

Promoting Sound Decision-Making and Behavioural Self-Regulation Among Students Through Mindfulness Training: A Case Study of Selected Secondary Schools in Kibibi Town Council, Butambala District, Uganda

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Abstract

Adolescence often involves impulsivity, emotional volatility, and peer pressure, contributing to poor decision-making and indiscipline in schools. This qualitative multiple-case study examined the role of informal mindfulness training in enhancing sound decision-making and behavioral self-regulation among students in three secondary schools in Kibibi Town Council, Butambala District: Kibibi Secondary School, Kibibi Muslim Secondary School, and Kibibi Parents Secondary School. Guided by (Bandura, 1991), data were collected through semi-structured interviews with 9 teachers (3 per school) and focus group discussions with 30 students (10 per school). Findings revealed prevalent challenges, including impulsivity in fights, betting, examination malpractice, and peer-influenced risk-taking. Implementation involved low-cost, culturally adapted practices such as deep breathing, two-minute silence periods, and integration with Islamic prostration (Sujud) for reflection. Positive impacts included improved impulse control, a cognitive “pause” between stimulus and response, better emotional regulation, and reflective choices in academics and social interactions. The study concludes that informal mindfulness practices offer a promising, feasible strategy for fostering self-regulation in resource-limited Ugandan secondary schools, though sustainability requires formalization. Recommendations include teacher training, structured integration into school routines, district workshops, and national policy consideration for social-emotional learning (SEL) components.

Keywords: mindfulness training, behavioral self-regulation, sound decision-making, adolescents, secondary schools, Uganda, social cognitive theory

1. Introduction

Mindfulness, the practice of paying attention to the present moment non-judgmentally,

originates from ancient Eastern contemplative traditions, particularly Buddhism. It was secularized in the West by Jon Kabat-Zinn in the

late 1970s through Mindfulness-Based Stress Reduction (MBSR), initially for chronic pain and stress management (Kabat-Zinn, 1994; Kabat-Zinn, 2003). By the 2000s, educators adopted mindfulness as a non-pharmacological intervention for attention deficits, emotional dysregulation, and behavioral issues in youth (Meiklejohn et al., 2012; Zenner et al., 2014). School-based mindfulness programs (SBMPs) gained traction globally, with curricula like the UK's .b program and the U.S. Learning to BREATHE (L2B) showing benefits for emotion regulation and executive function (D'Souza & Smyth, 2025; Kuyken et al., 2013).

In Uganda, traditional school discipline relied on authoritarian measures, but growing awareness of adolescent psychology shifted focus toward internal self-regulation. Informal practices such as “reflection rooms,” quiet time, and meditation elements aligned with religious education emerged in the 2010s (Ssenyonga, 2018). Recent Ugandan studies highlight mindfulness and acceptance-based interventions for mental health, including among adolescents living with HIV, demonstrating cultural adaptability (Musanje et al., 2023; 2024). In East Africa, integration into school curricula is emerging to address emotional well-being (Kenyangi, 2024). This historical evolution reflects a global paradigm shift from external control to cultivating personal agency amid rising adolescent mental health concerns.

The study context is Kibibi Town Council in Butambala District, a peri-urban area in Central Uganda with a concentration of secondary schools serving diverse adolescents facing puberty, academic pressure, and socio-environmental influences like boda-boda culture and urban vices. The three selected schools (Kibibi Secondary School – public; Kibibi Muslim Secondary School – private Muslim; Kibibi Parents Secondary School – private) recently introduced informal mindfulness practices in response to increasing aggression, examination malpractice, and impulsive behaviors. These initiatives adapt mindfulness secularly or religiously (e.g., linking to prayer), addressing behavioral challenges in a culturally resonant yet resource-constrained setting.

Current issues include heightened adolescent impulsivity due to prefrontal cortex development, exacerbated by peer pressure, stress, and limited mental health support in Ugandan schools (Namuwonge et al., 2023;

Steinberg, 2014). Studies in Central Uganda link peer pressure to risk-taking behaviors such as substance use, early sexual activity, and school violence (Lubega, 2021; Namuwonge et al., 2023). Traditional punitive approaches fail to address underlying cognitive-emotional deficits, leading to repeated indiscipline and poor academic outcomes (Phillip, 2009; Ssekatawa, 2023). In Butambala, like many districts, schools report rising cases of fights, betting, and emotional dysregulation amid academic competition.

This study is important because it provides localized evidence on low-cost mindfulness interventions in a Ugandan peri-urban context, where formal mental health services are scarce. It addresses the need for culturally adapted, scalable strategies to support adolescent well-being and school climate (Harte & Barry, 2024; O'Neal et al., 2026). Mindfulness training equips students with self-regulatory skills, potentially reducing indiscipline and improving decision-making, with implications for equity in resource-limited settings.

1.1 Justification of Key Concepts

- Mindfulness training involves intentional, non-judgmental awareness of present-moment experiences (Kabat-Zinn, 2003). It is justified as a cognitive tool that strengthens metacognition and emotional regulation, accessible without specialized equipment.
- Sound decision-making refers to reflective, constructive choices rather than impulsive or destructive ones, particularly under emotional arousal or peer influence. It represents the outcome of a regulated mind, essential for academic integrity and social harmony.
- Behavioral self-regulation is the capacity to monitor, evaluate, and adjust thoughts, emotions, and behaviors to align with personal standards and positive outcomes, including well-being and learning (Bandura, 1991).

These concepts are interconnected: mindfulness enhances self-observation, enabling better judgment and adaptive responses, rendering external rules more effective in Ugandan schools where enforcement alone is insufficient (D'Souza & Smyth, 2025; Musanje et al., 2024).

1.2 Problem Statement

Extensive literature documents adolescent

behavioral challenges in schools, including impulsivity, peer pressure, emotional dysregulation, and risk-taking behaviors such as violence, substance experimentation, betting, and examination malpractice (Lubega, 2021; Namuwonge et al., 2023; Steinberg, 2014). In Uganda, studies in Central and Southwestern regions confirm peer pressure significantly mediates risk behaviors among secondary students, contributing to indiscipline and poor academic performance (Namuwonge et al., 2023; Phillip, 2009; Ssekatawa, 2023). Traditional punitive discipline persists but fails to build internal controls, leading to recurring issues (Ssenyonga, 2018; Assessment studies in Mbarara and Kawempe).

The core problem is that students in peri-urban Ugandan secondary schools like those in Kibibi Town Council lack effective tools for sound decision-making and behavioral self-regulation, resulting in impulsive actions, disrupted learning environments, and long-term risks to mental health and futures. Evidence from discipline records and teacher reports shows many incidents stem from immediate emotional triggers rather than premeditation, exacerbated by academic stress and social influences (Katusiime, 2022; School-based stress studies, 2025).

Past studies have examined these challenges and global mindfulness benefits (D'Souza & Smyth, 2025; Monsillion et al., 2023; Zenner et al., 2014), yet few address informal, culturally adapted mindfulness implementation in Ugandan secondary schools, particularly in peri-urban districts like Butambala. Research gaps include limited qualitative insights into local adaptation strategies (e.g., integration with religious practices) and their real-world impact on self-regulation in resource-constrained settings (Harte & Barry, 2024; Kenyangi, 2024; Musanje et al., 2023). Longitudinal or mixed-methods data on sustainability and transfer to daily decisions are scarce.

This research must be conducted to fill these gaps by providing context-specific evidence from Kibibi schools. It offers a practical, low-cost solution informal, mindfulness practices that builds internal self-regulation mechanisms, complementing external discipline and supporting broader social-emotional learning goals in Uganda.

1.3 Purpose of the Paper

The purpose of this study is to examine the effectiveness of informal mindfulness training in enhancing sound decision-making and behavioral self-regulation among students in selected secondary schools in Kibibi Town Council, Butambala District, Uganda.

1.4 Research Objectives

The study was guided by the following objectives:

- 1) To determine behavioral decision-making challenges encountered by students in selected secondary schools in Kibibi Town Council.
- 2) To explore strategies for the implementation of mindfulness training in Kibibi Secondary School, Kibibi Muslim Secondary School, and Kibibi Parents Secondary School.
- 3) To determine the impact of mindfulness training on students' behavioral self-regulation and decision-making abilities.

1.5 Research Questions

This investigation sought to address the subsequent inquiries:

- 1) What are the behavioral decision-making challenges confronted by students in selected secondary schools in Kibibi Town Council?
- 2) What modalities characterize the implementation of mindfulness training in Kibibi Secondary School, Kibibi Muslim Secondary School, and Kibibi Parents Secondary School?
- 3) What is the impact of mindfulness training on students' behavioral self-regulation and decision-making abilities?

1.6 Significance of the Study

- 1) **Academics:** This study, by means of its comprehensive qualitative analysis, constitutes a discernible contribution to the expanding corpus of literature concerning school-based mindfulness within low-resource African contexts; consequently, it furnishes pertinent insights for the prospective execution of mixed-methods or longitudinal research endeavors pertaining to socio-emotional learning (SEL) interventions.
- 2) **Educators and School Administrators:**

The findings herein adduced may furnish practical, fiscally judicious strategies for the integration of mindfulness by educators and administrative personnel, thereby facilitating enhancements in classroom management and student well-being without necessitating substantial fiscal expenditure.

- 3) **Policy Makers:** The empirical evidence herein adduced may provide support for the Butambala District Education Office and the Ministry of Education and Sports in the development of teacher training programs and the judicious consideration of socio-emotional learning (SEL) and mindfulness elements within the national secondary curriculum.
- 4) **Society:** Enhanced self-regulation among adolescents may potentially mitigate the incidence of indiscipline, various risk behaviors, and the long-term societal costs pertaining to adolescent mental health, criminality, and academic underperformance, thereby promoting the cultivation of more civically responsible individuals within Ugandan communities.

1.7 Scope of the Study

- 1) This study is geographically delimited to Kibibi Town Council in Butambala District, Central Uganda. The target population includes deputy Headteacher, discipline teachers, and Senior Secondary students (S.3–S.6) from three selected secondary schools within the region. These groups were chosen because they are the primary stakeholders in the implementation and experience of behavioral interventions.
- 2) In terms of content, the study investigates the impact of mindfulness training practices on behavioral self-regulation and sound decision-making among students. The research was executed during the 2024–2025 academic timeframe, capturing data on the recent informal interventions introduced in the schools.
- 3) Several limitations frame the interpretation of these findings. First, the reliance on self-reported measures

introduces the possibility of social desirability bias. Second, the qualitative nature of the design means the results are not statistically generalizable to the wider population of secondary schools in Uganda.

- 4) Finally, the informal structure of the mindfulness programs varied significantly from school to school, which affected the consistency of the interventions and complicated direct comparisons between the participating institutions.

2. Theorization

This study is anchored in Albert Bandura's Social Cognitive Theory (SCT) of self-regulation (Bandura, 1991). SCT explains human behavior through triadic reciprocal determinism: interactions among personal factors (cognition, affect), behavior, and the environment. Self-regulation operates via three sub functions: self-observation (monitoring one's actions and their effects), judgmental processes (evaluating behavior against internal standards and environmental conditions), and self-reaction (affective and behavioral responses, including self-efficacy beliefs). Self-efficacy, the belief in one's capacity to execute actions, plays a central role in agency, motivation, and persistence (Bandura, 1991).

SCT is chosen because it directly addresses how individuals develop internal control amid external pressures, aligning with adolescent challenges in schools. Unlike purely cognitive or behavioral theories, SCT integrates observational learning, personal agency, and environmental influences, making it suitable for educational interventions.

The theory relates to the topic by framing mindfulness as a tool that strengthens self-observation. By training students to notice thoughts and emotions without immediate reaction, mindfulness creates space for judgmental evaluation (e.g., "Does joining this fight align with my values?") and adaptive self-reaction (e.g., choosing de-escalation). This enhances self-efficacy for self-regulated behavior, enabling sound decision-making despite peer or emotional triggers (Fan, 2024; Schuman-Olivier, 2020). In the Ugandan context, where environmental factors like peer pressure are strong, SCT explains how mindfulness fosters agency, bridging the gap between external school

rules and internal behavioral control (Musanje et al., 2024).

3. Literature Review

Variable 1: Behavioral Decision-Making Challenges Among Adolescents

Adolescence is a period of heightened risk-taking and poor decision-making linked to ongoing prefrontal cortex maturation, making youth vulnerable to impulsivity and emotional volatility (Steinberg, 2014). Globally, challenges include substance use, violence, and academic dishonesty, often driven by peer pressure and stress (Carlton et al., 2020; Monsillion et al., 2023). In Ugandan secondary schools, peer pressure significantly influences risk behaviors among girls and boys, including early sexual activity and indiscipline (Lubega, 2021; Namuwonge et al., 2023). Studies in Central Uganda highlight links between stress, peer influence, drug experimentation, and school violence (Lamara, 2021; Phillip, 2009; School stress studies, 2025). Peri-urban areas like Kibibi face additional exposures to urban vices, exacerbating impulsive financial decisions (betting) and collective indiscipline (Katusiime, 2022; Rukundo, 2016). Previous studies found traditional punishment ineffective as it ignores cognitive deficits (Ssekatawa, 2023; Assessment of indiscipline in Mbarara, 2023). What is missing is an in-depth exploration of how these challenges manifest in specific town councils and interact with emerging interventions like mindfulness.

Variable 2: Implementation of Mindfulness Training in Schools

School-based mindfulness implementation varies: structured programs like *b* (9 weeks) in the UK or L2B in the U.S. emphasize consistency and teacher training (D'Souza & Smyth, 2025; Kuyken et al., 2013). In low- and middle-income countries (LMICs), adaptations focus on brevity and cultural fit, often integrating with existing routines (Harte & Barry, 2024; Phan & Renshaw, 2024). In Uganda and East Africa, mindfulness appears nascent, framed as "reflection" or linked to religious practices to enhance acceptability (Kenyangi, 2024; Musanje et al., 2023; Nansubuga, 2022). Strategies include brief breathing before exams or silence periods, but barriers involve untrained teachers, time constraints, large classes, and misconceptions about religious incompatibility (Meiklejohn et al., 2012; Mugisha, 2020; O'Neal et al., 2026). Previous studies emphasize the need for cultural

resonance and stakeholder involvement for fidelity (Harte et al., 2024). Gaps remain in documenting informal, low-cost adaptations in Ugandan peri-urban secondary schools and their sustainability without formal policy support.

Variable 3: Impact of Mindfulness Training on Self-Regulation and Decision-Making

Robust evidence shows school-based mindfulness yields small-to-moderate effects on emotion regulation, executive function, stress reduction, and behavioral outcomes (D'Souza & Smyth, 2025; Monsillion et al., 2023; Zenner et al., 2014). Meta-analyses report improvements in mindfulness skills, reduced emotional dysregulation, and better self-regulation ($g \approx 0.20-0.39$), with stronger effects when practice is consistent (D'Souza & Smyth, 2025; Kander et al., 2023). Mindfulness creates a "decoupling" of stimulus and response, fostering the pause needed for reflective decisions (Galla, 2020; Schuman-Olivier, 2020). In African contexts, adapted interventions improve psychological flexibility and emotional intelligence (Musanje et al., 2024; Omona, 2019). However, effects on anxiety or broad behavior can vary, and transfer to real-life decision-making requires further study (O'Neal et al., 2026). Missing are Ugandan secondary school-specific data on how informal practices generalize to reduce impulsivity and support academic/social choices in diverse (public/private, religious) settings.

4. Methodology

The study employed a qualitative multiple-case study design thereby facilitating an in-depth exploration of mindfulness practices across three distinct school contexts: specifically, public, private Muslim, and private institutions in Kibibi Town Council. The target population included discipline teachers, deputy headteachers, and senior secondary students. The application of purposive sampling facilitated the selection of 9 key informants (3 discipline teachers per school, including deputy perspectives where applicable) and 30 students (10 per school, mixed gender and forms for diversity) for participation in focus group discussions. Consequently, this methodological approach yielded a total of 39 respondents, thereby ensuring comprehensive representation across school types.

Data collection involved the utilization of semi-structured interview guides for teachers and focus group discussion guides for students. This data collection was further supplemented by

observation checklists (for discernible session practices) and a comprehensive review of school discipline records (secondary data sources). All instruments were subjected to pilot testing for an assessment of cultural appropriateness. Ethical considerations encompassed several key aspects: the procurement of requisite permissions from pertinent school administrations and the Butambala District Education Office; the attainment of informed consent or assent; and the

provision of rigorous confidentiality assurances. Data analysis employed thematic analysis. Specifically, transcripts underwent inductive and deductive coding (aligned with predetermined objectives), followed by the refinement of emergent themes through constant comparison. Subsequently, the trustworthiness of the findings was enhanced via member checking and methodological triangulation.

Table 1. Summary of Study Respondents

School Category	Participating Schools	Number of Teachers	Number of Students	Total
Public	Kibibi Secondary School	3	10	13
Private Muslim	Kibibi Muslim SS	3	10	13
Private	Kibibi Parents SS	3	10	13
Total		9	30	39

The table delineates a balanced representation across diverse school management philosophies (i.e., public versus private, secular versus religious), a configuration that appears to minimize potential bias and may facilitate a robust comparison of mindfulness adaptation strategies; furthermore, this distribution could support the acquisition of rich, context-specific insights while concurrently maintaining feasibility within the parameters of a qualitative design.

5. Interview Findings

Objective 1 / Variable 1: Behavioral Decision-Making Challenges

Participants across schools described pervasive impulsivity and peer pressure as core challenges. Teachers at Kibibi Parents SS noted students making rash financial decisions, such as spending school fees on betting within a day due to unregulated urges. Students from Kibibi Muslim SS reported, “When a fight starts, you just join without thinking—if you pause, they call you a coward.” Discipline records reviewed indicated approximately 60% of incidents were impulsive rather than planned. In the Ugandan context, similar patterns appear in Central Uganda studies, where peer pressure drives collective indiscipline and risk behaviors (Namuwonge et al., 2023; Lamara, 2021). Observation showed minor dormitory arguments escalating rapidly. These challenges disrupt learning and mirror broader adolescent

issues in peri-urban settings (Katusiime, 2022; Rukundo, 2016).

The findings align with neurological explanations of adolescent impulsivity and local evidence of peer-mediated risks (Namuwonge et al., 2023; Steinberg, 2014). Students lack a reliable “pause” mechanism, leading to regretted actions that undermine academic progress and school climate. This cognitive-emotional gap justifies mindfulness as an intervention targeting root deficits rather than symptoms, consistent with calls for internal regulation strategies in Ugandan schools (Ssenyonga, 2018). Without such tools, external punishments yield limited long-term change, perpetuating cycles of indiscipline.

Objective 2 / Variable 2: Implementation Strategies

Implementation was informal and adaptive. Kibibi Muslim SS integrated mindful reflection during “Sujud” (prostration) in prayers. Kibibi Secondary School introduced “Two-Minute Silence” at lesson starts for focused breathing. Kibibi Parents SS used “Cool Down Time”, three-minute deep breathing during high-tension moments. No school had a formal policy; success depended on individual teacher initiative. Students initially viewed practices as “boring” or “weird” but reported growing acceptance with perceived benefits. This mirrors Ugandan adaptations framing mindfulness within religious or reflective contexts (Musanje et al., 2023; Nansubuga, 2022). Barriers included a lack

of training and time, yet the low-cost nature facilitated adoption.

Cultural integration (e.g., with Islamic practices) enhanced acceptability, supporting literature on resonant adaptations in LMICs (Harte et al., 2024; Kenyangi, 2024). However, informality risks inconsistency and dependence on staff retention (Meiklejohn et al., 2012; O’Neal et al., 2026). The findings highlight strengths of flexible, context-specific delivery in resource-limited settings but underscore the need for basic structure to ensure fidelity and scalability across diverse Ugandan schools.

Objective 3 / Variable 3: Impact on Self-Regulation and Decision-Making

Students and teachers reported notable positive shifts. A Kibibi SS student stated, *“When angry, I remember the breathing. I breathe, and the urge to fight reduces.”* Teachers observed students taking time to think before answering or acting, indicating improved academic impulse control. Better time management and peer selection were noted. Discipline incidents linked to impulsivity appeared to decline anecdotally. These changes reflect a created “gap” between trigger and reaction. In the Ugandan context, similar benefits appear in adapted mindfulness for emotional regulation among youth (Musanje et al., 2024; Omona, 2019).

The “pause” described operationalizes enhanced self-observation and regulation, aligning with meta-analytic evidence of mindfulness improving emotion regulation and executive function (D’Souza et al., 2025; Zenner et al., 2014). Skills transferred from structured moments (silence/breathing) to real-life conflicts, demonstrating generalization, a key challenge in behavioral interventions (Galla, 2020). In Butambala schools, this suggests mindfulness builds agency amid environmental pressures, supporting healthier decision-making and reduced indiscipline, though longer-term quantification would strengthen claims.

6. Discussion

6.1 Discussion on Behavioral Challenges and Environmental Triggers (Objective 1)

The finding that impulsivity and peer pressure are primary drivers of indiscipline in Kibibi schools is congruent with established global literature on adolescent development (Steinberg, 2014) as well as specific Ugandan studies regarding risk behaviors (Lubega, 2021;

Namuwonge et al., 2023). However, the study highlights a distinct contextual nuance: the peri-urban environment of Butambala appears to amplify these pressures through a unique convergence of traditional and modern influences, notably the rising prevalence of sports betting, a risk factor often overlooked in older indiscipline research (Katusiime, 2022; Phillip, 2009). The observed deficit in metacognitive “pause” mechanisms among student’s points to a critical gap in self-regulatory skills. This aligns with recent arguments that effective interventions must address the cognitive roots of behavior rather than merely treating surface-level symptoms (Ssekatawa, 2023). Consequently, this discussion reinforces the argument that punitive measures alone are insufficient in contexts dominated by strong environmental triggers. Instead, it underscores the necessity of cultivating internal regulatory mechanisms, such as mindfulness, to foster resilience (Bandura, 1991; Schuman-Olivier, 2020).

6.2 Discussion on Implementation Strategies and Cultural Adaptation (Objective 2)

The study reveals that adaptive, low-cost strategies, such as the integration of mindfulness with prayer at Kibibi Muslim SS, demonstrate significant cultural resonance. This finding supports evidence from Low- and Middle-Income Countries (LMICs) indicating that successful programs require stakeholder input and alignment with local values (Harte & Barry, 2024; Kenyangi, 2024; Musanje et al., 2023). While this grassroots approach ensures feasibility in under-resourced settings, the reliance on informal, teacher-dependent delivery presents significant challenges. Specifically, it risks superficial implementation and threatens long-term sustainability, a concern echoed in reviews emphasizing the critical importance of training fidelity and structure (Meiklejohn et al., 2012; O’Neal et al., 2026; Phan et al., 2025). Compared to highly structured global curricula, Kibibi’s model offers practical accessibility but would benefit from “modest systematization”, such as the introduction of timetabled slots, to enhance consistency without sacrificing the flexibility that makes the program locally acceptable (D’Souza et al., 2025).

6.3 Discussion on Impact, Transfer Effects, and Self-Regulation (Objective 3)

Participants’ reported ability to create a stimulus-

response “gap” and make more reflective choices provides empirical support for the efficacy of mindfulness as an enhancer of self-regulation. This aligns with meta-analyses demonstrating the benefits of mindfulness for emotion regulation and executive function (D’Souza & Smyth, 2025; Monsillion et al., 2023; Zenner et al., 2014). Furthermore, the generalization of these skills to academic contexts and social conflicts indicates effective transfer, a notable advantage over many traditional behavioral modification programs that often struggle to move beyond the classroom setting (Galla, 2020; Fan et al., 2024). Within the framework of Social Cognitive Theory (SCT), mindfulness serves to bolster self-observation and self-efficacy, enabling students to exercise agency even amidst the intense pressures characteristic of Ugandan secondary schools (Bandura, 1991; Musanje et al., 2024). While the ad-hoc nature of the current intervention limits definitive claims of causality, the findings align with growing calls for the integration of culturally tailored Social and Emotional Learning (SEL) into African education systems (Harte & Barry, 2024; Omona, 2019).

7. Conclusions and Recommendations

7.1 Conclusions

Students in Kibibi Town Council secondary schools face significant behavioral decision-making challenges rooted in impulsivity, emotional volatility, and peer pressure, often leading to fights, betting, malpractice, and disrupted learning. Informal mindfulness training, through simple breathing, silence, and religious integration, has enabled students to develop a cognitive “pause,” strengthening self-observation, judgment, and adaptive responses as per Social Cognitive Theory. This has translated into improved impulse control, emotional regulation, and reflective choices, demonstrating that culturally adapted, low-cost practices can foster behavioral self-regulation even without formal structures. However, reliance on individual teacher initiative reveals sustainability risks. Overall, the intervention offers a viable pathway to shift from reactive external discipline to proactive internal control, with potential to enhance school climate and student outcomes in similar Ugandan contexts. Success so far underscores mindfulness not merely as relaxation but as cognitive training with transferable benefits.

7.2 Recommendations

- 1) School administrations in Kibibi and analogous contexts might consider the formalization of mindfulness through the establishment of “Mindfulness Clubs,” the integration of brief sessions into institutional timetables, and the development of adaptable lesson plans congruent with each school’s prevailing ethos.
- 2) The Butambala District Education Office should organize practical workshops for teachers on facilitation techniques, drawing from successful East African Social-Emotional Learning (SEL) adaptations to build capacity and confidence.
- 3) The Ministry of Education and Sports, in collaboration with the National Curriculum Development Centre, could endeavor to pilot social-emotional learning modules inclusive of mindfulness elements within the secondary curriculum, emphasizing cultural and religious sensitivity to facilitate nationwide scalability.
- 4) Parents and community stakeholders ought to undergo sensitization workshops, which would serve to reinforce practices within the home environment, thereby fostering consistent and supportive contexts.
- 5) Ultimately, future research endeavors should involve the employment of mixed-methods or quasi-experimental designs, utilizing more expansive samples, to facilitate the quantification of their impacts upon rates of indiscipline, academic performance, and protracted well-being, thus informing the development of evidence-based policy.

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