# Impact of Chaplaincy Programs in Deterring Students' Unrest in Secondary Schools in Kenya: An Assessment of Selected Africa Inland Church Christian Sponsored Boarding Secondary Schools in Nandi County

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## Abstract

The study assessed the impact of the chaplaincy program in deterring unrest in secondary schools in Nandi County. This has been motivated by the persistent media reports of unrest and indiscipline in secondary schools, a fact that projects a grim picture that Kenyan schools are not as safe havens as thought. The study was based on the Chaos Theory which offers lessons for managing periods of extreme instability in a system. The researcher used a mixed-method approach. Phenomenological and descriptive survey designs were employed. Purposive sampling techniques were used to determine the sample size. Data obtained was analyzed both quantitatively and qualitatively. The study confirmed that chaplaincy programs if implemented and done correctly, are effective in influencing student behavior toward deterring unrest. The $R^2$ and adjusted $R^2$ values of 0.769 and 0.787 respectively both indicated that over 70% of the variance in the dependent variable can be explained by the regression model. The t-test results for the individual regression coefficient were as follows: Chaplaincy programs ($t = 10$, $p < .05$) and unrest ($t = 20$, $p < .05$) indicating that the variables were statistically significant at 0.05 levels. In light of these findings, it is recommended that the Government of Kenya should emphasize the recruitment of school chaplains and equip them adequately to effect, monitor, and evaluate the implementation of chaplaincy programs.

**Keywords:** *Chaplaincy Programs, Students' Unrest, Secondary Schools, Africa Inland Church*

## 1.0 Introduction

The study investigated and assessed the impact of chaplaincy programs in deterring student unrest in secondary schools in Kenya. The study refers to the significance or strong influence that the chaplaincy department can have in secondary schools. The researcher studied the necessity of chaplaincy programs in secondary schools to avoid indiscipline cases and unnecessary unrest among the learners. The role of chaplaincy programs in secondary schools reflects the character or part played by chaplains in assuring there is a smooth learning environment and process of enhancing morals and values among learners. These moral values and practices are impacted by the chaplain through the leadership of the spirit of God.

The first was to set and acknowledge the root causes of this menace in secondary schools in Kenya today. Martim observed from the report of response to the 1995 "Annual Gallup poll of the public's attitude towards the public schools" that the causes of unrest in Kenyan secondary schools are an increase in the use of substances like alcohol and drug abuse by young people. The report indicated that young people access (the) weapons easily. She also observed that young people lack the ability to be disciplined following the exposure to violence shown in the media. The report also cited (the) family problems (parents fighting in the presence of kids, using drugs openly with children, unemployment, illness, and divorce, among others.)[1]

Martim also alluded that another cause of unrest can be attributed to the nature of governance and leadership in a school. This can have a major connection with the unrest that takes place inside its wall. A style of leadership where a principal seems to be firm and fair is related to low levels of student aggression. Schools experiencing high levels of student aggression tend to be those that have a high level of arbitrary leadership and severe disciplinary actions. School size is another connection to school unrest. She mentions that there is a higher per-capita unrest rate in a larger school.[2] This may come from the idea that it is easier to identify students in smaller schools.[3] Crowding in schools has a big connection to school unrest behavior as well.

The third cause attributed to unrest in schools may be the sheer boredom of the students and the use of drugs.[4] Crime rates are highest at schools where illegal drugs and alcohol are easily obtained. Unrest behaviors in schools have also been associated with excessive easy access to firearms and crude weapons.[5] Countless studies have determined that there is an irrefutable link between violence in the media and violent behavior in school children.[6] The researcher considers the chaplaincy programs pertinent in reducing the causes of unrest in secondary schools.

Martim further observed that in Kenya, the Wangai task force (2001) and Koech (2008), found that unrest in schools was caused by poor communication between the ministry and schools, drug abuse, lack of co-curricular activities, inadequate facilities, poor parenting, political interference, poor school management, negative influence from the mass media and entertainment centers and that the education act was outdated and required an overhaul.

Nyamai observed that the "Chaplains' Task is to promote the school's motto, vision, mission, values, and objective by developing and encouraging moral values based on Biblical principles, to enable the community to make informed choices; choices which transform and control their destiny with future hope, through a holistic approach."[7] Chaplaincy programs entail, for

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[1] Jemima Chemeli Martim 2014. *School Safety and Emergency Preparedness: An Assessment of Public Boarding Secondary schools in Nandi North District, Kenya:* A Thesis Submitted for the Award of the Requirement for the Award of the Degree of Master of Philosophy in Education Administration in the Department of Educational Management and Policy Studies: School of Education: Moi University. Pg 26-28.

[2] Ibid.

[3] P. A. Goldstein, A.P. & J.C Conoley 1997. Ed. *School Violence Intervention: A Practical handbook.* New York: The Guilford press. Pg 67

[4] Nelson Day 1996. *Violence in School*: *Learning in fear*: Springfield NJ: Enslow Publishers. Inc. pg. 23

[5] J. B. Grapes 2001. ed. *Violence.* San Diego: Greenhaven Press, Inc. PG 13

[6] J. W. Bennett 2000. *The Relationship between Media, Violence and School Violence.* In Grapes, B.J. (Ed.), *School violence*. (57-61). San Diego, CA: Greenhaven Press, Inc. Pg. 6

[7] Dinah Katindi Nyamai 2008. *The Holistic Impact of Chaplaincy in Kenya Secondary School: A case Study of   Kyangui Memorial Secondary School.* A Thesis submitted to the Graduate School in Partial

example, the expected behavior influence by the chaplains in an institution. That is chaplains, ensuring the function or position of something or doing something influential in a school, towards enhancing behaviors and the discipline of the students.

In her study also on the holistic impact of chaplaincy programs in schools, Nyamai argues from Thatcher's point of view on pluralistic nature that "without God, a natural human being is deprived of the truth and his or her inclination is towards evil things. In the midst of pluralistic society, chaplaincy helps to provide schools with moral direction and guidance."[8] It is the objective of this study, therefore, that at the end, we shall be able to see the influence caused by chaplaincy programs in deterring unrest in secondary schools in Kenya.

The study focused on the influence of chaplaincy programs in developing and cultivating the power of moral values and virtues that control the lifestyle of the learners. This can be done by creating the ability to change the development of fluctuating aspects such as conduct, thought or decision, and the behavior of the student. It can also result in the influence in action exerted by a school chaplain with such power on another individual to cause change. This evidence indicates that chaplaincy is one of the tools that can be used in a school to curb unrest among the students and to determine learners' character or individual tendencies as they pursue learning.

The study also assessed the chaplaincy work, spirituality initiatives, and evangelistic efforts in Kenyan schools in the 21st century that have led to numeric growth and many converts to Christianity in schools. The study explained whether as a result of the chaplaincy program influencing many converts in the school, there has been the installation of Christian morals among learners. The study finds that there is evidence that every school in Kenya particularly in the study area of Nandi County is not an exception to chaplaincy programs regardless of the denomination or the religious affiliation or association with the school (the sponsor churches).

The study seeks to understand whether the numeric growth and converts to Christianity resulting in the installation of Christian morals and values in schools has influenced the government of Kenya to support the initiative of chaplaincy in schools as a way of raising morality and curbing unrest among the students. It was evident from the following statement that it was for the ministry to go ahead and establish schemes of services for chaplains. "The Ministry of Education has embarked on establishing a scheme of service for chaplains to address rising cases of indiscipline in schools. Speaking at St Mary's Girls' High School Igoji in Meru on Friday, Cabinet Secretary Fred Matiang'i said the Ministry has agreed with religious leaders on institutionalizing chaplaincy."[9] The government agents believe that the involvement of the religious personnel will enhance the morality and value practices in the schools.

The same Daily Nation Newspaper also read, "He (Cabinet Secretary of Education) said the upcoming framework will also seek to improve guidance and counseling in secondary schools. Fred Matiang'i disclosed that he has engaged the National Council of Churches in Kenya, Evangelical Churches, and the Supreme Council of Kenya Muslims on the challenges facing students and how they can be addressed effectively. "We sat with religious leaders to see how we can address the spiritual needs of our children. We will work with formally established

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Fulfilment of the Requirement for the Degree of Master of Arts in Christian Education. Nairobi Evangelical Graduate School of Theology Pg. 15-16

[8] Nyamai 2008, 14

[9] Daily Nation Newspaper. *Ministry to use Chaplains in addressing indiscipline in Schools.* Monday July 4 2016, pages 7.

faith-based organizations to have chaplains in all schools," he said. The CS said there is need for a serious national conversation on responsibility, urging parents to play their role by advising their children.[10]It is with this assertion that the background of this study is based on finding out the impact of chaplaincy programs in curbing unrest in secondary schools.

## 1.1 Problem Statement

The Cabinet Secretary to the Ministry of Education, while reacting on the intention of members of parliament in Kenya of wanting the re-introduction of corporal punishment as a way of reducing indiscipline cases in secondary schools stated that the increasing cases of indiscipline and unrest in schools particularly towards the end of the second term are all about the panic for exams. The Daily Nation Newspaper captured that, "according to the Ministry of Education, panic over exams that are set to start in coming months and case indiscipline are main cases of current war of school unrest."[11]

The persistence of media reports on student unrest behaviors and indiscipline cases has raised concerns about the programs that can help the students calm the storm in schools. This has raised concerns and a grim picture that Kenyan schools are not as safe as the public may have thought them to be. It paints the picture that our children in school are being influenced otherwise. The moral standards, values, and practices of young persons in school are deviating from the standard norms required of society.

The incidents of fire breakouts rushing down, the schools' facilities and students' properties, and even the loss of properties in different schools over the years bring out the manifestation of the problems in secondary schools in Kenya. Deaths and loss of properties worth millions are reported by the media. For instance, the Daily Nation Newspaper (Thursday, June 28, 2016) reported the fire incident that "Fire broke out at Nyamache Boys' High School in Kisii County on Monday, the same day that Cabinet Secretary Fred Matiang'i visited the institution."[12]

The report further captures the Kisii County Commander saying "A fire is ongoing in the institution, but I cannot speculate on the cause of the fire just yet."[13] From the same headline, it is noted that this is the same day that the Cabinet Secretary to Education had presided over a fundraiser for the rebuilding of the school's dormitories that were gutted earlier. A total of 2 million Shillings was raised.[14] These incidences are severe enough to make schools take the necessary steps to implement more effective programs, measures, and strategies to prevent such occurrences or to minimize their impact.

An indication of this unrest in secondary schools is emphasized in the following statement. "With the ever-rising incidents of fire outbreaks and violent disturbances in some of our secondary schools, resulting in horrifying death of students and extensive property damage, there is an urgent need to focus our efforts on implementing proactive programs, measures, and management procedures aimed at minimizing and if possible, eradicating the menace."[15]

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[10] Ibid.

[11] Daily Nation News Paper, *CS Reject Bring Back the Cane Call.* Thursday 26, July 2018, page 9,

[12] Daily Nation Newspaper. *Fire breaks out at Nyamache Boys' school, hours after Matiang'i visit*. Tuesday June 28 2016. Pages 8, 9.

[13] Ibid.

[14] Ibid.

[15] N. Kuria 2007. *Security and Disaster Management in Educational Institutions.* Paper presented during a KESI induction course for Heads of Departments, Muran'ga: August, 2007. Pg 1

The researcher considered the chaplaincy programs as one of the best proactive measures and management procedures that can be used as an available tool in influencing the moral standards and value practices of students positively. The programs like; quality chaplaincy service and pastoral care (visitation, fellowships, evangelism, family therapies to control poor parenting, Bible reading and studying, prayers retreats, and weekend challenges among others.); Christian/pastoral counseling; Risk mitigation and Crisis management and mentorship that is life and study skill development among others can be used to influence students to value and appreciate themselves and the environment surrounding them. It is on this basis, therefore, that the researcher studied the impact of chaplaincy programs in deterring students' unrest in Secondary school.

## 1.2 Purpose of the Study

The purpose of the study was to explore the impact of chaplaincy programs in deterring student behaviors in selected secondary schools in Nandi County, Kenya, and the laid down strategies to improve the chaplaincy programs among the secondary schools in Nandi County.

## 2.0 Literature Review

### 2.1 Theoretical Review

This study was based on chaos theory and disaster response management.[16] Martim discussed that according to the theory, chaos is one possible result of the dynamics of nonlinear systems. The school in this case is the nonlinear system. The uncertainty and unpredictability of the students' unrest need the school's managers to create proactive programs such as chaplaincy to calm, eventualities within the school.[17] It is articulated from this theory that chaos widens the spectrum of opinion and forces the organization (in this case the school) to seek new points of view.[18]

The many incidents of fire and other misbehavior among the students in schools have forced the Cabinet Secretary of Education and the Ministry to provide guidelines that shall be implemented in schools to enhance unrest among students. This theory explains that during times of high instability like that of unrest students are when emergency services reach peak levels of activity. It is essential to recognize that stability can only be regained by developing appropriate strategies, which includes schools coming up with programs to calm and stabilize the situation.

There are three fundamental methods for controlling chaos. One of the methods is to alter the parameters of the system. This means limiting the degrees of freedom of the extent of the behavior available to a system. Concerning this study, certain measures need to be put in place, to alter the behavior of learners and limit their freedom thus enhancing stability and rest in the school. [19] The measures that may be put in place include securing the school compound, a

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[16] Douglas L. Kiel 1993. Nonlinear Dynamical Analysis: Assessing Systems Concepts in a Government Agency. *Public Administration Review,* 53 (2), 148-153.

[17] Martim 2014, 11.

[18] Nonaka, I. 1988. *Creating Organizational Order Out Of Chaos, Self-Renewal in Japanese Forms.* California Management Review, 12 (38), 57-73.

[19] Martim 2014, 12-13

prompt inspection of students' dormitories, and lockers, and the wearing of school uniforms among others.[20]

A second method uses perturbations or disturbances during chaotic episodes to change the behavior back to more predictable and smoother functioning. In schools, some of the ways of controlling chaotic situations include the issue of punishment, suspension, expulsion, and counseling. Inclusion of the chaplaincy programs in curbing the unrest can be supported by this method of the chaos theory.[21]

The third method aims at altering the orbit of a chaotic system to a more desirable orbit on its attractor. This approach uses continuous tracking and seeks to identify changes in system behavior that occur over time. This method allows the school principal as the manager to work within an environment of considerable constraints.[22] Budget constraints dictate levels of agency services and response[23]. Many school administrators, despite being aware of the need for programs to calm unrest in their schools are not able to provide these requirements because of financial constraints.

The theory emphasizes the need for rules and regulations, policies, and updated programs and curriculums to be ongoing processes. The theory emphasizes the important policies that will help to give direction on what should be done to mitigate and respond to crises in schools. The strategy developed for school administrators clearly must include recognition of the different stakeholders.[24] Chaplaincy programs can be most effective and influential when implemented correctly with a good strategic plan that involves all educational stakeholders (the school principals, teachers, parents, and students together with the chaplains).

## 2.2 Empirical Review

### 2.2.1 The Role of School Chaplain

The main role of the secondary school chaplain is to promote the spiritual growth and development of the school. Forster-Smith attests that "when the community cannot afford to feel, the chaplain must feel. When the community finds itself without words, the chaplain must speak in words or deeds."[25] This involves leading a religious faith of the denomination sponsoring the school in their role. Pickets acknowledges that the school chaplains are individuals recognized by leadership the administrative council and the entire school community. They have the skills and experience to deliver school chaplaincy to the school community holistically.[26]

Pickett observed that chaplains' roles are recognized through the denomination that provides ordination, and commissioning. The denomination recognized and accepted by the institution

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[20] Grebogi E. C. Ott, & Yorke, J.A. (1990*). Controlling Chaos. Physical Review Letter*, 64 (11), 1190-1193.

[21] Ibid.

[22] Ibid.

[23] W. Ditto & L. Pecaro 1993. *Mastering Chaos. Scientific American*, August, 78-84. (Available at www.library.ca.gov//). Pg. 93-97.

[24] P.C. Nutt & R.W. Backoff 1992. *Strategic Management of public and period sector Organizations.* San Francisco, CA: Jossey-Bass. Pg 152.

[25] Lucy A. Foster- Smith, 2013. *College and university Chaplaincy in the 21st Century: A Multifaith Look at the Practice of ministry on campus Across America.* Woodstock, Vermont: Skylight Path Publishing. (Forward pg. x-xi).

[26] Pickett, JR. Earl. 2016, 16.

provides the religious qualifications or endorsement of the role played by the chaplains. Chaplains' role is recognized when they meet the qualification requirements of pastoral care and counseling, youth ministry, and competencies in mental health and who make appropriate referrals.[27]

According to Lucy A. Forster-Smith on College and University role of chaplains states that "while chaplains serve the university's (secondary school's) core mission most directly through their care (pastoral care) of individual, they also play a major role in creating and nourishing the overall campus (secondary school) climate."[28] This statement links the problem statement and rationale that the roles of school chaplaincy programs are of significance in influencing the behavior of the students in schools.

Paget points out several roles exercised by the school chaplains based on the activities entailed to them.[29] These roles can be summarized as First, the apostolic role in which the chaplain exercises is providing and stimulating connections with the local churches and motivating students to actively participate in church. The chaplain makes connections and meets with sponsor church leadership regularly. He or she also invites the authority of the sponsoring denomination during major events of the school.

Secondly, the school chaplains exercise their pastoral and religious roles by providing personal time and skills to individual students; this is done through class contact with students as well as religious worship with the entire body of the school family. The pastoral role is enhancing and empowering extracurricular activities with the students and the staff in the school. Pastoral role and care are kept intact when the school chaplain interacts and penetrates the lives of many students, one by one as possible in personal capacities.

The school chaplain provides his or her denominational role by providing the school community with the celebration of liturgies and Para liturgies. The chaplain ensures that celebration of these liturgies takes place in the schools as a practice by the sponsoring church in collaboration with the year's calendar and incorporated into the school's spiritual growth and development. The religious role also entails the provision of prayers or meditation time with religious classes to the school's academic calendars and events.

Thirdly, the school chaplains exercise pastoral care of the needs of different backgrounds of the denomination represented in the school. The chaplain acknowledges that the school community is made up of many denominations. At times, they will consider inviting all denominations to come together and have a common service in worship and prayer for the school. The chaplain can provide information on communication on the school notice board.

Fourthly, the school chaplains provide their services through exercising their role in extracurricular activities. They organize the sports and activities within and outside the school. They must also be ready and available to accompany the teams outside of school. The school chaplain supports and works with the teaching staff or any member of the staff when organizing these activities. The school chaplain promotes and facilitates the participation of all members of the school community. They support charity fundraising. They also provide avenues for all students to be involved in extracurricular activities.

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[27] Pickett, JR. Earl. 2016, 16-19.

[28] Foster- Smith, Lucy A. 2013. Pg. 33.

[29] Naomi K. Paget and Janet R. McCormack 2006. *The Work of the Chaplain*. Valley Forge: Judson Press. Pg. 14-34.

Fifthly, the school chaplain works hand in hand with the principal and all members of staff both subordinate and teaching staff. The chaplain develops a mutual relationship through cohesive cooperation and developing a unity of purpose. He or she must serve faithfully and be available to the entire body of the staff. The chaplains work effectively and more closely with the guidance and counseling team. He or she must work also with the patrons on the interfaith within the school. The school chaplain is a member of the guidance and counseling team and attends meetings that are organized to provide quality care service in school. The school chaplain extends his role to parents by being there for them during the time of their difficulties. The chaplain can provide family therapies and facilitate the support and modification parents require. The school chaplain presents himself or herself at parent/teacher meetings.

Paget acknowledges that "the chaplain's role encompasses many ministry tasks."[30] School chaplains must demonstrate competency while playing these roles. "The chaplain is often the one who provides necessary information about how to accomplish a task, what the possible options are, who the potential resources are, or where help is available. Many people feel stronger and more able to cope with circumstances of life when they have the information they need to deal with the situation."[31] The school chaplain should demonstrate the role above with the power of the Holy Spirit in empowering the school community.

### 3.0 Methodology

The study used a mixed-method approach. Phenomenological and descriptive survey designs were employed. Purposive sampling techniques were used to determine the sample size. The research instruments used were questionnaires, interviews, and observation checklists. A pilot study was administered to verify the validity and reliability of the instruments. The data obtained was analyzed both quantitatively and qualitatively.

### 4.0 Results and Discussion

### 4.1 Roles in Curbing Students' Unrest

In answering the RQ, the researcher sought to answer the question of what is the role of the chaplaincy program in school. To answer this question, the school administrators, chaplains, teachers, and students were asked whether they had chaplaincy programs in their schools. A good number of answers suggested that chaplains play a big role in addressing issues concerning the learners' morality.

Most of these respondents gave the following answers regarding the role the Chaplaincy program provides in the school: that school chaplains are involved in class and house meetings, meet with student leaders every week, meet with the student with issues, and give guidance and counseling, they provide spiritual and religious leaders in the school, they plan and organize for retreats, benchmarking, and seminars and bringing in professional to mentor students.

An administrator states that "school chaplains play a role in mitigating issues that arise within the school and they are involved in panels detailing disciplinary issues among the learners"[32].

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[30] Ibid.

[31] Ibid.

[32] School Administrators, AP/ADP4.

Another administrator states, "School chaplains are involved in analyzing the information put in suggestion boxes to get information that can help in managing students' discipline"[33].

A teacher demonstrated that "the school chaplains, in playing their role, use opportunities to create academic/career guidance and counseling. They build this by having to benchmark from successful schools and creating regular meetings with successful schools"[34]. She further alluded that "the academic/career counseling will nurture students' talents and it gives identification to boost positive reinforcement in their life after school. All this helps in academic improvement. This can be done without condemning poor performers all the time"[35].Another teacher articulated that "chaplains play a big role in the provision of action plans that give students open dialogue and forums. This helps students understand the required policies and regulations of the school"[36].

The study also revealed the role of school chaplains/chaplaincy programs being avenues for easier communication between teachers and students. A teacher explains that "they also provide avenues of easier channels of communication for students to air their grievances. This enables the school leadership and administration to access adequate information to address students' welfare on time and ease tension among learners"[37].

The study further revealed that the role of chaplaincy programs is "encouraging students on co-curriculum activities by nurturing talents to curb laziness and idleness among students by used of games, clubs, and societies, (co-curricular activities and students self-driven events)"[38]. A school administrator states "school chaplains' plays a major role in co-curriculum activities as best ways in rising and building self-esteem and morale among students, which help in class performance"[39].

On the other hand, the role of chaplains is attributed to that of finding hidden information among the learners. A respondent said, "I find it easier to share my secrets with my chaplain other than a teacher because a chaplain is confidential and keeps secrets; in return, they speak or tell you the plain truth"[40]. Another student leader advocated that "it is important and I find it necessary and comfortable to involve the chaplain in revealing my hurting situation because they tell the truth, most students believe clergy is truthful"[41].

It was also observed that chaplains play a role in sensitizing to teachers the benefit of being committed, available, and serving faithfully (2 Timothy 2:2). This enhances academic appraisal and performances and raises students' morale as well. This is done by involving motivational speakers and parental meetings to sensitize teachers' commitment to their duties.

### 4.2 Role in Alternative Programs

The respondents mentioned the following programs as the alternatives: punishing or ex-communicating students who are found misbehaving; use of disciplinary committees, guiding and counseling, teaching life skills, providing mentorship programs, assigning peer counselors

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[33] School Administrators, AP/ ADP6.
[34]  Teachers, TCUP/HODGC4.
[35] Ibid.
[36] Teachers, TCUP/HODGC7.
[37] Teachers, TCUP/HODGC8.
[38] School Chaplains, SC5.
[39] School Administrators, AP/ADP1.
[40] Student Leaders, SL24.
[41] Student Leaders, SL31.

programs and academics, sensitizing motivational programs to students, their leaders and council by engaging them with professionals outside world and parental engagements.

Further, the chaplain's role in alternative programs includes recognizing and rewarding students with good performance. A school chaplain reported "A creative chaplain should come or work with the principal and the sponsoring church to have a system that raises money to buy rewards for outstanding student. The chaplain does this by giving gifts to good performances in the presence of the other students"[42]. She further states that "this encourages healthy competition and motivates role models in performance and character among the students"[43].

The study also showed that rewarding students in the presence of others boosts students' morale. A participant explains that "creating a friendly environment with the child boosts his or her morale which produces effective results and develops a child-friendly school environment. For example, in church services, school chaplains establish a good relationship between students and teachers by involving them in church programs. During prayers and fellowship, teachers and students can be put in the same groups to discuss issues pertaining to life. This boosts students' morale to believe in them"[44].

## 4.3 Chaplain's Role in Theoretical Framework Concepts Study

In an attempt to relate the theoretical framework concept of study with the role of chaplaincy programs in curbing unrest, the study found out that based on the theoretical framework (chaos and disaster management theory) 40% of respondents identified the use of perturbation or disturbance method i.e. using punitive measures like punishment, suspension, expulsion, and counseling programs in case of mischievous behavior that can easily lead to unrest in school.

On the other hand, 30% of the respondents identified the role played by chaplains in limiting the degree of freedom of behavior by putting measures in place, such as having open forums that provide easier channels of communication for students to air their issues problems, and grievances. The avenues provided by the chaplaincy department include suggestion boxes, fellowship forums, and role-modeling experiences.

Another 30% identified that the role played by chaplains based on the theoretical framework is that of the theory of altering the orbit of chaos to a desirable orbit. This role is played by chaplaincy programs by using tracking systems like that of raising students through the creation of families, motivational speakers, and professional engagement purposely for mentorship, as well as the use of games clubs, and societies. However, from the questionnaires received, twenty-nine participants identified chaplaincy as the best program available for deterring unrest behaviors in schools.

The pie chart below demonstrates the respondents' views on the alternative program:

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[42] School Chaplains, SC1.
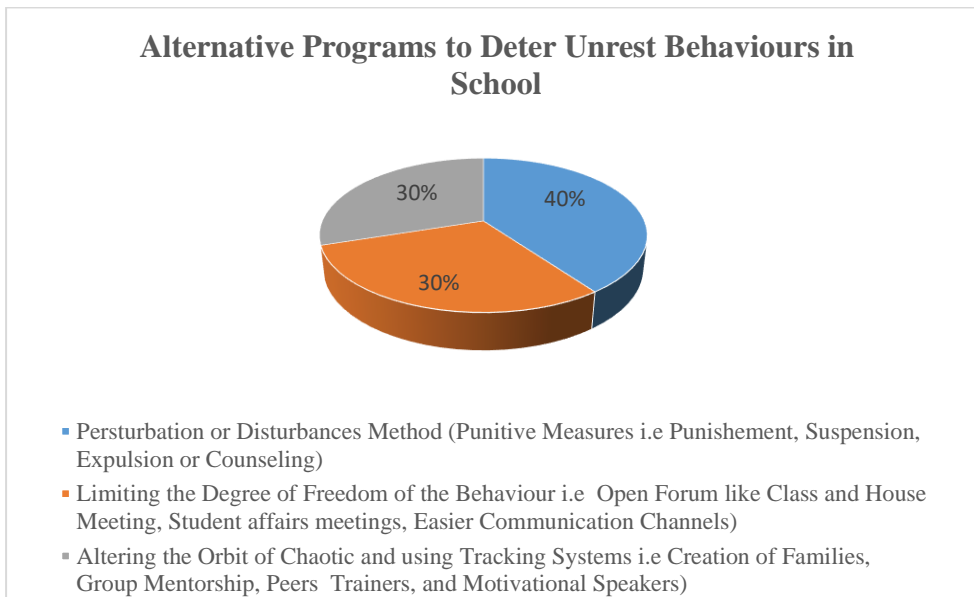[43] Ibid.
[44] School Chaplains, SC6.

**Figure 1: Alternative Program to Deter Unrest Behavior in School**

**4.4 The Role Played by School Leadership in Support of Chaplaincy Program**

Further, the study found out the role played by school leadership in supporting the effectiveness of chaplaincy programs. The respondents were asked whether their school had a chaplaincy office, a place to hold church service and materials to be used for chaplaincy programs. Their responses were as follows: A good number of the respondents, 70%, reported that they had chaplaincy offices against 30% who did not have, 100% had a place to hold church services in school either in the church building or a hall or in an open room within the school. A considerable proportion of 80% of the respondents reported that they had equipped offices with materials in their school while 20% did not. Generally, the study revealed that the absence of leadership support leads to poor facilitation of the programs.

The figure below illustrates the availability of support of the school leadership in facilitating chaplaincy work:
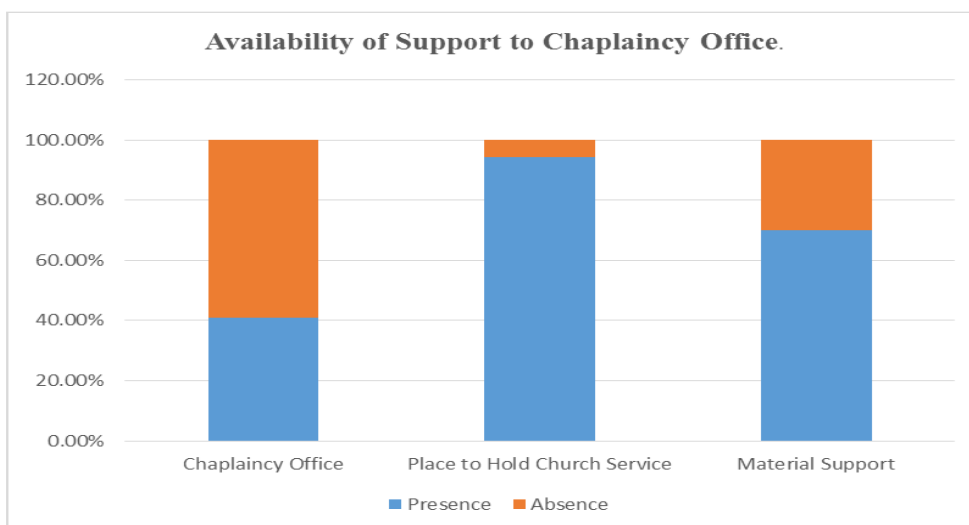


**Figure 2: Availability of Support Chaplaincy Office**

## 4.5 Role of All Stakeholders' Participation

To establish the role of stakeholders in effective implementation of the chaplaincy programs, the study sought to understand the extent to which all stakeholders are involved. The chaplains studied were asked whether they involved the other stakeholders including parents, sponsoring churches or denominations, in matters relating to the implementation of the chaplaincy programs in schools.

A participant revealed that "despite the fact that the stakeholders have a role to play in the implementation of the programs to be effective, many schools have not taken the initiative to actively involve them in chaplaincy programs matters"[45]. This explains that there is a need not only to bring on board the stakeholders in place to participate in school activities but also to empower them to take up important roles in enhancing the discipline of students in our schools.

## 4.6 Regression Analysis

The study sought to establish whether it was possible to predict the influence of the following variables: chaplaincy programs (independent variables) on unrest behaviors and indiscipline cases that is (Dependent variable). To achieve this, a multiple regression was carried out using a model that combines the above-selected variables.

**Table 1: Coefficient Standardization**

| MODEL | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|---|---|---|---|---|---|
| | B | Std. Error | Beta | | |
| (Constant) | -.813 | .645 | | 1.263 | .212 |
| Quality Chaplaincy Service and Pastoral Care | -.1.654 | .144 | .807 | 11.520 | .000 |
| Christian Guidance and Counseling | .593 | .264 | .173 | 2.248 | .028 |
| Risk Mitigation and Crisis Management | -.034 | .070 | -.036 | -.482 | .632 |
| Mentorship Programs | .36 | .221 | .010 | .162 | .872 |

**Dependent Variable: Unrest Behaviors and Indiscipline Case**

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[45] School Chaplain, SC8.

The table above shows the estimates of β values and gives an individual contribution of each predictor to the model. The β value tells us about the relationship between chaplaincy programs with each predictor. The positive β values indicate a positive relationship between the predictors and the outcome whereas a negative coefficient represents a negative relationship. The β value for awareness had a negative coefficient thus indicating a negative relationship.

However, school chaplaincy programs (qualitative chaplaincy and pastoral care; chaplaincy Christian guidance and counseling; mentorship programs and risk mitigation and crisis management) were positive, indicating a positive relationship. From the coefficient table in the multiple regression output, the unstandardized coefficients were substituted into a regression equation. The t-test was used as a measure to identify whether the predictors were making a significant contribution to the model. The t-test results for the individual regression coefficient show that: quality chaplaincy and pastoral care ($t = 11.52$, $p<.05$), Christian guidance and counseling ($t = 2.25$, $p<.05$), risk mitigation and crisis management ($t = -.482$, $p > .05$) and mentorship programs ($t = .162$, $p > .05$). This means the regression coefficients for these variables were statistically significant at 0.05 levels.

**Table 2: Model Summary**

| Model | R. | Sum of R. Square | Adjusted R. Square | Std. Error of Estimate |
|---|---|---|---|---|
| 1 | .887 | .787 | . 769 | .46954 |

    a. **Predictors: (Constant), chaplaincy programs (qualitative chaplaincy care and pastoral care, Christian guidance and counseling, mentorship programs).**
    b. **Dependent Variable: Unrest Behaviors and Indiscipline Cases**
      **Figure: 19 Table on the Model Summary**

From the model, the $R^2$ and the adjusted $R^2$ values of .787 and .769 respectively both indicated that over 70% of the variance in the dependent variable (chaplaincy programs) can be explained by the regression model.

Analysis of variance was used to test whether the model could significantly fit in predicting the outcome.

**Table 3: ANOVA Prediction of Variables**

| Model | | Sum of Square | Df | Mean Square | F | Sig |
|---|---|---|---|---|---|---|
| 1 | Regression | 48.088 | 4 | 9.618 | 43.623 | .000 |
| | Residual | 13.008 | 59 | .220 | | |
| | Total | 61.095 | 64 | | | |

    a. **Predictors: (Constant), Qualitative Chaplaincy Care and Pastoral Care, Christian Guidance and Counseling, Risk mitigation and crisis management, and Mentorship Programs.**
    b. **Variable: Unrest Behaviors**

The F ratio was 43.62 with a significance of .000. This meant that the probability of these results occurring by chance was less than .0005. Therefore, a significant relationship between the influence of chaplaincy programs and students' Unrest behaviors and indiscipline cases in deterring unrest in schools. This implies that the four predictor variables are not equal to each other and could be used to predict the dependent variable.

The findings show that there is a relationship between the two variables chaplaincy programs (independent variable) and unrest behaviors and indiscipline cases (dependent variable). This implies that when the availability of chaplaincy programs is not present, the probability of unrest in secondary schools will eventually be raised. This is also in reflection to influence attributed by chaplaincy programs in enhancing calmness in schools to the need for urgent implementation of chaplaincy programs in every school.

### 4.7 Summary

The research question sought to assess the awareness and skill levels of the staff and students in the selected schools. The findings reported a lack of proper training for the school chaplains hinders effectiveness. The study also found that lack of awareness and unpreparedness in most schools is the reason why the role of chaplaincy was dormant.

The findings were in line with the Circular Ref: MOE.HQS/3/13/3 from the Ministry of Education to all County Directors of Education asking them to ensure that all Principals allow their school chaplains to attend the Chaplains Workshop and Conference for 2018/19 organized by the National Association of Christian Chaplains (NACC). Every school must have their chaplain attending the in-service courses to ensure quality delivery of their roles and services to the learners and staff

Also, it is important to note that from the findings, (70%) of administrators and teachers acknowledged the major role of chaplaincy and had equipped and facilitated the training of their chaplains on how they can handle the unrest in school in case it arises, while only 30% of the administrators and teachers studied knew the role played by their chaplains. Most teachers had thought the chaplain's role was only to preach on Sunday.

On the frequency of sensitization of the role of chaplaincy programs, the majority of (seventy) respondents (70.8%) reported that chaplaincy programs were rarely taken with seriousness in their schools, 73.8 % indicated that pastoral care and Christian counseling were rarely given time to be offered and 50.8% reported that mentorship programs were also rarely offered in their school. The findings correspond with a literature review that established that most of the respondents did not know the role of the chaplaincy department in secondary school.

### 5.0 Conclusion

It was concluded that for the role of chaplaincy programs to have its effectiveness, school chaplains must possess good training. All educational stakeholders must be involved. This is done by all stakeholders understanding their role in the chaplaincy program. The study at this juncture revealed the major role of the chaplaincy program in deterring unrest and indiscipline was that of instilling good moral values and practices among learners through the growth and development of spiritual values.

### 6.0 Recommendations

The results of the study made the researcher make the following recommendations:

1. All school leadership and administrators from the top of the Ministry of Education down to school levels to adequately ensure that they support the chaplaincy programs within their jurisdiction. Chaplaincy programs will enhance the installation of good moral values and practices in schools through the provision of spiritual values among the learners.

2. The Government of Kenya through the Ministry of Education to design and implement a curriculum in learning institutions for chaplaincy programs. School Chaplains are to be recruited and enrolled among the teaching staff to teach religious studies and Life skills, even as they minister to the students through the word of God.

3. The Ministry of Education in conjunction with school management and the sponsoring churches actively monitor the effective implementation of chaplaincy program policies and the recruitment of the school chaplains at the schools within their jurisdiction.

4. More support is also needed from the Ministry of Education in form of funds, planning, and organizing regular seminars and workshops for school chaplaincy programs to be effective in their implementation.

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