

Influence Of Chaplaincy In Addressing Students Unrest In Public Universities In Kenya: A Case Study Of Laikipia University, Kenya

Peterson Kabugi Thumi

Department of Public Affairs and Environmental Studies,
Laikipia University, Kenya

Abstract: The main aim of the investigation was to determine how chaplaincy influences students' unrest in Public Universities in Kenya taking the case of Laikipia University. The objectives of the study was; examine how chaplaincy applies the Bible as alternative conflict resolution in addressing students' unrest in Public Universities in Kenya; explore how chaplaincy is a source of hope in addressing students' unrest in Public Universities in Kenya; determine how chaplaincy influences students' attitude in addressing students' unrest in Public Universities in Kenya and establish how chaplaincy services access contribute to students' unrest in Public Universities in Kenya. In order to attain the set objectives, the study answered the following research questions; Does chaplaincy influence students' morals as a way addressing students' unrest in Public Universities in Kenya?; How does chaplaincy apply the Bible as alternative conflict resolution in addressing students' unrest in Public Universities in Kenya?; Does chaplaincy a source of hope to students on issues related to students' unrest in Public Universities in Kenya; Does chaplaincy influence students' attitude while addressing students' unrest in Public Universities in Kenya; Does chaplaincy services access contribute to students' unrest in Public Universities in Kenya? The investigation was based on Structural Functionalism. The study adopted a descriptive survey research design. The target population for this study comprised of the 107 Student Religious Group Officials in Laikipia university comprising of; 41 Catholic Students Association Officials, 57 Protestants Students Association and 9 Muslims Students Association. The investigator adopted this target population since the officials have better understanding of chaplaincy services and also interact with the entire university students. The researcher used sampling formula recommended by Nassiuma (2000) to arrive at 55 Student Religious Group Officials. The findings from the study established that chaplaincy services had a negative and significant relationship with the level of students' unrest. Chaplaincy is a source of hope for students also had a significant relationship with the level of students' unrest. Chaplaincy services can be used to change students' attitude and therefore can be used to reduce the level students' unrest. Last, the study established that students' access to chaplaincy services in the university was instrumental in reducing the level students' unrest in Laikipia University Kenya substantially. The study recommends that one department which is mental in students' moral modification and therefore can be used by public universities in reducing strike and unrest is the chaplaincy department. The public universities therefore should adjust its chaplaincy policy as a target for reducing students strike and unrest.

Keywords: Chaplaincy, Students Unrest, Morality, Conflict Resolution, Students Behaviour.

I. INTRODUCTION

The dramatic and often detrimental occurrences of student unrest and violence in Kenya remain one of the most intriguing issues in the education sector. With regard to Kenya, the mention of the words „student unrest“ and

„violence“ evokes profound emotions, debates and controversies as well as raising some fundamental concerns (Malenya, 2014). Many of the universities unrests have been linked to university management styles with various accusations that university authorities are mostly autocratic in dealing with their subordinates (Omodan, 2016). Universities

administrators worldwide are anxious about what can be done to reduce the escalating number of students' unrest. There is a quiet service available in most universities called Chaplaincy Service. This service can be a game change in developing strong and positive students' morals as a strategy in reducing students unrest in the universities. The debate whether chaplaincy can achieve this noble role in the case of Kenyan universities is gaining momentum, though not conclusive.

A. CHAPLAINCY SERVICES

Yapp (2003) reports that chaplaincy is a vital component that can be successfully used in reawakening spiritual and moral consciousness of students to become light of the world and salt for the earth as recorded in Mt. 5:13-16. Chaplaincy having evolved from a Christian foundation, chaplaincy is now increasingly associated with religions other than Christianity (Gilliat-Ray et al., 2016); although the majority of chaplains in the UK are predominantly from a Christian foundation (Ryan, 2015). William (2014) defines the chaplaincy's fundamental task on campus and concept of faith and learning integration to be a deliberate and systematic process of approaching the entire educational enterprise—both curricular and co-curricular from a Christian perspective and letting it be expressed in various academic disciplines.

University chaplains and chaplaincies are long established within higher education institutions. Chaplaincy is traditionally offering spiritual and religious guidance to students and the staff, may be viewed as becoming increasingly marginal to campus life in higher education institutions which are widely seen as secular. Chaplaincies increasingly identify as multi-faith, emphasizing their role to support all faiths and none. Some chaplaincies are being incorporated within university student services, and others are engaging with and pioneering academic partnerships and research. Such developments not only illustrate the diversity of contemporary multi-faith chaplaincy, but also raise a variety of questions about the role of chaplaincy and the place of faith in contemporary culture.

The major focus of educational institutions in Africa and Kenya in particular, has largely been directed towards academic performance with little emphasis being directed towards other critical aspects such as provision of chaplaincy services which is an important pathway for students' holistic development (Waweru & Otieno, 2018). Mata (2016) underscores the role played by chaplaincy services in schools by arguing that as students strive to acquire academic qualifications, they should also acquire practical values and a deep sense of responsibility which contribute to harmonious co-existence and success in one's future life.

Various scholars and educational policy makers have advanced the view that strong chaplaincy services in schools can complement teachers' efforts in the intellectual, spiritual and emotional development of learners (Pickford, 2010). For instance, Yapp (2003) identifies chaplaincy as a vital component that can re-awaken students' spiritual and moral consciousness which are critical in their holistic development. Similar views are held by Arego, Role and Makewa (2014) who assert that chaplains can contribute to the provision of holistic education that promotes students'

harmonious growth and development which prepares them to be responsible members of the society.

Available literature underscores the role of chaplains in the promotion of holistic education which fosters the balanced development of the whole person resulting in an all-rounded individual spiritually, intellectually, physically and socially (Rao, 2009). Notably, majority of secondary school students are at the sensitive adolescence stage which requires support, proper handling and adequate monitoring by parents, teachers, counselors and chaplains (Ajidahum, 2012). This is particularly so, during the modern era characterized by technological development and a break-down of the traditional value systems. Technology has facilitated youth's unlimited access to the internet which exposes them to pornographic materials, gory movies that glorify violence and destruction of property. Also, technology exposes the youth to online recruitment into terror groups with serious ramifications on the society's future well-being (Waweru & Otieno, 2018).

B. STUDENTS UNREST IN PUBLIC UNIVERSITIES IN KENYA

The phenomenon of student unrest in African universities has persisted since the inauguration of universities in the early 1960s and has defied ideological boundaries and university site, such that each year resources are wasted due to recurrent cessation of teaching and learning, which sometimes results in the closure of universities. In Kenyan universities, some of the stated causes of student unrests are: degeneration of discipline, morals, cultural norms, social cohesion and authority; emergence of gangsters based on class, study areas, faculties, ethnicity and academic performance in university work; lack of recreational facilities, counseling and health services; breakdown of communication between and among students, staff and administration; lack of maintenance services, poor residential facilities and insecurity (Kiboy 2013).

University violence has been a challenge for public and private university. Violence in the university often results in injury to students' Parents, students, and university staff are all concerned about violence on college campuses (Joseph, 2002). The phenomenon of student violence spread dramatically, whether they are among the faculty, teachers with students, students with students and also other actors like family members, administration staff and others, university is one of the institutions in which interpersonal relationships are observed. Every single type of relationship has specific characteristics and interactions. In this way, in the last years the relationships among this community group have been researched and analyzed (Ahmed & Mohammed, 2015). For example the recent announcement of wide-ranging reforms at the University of Nairobi predictably triggered a new bout of student protests in 2021. The cost-cutting reforms propose a smaller administrative team, the abolition of a third of its colleges and higher tuition fees. Public Universities over years have experienced situations where planned demonstrations turn violent causing damage to the university image and property, disruption of academic programmes that in the end forces universities to reschedule their academic year programmes. This in turn prolongs the duration of completion of the degree programmes in each university.

C. STATEMENT OF THE PROBLEM

In the past years, students' unrest especially in public universities in Kenya has been a phenomenon. When students react to situations that are not in their favour, they misplace their aggression on the general public and the institutional authorities. This leads to the destruction of property, their self-image and even the image of the university. These strikes resulted to the closure of the Universities and this has a lot of impact on university curriculum. The main strategies in addressing these unrests have been looked into by many scholars but the aspect of the influence of chaplaincy in addressing these unrests has not been exhaustively researched. Kenya in the recent past, we have witnessed viral waves of students' unrest in Public Universities where students have been going on strike from one university to the other to another. Students have burnt school property and even some students have died during the unrest. No single solution has been established to bring to an end to these unrests. Notably, these unrest are expression of dissatisfaction as an outcome of unbearable stress among the students. In the university, there is chaplaincy department involved in providing spiritual nurture of these students. The extent to which this department has been instrumental in Addressing Students Unrest is not adequately empirically researched and documented creating a gap that the proposed investigation will fill by investigating the influence of Chaplaincy in Addressing Students Unrest in Public Universities in Kenya taking the case of Laikipia University, Kenya.

II. LITERATURE REVIEW

A. THEORIES INFORMING THE INVESTIGATION

a. STRUCTURAL FUNCTIONALISM THEORY

Structural Functionalism is a sociological theory that attempts to explain why society functions the way it does by focusing on the relationships between the various social institutions that makes up society (government, law, education, religion). According to the Woodger, 1948, Merton, 1968, Structural functionalism has a lengthy history in both the biological sciences and the social sciences. Functionalism's history goes back to Aristotle's study of ultimate causes in nature or of actions in relation to their ends, or utility. Developed in 17th century France, Montesquieu's doctrine of separation of powers is based on the notion of functions that are best undertaken separate from each other as a means of ensuring stability and security (Fisher, 2010). Structural functional, especially in the work of Talcott Parsons, Robert Merton, and their students and followers, was for many years the dominant sociological theory (Ritzer, 2011).

Functionalists tend to view social and political units in more holistic, organic terms. Susser said "Social practices are said to have a functional role in sustaining the system as a whole" (1992, p. 204). Functionalism became important when Darwin's evolutionary theories began to influence thinking about human behaviour Darwin conceived of the idea of

survival in functional terms. Each function was important to the survival of the whole system. Francesca (1968) describes two distinctive types of functional analysis: traditional and formal. Traditional functional analysis is the most commonly used. It is based on the premise that all social patterns work to maintain the integration and adaptation of the larger system. Formal functional analysis is called formal because it does not include a theoretical orientation or a substantive hypothesis about events. Rather it examines the relationships between elements. It contrasts with the traditional type of analysis in that its proponents reject the attributes of "integration" and "adaptation" in favour of an examination of the equilibrating or feedback functions in systems (Fisher, 2010). This theoretical framework informs this investigation in the sense that chaplaincy as a religious is an aspect of the religious functional society that can shape the morals of the students and direct them in making moral choices that positively influences the university as a society unrest.

B. EMPIRICAL REVIEW

Chaplaincy is seen as a form of sacramental presence in the institution through the ministry of the Church. This theme of chaplaincy as a ministry of presence described in incarnation or sacramental language is a recurring one in the literature of chaplaincy (De Lang, 2011; Jenkins, 2006). Egbert (2013), a renowned campus chaplain and a professor of education and psychology opined that genuine spirituality requires more than mere teaching doctrine by inserting it into the various disciplines and asking students to 'behave in a Christian way, but to practically show them how to do it. Hughes and Sims (2019) observed that chaplaincy in schools faces a myriad of challenges that hinder them from achieving their set objectives. Chaplaincy role often revolve around liturgy teaching and pastoral care. Pickard and Mungai argued that some refer chaplaincy services to as old-time religious values when they are trying to alleviate students' problems which counteract the real intention of chaplaincy. Mungai opines that the wholistic challenges of students on an academic environment increase due to transference of parental responsibilities to surrogate parents who are understandably teachers and house helps. This complacent attitude is as a result busy culture of many parents because they are majorly preoccupied by work schedules which invariably lead to the neglect of children emotional need which result to imbalanced brought up.

In their position, the basic task in accepted moral education is to provide students with the intellectual resources that enable them to make informed and responsible judgments about difficult matters of moral importance (Warren, 2019). Olaore and Ola (2013) maintained that prior to gaining of admissions into universities, the youth was under the control of the parents and guardians, who must have had great influence in their decision making and monitored the activities. However, such youth finds himself or herself in a new environment, the university environment where the gates are widely open for sudden independence, coupled with barrage of campus questionable activities such drug and substance abuse, night clubs around, cults and fraternities and other things of such nature, hence the student is faced with

moral challenges that could make or ruin the expectation of the student, the parents and the society.

Thaddeus, G.S. (2021) opine that the importance of chaplaincy service is enormous in the development of the school communities and the nation at large and should not be neglected but rather be accepted, implemented and sustained in all educational institutions. The current wave of secularism, which advocates a state of obvious dichotomy between religion and social life, is casting a lot of influence on the factors that determine the life setting and the formulation of priority and moral level among students of tertiary institutions; hence the need for committed spiritual care in the tertiary institutions exists. There is need for the revitalization of a paradigm for instilling moral and academic wholeness has brought to a clearer view, the utmost need for the functions of campus chaplaincy services. The extent chaplaincy programmes have been inculcated in Public universities in Kenya as a strategy to address students unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

According to Kay & Last (2014), chaplains have a unique opportunity, as well as a calling, to bring communities together and help with post-conflict reconciliation. The opportunity arises through their relatively free movement across dividing lines, and their contact with locals in order to set up the sort of relief and community work referred to above. Often, their first local contacts will be with clergymen. This is more than a professional courtesy. Chaplains spend three-quarters of their time or more on personnel support issues—ministering to their own flock. The remaining one quarter or less is left for initiatives in relief and community work. Very little time remains for initiatives in inter-communal reconciliation. The extent chaplains in Public universities spend their time in offering chaplaincy services to complement the university administration efforts in reducing students unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

In many places, religion has been one of the factors that has exacerbated protracted social conflict, and local religious figures play an important role in the community. In some conflicts, religious leaders have political significance. This is the case in Islamic countries. In Bosnia, the Serbian Democratic Party (SDS) has sought to involve senior Orthodox Church leaders in an effort to revitalise Serbian culture not just to resist Islam, but also to achieve political-cultural legitimacy for the SDS. The Serbian Orthodox Church (SAC), unlike the Roman Catholic Church, is entirely within the former Yugoslavia, and specifically linked to Serbian history and culture. Its involvement in Serbian politics was almost inevitable. The relationship between church and state had always been strong and the SAC was further considered to be a guardian of Serb national interests. Radovan Karadzic admits he “profited very much from [his] firm connections with the church”. Though religion may be used as a way to define a people and thus may be manipulated for political purposes, the “church” is the sum of its people, not all of whom will be politically motivated. This understanding opens the way to look at the possibilities inherent in religion for conflict resolution (Kay & Last, 2014).

According to Coolfer (2014) it is the role of chaplaincy as spiritual phenomena to encourage students as a source of hope during times of despair to bring comfort and companionship more especially during unrest. There is no question that chaplains should give unconditional love and renewed hope during difficult times. Therefore, faith in God’s ability to use chaplains as source of strength in providence of His hope and love in all things and for others, must overcome our human limitations. Hope and perseverance, humility and patience, derived from Christ’s hope and perseverance, humility and patience, plays a critical role with every student. With great steadfastness God extended care towards mankind ever since creation. While allowing for sinful consequences, God does not turn from man. Rather, God faithfully makes a way for men and women to be reconciled to Him at every turn, to give them a hope for the future and strength for the present. The extent chaplaincy services give Public universities’ students hope in life in addressing students unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

Nyamai (2014) established that chaplaincy work was to support, sustain and encourage each individual towards personal holistic development. This study also showed that chaplaincy office needed to be supported by the school community, the church and the government through the Ministry of Education. The study called for co-responsibility in promotion of personal growth and maturity of students and staff in the Kenyan secondary schools. However each individual staff and student must put up with the hard facts of life, and constantly endeavor to improve by putting together his or her potentialities to mould a satisfactory and successful future. Based on these findings, recommendations its application in Public universities in Kenya as a strategy to address students unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

Previous studies world over have revealed that religious sponsorship affects students’ academic performance (Mabeya et al. 2009). This could be based on the reason that religious schools help students abstain from behaviors that are often regarded as unruly and harmful to academic achievement. A number of studies indicate that religious students and religiously oriented committed teens are less likely to become involved in drug and alcohol abuse (Jeynes, 2008). Jeynes (2008) carried out a meta-analysis study on the effects of catholic and protestant schools on academic performance. The analysis examined studies undertaken at both elementary and secondary school level in America. The findings of the study revealed that both catholic and protestant schools perform better than their counterparts in public schools. The study also revealed that protestant schools do better than catholic schools on standardized tests while catholic schools do better than protestant schools in non-standardized measures. Further analysis revealed that protestant Christian schools do a better job of developing their students’ spiritual formation while catholic Christian schools do a better job developing their students’ intellect.

Jaap (2006) carried out an analysis on the available empirical research in European countries. The analysis sought to establish whether public and religious schools differ in academic performance in European countries. The study

compared cognitive and noncognitive outcomes of primary and secondary public and religious schools in several European countries. The findings of the study revealed that teaching of religious schools is generally more effective than that of public schools. This has led to the rise of religious schools in European countries especially in the former communist societies.

Mabeya, Ndiku and Njino (2009) carried out a study on the role of church sponsor on management of schools and its impact on academic performance and conflict outcomes in Uasin Gishu County, Kenya. The study adopted a descriptive survey research design. Purposive sampling was used to select the study sample. Questionnaire and document analysis guide were used in data collection. Study findings revealed that expectations of sponsors on students and teachers had a significant influence on school operations. It was also revealed that there was a significant relationship between a school sponsor and academic performance in schools. There is a need to correlate the role of chaplaincy programmes in Public universities in Kenya and students' unrest which is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

According to Napp (2011), Catholic schools are providing high quality intellectual development but at the expense of developing faith and commitment to religious practices in their graduates, while protestant Christian schools are seemingly providing a place where students become distinct in their commitment to their faith, but are not developing academically at any better rate than their public school peers. Hugh and Sims (2010) advise that pastoral programmes must be comprehensive and broad based enough to build a strong position that supports students' well-being, moral values and their spirituality. In order to have a deeper understanding of chaplaincy, it was therefore necessary for the researcher to examine pastoral programmes in other countries and relate them with Kenyan context to establish gaps of knowledge that needed to be filled. spiritual nourishment of students is the main focus of most chaplains. This noble responsibility is achieved through conducting church service, baptism, offering catechist classes and consoling bereaved students. These activities are also meant to foster positive relationship with God and other members of the school community. Chaplains are also extremely supportive to students' well-being by listening, encouraging, conceding the significance of their struggles in life as well as giving them space for contemplating about their life in general. The extent chaplaincy programmes have been inculcated in Public universities in Kenya as a strategy to address students unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

Otieno (2018) establish that there is considerable relationship between social problems and spiritual struggles facing students. This essentially means that it is highly probable for students undergoing social problems to also have spiritual struggles and vice versa. Therefore, escalation of social ills witnessed among learners points out to a spiritual gap that learners are yearning to fill. In this regard, pastoral care for students is an important avenue worth exploring that can significantly reduce indiscipline cases in secondary schools. Chaplaincy can therefore be of immense benefit to

students if professionally carried and monitored. The extent chaplaincy benefits have been applied in Public universities in Kenya as a strategy to address students unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

Chaplains therefore can be used as a link between school and home either through home visits or inviting parents to schools to foster dialogue between parents and children. This process can reawaken the unconscious mind of parents to take up their full parental responsibilities. In this regard, we concur that when chaplaincy is well unitized, discipline can considerably improve in secondary schools. Therefore, the research premise that majority of students face myriad of social problems was affirmatively addressed (Otieno, 2018). A number of students are stressed up, others are filled with anger and hatred due to frustrating situations they face at home and in school. It is factual evidence that some students feel unloved by parents as others are extremely dissatisfied about their dismal performance in academics. As a result, many students are in despair and feel they have been abandoned by God, parents and the school fraternity. In turn, some students blame themselves as the course of their unwarranted situations that make them feel worthless and insignificant. As a result, a number of students even contemplate committing suicide which they view as a permanent solution to their predicaments. Others respond to their stressful situations by stealing, engaging in drugs and substance abuse as well as sexual relationships. It is therefore baseless to focus on examinations only as a bench mark of determining educational success without considering students' socio-spiritual well-being. Hence, the research premise that students in CSPSSs face diverse spiritual struggles was addressed. The extent chaplaincy programmes have helped to reduce student stress kevel in Public universities in Kenya as a contributor to students' unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

Otieno (2018) further established that the manner in which chaplaincy activities are carried out is inadequate to necessitate intended behaviour change among students. This is because majority of chaplains majorly visit their work stations once a week purposely to conduct church service. Consequently, these services are carried out according to the doctrines and customs of the sponsor church that is viewed by some students as a deliberate attempt to indoctrinate them against their own volition. Similarly, negatively commenting on Islam and other denominations by some chaplains and guest preachers further strengthens religious prejudice among some secondary school students especially Muslims. The extent chaplaincy activities have contributed to behavior change in Public universities in Kenya as a strategy to address students unrest is still inadequate in empirical literature, a gap that the proposed investigation hopes to fill.

C. CONCEPTUAL FRAMEWORK

A conceptual framework forms part of the agenda for negotiation to be scrutinized, tested, reviewed and reformed as a result of investigation and it explains the possible connections between the variables (Durham & Stokes, 2015). Conceptual frameworks are important to research as they

clarify and integrate philosophical, methodological and pragmatic aspects of doctoral thesis while helping the profession to be seen as a research-based discipline, comfortable with the language of meta-theoretical debate, (Sykes & Piper, 2015). A conceptual framework for the investigation shows the influence of Chaplaincy in Addressing Students Unrest in Public Universities in Kenya: A Case Study of Laikipia University, Kenya and has been depicted in Figure 1.

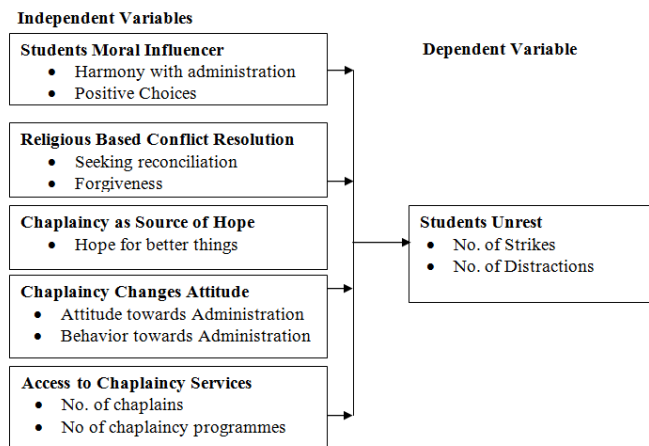


Figure 1: Conceptual Framework

III. MATERIALS AND METHODS

A. RESEARCH DESIGN, TARGET POPULATION AND SAMPLING

The study adopted a descriptive cross sectional survey research design. Descriptive study is concerned with finding out who, what, where and how of the variables of the concerned research. The target population for this study was 107 students religious leaders in Laikipia University, Kenya comprised of the 41 Catholic Students Religious Leaders, 57 Protestants Students Religious Leaders and 9 Muslim Religious Leaders. The investigator used sampling formula recommended by Nassium (2000) to arrive at proportionate sample of 55 Students Religious Leaders. Stratified simple sampling procedure was used to pick the 55 Students Religious Leaders based on the strength of the population.

B. DATA COLLECTION PROCEDURES

Data on Influence of Chaplaincy in Addressing Students Unrest in Public Universities in Kenya: A Case Study of Laikipia University, Kenya was collected using structured questionnaire. The questionnaire was used in collecting data on the views of these students leaders as far as the influence of counseling in developing students morals on addressing students unrest in the university, the influence of conflict resolution, giving hope and developing strong attitude and how their influence on addressing students unrest in Laikipia University.

C. DATA ANALYSIS AND MODEL SPECIFICATIONS

Data was analyzed using descriptive statistics (mean, standard deviation and range) and inferential statistical techniques including correlation and regression analysis. The analyzed data will be presented using tables and charts. The findings from the study will be useful in advising policy on university chaplaincy programmes and fashioning chaplaincy practice as a strategy in addressing the rampant students' unrest in public universities in Kenya.

D. ETHICAL AND CONSENTING CONSIDERATION

In conducting the study, the researcher strived to adhere to research ethical guidelines. Information was treated with confidentiality and data collected was used for the purpose of the research alone and therefore not revealed to any other party with need to carry out a similar study. To avoid plagiarism, all sources cited in the study were acknowledged. Data collected was presented and analyzed as accurately as possible. Furthermore, the researcher acknowledged all persons who contribute to the success of the study.

IV. FINDINGS AND DISCUSSIONS

A. DEMOGRAPHIC CHARACTERISTICS FINDINGS

Variable		Freq.	Percent
Age Bracket	Less than 20 years	4	7
	20-22 years	35	64
	23-25 years	15	27
	Above 25 yes	1	2
	Total	55	100
Gender	Male	32	58
	Female	23	42
	Total	55	100
School	Education	31	56
	Humanity & Dev. Studies	13	24
	Science & Technology	11	20
	Total	55	100
Experience with chaplaincy	Less than a year	13	24
	1-2 years	27	49
	3-4 years	15	27
	Total	55	100
Receive Chaplaincy services	Yes	49	89
	No	6	11
	Total	55	100
Chaplaincy services effective	Yes	48	87
	No	7	13
	Total	55	100

Table 1: Demographic Characteristic

Results of demographic characteristics of the respondents were based on the age brackets, gender parity, the schools where the students studied and their experience interaction with chaplaincy department. The findings indicated that the majority of respondents were between the age of 20-22 years. Concerning gender parity, majority of respondents 58% were male compared to 42% who were female. About half 49% had 1-2 years experience and interaction with the chaplaincy services which the majority 89% receiving the services and which the majority 87% found effective.

B. INFLUENCE OF CHAPLAINCY IN REDUCING STUDENTS UNREST

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.866 ^a	.749	.723	.569

a. Predictors: (Constant), Access_Chaplaincy, Conflict_Resolution, Attitude, Moral_Influence, Source_Hope

Table 2: Model Summary

Results from Table 2 revealed that the R value in the regression model was 0.866 whereas R Square was 0.794, which indicated a moderate degree of correlation. The R² value indicates how much of the dependent variable, "the level of students unrest", was explained by the independent variables, "Chaplaincy as a moral influencer, chaplaincy as a tool for religious based conflict resolution, chaplaincy as source of hope, chaplaincy as an attitude changer and access to chaplaincy services". In this case, 74.9% was the R Squared, which was high indicating the proportion of the variance for the level of students' unrest in the university from chaplaincy perspective.

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	47.312	5	9.462	29.259	.000 ^b
	Residual	15.846	49	.323		
	Total	63.159	54			

a. Dependent Variable: Chaplaincy_Management_Unrest

b. Predictors: (Constant), Access_Chaplaincy, Conflict_Resolution, Attitude, Moral_Influence, Source_Hope

Table 3: ANNOVA

Table 3 indicated that the regression model significantly predicted the outcome variable with p=0.000, which was less than 0.05, and indicated that; overall, the model statistically and significantly predicted the outcome variable. The implication of this finding was that the data collected for the study had high correlation between the independent variable (chaplaincy services) and dependent variable (Level of students unrest in the university).

Model		Unstandardized Coefficients		Stand. Coeffs.	t	Sig.
		B	Std. Error			
1	(Constant)	-.294	.421		-.697	.489
	Moral Influence	-.036	.156	-.031	-2.231	.018
	Conflict Resolution	-.006	.143	.005	.044	.965
	Source of Hope	-.441	.176	.387	2.504	.016
	Attitude	-.271	.152	.212	1.784	.031

Access to Chaplaincy	-.388	.116	.374	3.345	.002
----------------------	-------	------	------	-------	------

Table 4: Influence of Chaplaincy in Reducing Students Unrest

Table 4 shows the results of the analysis of influence of chaplaincy in reducing students' unrest in Laikipia University Kenya. The study established significant relationship between chaplaincy as a source of moral uprightness and the level of students' unrest in Laikipia University Kenya ($\beta=-0.036$, $p=0.018<0.05$). Chaplaincy services as a source of moral uprightness was found to have a negative and significant relationship with the level of students' unrest in Laikipia University Kenya. This finding showed that an improvement in Chaplaincy services as a source of moral uprightness by 1 unit would lead to decrease in the level of students' unrest in Laikipia University 0.036 multiple units. This was an important significant statistical proof that chaplaincy services as a source of moral training can be used to reduce the level students' unrest in Laikipia University Kenya substantially.

Findings on chaplaincy as a source of moral uprightness is supported by Hugh and Sims (2010) who advise that pastoral programmes must be comprehensive and broad based enough to build a strong position that supports students' well-being, moral values and their spirituality. In order to have a deeper understanding of chaplaincy, it was therefore necessary for the researcher to examine pastoral programmes in other countries and relate them with Kenyan context to establish gaps of knowledge that needed to be filled. spiritual nourishment of students is the main focus of most chaplains. This noble responsibility is achieved through conducting church service, baptism, offering catechist classes and consoling bereaved students.

In support of chaplaincy services as a source of moral uprightness among students' in Laikipia University, because of chaplaincy services, students religious leaders in the university were able engage anybody on issues related to moral issues which they acquired from the chaplaincy services in the university. Students' religious leaders were able to stand peer pressure and therefore able use the same influence over other students to manage their peer pressure and hence reduced unrest and strikes. The students' religious leaders moral standing enabled to counsel strike ring leaders for dialogue consideration. Chaplaincy services enabled students' religious leaders to respect university authorities leading to the reduction of strikes and unrests in the university.

Findings on chaplaincy services as alternative religious based conflict resolution established insignificant relationship between chaplaincy as an alternative religious based conflict resolution and the level of students' unrest in Laikipia University Kenya ($\beta=-0.006$ $p=0.964>0.05$). Chaplaincy services as alternative religious based conflict resolution was found to have a insignificant relationship with the level of students' unrest in Laikipia University Kenya. Further findings on how chaplaincy services is a source of hope for students in Laikipia University established significant relationship between chaplaincy as a source of hope for students and the level of students' unrest in Laikipia University ($\beta=-0.441$, $p=0.016<0.05$). Chaplaincy services as a source of hope for students was found to have a negative and significant relationship with the level of students' unrest in Laikipia University Kenya. This finding showed that an

improvement in Chaplaincy services as source of hope for students by 1 unit would lead to decrease in the level of students' unrest in Laikipia University 0.441 multiple units. This was an important significant statistical proof that chaplaincy services as source of hope for students can be used to reduce the level students' unrest in Laikipia University Kenya substantially.

The finding on chaplaincy as a source of hope is supported by Otieno (2018) who found that a number of students are stressed up, others are filled with anger and hatred due to frustrating situations they face at home and in school. It is factual evidence that some students feel unloved by parents as others are extremely dissatisfied about their dismal performance in academics. As a result, many students are in despair and feel they have been abandoned by God, parents and the school fraternity. In turn, some students blame themselves as the course of their unwarranted situations that make them feel worthless and insignificant. As a result, a number of students even contemplate committing suicide which they view as a permanent solution to their predicaments.

The discussion on chaplaincy services as source of hope for students was numerous; despite the economic hardship in the university, chaplaincy services have always given students religious leaders hope. Despite modernity in the university, chaplaincy services have always given students religious leaders hope. Chaplaincy services have assured students religious leaders that university life is just a transition and not permanent therefore there is no need of destruction. This by extension has made the student leaders looked at being a student in the university as an opportunity not a right and that university set up is modest and that is all they need as a student hence reducing strikes and unrest in the university.

Findings on chaplaincy as an attitude changer among students religious leaders in Laikipia University established significant relationship between chaplaincy as an attitude changer for university students and the level of students' unrest in Laikipia University ($\beta=-0.271$, $p=0.031<0.05$). Chaplaincy services as an attitude changer for university students religious leaders was found to have a negative and significant relationship with the level of students' unrest in Laikipia University Kenya. This finding indicated that an improvement in chaplaincy services as an attitude changer for university students by 1 unit would lead to decrease in the level of students' unrest in Laikipia University 0.271 multiple units. This was an important significant statistical proof that chaplaincy services as an attitude changer for university students religious leaders can be used to reduce the level students' unrest in Laikipia University Kenya substantially.

Concerning chaplaincy as an attitude changer among students' religious leaders, they were able to can respond effectively to emergency situations, they were also able to enjoy accepting challenges instantly. Even when the students' religious leaders were able to see a solution, they tend not to act until they had more time to think about it indicating that chaplaincy services made them look at issues from a more mature perspective. When the students' religious leaders were faced with a social situations, they often rehearse as many scenarios as possible so that they were able to be fully prepared for the situation due to chaplaincy services from the

department. The student leaders were able to use chaplaincy skills obtained from the services to influence students to positively change their attitude for the common good and existing practical goals. Surprising, chaplaincy skills the students religious leaders had acquired enabled them handle even complex mob psychology for positive attitude leading to the reduction of strikes and students unrest in the university.

Last, findings on students access to chaplaincy services in the university established significant relationship between students access to chaplaincy services in the university and he level of students' unrest in Laikipia University ($\beta=-0.388$, $p=0.002<0.05$). Students' access to chaplaincy services in the university was found to have a negative and significant relationship with the level of students' unrest in Laikipia University Kenya. This finding indicated that an improvement in students access to chaplaincy services in the university by 1 unit would lead to decrease in the level of students' unrest in Laikipia University 0.388 multiple units. This was an important significant statistical proof that students' access to chaplaincy services in the university can be used to reduce the level students' unrest in Laikipia University Kenya substantially.

Since the university has chaplaincy department, the student religious leaders were able access the university counselor whenever they had a need an issue to be addressed and also appreciated the synchronization of chaplaincy annual calendar within their groups and those at the department. The department is able to provide accessible chaplaincy materials they need for their respective services. Each religious department have exchange programme from chaplaincy department based on the financing of the chaplaincy programmes. In order to increase access of chaplaincy services, the department provide the religious groups with effective training on chaplaincy to empower them to be ambassadors who catalyses the department programmes as a tool of reducing strikes and students unrest.

V. CONCLUSIONS, IMPLICATION FOR POLICY, PRACTICE AND FUTURE RESEARCH

A. CONCLUSIONS

The main aim of the investigation was to determine how chaplaincy influences students' unrest in Public Universities in Kenya taking the case of Laikipia University. Based on the results, the study established chaplaincy services as a source of moral uprightness was found to have a negative and significant relationship with the level of students' unrest in Laikipia University Kenya. Secondly, Chaplaincy is a source of hope for students was found to have a significant relationship with the level of students' unrest in Laikipia University Kenya. Third, the study chaplaincy services can be used to change students' attitude changer and therefore can be used to reduce the level students' unrest in Laikipia University Kenya substantially. Last, the study established that students' access to chaplaincy services in the university was instrumental in reducing the level students' unrest in Laikipia University Kenya substantially.

B. IMPLICATION FOR POLICY, PRACTICE AND RESEARCH

The public universities main mandate is academic teaching, research, innovations and novelty patents. This mandate can be subverted by the frequent strikes and students unrest which is common in public universities in Kenya. One department which is mental in students' moral modification and therefore can be used by public universities in reducing strike and unrest is the chaplaincy department. The public universities therefore should adjust its chaplaincy policy as a target for reducing students strike and unrest. In practice, the office of chaplaincy in the university should be well staffed and finance to support students moral development. These implications are key in research as far as the role of chaplaincy in the reducing students' strikes and unrest in public universities not only in Kenya but also globally.

REFERENCES

- [1] Ahmed, E.H.H. & Mohammed, E.E.A. (2015). Student Violence in Universities (Manifestation, Causes, Effects, and Solution's) in Zalingei University-central Darfur State Sudan. *ARPN Journal of Science and Technology*, 5(20).
- [2] Ajidahum, O. (2012). Depression and suicidal attitude among adolescents in some selected secondary schools in Lagos State, Nigeria. *European Journal of Business and Social Sciences*, 1(1).
- [3] Arego S. Role E. Makewa L. (2014). Factor influences in the implementation of Adventist wholistic education in Mara Conference, Tanzania. *International Journal of Humanities and Social Science*, 4(1).
- [4] Coolfer, M. (2014). Maintaining a biblical perspective on the role of chaplains in the effective care and healing of hospital patients. Unpublished Thesis, Reformed Theological Seminary, North Carolina, USA.
- [5] Egbert, R., D. (2013). Objective and subjective social class, locus of control, and global self-worth in predicting dropout
- [6] Fisher, J. R. (2010). System Theory and Structural Functionalism. In J. T. Breuning (Ed.), *21st Century Political Science: A Reference Handbook* (Vol. 1, pp. 71-80). Los Angeles, London, New-Delhi, Singapore, Washington DC: Sage & Reference.
- [7] Gilliat-Ray, S., Ali, M. & Pattison, S. (2016). *Understanding Muslim Chaplaincy*. Oxon: Routledge.
- [8] Hughes, P. & Sims, M. (2021). The Effectiveness of Chaplaincy as Provided by the National Chaplaincy Association to Government Schools in Australia. accessed from [sulgid.org.au/sys/data/the effectiveness of chaplaincy](http://sulgid.org.au/sys/data/the_effectiveness_of_chaplaincy), accessed 24th Feb, 2022.
- [9] Jaynes, W.H (2008). Effects of Catholic and Protestant schools: A meta-analysis on K-12 schools in U.S.A.
- [10] Joseph, W. N. (2002). Action arising from violent acts in the public and private schools. Ann Arbor, United States.
- [11] Kay, E. & Last, D. (2014). The Spiritual Dimension of Peacekeeping: A Dual Role for the Chaplaincy? *The Canadian Journal of Peace Studies*, 31 (1).
- [12] Kiboiy, L. K. (2013). The Dynamics of Student Unrests in Kenya's Higher Education: The Case of Moi University. PHD Thesis University of Pretoria.
- [13] Mabeya, T. & Ndiku, J. (2010). Role of Church sponsor in the management of secondary schools: Impact on academic performance and conflict concern in Kenya. *J.edu. Admin. Policy. Studies*. 2(2), 31- 038.
- [14] Malenya, F.L. (2014). The phenomenon of student violence in the context of student unrest in Kenyan secondary schools. Unpublished PhD Thesis, Kenyatta University.
- [15] Mata, F. (2016). The impact of religious practice. New York. New York Press.
- [16] Nyamai, D.K. (2014). The holistic impact of chaplaincy in Kenyan secondary schools: a case study of Kyanguli Memorial Secondary School. Unpublished Thesis, Africa International University, Kenya.
- [17] Olaore, A. & Ola, J.O. (2013). *Youth, Parents and Tertiary Education Lagos: Jamiro Press*
- [18] Omodan, B. I. (2019). A strategy to enhance crisis management between students and university authorities in Nigeria. PhD thesis, University of the Free State, South Africa.
- [19] Otieno, J.B. (2018). Chaplaincy and behaviour change of students in church sponsored public secondary schools in Siaya county, Kenya. Kenyatta University, Kenya.
- [20] Pickford, D. (2010). The role and relevancy of a school chaplain in Kwa-Zulu Natal. Retrieved on 24th Feb 2022 from http://www.satsonline.org/userfiles/Pickford_D_Final%20Draft.pdf
- [21] Rao, P. (2008). Guidelines for integrating Adventist education philosophy in Secondary Schools Curriculum in India. GC 12501 Old Columbia Pike, Silver Spring: Institute for Christian teaching education department.
- [22] Ritzer, G. (2011). *Sociological Theory* (5th Edition). India: Tata McGraw-Hill.
- [23] Thaddeus, G.S. (2021). The impact of chaplaincy activities on the moral development of students in faith-based tertiary institutions. *Sapientia Global Journal of Arts, Humanities and Development Studies*, 4(2), 464 – 470.
- [24] Warren, N. & Charles, H. (2021). Taking Religion Seriously Across the Curriculum. www.ascd.org/books accessed 24th Feb, 2022.
- [25] William, C. (2014). "Integration of Faith and Learning" in Observations on Creating Unique Academic Programme. *The Journal of Adventist Education*, April/May.
- [26] Yapp, P. (2003). The self-perceived role of Christian chaplain in New Zealand state schools: A thesis presented in Fulfillment of the requirement for the degree of Philosophy, in Religious Studies at Massey University.