smoking cigarettes, fear of God will prevail, and a student who has attended a religious education class will remember that first, drug addiction is a crime, and second, it is harmful to one's health. This is how faith-based education is so powerful.

Source: Primary data from secondary schools in Jinja North Division, Jinja District.

From Table 2 above, the teachers were asked a question on the out-of-school outcomes of faith-based education taught in secondary schools in Jinja city. Their responses were varying, for example; To foster loving one another, one should be exemplary to encourage others to embrace cooperation, unity and love for one another as declared by Teacher A(above) from one of the schools. For a stable marriage, God should be at the centre. This helps to avoid quarrelling and fighting as noted by Teacher B(above) from another school. Students who are God-fearing will not indulge in acts of violence like drug addiction, and smoking cigarettes which are harmful to one's health as stipulated by Teacher C from one of the schools. It is important to note that while faith-based education can provide these positive academic outcomes, it varies from school

to school. The quality of teaching, resources and commitment to academic excellency can differ, so it is crucial to consider individual schools to their specific approaches to faith-based education in Jinja city, Uganda.

Academic Outcomes of Faith-Based Education Taught in Secondary Schools

Table 3: Transcript analysis of academic outcomes of Faith-Based education taught in secondary schools

	Students by school	Academic outcomes of faith-based education taught	Response
1	Student A	Creates respect among students	Religious education has helped us better understand our faith. We are better familiar with the Bible and Jesus. We can learn from the saints' and other good people's experiences. We know how to respect our convictions. Our understanding of church theology expands. Religion studies and extols the goodness, truth, and beauty of God. Our ability to worship and pray with more empathy, understanding, and love is facilitated by religious education.
2	Student B	Helps students to comprehend the world	Our religious training gives us practical life skills. Reflecting on our acts can help us learn from them. Making difficult judgments is made easier through discernment. Critical thinking helps us better understand our mental processes. With the help of conscience growth, we may learn what God's will is for our lives.
	Student C	Promotes positive being in life	By posing difficult questions about life's meaning and purpose, religious beliefs, ultimate truth, moral dilemmas, and what it is to be human, religious education makes a significant positive contribution to children's and young people's education in schools.

Source: Primary data

From Table 3 above, students were asked about the impact of Faith –based education taught in secondary schools on their lives. The responses from students were varying, for example, some indicated that;

The teaching of faith-based education has helped us to create respect among themselves through reading the Bible, which makes them able to worship and pray with more empathy, understanding and love as cited by student A. Religious training gives practical life skills that help them learn by reflecting on their acts, making difficult judgments discernment, and develop their mental ability through critical thinking as confirmed by student B. religious education makes the life of students meaningful through religious beliefs, ultimate truth and solve religious dilemmas which makes a significant positive contribution to the student's education in schools as established by student C. It is important to note that the effectiveness and impact of faith-based education can vary based on individual experiences, the specific school and the level of implementation of its values and practices.

CONCLUSION

The study arrived at the following conclusions based on the findings above;

Faith-based education has been designed with a syllabus that covers facts from both the Old and New Testaments of the Bible and is divided between Islam and Christianity (Ssenyonjo. M, 2009). It also contains content that discusses marriage, which is designed to help students understand more about the marriage behaviours of religious people. Students view faith-based

education as a multidimensional discipline that even handles issues at home (Mwesigwa FS,2013).

Faith-based education has numerous out-of-school benefits, such as promoting unity among community members and preventing conflict (Enock, 2018). It also reduces divorce cases and marriage stability. Additionally, students develop a fear of God and are encouraged to embrace unity, cooperation, and love for one another. Faith-based education has been found to reduce drug addiction among youth when they get out of school, improve community security, and make a significant contribution to HIV/AIDS prevention (Kagimu. M, 2012). Teachers have stated that students develop the spirit of love and the fear of crime and that if students are made to dread having several sexual partners, they will eventually fear God (Tinkatumire. L, 2011). Additionally, the government and development partners have been aided in maintaining community health by the availability and adoption of faith-based education.

Religious education is essential for schools because it enables students to respect others, develop a more nuanced understanding of other people's beliefs, learn more about international affairs, strengthen their sense of well-being and ethical standards, and find personal happiness while avoiding extremism and religious discrimination (Muhumuza. N, 2018). It also helps individuals comprehend the world, reflect on their acts, make difficult judgments, and learn what God's will is for their lives. Additionally, religious education can aid in classroom discipline and reduce "juvenile delinquency" within families (Ndugwa. I, 2015).

RECOMMENDATIONS

The study proposes the following recommendations based on the conclusions above;

For students to develop their ideas, values, and identities, the MoES ought to put an environment where Religious Education instructions provides them with systematic information and comprehension of a variety of faiths and beliefs. This can be done by requesting the curriculum developers to include moral education in the curriculum design., since it enables learners to develop a strong sense of wrong and right, they become responsible, develop empathy, respect for others and self and also have a positive outlook of life.

Foundation bodies of schools should ensure that students' propensity for discussion is fostered for them to become religiously literate and actively contribute to our multi-religious society. The management of schools should set policies that ensure that students acquire and use the knowledge and abilities necessary to comprehend, interpret, and assess texts, authorities, and other types of evidence. This can be achieved by empowering religious people like chaplains for spiritual development among students. This can also be fostered through religious clubs like YCS, Legion of Mary, Xaverian movement, all of which instill the fear of God in the students.

Bodies like The Uganda Joint Christian Council(UJCC), Uganda Muslim Supreme Council (UMSC) should encourage the distribution of Bibles and Qurans to schools respectively and any other useful materials that can be of great help in shaping the spiritual life of students, this can be furthered by the Inter-Religious Council of Uganda (IRCU). This can be engineered by the religious leaders on the grassroots like the chairpersons of the Mothers Union and Fathers Union, students can also be shown the life of Jesus through videos which increases their sympathy and empathy. Schools can also organize prayers where students can be given spiritual nourishment, for example, catholic founded schools have a mass every week without fail on

gazetted day. A lot can be done Through organizations whose mission is to is to follow the Lord and Savior Jesus in working with the poor and oppressed, by providing education, basic primary health care, vocational skills, sanitation and hygiene, and livelihood' of all students.

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