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Relationship between Discipline Cultures and Students' Retention in Chartered Christian Universities in Kenya.

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Abstract

This study sought to address the Relationship between Discipline Cultures and Students' Retention in Chartered Christian Universities in Kenya. The study was based on the Students' Integration Theory by Tinto (1993) and the Cultural Model of Educational Management by Bush (2011). The descriptive survey research design was adopted. The study found that religious cultures were related to student retention (r=0.482; p=0.000). The study recommends that chartered Christian universities in Kenya take advantage of their religious cultures and develop policies to strengthen the existing cultures as they develop new ones. The study recommends further that the Ministry of Education develop policies that could facilitate student retention and review the existing guidelines on students' retention in institutions of higher learning in Kenya and beyond. In addition, studies are recommended in other Christian universities that did not start as theological colleges and other private universities in public universities to establish the relationship between religious cultures and student retention.

Key Terms: Student retention, chartered Christian universities, cultures.

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1.0 INTRODUCTION

Globally, the role of organizational culture in influencing organizational effectiveness has been echoed and re-echoed at length in many management studies (Mucunguzi & Daniel, 2014). According to Kalaiarasi and Sethuram (2017), organizational culture is widely considered one of the most significant factors of organization variables. This is because organizational culture significantly influences behaviour at work, managerial practices, organizational effectiveness, and efficiency. University cultures which are the specific aspects of organizational culture within the context of higher education institutions, have also attracted a plethora of scholarly studies because of their perceived influence on institutional activities, processes, and outcomes (Zhang, 2012; Divan, 2012; Tinto, 2012 & McPherson, 2016). According to Zhang (2012), a university culture refers to the collective, mutually shaping patterns of practices, norms, values, beliefs, and assumptions that guide the behaviour of individuals and groups in an institute of higher education. Although student retention is considered the most critical issue facing universities worldwide (Gajewski & Mather, 2015), there is limited research in Kenya on the relationship between university cultures and students' retention in Chartered Christian Universities and other institutions of higher learning.

This study sought to address declining students' retention rates in Chartered Christian Universities in Kenya. Low retention rates of students in universities are detrimental to institutional success and have far-reaching implications on institutional sustainability. As per Table 1, there is a clear indication of a decline in students' retention rates in Chartered Christian Universities over the years, with low retention rates rising to 25% on average for the universities under study. According to Njoroge, et al. (2016), attrition rates in private universities in Kenya are 37% due to dropouts and other attrition factors such as postponement of studies and exam retakes. Globally, low retention is viewed as a serious problem affecting institutions in higher education throughout the world (Adusei-Asante & Cowan, 2016). The scholars noted that while students' retention signifies a university's realization of its mission and purpose, low retention could indicate the universities' inability to meet the needs of its students. Regardless of the university type, low retention of students affects the stability of universities, their budgets, and the public perception of their competence to provide quality education to students. And for most Chartered Christian Universities, low retention of students has more serious implications on institutional sustainability because these universities have low students enrolment (CUE, 2016). Due to limited substantive literature in Kenya on the relationship between university cultures and students' retention in Chartered Christian Universities, there was the need to carry out this study to contribute to existing knowledge.

2.0 LITERATURE REVIEW

Discipline in universities and other institutions of higher learning is neither a new nor an innovative phenomenon. What may be new is the context where discipline is practised and the approach employed (Sawyer, 2005). Discipline enforcement from one university to the other differs depending on the population size, management control, existing codes of conduct and the learning environment in general. Universities worldwide are generally classified as either secular or faith-based (Onsongo, 2007). Faith-based universities usually are privately funded

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and managed through accredited and ongoing regulations by the host government or government-approved accrediting agencies.

The issue of student discipline in higher education institutions is critical because it is key to both the institutional success and the individual student's academic progress. Mutua and Thinguri (2014) observe the high prevalence of indiscipline cases in colleges and universities and the urgent need to manage them. Among the methods proposed for managing conflicts from indiscipline were guidance and counselling, expulsion, suspension, fines, rewards, students' commitment in writing to maintain good conduct, assigning responsibilities to errand students, involving parents/guardians, and supplementary exams. The study states the primary goal of discipline should be to produce young people who will be responsible when they become adults. Such people should be able to make their own decisions and accept the consequences of these decisions like adults. As a way forward, the study recommended that university and college administrators should embrace a collective approach to managing student discipline.

While indiscipline among students has multiplied and become more rampant, thus causing great concern among education administrators, teachers and stakeholders, as posited by Omote, Thinguri, and Moenga (2015). Research shows that Christian universities have higher students discipline than public universities (Cole, 2013). The difference is attributed to the influence of the Christian cultures in Christian universities, which require students to comply with the university norms, rules and regulations without the option of violating them (Wolfe, 2016; Cole, 2013). Over time students get used to the Christian environment and thus align their behaviours to the university expectations. In Kenya, public universities are worst hit by students' indiscipline spearheaded mainly by undergraduate students (Koki, 2015). Though generally peaceful, Chartered Christian Universities have not been investigated to determine whether this reality influences students' retention in the universities.

According to Ngwokabuenui (2015), indiscipline cases are more prevalent and destructive in developing countries and have been a significant and continuous administrative problem in institutions of learning. He identified indiscipline problems such as stealing, truancy, sexual offence, vandalism and cheating as destructive practices and common in most schools. Among other consequences, increased indiscipline cases may result in an increased percentage of students who drop out of school. This may, in turn, lead to the failure of the affected students to develop their full potential. In addition, indiscipline has led to the wastage of human and material resources because students who drop out of schooling end up rendering everything invested in them into waste. This makes indiscipline not only something undesirable but also one that needs to be curbed by all possible means. It is clear in the case of Christian schools that there is a relationship between the enforcement of established rules and regulations and students' behaviour (Cole, 2013 & Wolfe, 2016). Given the critical role that rules and regulations play in curbing indiscipline cases and in the successful management of schools, there is a need to be established if they influence students' retention in chartered Christian universities in Kenya.

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For effective enforcement of university rules and regulations, students need to be oriented at the start of their academic journey (Davis, 2013). Orientation will help them to understand the general rules, specific rules, their implications, the process of appeal, and the consequences of contravening any of them. Research shows that students' orientation helps them to comply with university rules and regulations (Shupp, 2014; Larmar & Ingamells, 2010), increases their motivation (Kember, Hong, & Ho, 2008) and gives them a clear sense of direction (Davis, 2013; Vlamis, Bell, & Gass, 2011). For orientation to achieve the intended outcome, there must be an ongoing reminder to the students through available avenues on the need to adhere to the established rules and regulations. The goal is to keep the students informed, updated, and properly guided.

Davis's (2013) study in the USA observed that student engagement through holistic orientation is recognized by researchers and practitioners to be critically important in improving student success. Universities should create a more inclusive and engaging campus environment to enhance student participation and active involvement in the learning process. In Estonia and Finland, Koris and Nokelainen (2015) did a study using the metaphor of *the student as the customer* (emphasis added). They concluded that students have needs to be met, and universities should therefore help students through planned orientations at the beginning of their studies to understand how their needs shall be met. The study also revealed that students would like to see set rules enforced. Enforcement of rules demonstrates that the university is serious about its established regulations and rules and thus has no room for compromise. This will, in turn, motivate students to comply with the established rules and regulations while those who violate them are punished as per the laid down penalties.

In Ghana, Georgina, Millan et al. (2014) note the immense importance of orientation in transitioning students to the university environment. The orientation should be all-inclusive so that the learners may have a clear sense of direction. The study noted that students who go through orientation are more compliant with university rules and have higher academic performance compared to those who do not go through orientation. A similar study in Kenya by Wangeri, Kimani and Mutweleli (2012) revealed that orientation is very important for first-year students, not only because it helps them to overcome transition challenges but also because it will familiarize them with the expected code of conduct. Orientation helps students make necessary adjustments as they settle down. As seen in their student handbooks, Chartered Christian Universities in Kenya have all-inclusive weeklong orientation for new students (AIU, 2015; Daystar, 2017). Integral to these orientations are rules and regulations for academic and social life. Currently, there is limited research on the influence of exposure on students' retention in Chartered Christian Universities in Kenya. This study sought to bridge this knowledge gap.

The Dress Code is one university code that has attracted intense debates and discussions due to varied perspectives held by scholars and practitioners. Given the diverse cultural and upbringing backgrounds, coming up with dress codes that meet the different worldviews becomes a challenge. Zembazemba (2017) views dress code as written or unwritten rules with regard to clothing that reflect circumstances, occasions, and certain jobs. This perspective associates dress code to specific occasions as opposed to a general rule guiding everyday behaviour in an institution. This implies freedom in dressing except on special occasions and certain jobs. Mantyi-

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Ncube and Langwenya (2014) see a dress code as rules that describe acceptable or required clothing. In this perspective, dress code refers to established rules which provide a common standard of dressing for all the primary stakeholders and on the basis of which one can be described to be conforming or non-conforming. Zembazemba (2017) posits further that many organizations seek to maintain minimum standards of modesty by prohibiting any piece of clothing that is likely to expose larger parts of the body or any sensitive parts of the body, such as thighs, breasts or stomach. The effectiveness of these rules depends on how enforcement is carried out and the consequences of their violation. This will, in turn, determine the level of influence of the rules on behaviour.

According to Asaju (2013), dress codes in an educational institution could allow an individual's preference; but such preference must be moderated within the constraints of reasonable rules and appropriate standards consistent with the maintenance and promotion of a positive, safe and healthy environment for learning. The dress code in Christian universities must reflect the Christian faith and must not be worldly (White & Afrane, 2017). This means enforcement of dress code rules in these universities is influenced by faith, and their realization reflects conformity to the Christian faith. Thus, faith-based universities are stricter when it comes to the enforcement of dress codes than secular universities. This is evident in their students' handbooks (Daystar University, 2017; AIU, 2016). Apparently, there was scarce research in Kenya on whether strict enforcement of dress codes influences students' retention.

Research studies on dress codes are numerous. In a study in India, Sequeira et al. (2014) cited several reasons based on research that necessitated the need for a dress code in universities. First, to reduce gang-related violence and to improve academic achievement in a context where gangs were dressing in an identifiable manner. Thus, a mandatory dress code was introduced for security purposes. Secondly, prohibit offensive clothing, clothing with advertisements, abusive messages, and other impertinent messages. Finally, to prevent indecent and immodest ways of dressing. They noted that women had been affected the most by these rules. The study concluded that most of the students and teachers in the universities studied were positive about the dress codes on the grounds of security, health, and mutually beneficial coexistence. The study did not, however, show whether dress code rules influence students' retention in a university.

In Ghana, White and Afrane's (2017) study of Christian universities on Christian virtues and ethos revealed that dress codes in these universities are meant to reflect the Christian faith and identity. The study concluded that both students and staff were generally positive about the dress codes. In Kenya, there is scanty literature on dress codes. In Strathmore University (a Christian university), the dress code is strictly enforced because the university wants to safeguard Christian values as well as put all students at par regardless of their socioeconomic backgrounds (Strathmore, 2018).

In addition, drug abuse, smoking and alcoholism are three distinct but similar practices outlawed in most Christian universities (Schipull, 2009; AIU, 2017; Daystar, 2017). The three are interrelated but also distinct from

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each other because one may engage in one without the other, thus being treated separately. It is common knowledge that though alcohol and cigarette smoking are legalized in most countries, including Kenya, they are classified as illicit for youth under 18 years and are considered harmful to health. An excerpt on drugs abuse, alcohol and smoking from the Africa International university student handbook reads, "*Promotion, possession, sale, purchase, use and distribution of all illegal drugs, on or off-campus… Any student involved directly or indirectly in alcohol or trafficking of drugs will be handed over to the law enforcement agencies for legal action and expelled from the university*" (AIU, 2015). Since there was limited research in place, it was unclear if enforcement of such rules attracted or dispelled students from continuing in their studies in chartered Christian universities to completion.

Research on alcoholism, smoking and drug abuse often overlap because they are viewed as illicit, harmful to health, and having similar consequences on students. Alcoholism which is the most prevalent and widespread among university students, has been well studied (Perkins, 2002; Onyebuchukwu, Sholarin & Emerenwa, 2015; Castaño-Perez & Calderon-Vallejo, 2014; Al-Ameri, Al-Badri, & Lafta, 2016; Thompson, 2017; Hassan, 2010; Ndegwa, Munene & Oladipo, 2017), and together with drugs and smoking (Tulu & Keskis, 2015; Zaman et al., 2015; Tuwei, 2014). In Iraq, a study in three universities found that consumption of alcohol was relatively prevalent among university students in Baghdad, despite religious and social barriers. The study proposed, as an intervention, the involvement of the family and the university staff to monitor and help the youths out of the habit. The main cause for alcoholic consumption in Bagdad's universities was attributed to peer influence and media.

In the USA, Thompson (2017) noted that the misuse of alcohol and drugs among university students is a significant public health concern. She opined that excessive drinking among university students had been linked to numerous negative consequences, including rape, impaired academic performance, absenteeism from school, and damaged social relations. The study found that religious involvement was a predictor of reduced frequency of alcohol use among the youths. However, these studies did not link the banned substances to students' retention in university. In Ethiopia, Tulu and Keskis's (2015) study on the causes, prevalence and consequences of alcohol, smoking and drug abuse revealed that the major consequences of alcohol and drug abuse are behavioural, academic, physical, economic, and health, psychological and social. The study recommended appropriate prevention, intervention and treatment/psychotherapy mechanisms be formulated to at least reduce the prevalence.

In Kenya, Ndegwa, Munene and Oladipo's (2017) study in the context of Chartered Christian University found that there was a moderate risk for alcohol use problems in the university. Gender, age, year of study and place of residence, parental and peer use, media, and accessibility to drugs were found to be influential factors. The study noted that first-year students had the lowest prevalence rate due to the influence of the Christian environment but that the prevalence rate increased with the years of study as the students got used to the environment. On the other hand, Tuwei's (2014) study on alcohol and drug abuse in public universities noted that the prevalence rate was very high and that many students were exposed to drugs. All the studies above have not indicated the

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influence of alcohol, drug abuse and smoking on students' retention in university but have only focused on the social and academic lives of the students. Prior to this study, there was scarce research on the influence of strict enforcement of rules on alcohol, smoking and drug abuse on students' retention in Chartered Christian Universities.

Sexual immorality, which is the opposite of sexual chastity, has recently attracted scholarly studies. According to Stephen and Stephen (2016), there have been worldwide reports on sexual activities among university students. Several studies in sub-Saharan Africa have also documented high and increasing pre-marital sexual activities among university students. Pre-marital sex is sexual activity practised by persons who are not married. Like alcohol, smoking and drug abuse, sexual immorality is prohibited in Christian universities. Handbooks from these universities directly prohibit acts of sexual immorality in every form and emphasize chastity or sexual abstinence among unmarried students and faithfulness among married students (Daystar, 2017). Due to scarce literature on the influence of moral rules in Christian universities on students' retention, there was the need to carry out this study to contribute to the limited knowledge.

Studies on sexual immorality among university students are numerous (Stephen & Stephen, 2016; Mehra, 2013; Abdullahi & Umar, 2013; Penhollow, Young, & Denny, 2005; Omonijo et al., 2013). Religious institutions, environments and activities have been associated with a reduction in sexual prevalence (Penhollow, Young, & Denny, 2005; Burdette et al., 2009). Peer influence, drugs and alcoholism, on the other hand, have been linked with the proliferation of sexual activities among university students (Stephen & Stephen, 2016). A study in Canada by Bergeron et al. (2016) noted that sexual harassment had increased in public universities. The harassment originated from both male students and faculty—the study advocates for solving the problem through the creation of awareness and clear institutional policies.

Two studies in Nigeria by Stephen and Stephen (2016), and Omonijo et al. (2013), studied sex prevalence in public universities, but another by Abdullahi and Umar (2013) studied three faith-based universities. While the former revealed alarming prevalence among public universities students, the latter manifested a moderate majority in Christian universities. Similar studies have been done in Kenya's public universities with similar findings as in the Nigerian context (Tuwei, 2014). Although there existed an assumption that there was less sexual prevalence in chartered Christian universities, there is scarce literature or studies done to relate this reality with students' retention in the universities.

3.0 RESULTS AND DISCUSSION

Relationship between Discipline Cultures and Student Retention

The third objective of the study was to find out the relationship between discipline cultures and student retention in chartered Christian universities. This objective was answered with the following analyses being performed on the discipline cultures as independent variables; diagnostic tests, descriptive statistics, and inferential statistics such as Pearson Product Moment correlation and regression analysis were also performed to

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determine the influence of the discipline cultures as an independent variable and on students' retention as the dependent variable. All the questions were measured on four Likert scales; 1= strongly disagree (SD), 2= Disagree (D), 3= 3= Agree (A) and 4= strongly agree (SA).

Descriptive Statistics for Discipline Cultures (Percentages)

The study respondent's percentage rating on the relationship between discipline cultures and student retention in chartered Christian universities in Kenya is presented in Table 1. The rating was based on each item of study and was based on a four-degree Likert scale comprising of strongly disagrees, disagree, agree, and strongly agree.

Table 1: Percentage Rating of Discipline Cultures

Item	SD	D	A	SA	Total
Enforced non-interference in students' elections	12.3%	10.5%	33.6%	43.6%	100.0%
Students' participation in decision making processes	20.9%	13.6%	27.9%	37.6%	100.0%
Strict adherence to academic and non-academic support services	4.5%	15.9%	33.6%	46.0%	100.0%
Enforced counselling procedures for students with discipline problems.	5.8%	12.3%	34.0%	47.9%	100.0%
Strict adherence to established procedures for redress of students' grievances.	8.6%	19.3%	32.7%	39.4%	100.0%
Strict enforcement of rules against use of illicit drugs	7.7%	18.3%	24.3%	49.7%	100.0%
Strict enforcement of rules against alcoholism	9.5%	13.5%	29.3%	47.7%	100.0%
Strict enforcement of rules against sexual immorality	9.2%	16.3%	28.2%	46.4%	100.0%
Strict enforcement of dress code rules for all students	26.2%	36.8%	18.9%	18.1%	100.0%
Mandatory orientation of new students on university rules	9.3%	14.6%	27.7%	48.4%	100.0%

Table 1 shows that the majority of the respondents agree that discipline cultures are related to student retention in chartered Christian universities in Kenya. Generally, 29.02% and 42.48% of students agree and strongly disagree respectfully that discipline cultures influence students' retention, and only a total of 28.51% disagreed that discipline cultures influence students' retention. The finding strongly indicates the need for these universities to put more emphasis on discipline cultures in order to enhance the retention of the enrolled students to completion of their studies.

The specific discipline cultures which exert a strong relationship with student retention in chartered Christian universities in Kenya include Strict enforcement of rules against the use of illicit drugs (49.7%), the mandatory orientation of new students on university rules (48.4%), enforced counselling procedures for students with discipline problems (47.9%), strict enforcement of rules against alcoholism (47.7%), Strict enforcement of rules against sexual immorality (46.4%) and Strict adherence to academic and non-academic support services (46.0).

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Given the influence these specific discipline cultures have on students' retention, there is a need for these universities to put more emphasis on these cultures so as to enhance students' retention until the completion of the study. The outcome agrees with a similar finding by Davis (2013), who observes that effective orientation of students on institutional rules and subsequent enforcement of such rules and regulations is key to students' buy-in and continuity in the study until completion.

Other discipline cultures related to student retention in chartered Christian universities include enforced non-interference in students' elections (43.6), established procedures for redress of students' grievances (39.4) and Students' participation in decision-making processes (37.6). The respondents acknowledged the influence of these discipline cultures on students' retention but not at the same level as the initial six cultures, which had a higher strongly agreed percentage rating.

Similarly, the discipline culture related to student retention is strict enforcement of dress code rules for all students. A total of 37% of students agreed that there is a relationship between strict enforcement of dress code rules for all students, while 26.2% and 36.8% strongly disagreed and disagreed respectfully. The finding agrees with Asaju (2013), who found out the dress code rules can be controversial if not moderated within the constraints of reasonable rules and appropriate standards consistent with the maintenance and promotion of a positive, safe and healthy environment for learning.

Descriptive Statistics for Discipline Cultures (Means and Standard Deviation)

On the independent variable, the mean and standard deviation was used to test the distribution of the response. The mean value of =>3.5 represented SA (Strongly Agree), the mean value of 2.5 to 3.4 represented A (Agreed), the mean value of 1.5 to 2.4 represented D (Disagree) and lastly, the mean value of =<1.4 represented SD (Strongly Disagree). When asked to indicate why students continue in their studies to completion in this university regarding discipline cultures, the response indicated all the items were ranked as agreed and neutral. As indicated in Table 2, there was no item that respondents strongly agreed, disagreed, or strongly disagreed.

Table 2: Mean and Standard Deviation of Discipline Cultures

		N	Mean	Std Dev
Q1_C	Mandatory orientation of new students on university rules	535	3.49	1.269
Q2_C	Strict enforcement of dress code rules for all students	535	2.78	1.343
Q3_C	Strict enforcement of rules against sexual immorality	535	3.42	1.253
Q4_C	Strict enforcement of rules against alcoholism	535	3.51	1.266
Q5_C	Strict enforcement of rules against use of illicit drugs	535	3.69	1.226
Q6_C	Strict adherence to established procedures for redress of students'	535	3.36	1.185

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	grievances.			
Q7_C	Enforced counselling procedures for students with discipline problems.	535	3.52	1.115
Q8_C	Strict adherence to academic and non-academic support services	535	3.51	1.058
Q9_C	Students' participation in decision making processes	535	3.19	1.323
Q10_C	Enforced non-interference in students' elections	535	3.44	1.298

As seen in Table 2, the discipline cultures which strongly relate to student retention in chartered Christian universities in Kenya are; Strict enforcement of rules against the use of illicit drugs (M=3.69, SD=1.226), enforced counselling procedures for students with discipline problems (M=3.52, SD=1.115), strict enforcement of rules against alcoholism (M=3.51, SD=1.266), strict adherence to academic and non-academic support services (M=3.51, SD=1.058) and mandatory orientation of new students on university rules (M=3.49, SD=1.269). The five items are arranged sequentially based on their influence as per the ranking levels.

The findings further show that other discipline cultures which influence students' retention by virtue of being ranked agreed (Mean=3) were: enforced non-interference in students' elections (M=3.44, SD=1.298), strict enforcement of rules against sexual immorality (M=3.42, SD=1.253), strict adherence to established procedures for redress of students' grievances (M=3.36, SD=1.185), students' participation in decision-making processes (M=3.19, SD=1.323) and strict enforcement of dress code rules for all students (M=2.78, SD=1.343). Though the respondents did not strongly agree on these items, they nonetheless agreed that they influence students' retention and continued study to completion.

Based on these findings, it is apparent that the influence of discipline cultures on students' retention in chartered Christian universities in Kenya is immense. Each of the study items was ranked as either strongly agreed or agreed, meaning they each influence students' retention. This means these universities have succeeded in inculcating institutional values, norms and practices in the lives of their enrolled students. According to Cole (2013), Christian universities are known to have higher students discipline than public universities. This is attributed to the influence of the Christian based cultures in Christian universities and the strict enforcement of rules and regulations in these universities (Wolfe, 2016). Effective enforcement of such rules and regulations is done through organized orientation of new students as they begin their academic journey and through subsequent follow up after commencement of the study (Davis, 2013).

The study also revealed that not all the discipline cultures in chartered Christian universities had the same degree of influence or acceptance. For example, the rules on dress code not only had the least ranking (M=2.78, SD=1.343) at the level of the agreement but appear to be subject to debate and divided opinions among scholars. For example, according to Asaju (2013), dress code rules should be moderated within the constraints of reasonable rules and appropriate standards consistent with the maintenance and promotion of a positive, safe and healthy environment for learning. Such rules should therefore consider the diverse cultures represented in

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the institution and the ever-changing social dynamics in human societies. White and Afrane (2017), on the other hand, approached the issue of dress code from the religious perspective and emphasized that dress code rules in Christian universities should reflect the Christian faith and should thus not be worldly. While the outcome of this study shows that the respondents agreed that dress code rules influence students' retention, the relative low ranking compared to the other items of the study shows that its acceptance is at the borderline.

Test of Significant Relationship between Discipline Cultures and Student Retention

In testing the significance of the relationship between Discipline Cultures and Student Retention in Chartered Christian Universities in Kenya, the Pearson correlation was tested at 0.05 Alpha Level. The test was done to determine if the linear relationship in the collected data was strong. The finding is presented in Table 3.

Table 3: Relationship between discipline Cultures and Students' Retention Christian Universities in Kenya

		Students' Retention in Chartered Christian Universities in Kenya	Discipline Cultures
Students' Retention in Chartered Christian Universities in Kenya	Pearson Correlation	1	.591**
	Sig. (2-tailed)		.000
	N	535	535
**. Correlation is significant at the 0.01 level (2-tailed).			

The finding showed that there was a statistically significant relationship between Discipline Cultures and Students' Retention in Chartered Christian Universities in Kenya (r=0.591; p=0.000). This meant that as Discipline Cultures were upheld, Retention in Chartered Christian Universities in Kenya also increased. This includes aspects such as Students' participation in decision-making processes, Enforced counselling procedures for students with discipline problems, Strict adherence to academic and non-academic support services, Enforced non-interference in students' elections, Strict adherence to established procedures for redress of students' grievances, Mandatory orientation of new students on university rules, Strict enforcement of rules against sexual immorality, and Strict enforcement of rules against the use of illicit drugs which significantly influence students retention in chartered Christian universities in Kenya. In a similar study on the Influence of Efficacy Expectation on Academic Achievement, Atetwe, Aloka, and Gudo (2018) found that there was a statistically significant, though weak, positive correlation (r=.142, n=396, p=.005) between self-efficacy of expectation and academic achievement.

Test of Significant Differences in Discipline Cultures among Universities

One-way ANOVA was computed to test whether Discipline Cultures among the five Universities were significantly different at 0.05 Alpha Level.

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Table 4: ANOVA on Discipline Cultures

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.656	4	.664	1.617	.169
Within Groups	217.624	530	.411		
Total	**220.279**	**534**			

The findings showed that Discipline Cultures were not significantly different at 0.05, F (4,530) =1.617; p>0.05. This implies that discipline Cultures were perceived to be a shared practice amongst the five universities. Further, the outcome being not significantly different means the outcome of the study can be generalized across chartered Christian universities in Kenya. Carter (2017), in a similar study using ANOVA for significant differences of five independent variables and dependent variable, noted that the outcome was statistically significant ($p < .001$) pairwise association between each of the five independent variables and the dependent variable. The five independent variables thus had a positive, statistically significant effect on education quality.

Predictive Relationship between Discipline Cultures and Students Retention

Regression analysis was done to determine the influence of each of the discipline cultures' items on students' retention in chartered Christian universities in Kenya. The results are presented in Table 5.

Table 5: Discipline Cultures Coefficients[a]

Model	Unstandardized Coefficients		t	Sig.
	B	Std. Error		
(Constant)	1.405	.104	13.458	.000
Mandatory orientation of new students on university rules	.066	.024	2.779	.006
Strict enforcement of dress code rules for all students	-.008	.022	-.348	.728
Strict enforcement of rules against sexual immorality	.065	.030	2.217	.027
Strict enforcement of rules against alcoholism	-.037	.036	-1.031	.303
Strict enforcement of rules against use of illicit drugs	.064	.031	2.034	.042
Strict adherence to established procedures for redress of students' grievances.	.071	.028	2.522	.012

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Enforced counselling procedures for students with discipline problems.	.094	.031	3.087	.002
Strict adherence to academic and non-academic support services	.080	.032	2.528	.012
Students' participation in decision making processes	.098	.022	4.570	.000
Enforced non-interference in students' elections	.073	.024	3.033	.003

a. Dependent Variable: Students' Retention in Chartered Christian Universities in Kenya

The regression analysis revealed that students' participation in decision-making processes (β=0.098, t=4.570), enforced counselling procedures for students with discipline problems (β=0.094, t=3.087), strict adherence to academic and non-academic support services (β=0.080, t=2.528), enforced non-interference in students' elections (β=0.073, t=3.033), strict adherence to established procedures for redress of students' grievances (β=0.071, t=3.087), the mandatory orientation of new students on university rules (β=0.066, t=2.779), strict enforcement of rules against sexual immorality (β=0.065, t=2.034), and strict enforcement of rules against the use of illicit drugs (β=0.064, t=2.034) significantly influence students retention in chartered Christian universities in Kenya. Students' participation in decision-making processes has the highest influence on students' retention at 9.8%, followed by Enforced counselling procedures for students with discipline problems at 9.4%. Strict enforcement of rules against the use of illicit drugs has the least significant influence at 6.4%. The outcome agrees with a similar finding by Davis (2013), who observes that effective orientation of new students on institutional rules and subsequent enforcement of such rules and regulations is key to students' buy-in and continuity in the study until completion. Only two items, Strict enforcement of dress code rules for all students (B=--0.008, t=-.348) and Strict enforcement of rules against alcoholism (B=-0.037, t=-1.031), have a non-significant influence on students' retention in chartered Christian universities in Kenya (p>0.05).

Analysis of Qualitative Data on Discipline Cultures and Students' Retention

The interviews carried out on the relationship between discipline cultures and student retention in chartered Christian universities in Kenya targeted five deans of students who are referred to here as R13, R14, R15 and R16. The questions which form the basis for the interview sessions were drawn from the student questionnaire, which had ten items, meaning the interview theme was predetermined by the research objective and the items in the students' questionnaire. The analysis of the interview data was based on the respondents' answers to the questions posed to them as per the ten items in the students' questionnaire. The findings from the analysis of the interview data are as follows.

In the first question on whether the mandatory orientation of new students on university rules influences retention, all the respondents answered in the affirmative and gave such reasons as *'it reduces confusion'* (R15), 'makes students aware of what is expected of them' (R14) and *'helps students know the university rules and what is expected of them"* (R16). Respondent 13 summed up all the responses when she said, *"Yes, it influences retention because it reduces confusion and helps students understand university rules and what is expected of*

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them". The qualitative finding affirmed the quantitative finding on the mandatory orientation of new students on university rules which show that it has a positive relationship with student retention in chartered Christian universities in Kenya. The finding further shows that mandatory orientation of students significantly influences student retention.

Regarding items 2 (Strict enforcement of dress code rules for all students), 3 (Strict enforcement of rules against sexual immorality), 4 (Strict enforcement of rules against alcoholism) and 5 (Strict enforcement of rules against the use of illicit drugs), all the respondents took a neutral position with the use of *'may or may not…'* or *'yes and no'* answers. However, on item 2 (Strict enforcement of dress code rules for all students), all the respondents acknowledged that there was no strict enforcement of dress code rules in their universities. Respondent 13 said on dress code rules, *"So far, enforcement of dress code rules has not been strict and thus may have insignificant influence on retention"*. On items 3, 4 and 5, all the respondents took midpoint positions with answers such as *"this may or may not influence retention of students because those who are affected may decide to transfer or drop out"* (Respondent 14), *"Yes and no, because some students reside off-campus and it is difficult to determine if they engaged in alcoholism"* (Respondent 15) and *"May or may not because no research has been done to determine the effect of discipline on illicit drugs influence students' retention "*(Respondent 16). Except for Strict enforcement of dress code rules for all students and Strict enforcement of rules against alcoholism which have a relatively low ranking in the descriptive analysis and do not significantly influence student retention in a chartered Christian university in Kenya inferentially, the other two items have a positive relationship with student retention in chartered Christian universities in Kenya.

Concerning items six (Strict adherence to established procedures for redress of students' grievances), seven (Strict adherence to academic and non-academic support services), and eight (Strict adherence to academic and non-academic support services), the respondents were all in agreement that they influence students' retention. In summary, the respondents posited that adherence to the said procedures and processes would increase students' sense of belonging and satisfaction. This will, in turn, influence students' retention. For example, Respondent 14 said, *"Yes, because students feel their cases have been given a fair hearing and may decide to continue with their studies"* concerning item six, while Respondent 15 said, *"Yes, because the process is very friendly to the students and will thus feel cared for"* concerning item seven. On item eight, Respondent 16 said, *"Yes, when students get those services, they develop a sense of belonging, and they feel their needs are given attention"*. The qualitative finding on the three items enhanced the quantitative finding, which shows that the items have a positive relationship with student retention in chartered Christian universities in Kenya.

The respondents' opinions on items nine (Students' participation in decision-making processes) and ten (Enforced non-interference in students' elections) were positive. They all agreed that they influence students' retention because they increase students' satisfaction and freedom to make their own choices and make them feel recognized. Particularly, some of the reasons given by the respondents regarding students' participation in decision making include *"yes because students are represented by their leaders at all levels of decision making"*

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(Respondent 13), *"yes, because students' participation in decision making through their leaders makes feel recognized"* (Respondent 14) and *"Yes because they developed a sense of belonging and feel their presence is recognized"* (Respondent 15). As to enforced non-interference in students' elections, respondents' had the following views, *"yes, because there is more satisfaction when they know the choice was theirs"* (Respondent 13), *"yes, because non-interference makes students get satisfied because they are free to choose the leaders of their choice"* (Respondent 14) and *"Yes because students feel there is true democracy and fairness"* (Respondent 16). The interview findings on items nine and ten agree with the quantitative findings on the same items, which show that they influence student retention in chartered Christian universities in Kenya.

4.0 CONCLUSION AND RECOMMENDATION

Conclusion: The study found that religious cultures were related to student retention (r=0.482; p=0.000). **Recommendation:** The study recommends that chartered Christian universities in Kenya take advantage of their religious cultures and develop policies to strengthen the existing cultures as they develop new ones. The study recommends further that the Ministry of Education develop policies that could facilitate student retention and review the existing guidelines on students' retention in institutions of higher learning in Kenya and beyond. In addition, studies are recommended in other Christian universities that did not start as theological colleges and other private universities in public universities to establish the relationship between religious cultures and student retention.

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