

**Evaluation of The Administrative Relationship between Chaplaincy and University
Management in selected Faith Based Private Universities in South west Nigeria**

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Certification

This is to certify that **Emmanuel Olugbenga OLAGUNDOYE**, with the Matric Number **LCU/PG/001618**. Carried out this research Work titled “Administrative Conflict between Chaplaincy and University Management in Selected Private Universities in South West Nigeria” in the Department of Politics and International Relations, Lead City University, Ibadan, Oyo State, for the award of Doctor of Philosophy Degree (PhD) in Intercultural Studies and this work has not been previously submitted.

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Dedication

This research is dedicated to God Almighty.

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Abstract

Chaplaincy and the private university system in southwest Nigeria have been experiencing administrative conflict. Existing studies on conflict between chaplaincy and the university system have largely focussed on public universities with less emphasis on private universities in respect of strategic relationships that can be used to ameliorate administrative conflict between the chaplaincy and the university management. This study evaluated the relationship between Chaplaincy and management in selected faith based private universities in southwest Nigeria. This study aims to contribute to understanding how to curtail to an appreciable degree the various dimensions of administrative conflict between university chaplaincy and university management. The objectives of this study are to examine administrative conflicts between chaplaincy and university management in selected private universities in southwest Nigeria as well as examine how university management and chaplaincy contribute to the administrative conflict, examine the effects of administrative conflict between chaplaincy and university management and identify the strategies that can be employed to manage administrative conflict between chaplaincy and university management in selected private universities in southwest Nigeria. The structural functionalism theory of conflict management provided the framework of this study which was descriptive and purposive. Historical and descriptive survey designs were adopted. Two hundred and fifty (250) questionnaires copies were administered to respondents from five (5) selected private universities in southwest Nigeria, twenty-five (25) university administrators, fifty (50) administrative officers, fifty (50) students representative council members, twenty-five (25) chaplaincy council members, seventy-five (75) chapel members and twenty-five (25) hostels officials. Quantitative data were analysed using descriptive statistics while qualitative data were content analysed severally. Several factors causing administrative conflict between chaplaincy and university management include amongst others, lethargy on the part of university management to implement disciplinary measures when due to erring students, role conflict dispositions, inadequate infrastructural facilities, poor managerial control over brewing crisis, poor communication and lack of effective collaboration between chaplaincy and university management. However, the study recommended an adequate, effective and collaborative leadership style that allows for the development of clear resource allocation policies and enhanced organizational culture.

Keyword: Administrative conflict, Chaplaincy, university management, Private Universities, southwest Nigeria,

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List of Abbreviations

PLS- Partial Least Squares

SEM- Structural Equation Model

AVE- Average Variance Extracted

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Chapter One

Introduction

1.1 Background to the Study

The global recognition of the tremendous impact of Universities upon the world system is a fact that cannot be controverted. It is a vibrant community of different kinds of personalities from diverse geographical, academic, social, economic, political and religious backgrounds. This has led to generation of several and diverse issues, conceptual, theoretical and empirical studies that has tremendous contributions to knowledge as a whole in the world. Universities are very old institutions. There are stories of universities that began operations as far back as the 9th century. The University of Al Quaraouiyine for instance is reputed, according to the UNESCO cited by the Guinness World Records, to be the “oldest existing, continually operating and the first degree awarding educational institution” in the world. It has its foundation in the year 859 as an Islamic centre of higher education, established by an Islamic scholar Fatima al Firhi in a mosque in Fez, Morroco¹. This goes to show that University education has some root in Africa. However, Scholasticism was reputed to have commenced in the monasteries across Europe under monks and nuns in the 6th century and such monasteries became harbingers of present day universities.

The dominant characteristic of the intellectual life of the early half (5th -10th century) of the Middle Ages (5th-15th century) was the attitude of unquestioned obedience to authority; of receptivity to all doctrines, statements or incidents sanctioned by the

Church; of dependence upon formal truths dogmatically established; of an antagonism to any state of doubt, of questioning or of enquiry as wrong and sinful in itself. By the 11th century a new attitude was necessary. With the breaking down of Medieval isolation, there resulted a new type of thought. The study of dialectic had stimulated an interest in intellectual activity and in the logical formulation and statement of religious beliefs. The Crusades (1095-1272) by European nations to win over Jerusalem gained nothing much militarily. But they had broken down the isolation and the rusticity of the people of the West through their contact with the variety of knowledge and beliefs in the East. All these changes stimulated new intellectual interests and made it necessary to state religious beliefs in new forms.

The purpose of Scholasticism was to bring reason to the support of faith; to strengthen the religious life and the church by the development of intellectual power. It aimed to silence all doubts and questionings through argument. Faith was still considered superior to reason. Church doctrines had long been formulated; they were now to be analyzed, defined, systematized. Scholasticism is the type of intellectual life that dominated during the later middle Ages. It was largely responsible for the origin of universities. Scholasticism produced a vast literature which possesses very distinct characteristics of its own. Its aim was definite, though narrow; its subject-matter restricted; its method keen and subtle; its outcome fruitful in the development of certain mental traits and abilities. Scholasticism is not characterised by any group of principles or beliefs, but is rather a peculiar method or type of intellectual activity.

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All these changes stimulated new intellectual interests and made it necessary to state religious beliefs in new forms. The purpose of Scholasticism was to bring reason to the support of faith; to strengthen the religious life and the church by the development of intellectual power. It aimed to silence all doubts and questionings through argument. Faith was still considered superior to reason. Church doctrines had long been formulated; they were now to be analyzed, defined, systematized ². However, the concept of the modern University started in the medieval period with the establishment of the University of Bologna in 1088. University of Bologna, the oldest university in Europe and one of the oldest and most famous universities in the world, founded in the Italian city of Bologna in the 11th century. It became in the 12th and 13th centuries the principal centre for studies in canon and civil law and attracted students from all over Europe.

The organizations formed at Bologna became models for modern universities³. It started as guilds of some students (*universitas pupilari*) who are interested in scholarship and gathered themselves together and appointed scholars who are specialists in the area of interest to the students. The students in this institution determine the condition of service of the scholars who were so employed by them. Over the years, universities emerged as institutions which contributions impact positively on the development of nation states as ideas emanating from the institutions favoured the emergence of thoughts that challenged existing institutions of government which moved from theocracy to monarchy. The emerging states saw the need for the advancement of knowledge that influenced the advancement of the economic prosperity of the emerging nation states. Therefore, came the establishments of such institutions by governmental charters and communities in England and across Europe began to acquire charters that favour the establishment of universities that can assist to advance the knowledge of their particular economies. In America, such institutions were also products of states that needed knowledge to improve their societies hence the emerging land grant universities. Also, in America in the 17th century emerged the establishment of universities by private individuals to facilitate contribution to knowledge outside the control of states so as to advance the spirit of enquiry in an independent environment. This was during the period of the industrial revolution which brought about advancement of knowledge that became precursor to the present technological age.

In Nigeria, the first university was established in Ibadan in 1948 as a college of the University of London. of the Ashby Commission in 1959, at the threshold of the Nigerian independence, the need for more universities to produce the high level

manpower needed for the emerging nation state became important and new Universities were established in Lagos in 1962 by the Federal Government This followed the decision of the colonial government, on the Asquith and Elliot Commissions' recommendations on the need for higher education for the natives who need be appointed into the rapidly expanding public service of the colonial government in West Africa. Higher colleges which later metamorphosed into Universities were also established in Enugu, Ibadan and Zaria in the 1940s. Following the recommendations, Nsukka in 1960 by the government of the Eastern Region, Zaria, in 1962 by the government of the Northern Region and Ile-Ife in 1962 by the government of the Western Region. In the same year, the University College, Ibadan was instituted into an autonomous full-fledged university. The University of Benin came on stream in 1967 in order to ensure that the regions had a university of their own. It is thus evident that from the on start, the establishment of Universities in Nigeria was a product of geopolitical considerations. This trend manifested in the establishment of the 'seven sisters' - Universities established by the Federal Government in 1975 in Calabar, Ilorin, Jos, Kano, Maiduguri, Port Harcourt and Sokoto to ensure that all the states in the country had a university of their own.

The same scenario played out in the establishment of specialized Universities of Technology and Agriculture in the early 1980s when such universities were cited in states that did not, as at that time, have Federal universities and later by the Jonathan administration in 2012 and thereafter in establishing Federal universities in states that had none. With the 1979 Constitution that placed Universities on the concurrent list, states were again permitted to establish their own universities. Thus, from 1980, state

ownership of universities became a phenomenon and with the 1999 constitution which further democratized ownership of universities in Nigeria private ownership of universities emerged.

Consequently, today the demographics of universities showed that there are a total of 142 Universities in Nigeria. There were 170 Universities in Nigeria in 2019 comprising 43, 48 and 79 Universities owned by the Federal Government, State Governments and Private entities respectively. During the year 5 new Universities were established and from 2017 to 2019, 9 new Universities were established ⁴. The proliferation of Universities brought about diverse shades of opinion of her university communities resulting in conflicts which have brought its effects on the cordiality of her relationship with other sectors in the University and for the purpose of this study the Chaplaincy unit of the University. The Chaplaincy Unit or directorate of Chaplaincy of the University superintend over the spiritual, moral and religious operations of the University. The holistic development of a university community has to do with the spiritual, moral as well as the administrative structure of the University. Chaplains are embedded in the history, culture, and life of many universities across the globe, especially in institutions with a Christian history and chapel.

The chaplaincy is often the first port of call for religious students arriving at university. Chaplains lead religious worship and run interfaith or social activities. Chaplains provide pastoral support and a listening ear, including to students who are non-religious, international, or experiencing mental health crises. In academia, “the administration” is defined as a shadowy, amorphous group of suit-wearing, exorbitantly paid employees.

They are to be vilified for making knuckle headed, illogical, tone-deaf decisions that put the institution at risk, insult the faculty, demoralize the staff, enrage students and underestimate the power of the alumni. While this definition seems apt at times and blowing off steam often brings relief to anger, understanding who and what is “the administration” can provide avenues to question decisions effectively, challenge assumptions and influence change. Understanding power structures is also vital to successful activism. At the very least, it simply affords the ability to know where to assign blame and express ire more precisely and accurately. Knowing who and what the administration is doesn’t mean passively acquiescing to authority, nor does it mean the issuance of carpet bomb types of personal attacks on individuals. Three sources of information can help determine who holds the authority and responsibility for decision making and what defines the administration at a particular institution: organizational charts, the chain of command and the spheres of decision making. The administration (also “management”) refers to an employee class whose role and responsibility is to manage and oversee (in part or whole) institutional operations. As managers, they formulate, determine or influence policies.

Information about the hierarchy of positions, the names of the positions and the names of people who hold the positions are usually available on an institution’s website; it’s just a matter of knowing what to look for and where to find it. Complimentary roles are expected from Chaplaincies and University administrations to facilitate holistic development in the University system with the historical hindsight from renown Universities like Harvard, Oxford, Cambridge et al⁵. Conflict is an everyday occurrence

in life. Conflicts are inevitable in human life. It is also inevitable in organizations or even between nations.

Conflict is an inseparable aspect of people's as well as organizations' life. The study also discovered that conflicts occur in organizations as a result of competition for supremacy, leadership style, scarcity of common resources, etc. There exist in every human institution several dimensions of misunderstandings resulting in conflict. Conflict can also stand to mean an expressed tussle between independent parties who identify incompatible ends, scarce resources, goals and intrusion from parties in realizing their goals. It could also manifest among individuals over competing demands and needs and to which individuals react in different manners. Conflict is a part of all human relationships. Almost any issue can spark conflict—money, time, religion, politics, culture—and almost anyone can get into a conflict. Conflicts are happening all around the world at the personal, societal, political, and international levels. Conflict is not simple and it's not just a matter of disagreement. Conflict is an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources, and interference from others in achieving their goals⁶. Since conflict exists side-by-side with people and becomes permanently unavoidable in all human ramifications, it is of great importance that administrators and managers develop the capacity to recognize the source of it, view its destructive and constructive potential, to understand how to manage and survive with it, as well as build conflict resolution mechanism.

However, several commentators have changed their perceptions over conflict as they observe it as having the capacity for positive growth. Organizational conflict is an internal misunderstanding or disagreement that can occur between colleagues or leaders. These kinds of disagreements can lead to a lack of cohesion and collaboration in the workplace. When employees don't get along with each other or disagree, it can make it challenging to get everyone aligned with the company's goals. Administrative or organizational conflict involves a state of disagreement warranting from the perceived opposition of needs, interests and values between affected groups or individuals and formal authority.

Administrative or organizational conflict involves a state of disagreement warranting from the perceived opposition of needs, interests and values between affected groups or individuals and formal authority. In the 21st century, one of the greatest challenges being faced by man has become the prevalence of conflict in all forms. Unarguably, a conflict does not enjoy a general conceptual agreement, but can easily be viewed as the variance between and among individuals. In a simple term, it can also mean disagreement in belief between groups or individuals, due to differences in opinions, views, needs. However developments observed in several universities with respect to University administrations and Chaplaincies relationships appear not quite cordial and has birthed several issues of conflict affecting the overall aim and objectives of setting up such Universities. This is what this study is attempting to look into with the view to contributing to knowledge findings from this research work.

1.2 Statement of the Problem

Universities experience various levels of conflicts within the System ranging between them and her workers on one hand as well as that between them and the students body on the other hand. Role conflicts do occur involving professional administrators and academic staff members in south-west universities as a result of inadequate communication, denial of rights and privileges, power tussles, personality clashes, and poor management strategies. Furthermore research findings have also shown that administrative conflicts affect organizational goals with respect to University Administrations.

The combination of factors like misunderstanding, stress, hostilities and other unwanted parameters contribute in no small means to these phenomena when not properly managed. There is the need to find a lasting solution to the occurrences of misunderstandings that results into administrative conflicts between the University administration and their Chaplaincy units. Chaplains are embedded in the culture and life of many universities and are a key part of university support for the religious upbringing and integration of students. The role of the Chaplain fundamentally is to assist the University administration in the smooth running of the university administrative system coupled with the mitigation of campus conflicts through her spiritual and moral developments. In the course of carrying out these functions, Chaplains sometimes experience conflicts with the University administration while trying to foster a cordial relationship. It seems that most University administrations do not have a full knowledge of the administrative operations of the Chaplaincy and vice-

versa for Chaplaincies of the Universities. In spite of several studies on conflicts in the University system and strategies employed to manage them, not so has been done on strategies to be employed in managing administrative conflicts between University administration and Chaplaincies. It is against this situation that this study attempts to fill the existing gap observed.

1.3. Aim and Objectives of the Study

The aim of this study is to examine Administrative Conflict between Chaplaincy and University Management in selected Private Universities in South-west Nigeria.

The specific objectives of the study are to;

- i. examine administrative conflicts between chaplaincy and University Management in selected Private Universities South west Nigeria.
- ii. examine how university management and chaplaincy contribute to the administrative conflict.
- iii. investigate how resource allocation, organisational culture and leadership style all contribute to administrative conflict between university management and chaplaincy.
- iv. identify the strategies that can be employed to manage administrative conflict between Chaplaincy and University Management.

1.4 Research Questions

The below research questions will guide the study;

1. In what ways is the administrative conflict between chaplaincy and University Management intensified?
2. In what way is the University Management and Chaplaincy contributing to the administrative conflict between Chaplaincy and University Management?
3. What are the effects of administrative conflict between Chaplaincy and University Management?
4. What are the strategies employed to manage administrative conflict between chaplaincy and University Management?

1.5 Significance of the Study

This research study contributes to understanding how to curtail to an appreciable degree the various dimensions of conflicts between university administration and chaplaincies of private universities in south-west Nigeria. It helps University Chaplaincies in the understanding of the administrative structures of Universities and vice-versa. It improves the administrative relationship and enhances the cordiality between chaplaincies and University Administration in Private Universities in South –West Nigeria. Furthermore it encourages production of academically, morally and spiritually grounded graduates with excellence in their academic works and moral sanctity.

The research also enlightens Institutions as well as The Association of Nigeria University Chaplains (ANUC) to have a better understanding of how chaplaincies are

expected to work within the framework of the Private University system in promoting the visions of Private Universities in South west Nigeria.

1.6 Scope of the Study

The study covers five (5) selected private universities in South-West Nigeria namely, Ajayi Crowther University, Oyo (ACU), Bowen University, Iwo, Osun State, Covenant University Ota, Ogun State, Adeleke University ,Ede, and Redeemer University, Ede, Osun State.

These universities are selected based on the fact that they came into existence after the main stream public universities and might not have fully understood to a certain degree of experience the Chaplaincy and University Administration working relationship which is causing relational conflicts in the various Institutions. Furthermore they are selected as a result of the level of development of their Chapels coupled with the fact that they have developed their Chaplaincies to a level that other privately established Universities can leverage on their experiences which can help to improve on their Chaplaincy and University Management relationships. It is also expected that much socio, religious, spiritual and moral disciplines are more pronounced in private Universities than their public Universities counterparts. The study will adopt both qualitative and quantitative methods of research. The study will adopt as well the Theories of Modern approaches. C. Wright Mills has been called the founder of modern conflict theory⁷. In Mills's view, social structures are created through conflict between people with differing interests and resources. The study will employ some empirical studies and also covers

only the geographical part of Southwest Nigeria. The study is to focus on the sectorial aspect of University/ Educational Institutions only.

1.7 Limitation of the Study

Reluctance on the part of some respondents to giving information as some respondents are sceptical at divulging informations that might affect the status of their universities. Furthermore, some respondents were not ready to respond to the questionnaire until they got the approval of their University's Top Management. The stress of retrieval of questionnaire was also a factor limiting the study operations.

1.8 Operational Definition of Terms

Conflict: Conflict can be defined as a serious disagreement and argument about something important. If two people or groups are in conflict, they have had a serious disagreement or argument and have not yet reached agreement.

Management: Managing is to be responsible for controlling or organizing someone or something, especially a business or employees to handle or direct with a degree of skill: such as to exercise executive, administrative, and supervisory direction of *managing a* business. Management therefore can be defined as a process of getting the work or the task done that is required for achieving the goals of an organisation in an efficient and effective manner. Process implies the functions of the management. That is, planning, organising, staffing, directing and controlling.

Administrative Conflict: It is a state of disagreement resulting from the perceived opposition of needs, interests and values between affected groups or individuals and

formal authority. It also means a conflict of person with the entity of public administration or a conflict between entities of public administration which are not subordinate to each other. The office-related disputes, as well as electoral disputes shall also be attributed to administrative disputes.

Conflict Management: Conflict management is an umbrella term for the way we identify and handle conflicts fairly and efficiently. The goal is to minimize the potential negative impacts that can arise from disagreements and increase the odds of a positive outcome. Conflict management refers to the way that one handles disagreements. On any given day, one may have to deal with a dispute between one and another individual, family members, or fellow employees.

Administration: This defines the range of activities connected with organizing and supervising the way that an organization or institution functions. It is the arrangements and tasks needed to control the operation of a plan or organization-(Cambridge dictionary)-University Management. This is the initiative by university managers/administrators to properly and effectively attend to the concerns, queries, proposals, grievances and feedbacks of students, academic and non-academic staff promptly.

Conflict Management Strategies: These are tools and techniques to help resolve disputes/administrative conflicts between Chaplaincy and University Management. These tools can be used to improve communication between co-workers, develop strong working habits and increase productivity. Strategies are actions that managers take to attain one or more of the organization's goals. A Strategy can also be defined as “A

general direction set for the company and its various components to achieve a desired state in the future.

Chaplain: A clergyman in charge of a Chapel .That is a member of the clergy attached to a private chapel, institution, ship, regiment, etc. In a nutshell he/she is an ordained minister of God that superintends over the spiritual well-being of the University

Chaplaincy: The office in which a chaplain works. It is the position or work place of a chaplain. A chaplaincy as well stands as the building that serves as the spiritual operations office for the chaplain. Simply put as the office or position of a member of the clergy attached to a private chapel, institution, ship, regiment, etc. It is the place where a chaplain works.

University Chaplaincy: University Chaplaincy is an arm of the University system responsible for the organisation of religious activities in the University and the development of the moral values, character formation and spiritual development of both staff and students.

Endnotes

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1 Concept of Conflict

The term conflict has its origin from its Latin word *confligere* meaning to strike together¹. Conflict may be defined as incompatibility of interests, goals, values, needs, expectations, and/or social cosmologies (or ideologies). Ideological conflicts especially have a tendency to become malicious. A conflict is a struggle and a clash of interest, opinion, or even principles. Conflict will always be found in society; as the basis of conflict may vary to be personal, racial, class, caste, political and international. Conflict is the result of a disagreement between actors on the basis of perceived incompatible goals². Disagreements and conflicts are inevitable everyday occurrences – and their resolution can result in constructive change. Conflict is an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources, and interference from others in achieving their goals. Conflict can be constructive or destructive. Conflict is constructive when it resolves in clarification of important problems and issues as well promote better understanding of differences while destructive conflict decreases competence, leads to irresponsible behaviour such as fighting, poor working relationship, lowers moral and decreases productivity³. Conflict is a struggle over values and claims of scarce resources, status and power in which the aims of the opponent is to neutralize injure or eliminate their rivals for the purpose of

gaining personal interest⁴. Conflict can be disagreement that exists between one or two parties. Conflicts And Crises In Nigeria: Management And Resolution For Peace Building⁵. Many people view conflict as an activity that is almost totally negative and has no redeeming qualities. Some consider it as dysfunctional, destructive, and the same time as a catalyst for change, creativity and production⁶. Unresolved disagreements within a social context eventually turn into conflicts, which are a normal aspect of life. There will always be dispute, but well handled conflicts don't turn violent⁷. One can assume that many conflicts in tertiary institutions and degenerated insecurity are caused by improperly managed antecedents (causes) or by the disputing parties failing to consider the power of communication and the conflict manager's personality in resolving⁸. Violence will not occur in the absence of conflict as antecedents. When a system is in crisis and being torn apart, as is the case with the nation's educational institutions now, no real progress can be made⁹.

2.1.1.1 Conflict in Perspective

Conflict perspectives refer to the different theoretical approaches used to understand and explain conflicts. Some of the main conflict perspectives include the Realist Perspective which views conflicts as a result of competition for resources and power between states and groups¹⁰. However Liberal Perspective emphasizes the role of international institutions and cooperation in resolving conflicts. Moreover, Constructivist Perspective focuses on the social and cultural construction of conflicts and the role of identity and norms while the Marxist Perspective sees conflicts as a result of economic and class struggles. Furthermore, the Feminist Perspective, highlights the gendered nature of

conflicts and the impact on women and other marginalized groups. It is of note that the Post-colonial Perspective emphasizes the legacy of colonialism and imperialism in shaping conflicts in non-Western societies. The Peace Studies Perspective however focuses on the causes and consequences of conflicts and ways to resolve and prevent them through peaceful means. Each perspective offers unique insights into the complexities of conflicts, helping us better understand their causes, dynamics, and resolution.

The conflict perspective describes the inequalities that exist in all societies globally, and considers aspects of society as ways for those with power and status to maintain control over scarce resources. This simply put implies that conflict perspective is a view of society that posits conflict as a normal feature of social life. According to its adherents, conflict influences the distribution of power and the direction and magnitude of social change. The conflict perspective is one of two major sociological theories. Also known as the "conflict model," it gives sociologists explanations for happenings in history and in society. Outlined by theorists such as Karl Marx, the conflict perspective is antithetical to the order perspective. Marx's theories formed a sociological perspective called conflict theory, which stated that capitalist societies were built on conflicts between the workers and the rulers. In this theory, society relies on class conflict in order to keep the wealthy in power and the poor as subjects to the government. The conflict perspective was most famously proposed by Karl Marx in the mid-1800s. Conflict theory looks at society as a competition for limited resources. This perspective is a macro-level approach most identified with the writings of German philosopher and sociologist Karl Marx, who saw society as being made up of two classes: the

bourgeoisie (capitalist) and the proletariat (workers). The two must compete for social, material, and political resources such as food and housing, employment, education, and leisure time. Social institutions like government, education, and religion reflect this competition in their inherent inequalities and help maintain the unequal social structure. Marx, whose many teachings stressed the dynamic tension between the classes, believed that conflict defined the happenings of society. He believed that this conflict would determine the major events and outcomes of history. His conflict perspective believed that the split between the divisions of labour resulted in conflict between the masses and drove the social changes of the time. Under the conflict perspective, the basic form of interaction in society is not cooperation, but competition, and this leads to conflict. Because the individuals and groups of society compete for advantage, there is constantly conflict for change. When there are large groups competing, such as Marx's bourgeois and proletariat, the outcome is often major social change. This conflict can arise from the desire to own the means of production, to own the power or land, or to own the realm of political power, and can be revolutionary, as it was in many of the communist societies that practised Marxist teachings. One major teaching of the conflict perspective has it that conflict arises from the dissimilar goals and interests of different social groups--the oppressed, the dominant, the powerful, or the powerless. The conflict can arise in different areas: law, religion, education, or media, and can be found in the powerful protecting their monopoly on these holdings, or the powerless attempting to change the status quo. It is significant that the outcomes of the conflict perspective have had a major impact on social events in the world for two centuries.

The Russian Revolution of 1917 can be seen as an outcome of the conflict perspective. This event illustrates the major revolutionary power of the rise of one social group against another. Even more modern conflict theorists stress the power of the have-nots against the haves.

In any society, conflict theorists argue that there is the potential for revolutionary conflict as the few in power maintain control over the many out of it¹¹. It facilitates mutual understandings of the problems among individuals in conflicts and causes better coordination among managements and people. Moreover, it strengthens intra-group relationships and unities by allowing outlets for members of groups to argue and debate their needs in the groups. The group health usually declines without intra-group conflicts. Conflicts among groups create units between the groups and increase cooperation as they are working to achieve popular goals of the groups for the outcomes of these conflicts.

Inspire Creativity: Conflicts are exploited by several organizations as a chance to look for effective solutions to problems. Members can also be inspired by conflicts for brainstorming, whereas considering problems from different perspectives. Share and

Respect Opinions: -it is an opportunity for members of organization to contribute their viewpoints with individuals of other groups. Conflicts can bring members of the organization together to actively listen to each other and share views and experiences as they work to achieve the organizational objectives; in the sense that conflict is a tool for improving future communication and can provide members with the tools necessary to easily solve conflicts in the future. Conflicts serve to discourage premature group

decision making. In the processes of making decisions, this forces participants to discover the needs and issues when they are sought. Conflicts allow for the understanding of the concerns of parties, causing agreements that benefit the interests of both parties with their organizations and relationships.

2.1.1.1.2 Types of Conflicts

Conflict shows a struggle or contest between people with opposing needs, ideas, beliefs, values, or goals. The conflict might escalate to non-productive results or can be positively resolved and lead to final quality products. Conflicts can occur because of the task, relationship, or process-related issues between personnel. Both the causes of a conflict and the most effective means to resolve it can be affected by levels. Four levels can be identified: within an individual (intra-personal conflict), between two parties (interpersonal conflict), between groups (intergroup conflict), and between organizations (inter-organizational conflict). Conflict can emanate due to diverse situations. Conflicts can be categorised by grouping it according to relational factors. Research findings reveal that several authors such as Marlin E. Thomas, Norma Cook Everist, Larry L McSwain, JohnWallace as well as Donald E.Bossart differ with respect to the terminology used in describing various types of Conflict. However Leas and Kittlaus simplify them into three categories namely: inter-personal, intra-personal, and substantive conflict¹². In the past, many researchers and writers thought that conflict has only negative and harm impact on the organization. Most of previous studies show only the negative view of Conflicts. This study aims to highlight the different types of conflicts, and shows positive and negative effects of conflict in organizations. In any

environment, institution or organization, conflict cannot be avoided due to differences among individuals' ideas, desires, perceptions and needs. In general, conflict is defined as an antagonistic state of opposition, disagreement or incompatibility between two or more parties¹³.

Intrapersonal Conflict -This conflict occurs within the person himself; it arises within an individual when his motives or drives are block or when a person faces two different decisions and cannot take the appropriate decision as he faces competing objectives and roles. The conflict within the individual is usually related to value, where there is no conformity between his role and his values and beliefs (e.g. to avoid unwanted telephone calls or visitors, secretaries may sometimes lie that their managers are not in their offices. This could lead to conflicts within the secretaries' minds who may have improved a principle of telling truths. Moreover, it often includes some types of cognitive or goal conflicts.

Goal Conflicts exist within an individual when their behaviors and attitudes have compatible elements or lead to both positive and negative outcomes which are mutually exclusive. Some basic elements which causes conflicts within individuals include incompatibility, unacceptability, uncertainty, frustration, goal conflict and role conflict.

- **Approach-Approach Conflict:** this conflict arises when there are two or more alternatives with positive consequences. In this situation, a person has this choice between these alternatives that to be equally attractive; (e.g. a person has the right to select one of two equally attractive jobs).

- **Avoidance Conflict:** this conflict is —a situation in which a person has to select one of two or more alternatives with negative outcomes, (e.g. when an employee is threatened with punishments regarding his demotion unless he does something he dislikes spending extra time travelling on his job).

- **Approach-Avoidance Conflict:** this conflict happens in a situation in which an individual should choose something with positive and negative results (e.g. the person chooses to accept a nice job in an undesired place).

Interpersonal Conflict. It is probably the most recognized and popular conflict which arises between two or more individuals. This is what most people associate as —conflict in an organization, and it can happen because of differences that occur between two people. This conflict may happen between two managers who compete for a limited manpower and capital resource or compete for the same promotion; further they may disagree over the best marketing plan for their top client. Moreover, this conflict may take place between the manager and his bosses, supervisor and worker or between worker and worker, etc. moreover, it may happen because of the differences over the objectives and goals of organizations. The causes that lead to this conflict are personality differences, perceptions (experiences, education, backgrounds and education), clashes of values and interests, power and status differences, lack of information, role incompatibility, stress and scarce resources.

Intragroup Conflict It happens when a person in a group works to achieve a different goal than the other group in the organization. This conflict happens at the organizational level. It is normal that all groups, both formal and informal, tend to establish particular

operational standards and behavioural principles which are adhered to by all members of the groups. A member may have social needs that oblige him to stay within his group, but simultaneously he may not agree with his group's goals and the ways required achieving such goals. Such conflicts may also happen between leaders with their followers or between managers and groups of subordinates. Managers or leaders may take disciplinary actions toward group members, thus leading to conflicts with the group, which subsequently causes a decrease in the entire productivity of the organization. Intra-group conflict may also happen if there are disagreements among members of the same group. Most researchers have identified three forms of intra-group conflict: relationship, task and process conflict. However, there are conceptual and considerable overlaps between the three forms of intra-group conflict. A relationship conflict exists in case members of a group have interpersonal incompatibilities such as tensions, animosities, annoyances and personality clashes. Moreover, negative individual emotions is produces by this conflict. Some of the see motions are resentments, anxieties or mistrusts, frustrations, tensions, and fears of being unexpected by members of other groups. A task conflict: it happens when there are differences regarding contents of tasks and goals of works, including facts' interpretation, resources' distribution and procedures. A task conflict includes disagreements in opinions, viewpoints and ideas, and may match with personal excitements and active discussions. Process conflicts refer to disagreements about the method in which a task should be achieved.

Intergroup Conflict Conflicts arise between different groups in an organization each seeking to accomplish their objectives, are called intergroup conflicts. Organizations are composed of interlocking networks of sections, work teams, departments, individuals,

departments or groups. The individuals tend to form various groups when there is a demand for that. Since conflicts happen because of inherent factors in the structure of organizations. Therefore, the intergroup conflict may not be too much naturally personal. For example, there are continuous and vital conflicts among the managements and unions. The conflict between line and staff organizations is one of the most popular conflict. These conflicts may be happened by the absence of mutual decision making, rivalries in resources, and differences in goals or perceptions, misunderstanding, competitions and a set of boundaries by team members to others which establish their identities as a team. Conflicts arise among different functional groups inside the organization due to their different objectives and due to several fundamental differences between various units of an organization within its operations, processes or structures. As each unit works to develop its own organizational sub-structure, these sub-structures are different in terms of goal and time orientation, formality of structure and supervisory style. Likewise, intergroup conflicts may happen among workers of day shifts and night shifts when one of them blames the other in case of missing equipment, a maintenance problem, etc. The harmony among all interdependent groups is considered as an essential factor for the organization success as a whole. When the management study the intergroup behaviours within an organization, it can recognize any conflict and deal with it .

Intra-Organizational Conflict: Intra-Organizational conflict has four types including vertical conflict, horizontal conflict, line-staff conflict and role conflict. They have distinctive features; however, they can overlap, particularly with the role one. Vertical conflicts arise among the organizational levels (e.g. the superior subordinate conflicts).

They often happen due to attempts of superiors to control while horizontal conflicts happen among departments or staff with the similar organizational hierarchical levels. In addition, line-Staff conflict as line departments are assisted by staff departments in most organizations. The relationship between line and staff departments often creates conflicts. Usually, line and staff managers have distinct personal characteristics. Unlike line employees, staff employees are younger and likely to acquire higher educational levels coming from several backgrounds. Such distinct personal characteristics are often based on distinct beliefs, ethics and values; the surfacing of which may create conflicts.

All conflicts inherent in organization levels involve the conflicts that occur at individual levels or group levels, (e.g. conflicts arouse between a buyer organization and a supplier one about policy issues, delivery times, quality, quantity, etc. or between a government agency which regulates particular organizations and organizations which are influenced by this agency or between the workers' unions and their organizations.

Effects of Conflict: In the past, many researchers and writers thought that conflict has only negative and harm impact on the organization, particularly its productivity and performance. In this regard, according to Traditional View, which is one school of thought, conflicts should be avoided as they reflect malefactions within groups. Conflicts are viewed negatively and are related to destructions and violence. But with the appearance of the human relations or Contemporary View, this perception is changed; According to Contemporary View, conflict is —a natural occurrence in all groups|. The human relations schools accept conflicts. They believe that conflicts may help performance of groups. Another view suggested that whether the conflict's effects

are positive or negative, they depend on the strategy utilized to handle them. Based on the above –mentioned views, conflicts negatively affect organizations in respect with wastages of scarce resources and performances. Similarly, conflicts do not positively affect organizations particularly in elevating and developing the innovativeness the decisions' quality in the organizations. In addition, when employees come together to resolve these conflicts, this builds spirits of cooperation and teamwork among members in the organizations. Employees and management should work together in order to accomplish positive effects instead of negative ones in spite that conflicts have both of them.

Negative Effects of Conflict: The following is a short list of the negative effects of a conflict within individuals:

A Psychological Responses

-Absent-mindedness to other things, Lack of interests to work, Job dissatisfactions, Work distresses, Estrangements or alienations from others, Disappointments.

- Behavioural Responses: Conflict may enforce the individual to behave in unusual matter such as, excessive smoking, drinking alcohol, be hostile towards others, decrease his communication with others and resist influence attempts.

- Costs of Conflict: Wasting of time: Conflicts affect individual and organizational performance; management spent much time and energy for resolving conflict; this time is supposed to be spent for more productivity.

-Employees Leave the Organization: Leaving the organization: Members of organizations unsatisfied with the conflicts' levels in their organizations may have a decision to leave their work.

-Sabotage, Theft and Damage: Conflicts may cause sabotages at work, morale problems in employees, decline in the market share of service/product and consequently losing productivity. Moreover, in case organizations spend much of their times handling conflicts, employees may not focus on the important goals they should achieve. Conflicts cause members to vent about frustrations, concentrate more on gossiping about conflicts and less on projects at their hands. Therefore, organizations lose accesses to essential resources, money and donors.

-Health Costs: Conflicts can cause —collective traumas, which causes —chosen traumas and can be moved to future generations in the form of resentment against one's ancestors' enemies. Chosen trauma gives rise to group identity and keeps the flame of conflict burning; moreover, Individual may be affected emotionally and physically by intense conflicts over a prolonged period and such conflict may lead to psychosomatic disorders. In a conflict situation, an individual may tend to achieve and promote his self-interest or personal gain at the cost of the organization or others. Taking bad decisions and tending to unnecessary restructuring; lack of job motivation or low motivation. Conflicts can disturb groups and people from their essential goals, diverting them to time and resources away from other important purposes.

Positive Effects of Conflict: Conflict has several benefits including the following: It stimulates individuals to exert more efforts and to work hard. In a conflict situation the

individual uses his abilities, skills and talents. It may satisfy particular psychological requirements such as dominances, aggressions, esteems and egos, and accordingly gives chances for constructive uses and releases of aggressive urges. It gives productive and creative ideas. For instance, the benefits that employees receive nowadays are the outcomes of the management-union conflicts during the last decades. Conflicts that contribute to social changes which ensure intergroup and interpersonal dynamics remain fresh and reflective of recent realities and interests, in the sense that it adds varieties to individual's organizational lives. Instead, work lives would be boring and tedious. It facilitates mutual understandings of the problems among individuals in conflicts and causes better coordination among managements and people. Moreover, it strengthens intra-group relationships and unities by allowing outlets for members of groups to argue and debate their needs in the groups. The group health usually declines without intra-group conflicts. Conflicts among groups create units between the groups and increase cooperation as they are working to achieve popular goals of the groups for the outcomes of these conflicts. It Inspires creativity: -conflicts are exploited by several organizations as a chance to look for effective solutions to problems. Members can also be inspired by conflicts for brainstorming, whereas considering problems from different perspectives.

Share and Respect Opinions: -It is an opportunity for members of organization to contribute their viewpoints with individuals of other groups. Conflicts can bring members of the organization together to actively listen to each other and share views and experiences as they work to achieve the organizational objectives; in the sense that conflict is a tool for improving future communication and can provide members with the tools necessary to easily solve conflicts in the future. Conflicts serve to discourage

premature group decision making. In the processes of making decisions, this forces participants to discover the needs and issues when they are sought. Conflicts allow for the understanding of the concerns of parties, causing agreements that benefit the interests of both parties with their organizations and relationships¹⁴.

2.1.2. Concept of Conflict Management

Conflict Management is the use of processes, tools, and skills to find creative and respectful ways to manage disagreements and disputes. It includes the ability to resolve conflict collaboratively through effective communication skills, such as active listening and assertive speaking. Conflict management is the practice of being able to identify and managing conflicts sensibly, fairly, and efficiently. Conflict management process deals with (perceived) incompatibilities or disagreements arising from, for example, diverging opinions, objectives, and needs. Since conflicts in a business are a natural part of the workplace, it is important that there are people who understand conflicts and know how to resolve them. This is important in today's market more than ever. Everyone is striving to show how valuable they are to the company they work for and at times, this can lead to disputes with other members of the team. Conflict resolution involves the process of the reducing, eliminating, or terminating of all forms and types of conflict.

Five styles for conflict management, as identified by Thomas and Kilmann, are: Competing, compromising, collaborating, avoiding, and accommodating¹⁵.

Techniques/Methods of Managing Conflict

Experts have come out with various techniques/methods used in managing conflicts.

These are:

- Bargaining/persuasion/compromising: The parties involved in a conflict are encouraged to confront their differences and resolve them themselves, persuading each other on their stand and compromising by mutual agreement.
- Politics: Using political power i.e. when the use of bargaining or compromising approach fails, political powerful parties may be called from within or outside the organization to take side.
- Encapsulating: This is limiting the conflict to an acceptable level or field through the managements' establishment of rules.
- Resort to rule: In schools like other formal organizations, this approach involve management or school heads resolving the conflict by examining the 'book' and applying the appropriate or relevant rules to decide the dispute.
- Distraction: Distracting the parties involved in the conflict from the conflict situation.
- Majority Rule: Using democratic means to resolve conflict occasionally in setting inter-group conflict in organizations by allowing the larger groups or organization to settle the issue of conflict by vote.
- Restructuring: Changing the formal structure of organization i.e. when the source is structural, relocating of members, transfer, redefining task responsibilities.

-Altering the Human Variable/Bribing: The school manager attempt to change the behaviour of the members of one or both parties to the conflict through any means available (cash or kind).

-Changing the Individuals Involved: Changing the personnel in the conflict situation and or alter their relationship in the organization i.e. separating parties, keeping them until they agreed to work together.

-Avoidance-a withdraw from the parties involved in the conflict¹⁶.

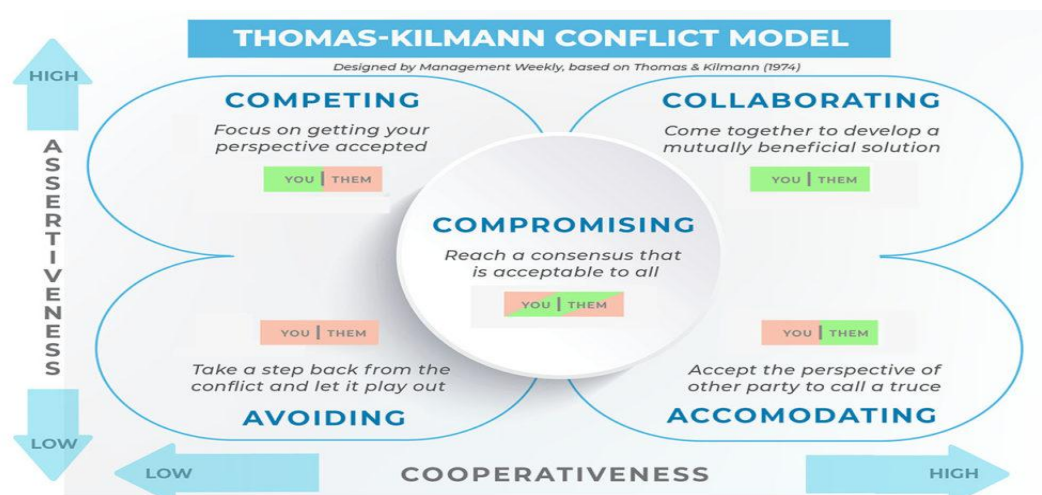


Figure 2.1: The Thomas Kilmann Conflict Model¹⁶

Avoiding

At the low assertiveness and low compromising corner is the “avoiding” mode. As it sounds like, this involves avoiding conflict entirely. The person will watch the situation play itself out organically and try to avoid getting directly involved. It’s the typical passive approach that we see in our day-to-day lives more than ever before. Many

people just want to avoid conflict, which certainly has its place, but it can also be a very toxic way to handle things. A business would fail if everyone avoided conflict – that’s just common sense!

Sometimes it’s good to avoid situations. Perhaps there was a huge blow up at work and the parties involved needed to relax for a while and focus on their tasks. Perhaps the issue is super minor or low priority, and the workers need to focus on more pressing concerns.

Therefore, people weigh their options constantly. People subconsciously perform a cost-benefit analysis and determine if the potential downsides of engaging in debate or conflict aren’t worth the potential gains. Most bystanders would naturally take this approach, but if a worker or employer needs to be engaged in conflict directly for the benefit of the business or their livelihood, then they’d be well advised to use this option as a last resort.

Examples:

- ❖ If someone was talking about an issue at work with someone and they started to argue together, the first person would switch topics or leave.
- ❖ A person who always avoids the topic of disciplining their employees might change the subject or try to avoid talking about it altogether. They might not want to even be around people when this topic is discussed.

Accommodating

Also at the low assertiveness end, but with a higher degree of compromising baked within, is the accommodating option. This has to do with taking an action which involves acquiescing to the rival/other individuals and giving in to their stance. It is a situation of likened to “take the loss” and accept that we should change our ways or yield to the other parties. Contrary to the avoiding stance, this mode acknowledges the conflict and puts an end to any tension. This is very useful if you are directly involved in the conflict but don’t want to deal with the situation – or if your way is proven wrong. Keeping in mind that a person choosing this strategy may lose a lot of reputation or favour if they were the aggressor. One should be very careful about taking this if one’s position is strong and one have a lot to lose – both within the conflict and the greater context of the organization.

Examples:

- ❖ If a co-worker has to skip work due to unavoidable circumstance, the person would agree to cover their shift even if they are not friends with their co-worker.
- ❖ If a project needs completing they may do “whatever it takes” to make this happen.

Competing

High assertiveness and low compromising is the classic mode of competition. The workplace is full of competitive people, sure, but in the context of conflict resolution, competing means people openly dissent against the other party and directly try to prove that their way is right.

Examples:

- Someone would rather be right than do the right thing! They might want to just win the argument!
- A person gets too defensive about their ideas or opinions and becomes combative when facing objections or disagreements.

Collaborating

Let's say you want an assertive option that is still highly accommodating. That's where collaborating comes into play. In a nutshell, the collaborating mode allows you to acknowledge your rival's points and take the time to agree. This is indeed very time-consuming and resource-intensive, but it can be a great way to handle an issue if both sides have good points and there's no clear-cut winner in the conflict. A lot of great things come out of collaborating, but it can be a strain on resources and slow everything down. It's usually the right way, but not always. A lot of creativity can come out of collaborations. The power of many people bouncing ideas off each other is huge. Of course, all parties must have some degree of assertiveness – otherwise, the other person is simply acquiescing and not providing constructive inputs. Be assertive but don't dominate the collaboration or else there's no point. It's also important to question whether you should collaborate with someone you don't trust – they may stall the process at your expense or steal your ideas, for instance.

Examples:

- If a person is offended by an idea but can see that there are implications for other people, then the person will work with them to come up with alternative solutions that are mutually agreed upon.
- If someone is saddled with too much work, they will discuss the issue with their employers and try to find a middle ground instead of resigning.

Compromising: Here is the centre of everything on the Thomas Kilmann Conflict Model. Compromising stance is taking assertive and cooperative actions. It is giving up a lot of ground and gaining a little bit. The saying “A Good Compromise Leaves Nobody Fully Satisfied” is true, but it’s often better than the alternative. Collaborating is a solid choice in most situations (unless there’s a sense of urgency) because you’ll spend more time coming up with the “right” answer, not one that leaves everyone in limbo. Compromising in the short run can lead to additional conflict in the long run, but it will put a Band-Aid on the situation in the interim. This is the even-keeled approach. However, compromising is often used to resolve heated conflict but not to the point where people are grandstanding. It is an everyday solution like we have as common in democracies that is often revised many times over the subsequent years.

Examples:

- Two companies might cooperate on marketing efforts when they both want more customers.

- If your boss is offering you a raise, but you don't want to give up too much of your salary, you can say that you would be willing to compromise.

2.1.3. Concept of Administration

The word “administer”, derived from the Latin words *adminis* and *trare*, means to care for or to look after people to manage affairs. Administration is a universal process permeating all collective efforts, be it public or private, civil or military, large scale or otherwise. It is a cooperative efforts directed towards the realisation of a consciously laid down objective. Administration is organisation and management of human and material resources to achieve a stated objective. If the objective is public oriented, then it is public administration, and if the objective is private oriented, then it is private administration. Specifically, if the set objective is profit maximisation, then it is business administration. Thus Administration is the umbrella covering organisation and management. Organisation is the structure, the skeleton, the anatomy of administration while management is the process, the flesh and the physiology of administration.

Hence Administration = Organisation + Management.

None of them in isolation can form administration without the other¹⁷. Concept of Administration is basically concerned with the formulation of the objectives, plans and policies. A good administration in place will ensure the success of an enterprise. “Administration means overall determination of policies, setting of major objectives, the identification of general purposes, and laying down of broad programmes and projects”²⁵. According to Newman “Administration means guidance, leadership &

control of the efforts of the groups towards some common goals”²⁶. Administration means “An activity or process mainly concerned with the means for carrying out prescribed ends.” As the definition clearly indicates, administration is mainly concerned with the means that are necessary for the accomplishment of pre-determined goals. Here means is the way by which something is done or obtained. When groups of individuals are working for the accomplishment of a common goal, a division of labour is necessary, so that each individual will know what to do. Or there is the need for an authority structure to control and coordinate the activities of the individuals involved. Thus dividing the work among the members, having a proper role assigned to every member in the group, following the leaders instructions are nothing but the means to achieve the goal. In this sense, administration is an activity mainly concerned with the means which also requires cooperation as well. “Administration can be defined as the activities of groups cooperating to accomplish common goals” Human activity is cooperative if it has the effects that would be absent if the cooperation did not take place. Thus, administration can be defined as “the complete effort of the group to control, guide, and adapt to accomplish the pre-determined goals”¹⁸.

2.1.4. Concept of Management

There are numerous definitions of management. Different experts have defined different points of view. “Management is the art of getting things done through people”¹⁹. Another scholar defined it thus, “Management is the art of getting things done through and with people in formally organized groups. It is the art of creating an environment in which people can perform and individuals could cooperate towards attaining of group

goals”. Another definition says, “Management is defined as the process by which a cooperative group directs actions towards common goals.” “Management is a distinct process, consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated goals by the use of human beings and other resources.” According to this definition, management is a process a systematic way of doing things. The four management functions included in this process are planning, organizing, directing and controlling. Planning refers manager’s think of their actions in advance. Their actions are usually based on some method, plan or logic, rather than on a hunch. Organizing refers manager’s coordinate the human and material resources of the organization. Actuating refers managers motivate and direct subordinates Controlling refers attempts to ensure that there is no deviation from the plan or norms. This definition also indicates that managers use people and other resources such as finance, equipment’s etc. in attaining their goals. Finally, the definition states that the management involves the act of achieving the organization’s objectives. These objectives will, of course, vary with each organization.

Management is the integrated process of planning, organizing, staffing, directing, controlling and coordinating between all the activities or we can say from small scale activities to large scale activities, we can also say it as success desired, result oriented pool of activities followed by day to day work to, year to year and decade to decade and so on²⁰.

“The art of management has been defined, ’as knowing exactly what you want men to do and then seeing that they do it in the best and cheapest way’²¹. “To manage is to

forecast and plan, to organize, to command, to co-ordinate and to control. To foresee and provide means examining the future and drawing up the plan of action. To organize means building up the dual structure, material and human, of the undertaking. To command means maintaining activity among the personnel. To coordinate means binding together, unifying and harmonizing all activity and effort. To control means seeing that everything occurs in conformity with established rule and expressed command.”²². Furthermore, management is defined as the ‘’ art of getting things done through and with people in formally organized groups, the art of creating an environment in such an organized group where people can perform as individuals and yet cooperate toward attainment of group goals, the art of removing blocks to such performance, the art of optimizing efficiency in effectively reaching goals”²³. ‘’Management can be defined as the process of achieving organizational goals through planning, organizing, leading, and controlling the human, physical, financial, and information resources of the organization in an effective and efficient manner”²⁴.

Five functions of management highlighted are, planning, organizing, commanding, coordinating and controlling²⁵.

Furthermore, a scholar divides the management functions into planning, organizing, staffing, directing and controlling. In simple terms, management can be defined as the process of planning, organizing, directing, and controlling the efforts of the people working towards achieving organizational goals²⁶. It is a vital function that helps organizations to attain efficiency and effectiveness in their operations. Management, then, is a steering influence on operations in an organization and its units with the aim of

achieving the focal unit's objectives. However, a more comprehensive definition of Concept of Management was proposed which takes into consideration all aspects previously enumerated.

2.1.5. Concept of University Management

Higher education administrators support teaching staff and keep universities running smoothly by looking after organisational and financial tasks and projects. Higher education (HE) administrators keep universities running. While lecturers and academic staff focus on teaching, administrators make sure that students and teaching staff are recruited, that new courses are developed and publicised, that lectures are scheduled, buildings are maintained and staff are paid. There's no typical job or job title as the role covers a wide range of specialist areas. Higher Education administrators can work within a central administrative department or for individual faculties. In central administration, they could be involved in student recruitment, quality assurance, marketing, project management or human resources management. If they work in a faculty or department, they could be responsible for supporting teaching staff, organising events or keeping track of information and data. Either way, they're likely to need to work with students and a wide of colleagues from other departments. Typical duties include: recruiting, training and managing staff, managing projects and keeping track of progress towards goals, managing budgets, responding to queries and correspondence, devising and following processes and procedures, working with student groups, gathering and analysing data, researching and writing reports, liaising with external organisations²⁷.

University Management is that initiative by university managers/administrators to properly and effectively attend to the concerns, queries, proposals, grievances and feedbacks of students, academic and non-academic staff promptly. It can be further defined as the act of systematically planning, organizing, controlling, coordinating and supervising both human and material resources of the university for the realization of the university' vision and mission. posited that Management of university education can be looked at from two dimensions; the external and the internal levels. At the external level, this is the control by the federal government through the National Universities Commission (NUC), a body charged with the coordination of university management in the country²⁸. The main objectives of the NUC are to ensure the orderly development of university education in Nigeria, to maintain its high standard and to ensure its adequate funding. The NUC activities in improving quality of university education in the country include: Accreditation of courses, Approval of courses and programmes. Maintenance of minimum academic standards, Monitoring of universities, giving guidelines for setting up of universities, Monitoring of private universities, Prevention of the establishment of illegal campus and implementing appropriate sanctions. However it is observed that on the other hand, the internal management of each university is represented by a simple organogram. An organogram, or organizational (org) chart, is a visual representation of an organization's structure. It shows the hierarchy and relationships between managers, employees and departments²⁹.

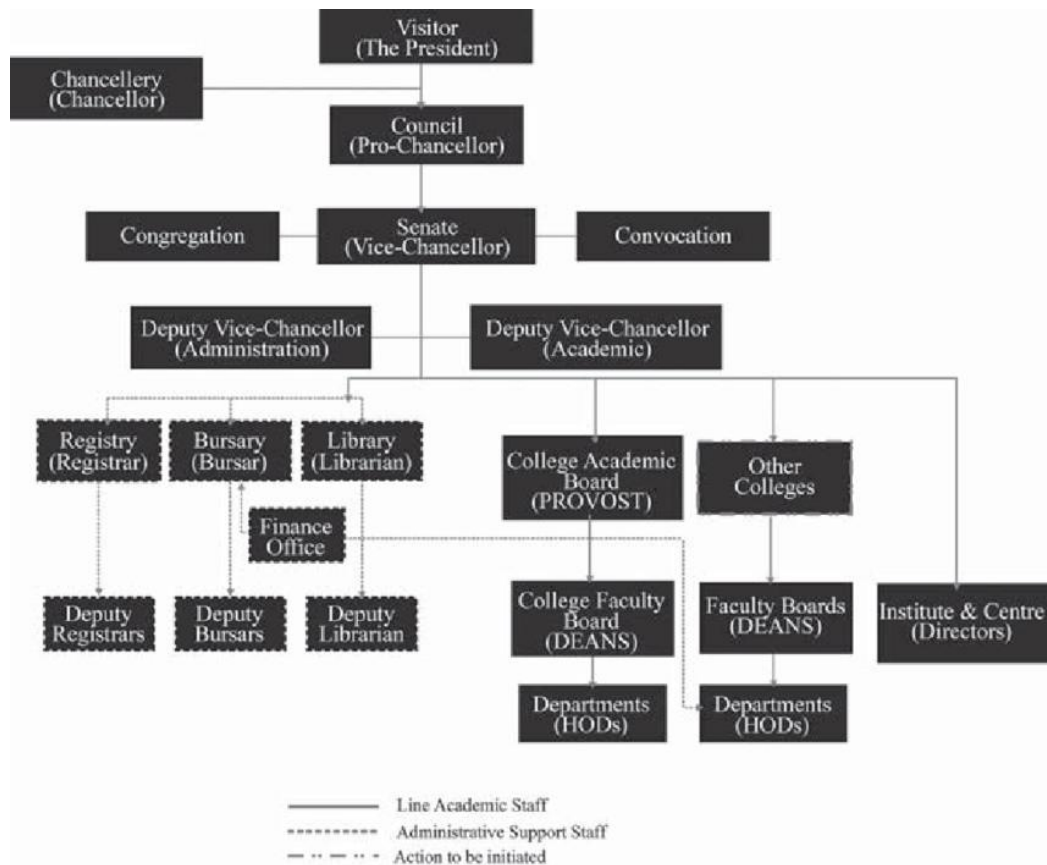


Figure 2.2: Organogram of the University of Ibadan²⁹

The first is the Visitor who is usually the Head of State or the Head of Government that (The President in case of federal universities and the Governors in case of state universities). He usually comes to grace the convocation ceremonies where he uses the occasion to address the academic communities on matters of the moment³⁰. The second is the Chancellor, who is the titular head of the university, who by law, in relation to the university, takes precedence before all other members of the university and when he is present, presides at all meetings of the convocation held for conferring degrees. Besides, at the ape of the management structure within each university is the Governing Council, headed by the Chairman (Pro-Chancellor) which is charged with the administrative

functions in the areas of goal setting, policy formulation, staff development, general discipline, budget approval and liaison activities with the government. In addition to this, there is the Senate, headed by the Vice-Chancellor and the Registrar as the Secretary. The Senate regulates the academic activities of the university following the general guidelines provided by the NUC. However several issues evolve on university campuses that bring about administrative conflicts between University administration and her Chaplaincy Unit. Universities versus religious doctrine, representation on universities committees, Issues that has to do with social amenities like accommodation, provision of required places of worship amongst several others. Students encounter several challenges concerning their accommodation in hostels like issues that has to do with overcrowding in their rooms, lack of adequate water supply as well as electricity, security infractions threatening lives and properties of students on campus(students welfare and support services) , the frequency of disruption of scheduled chaplaincy programmes, upholding of spiritual and moral ethical standards, Chaplaincy's role in student discipline and counselling, space and facility usage(usage of University facilities and maintenance operations), Chapel Council constitution and membership, funding and resource allocation, budgetary constraints and prioritization (financial running costs of the Chaplaincy amongst others) . In the bid to assist University administration in solving these issues before it advances to conflicts often bring about several dimensions of misunderstandings that lead to administrative conflicts between Chaplaincy and the University Administration.

2.1.5.1. Leadership Styles

The Leadership style a leader chooses to use plays a crucial role in determining the effectiveness and outcomes of their leadership. Leaders usually exhibit a style of leadership as they motivate and inspire their followers. Leadership style therefore, refers to the manner in which a leader chooses to lead and interact with their followers. It reflects the leader's behaviours, attitudes, and actions in influencing and directing others. Leadership style has a huge influence on how a leader makes decisions, communicates expectations, motivates followers, and creates a work environment. Furthermore, leadership style is an expression of the leader's leadership approach. It reflects the leader's preferences, values, and beliefs about how to effectively lead and influence others. There are several leadership styles and these different leadership styles can impact the dynamics, productivity, and culture within an organization or group in several different ways.

2.1.5.1.1. Transformational Leadership Style

Transformational leadership is a leadership style in which the leader inspires and motivates his/her followers to achieve exceptional performance by creating a vision, setting high expectations, and challenging the followers to exceed their own self-interests for the benefit of the organization or society at large. Transformational leaders focus on transforming individuals and organizations by encouraging creativity and promoting personal growth.

Striking features and characteristics of transformational leadership encompass the following features:

-Visionary: Transformational leaders have a clear vision of what they want to achieve.

-Effective Communicators: Transformational leaders are good communicators who articulate their vision effectively to their followers.

-Inspirational and Motivational: Transformational leaders inspire and motivate others by providing a compelling future direction. They also create a positive and motivating environment.

-Forster Change: Transformational leaders are change leaders or drivers.

-Empathetic: Transformational leaders are empathetic and understand their followers' needs and concerns.

-Intellectual Stimulation: They encourage creativity and innovative thinking, challenging the status quo and promoting new ideas. -Transformational leadership has the following advantages:

Transformational leaders give inspiration to those they challenging them to go above and beyond, resulting in higher levels of motivation and commitment enabling great and outstanding achievements. Transformational leaders create a positive and supportive work environment that promotes collaboration, creativity, and a sense of purpose. They are known to create an all-inclusive work environment. Hallmarks of Transformational leaders is that they epitomize positive changes in the society. In spite of these remarkable advantages , transformational leadership has some disadvantages though which arises as a result of the over reliance on only the leaders decision and influence so much so that if the leader is absent or fails to provide proper guidance, it can negatively

impact the followers. Transformational leaders inevitably set so high expectations, leading to increased stress and burnout among their followers. The leaders too, face burnout as they invest too much time and energy in supporting and developing their followers. Since some individuals naturally resist change, they may resist the transformational leader's vision or find it difficult to adapt to the constant changes and challenges. The ideas of the leader may simply face resistance. Typical leaders that exemplified this kind of leadership are, Late Nelson Mandela (The former President of South Africa) and the The first black president of the United States, Barack Obama, whose riding on the slogan "Change we can believe in" and "Yes we can" inspired Americans to continue their belief in democracy, bridged the gap among the people of America through promotion of inclusivity and diversity and drove the country to affordable healthcare through the Obama Care initiative.

2.1.5.1.2. Transactional Leadership Style

This type of leadership brings focus on the exchange relationship between leaders and followers. In this leadership style, the leader maintains stability and achieves goals through a system of rewards and punishment. For any good performance, the leader provides rewards (such as bonuses, improved salaries, promotions, and recognition) while poor performance receives punishments (like demotions, warning letters, reprimands, salary cuts and terminations). The following points depict the features and characteristics of transactional leadership:

-Clearly Defined Expectations: Transactional leaders establish clear expectations and ensure that everyone understands these expectations.

-Defined Contingent Rewards: In line with the expectations, transactional leaders also provide well defined rewards and punishments to their followers based on meeting the set performance targets.

-Exchange Relationship: This leadership style is based on an exchange relationship - a reward for good performance and punishment for poor performance.

-Monitoring Performance: Transactional leaders closely monitor the performance of their teams and intervene when deviations occur to ensure compliance with established standards.

-Goal Oriented: This type of leadership is focused on achieving goals.

Examples of Transactional Leaders:

-Bill Gates: Gates, the co-founder of the software giant Microsoft, exhibited transactional leadership by setting well defined goals, and rewarding the achievement of these goals.

- Angela Merkel: Merkel, the former Chancellor of Germany, known for her pragmatic leadership style, focusing on achieving specific goals through consensus-building and negotiating with various stakeholders.

2.1.5.1.3. Autocratic Leadership Style

Autocratic leadership holds sway where the leader takes exclusive decisions on every matter by himself without recourse to his followers or subordinates and demands full

compliance with such decisions. This leadership also known as authoritarian kind of leadership. The following traits identifies this kind of leadership:

-Centralized Decision-Making: Autocratic leaders make all the decisions independently, without any input or feedback from their followers.

-Direct Supervision: Such leaders closely monitor and control their subordinates' work, often providing detailed instructions and closely overseeing their subordinates' tasks.

-Limited Individual Autonomy: Autocratic leaders expect strict adherence to rules and procedures, leaving little or no room for individual initiative or independent decision-making.

-Authoritarian Control: The leader has absolute control over the team and expects team members to follow instructions without question.

The following are some few advantages of Autocratic leadership style .

-Quick Decision-Making: Autocratic leaders can make decisions swiftly since they don't have to consult with others, which can be beneficial in situations that require immediate action

-Clear direction: With autocratic leadership, there is a clear chain of command and well-defined roles and responsibilities, providing clarity to followers.

Suitable in Crisis Situations: This style can be effective in crisis situations where decisive action is necessary, and there is limited time for consultation or consensus-building

The disadvantages of autocratic leadership style are:

- Lack of Creativity and Innovation: Autocratic leadership stifles creativity and innovation since the focus is primarily on following instructions and procedures.
- Employee Morale and Motivation Suffer Reduction: As a result of the lack-lustre involvement and participation in decision-making, employees get demotivated ,suffer low morale to work ,resulting into job dissatisfaction.
- Dependency on the Leader: In autocratic leadership, the leader holds most of the power and knowledge, creating a dependency on their presence and decision-making abilities - Autocratic leadership style has been known to create a tense work environment that is often exhausting for employees and leads to high employee turnover.

Examples of autocratic leaders.

- Adolf Hitler: Hitler's leadership during the Nazi regime exemplified autocratic leadership, with him holding absolute power, making decisions unilaterally, and demanding unquestioning obedience from his subordinates.
- General Sani Abacha: He was a Nigerian military general who ruled Nigeria from 1993 until his death in 1998.His leadership style was characterized with human rights abuses, concentrated decision-making authority in his own hands, suppression of opposition voices, brutally silenced dissent voices ,tortured and exiled political opponents.
- Kim Jong-un: The leader of North Korea, Kim Jong-un, exhibits autocratic leadership, centralizing power and decision-making within his regime, and exerting strict control

over all aspects of the country. This is the same approach that Vladimir Putin adopts. Autocratic leadership is a very common approach in military set-ups.

2.1.5.1.4. Laissez-Faire Leadership Style

This type of leadership sometimes referred to as delegative leadership. It is a leadership style in which the leader has a hands-off approach, minimal involvement and allows followers to make decisions). It has been observed that laissez-faire leaders provide little guidance or supervision to their followers, allowing them significant autonomy and freedom to make decisions and perform tasks. Highlights of this kind of leadership style are:

-Mistakes are normal: Laissez-faire leaders are comfortable with followers or team members making mistakes.

-Leader is still accountable: Despite members or followers making mistakes and having autonomy, accountability still falls on the leader.

-Minimal intervention: Laissez-faire leaders avoid interfering with the day-to-day operations and decision-making processes, allowing their followers to work independently.

-Trust in followers' abilities: These leaders have confidence and trust in the skills and expertise of their subordinates and believe that they are capable of managing their own tasks and responsibilities.

-Absence of direct control: Laissez-faire leaders provide the necessary resources and support but refrain from giving explicit instructions or closely monitoring their followers' work.

This type of leadership does carry some advantages such as:

-Promotes creativity and innovation: Laissez-faire leadership allows followers the freedom to explore new ideas, experiment, and think independently, fostering a culture of creativity and innovation .

-Personal growth: As a result of the leader's hands-off approach, followers have a chance to be hands-on. This facilitates for growth and development.

-Empowers employees: By granting autonomy and decision-making authority, this style can empower employees, increase job satisfaction, and promote a sense of ownership

-It allows for quick and faster decision making. Since employees are not micro-managed, they are able to make quicker decisions.

-Suitable for highly skilled teams: Laissez-faire leadership supports experienced and self-motivated teams who require little supervision and can thrive in an autonomous work environment.

Laissez-faire leadership style carries some disadvantages such as:

-Lack of direction and clarity: Without clear guidance or direction from the leader, there is a risk of confusion, lack of co-ordination, and a lack of alignment with organizational goals. At its worst, opposers of the laissez-faire leadership approach have argued that it

represents passivity or even an outright avoidance of leadership. Yet some have argued that some leaders take advantage of this style as a way of avoiding responsibility for their followers' or team members' failures.

-Potential for reduced productivity: In the absence of direct supervision, some individuals may lack the necessary motivation or discipline, leading to decreased productivity and performance -Lack of support and feedback: Followers may require guidance, feedback, and support from their leaders, which may be lacking in a laissez-faire leadership style

Examples of Laissez-faire leaders abound such as:

-Mahatma Gandhi: Gandhi, a famous leader in India who championed a non-violent resistance against the British colonial rule. Gandhi believed in self governance as the best governance system.

-Steve Jobs: He is cited as a laissez-faire leader who is known for giving instructions to his team about what he would like to see, and then leaving his team to their own devices to innovately figure out how to meet his expectations.

Scholars noted that the laissez-faire approach is best suited for environments that value autonomy, self-direction, and individual initiative. This applies in industries that rely heavily on research and development, creativity and innovation, and on highly skilled and self-motivated teams.

2.1.5.1.5. Charismatic Leadership Style

Charismatic leadership is an approach in which leaders inspire and motivate their followers through their personal charm and appeal, qualities, vision, and persuasive communication. Charismatic leaders often have a compelling presence and possess exceptional charm and charisma, and the ability which influences, attracts and mobilizes followers. Attributes of this leadership approach include:

-Charismatic presence: charismatic leaders possess magnetic personalities that attract and captivate their followers, with charm and self-confidence.

-Visionary leadership: charismatic leaders are visionary and have a clear sense of direction. They communicate this vision effectively to their followers.

-Persuasive communication: They are skilled communicators, using powerful rhetoric, story-telling, and emotional appeal to influence and mobilize their followers.

-Self-confident: Charismatic leaders often exhibit strong self-confidence and optimism.

The following are the advantages of charismatic leadership style:

-Effective communication: charismatic leaders excel in communication. Their persuasive communication style enables them to convey their vision effectively.

-Strong motivational impact: Charismatic leaders can create a high level of enthusiasm and energy, boosting morale and motivating followers to exceed expectations

The disadvantages of this leadership approach include:

-Over reliance on the leader: Charismatic leadership heavily depends on the leader's personality and presence, which can create challenges if the leader is absent or unable to sustain their charisma

-Lack of checks and balances: The persuasive abilities of charismatic leaders can sometimes lead to unquestioning follower loyalty, potentially bypassing critical thinking and healthy scepticism. This leaves room for potential manipulation of followers .

-Potential for abuse of power: Charismatic leaders' strong influence can be used for both positive and negative purposes, and there is a risk of leaders exploiting their followers or pursuing self-interest over the common good.

-Lack of continuity: This leadership style rides on the personal qualities and presence of the leader. In the absence of a charismatic leader, a leadership void arises.

Examples of charismatic leaders

-Martin Luther King Jr: A prominent civil rights leader in the United States, exemplified charismatic leadership. Through his powerful speeches and non-violent activism, he inspired millions and led the civil rights movement to achieve significant social change.

-Chief Obafemi Awolowo: He was indeed a charismatic leader in Nigeria's political history, exhibited empathy and connected easily with the people. He was a prominent figure in the country's struggle for independence and a key player in shaping Nigeria's political and economic landscape.

-Frederick Jocab Titus Chiluba: The second republican president of Zambia is known to have had such a magnetic personality about him. Through his charisma and persuasive speech, he led the country from a one-party state to a multi-party democratic state.

-Steve Jobs: Jobs, the co-founder of Apple Inc., was known for his charismatic leadership style. His compelling vision, persuasive communication, and ability to inspire innovation played a crucial role in transforming Apple into a global technology giant.

Most pastors are charismatic leaders.

Scholars opine that charismatic leadership is best suited for environments that require inspiration, vision, and the ability to mobilize and engage followers. It is observed in social movements, grass root mobilization of organisations and in times of crisis or significant change.

2.1.5.1.6. Situational Leadership Style

Situational leadership is a flexible leadership style that adapts to the specific needs and capabilities of individual followers or groups. Situational leadership style emphasizes the leader's ability to assess the situation (i.e readiness or development level of their followers) and adjust the leadership approach accordingly. The main features and characteristics of situational leadership as observed are:

-Readiness Assessment: Situational leaders assess the readiness level of their followers in terms of their competence and commitment to a particular task or goal, and then taylor the leadership style to the situation.

-Differentiated Leadership Styles: Depending on the follower's readiness level, situational leaders may adopt different leadership styles, ranging from directing and coaching to supporting and delegating.

-Flexible and Adaptive Approach: Situational leaders are adaptable and flexible, adjusting their leadership behaviours based on the changing needs and development of their followers.

-Not a One-Size Fits all Approach: Situational leadership recognises that different situations require different leadership approaches.

Advantages of situational leadership style are:

Effective Leadership Matching: By adapting the leadership style to the followers' readiness level, situational leaders can provide the appropriate support and guidance, maximizing individual and team performance

-Development and Growth: Situational leadership encourages the development of followers by providing the necessary support, coaching, and autonomy at each readiness level.

-Improved Decision-Making: By considering the specific situational factors and the readiness of their followers, situational leaders can make more informed decisions that align with the needs and capabilities of their .

Disadvantages of this leadership approach are as follows:

-Time and Effort-Intensive: Assessing and adapting leadership style to individual followers or groups can be time-consuming and requires a high level of emotional intelligence and situational awareness.

-Complexity: Situational leadership requires leaders to be knowledgeable about various leadership styles, and possess the ability to assess readiness accurately - which can be challenging for some leaders .

-Potential for Inconsistency: Constantly changing leadership styles based on the situation may lead to inconsistency in decision-making and unclear expectations among followers Examples of leaders who demonstrated situational leadership:

-Winston Churchill: Churchill, the Prime Minister of the United Kingdom during World War II, is often cited as an example of situational leadership. His ability to adapt his leadership approach based on the changing demands and challenges of the war contributed to the successful mobilization of the British people. Situational leadership, being an adaptable and flexible style, is best suited for environments undergoing a crisis or emergency situation, those characterized by rapid changes and those that require a lot of training and development.

2.1.5.1.7. Servant Leadership Style

Servant leadership is a leadership style that focuses on serving the needs of others and prioritizing the well-being and development of followers. With this approach, leaders aim to support and empower their followers, enabling them to reach their full potential,

while achieving organizational goals. The features and characteristics of servant leadership include the following:

-Service Orientation: Servant leaders prioritize the needs of their followers and actively seek to serve them, fostering a culture of support, empathy, and care.

-Empowerment and Development: They promote the personal and professional growth of their followers, providing mentorship, guidance, and opportunities for skill development.

-Collaboration and Teamwork: Servant leaders emphasize collaboration, teamwork, and creating a sense of community among their followers. This fosters a supportive and inclusive work

-High Morality: Servant Leaders operate with high ethical standards and moral principles

The advantages of this leadership approach are:

-Enhanced Employee Engagement: Servant leadership promotes a sense of purpose, belonging, and fulfillment among followers, leading to increased employee engagement and satisfaction.

-Improved Performance: By prioritizing the growth and development of followers, leaders inspire and motivate the followers to perform at their very best.

-Improved Organizational Culture: This leadership style fosters a positive and supportive organizational culture, built on trust, respect, and open communication.

-Long-term Success: By prioritizing the growth and development of followers, servant leaders can cultivate a talented and motivated workforce, contributing to the long-term success of the organization.

The disadvantages of servant leadership style are:

-Time and resource-intensive: Servant leadership requires significant time and investment in supporting and developing followers, which may pose challenges in fast-paced or time-constrained environments.

-Balancing organizational goals: Servant leaders need to strike a balance between meeting the needs of individual followers and achieving organizational objectives, which can be very challenging

-Vulnerability to exploitation: In some cases, followers may take advantage of the servant leader's support and generosity, leading to potential misuse of resources or lack of accountability

When the needs of different stakeholders conflict, decision making becomes a challenge for such leaders.

Examples of servant leaders:

-*Pope Francis*: Pope Francis, the head of the Catholic Church, is often regarded as a servant leader. He emphasizes humility, empathy, and addressing social injustices, actively engaging with followers and promoting a more inclusive and compassionate Church.

Servant Leadership is best suited for environments that prioritize collaboration, empowerment and development of individuals and teams. It is very popular in non-profit and social sector organisations.

2.1.5.1.8. Pacesetting Leadership Style

Pacesetting leadership is a leadership system in which leaders set high-performance standards for themselves and their followers. Leaders lead by example, demonstrating excellence and expecting their followers to meet those same standards. Here, the leader leads by example. It is observed pacesetting leaders typically have a strong drive for achievement and strive for continuous improvement. The following features and characteristics are representative of pacesetting leadership style:

-High-performance expectations: Pacesetting leaders set very ambitious goals as well as performance standards, while expecting their followers to follow suit.

-Lead by example: Pacesetting leaders demonstrate the desired behaviours and work ethic themselves, serving as role models for their followers. They lead by example.

-Strong emphasis on results: Pacesetting leaders prioritize achieving results and focus on delivering high-quality outcomes within the required timelines and deadlines.

These are the advantages of pacesetting leadership:

-Drives performance and excellence: Pacesetting leaders push their followers to perform at their very best, encouraging them to strive for excellence and continuously improve

-Quick and efficient execution: This leadership style promotes a sense of urgency and drives swift action, as pacesetter leaders set high expectations and deadlines

-Demonstrates competence: Pacesetter leaders' own high level of performance and expertise can instill confidence in their followers and establish credibility. Pacesetter leaders – lead by example.

Disadvantages of pacesetter leadership approach include:

-Potential for burnout: The relentless pursuit of high standards and fast-paced execution can lead to increased stress levels and burnout among followers.

-Limited development and stifling growth: Pacesetter leaders tend to focus more on immediate results rather than the long-term development of their followers, potentially stifling their growth and learning opportunities.

-Negative impact on morale: Constantly striving to meet high-performance expectations can create a tense and demanding work environment, potentially lowering morale and leading to low job satisfaction.

Examples of pacesetter world leaders:

-*Elon Musk*: Musk, the CEO of Tesla and Space X, is associated with pacesetter leadership. He is known for setting aggressive goals and expects his teams to achieve extraordinary results in the areas of electric vehicles and space exploration.

-*Jeff Bezos*: Bezos, the founder and former CEO of Amazon, demonstrated pacesetter leadership throughout the company's history. He established a culture of high standards,

customer obsession, and rapid innovation, driving Amazon's success over his years of managing the business operation.

2.1.5.1.9. Democratic Leadership Style

Democratic leadership, also commonly known as participative leadership, is a kind of leadership approach where the leader involves team members in the decision-making process, encouraging open communication, and seeking consensus on important matters. In this approach, the leader values the input and ideas of team members and followers, empowering them to participate actively in shaping organization's goals, strategies, and operations³¹. Democratic leadership emphasizes collaboration and involvement from all team members. Features and characteristics of democratic leadership include:

-Inclusive Decision-Making: Democratic leaders believe in the value of diverse perspectives and seek to involve team members in the decision-making process. They encourage open discussions, actively listen to ideas, and consider multiple viewpoints before making final decisions.

-Shared Vision and Goals: In a democratic leadership style, leaders foster a shared vision and common goals by engaging team members in defining the organization's direction. This helps build a sense of ownership and commitment among team members.

-Supportive Communication: Democratic leaders maintain open lines of communication with their team members. They actively seek feedback, provide regular updates, and ensure that everyone has access to information necessary for their roles.

-Empowerment and Autonomy: Team members under democratic leadership are empowered to take initiative, make decisions, and contribute to problem-solving. This autonomy increases motivation and promotes a sense of responsibility for the organization's success.

-Trust and Respect: Democratic leaders cultivate an environment of trust and respect, valuing the contributions of each team member. This fosters a positive and collaborative work culture, where team members feel valued and encouraged to express their ideas.

Advantages of Democratic Leadership style include:

-Higher Employee Engagement: By involving employees in decision-making, democratic leadership increases their level of engagement and commitment to the organization's goals

-Enhanced Creativity and Innovation: The inclusive nature of this leadership style encourages team members to share their ideas freely, leading to greater creativity and innovative solutions

-Improved Problem-Solving: With diverse perspectives, democratic leaders can tap into the collective intelligence of the team to arrive at more comprehensive and effective solutions to challenges

-Stronger Team Cohesion: Team members feel valued and included under democratic leadership, which fosters a sense of camaraderie and cooperation among team members

Democratic Leadership system has the following disadvantages:

-Time-Consuming Decision-Making: Involving multiple stakeholders in the decision-making process can be time-consuming, leading to slower decision-making compared to autocratic styles

-Lack of Direction in Crisis: In situations requiring quick and decisive action, a purely democratic approach may result in delays or indecisiveness

-Potential for Conflict: With multiple opinions, conflicts may arise during the decision-making process, requiring strong conflict resolution skills from the leader.

Examples of prominent world leaders with Democratic Leadership Traits:

-*Nelson Mandela*: As the former President of South Africa, Nelson Mandela exemplified democratic leadership by championing inclusivity, reconciliation, and collaboration in the country's post-apartheid era. He involved various parties in the decision-making process, working towards a unified vision of a democratic and free South Africa. However, there is no one-size-fits all approach to leadership, and different situations call for different leadership styles. Understanding the strengths, characteristics, and potential drawbacks of different leadership styles empowers a leader to adapt their approach and maximize their impact on their teams and organizations³².

2.1.6. Concept of Chaplaincy

The Origin of Chaplaincy

Wednesday the 11th of November is the feast of St Martin de Tours, the first chaplain! “The story of chaplaincy begins at the gate to the city of Amiens in 337 CE. Martin, a young soldier in the Roman army, was walking into the city during a bitterly cold winter. The crowds were hurrying past a half-naked beggar who was close to death. Martin, unpaid and having only his military uniform, stopped and looked at the man who gazed back at him expectantly, with hand outstretched. After a slight hesitation, Martin took out his sword and then removed his cloak and sliced it through the middle giving one half to the man and using the other half to cover himself again. Some bystanders laughed at him and the ridiculous way he looked, wearing only half a cloak. But other bystanders felt ashamed that this poor soldier, from his poverty, had helped the beggar and made a difference, whilst they with money in their pockets, had ignored the beggar completely, walking away when challenged by Martin’s actions. Later that night Martin had a dream, he saw a vision of Christ himself wearing the half a cloak and saying to others Look at the cloak that Martin gave me today, and he only a poor soldier and a lay man too. The dream so affected Martin that he tried to leave the army and in 339 CE he was released into civilian life. From there he went on to work for the poor and increase awareness of the presence of God in ordinary people. He created a number of communities and became a church leader. He died at Tours in 397CE. His cloak, or half a cloak, became a precious object in military and royal circles. It became a spiritual symbol for the whole community. The cloak was used in the taking of oaths and was carried into battle and

came to symbolise all that was best in humanity, a symbol of the spiritual dignity of each person and a powerful reminder of the need to seek God in ordinary things. The cloak was called a cappella – a cape. It was kept in a tent or in a building that came to be called a cappella, or chapel. The person assigned to look after this sacred relic was called the capellano or chaplain. The chaplain would control access to the sacred symbol and organise prayers and ceremonies for the community to celebrate the spirituality it signified. These were the first people to be called chaplains. They began firstly in the army, then in royal courts, later in hospitals and more recently in education ³³. The story highlights some key features of chaplaincy:

- It was inspired by a lay person's act of listening and serving the needy.
- It is based around the God-given dignity of each person in the community.
- It is a form of service that challenges others to think about their own lives.
- It involved safeguarding and celebrating the spiritual treasures of a community.
- It is a ministry rooted in prayer and reflection on Jesus and the Gospels.

The Christian heritage of the notion of chaplaincy has generated a resistance to its usage in multicultural contexts. Replacement terms such as pastoral services, spiritual care, spiritual health and spiritual direction have been introduced. But such phrases have vaguer, less defined parameters with emphasis on the individual rather than an institutional focus. In the 1990s in the UK, the term 'sector ministry' was introduced but it is not referred to in Slater's recent monograph and seems to have died a quick death³⁴. It is noted that chaplaincy has generally been retained as the descriptive label in the UK

and USA whereas Spiritual Health Victoria has since adopted its term to cover the area of specialist pastoral care and chaplaincy services in health care settings. It is likely that various phrases will be used to cover the various institutional settings.

Chaplaincy as a concept was introduced to distinguish it from pastoral care in parish or local community settings, and strongly retains the connotation that it is directed towards specialist institutions such as the navy, a prison or a hospice and/or it is targeted at particular populations such as youth, migrants, seafarers, prisoners or the aged. It also was associated with a trained religious functionary such as a priest or monk or imam. A scholar, writing for the health care context, has described spiritual (or pastoral) care as that which “provides a supportive, compassionate presence for people at significant times of transition, illness, grief or loss. This care is most often delivered through attentive and reflective listening and seeks to identify the person’s spiritual resources, hopes and needs. Care is provided from a multi-faith and spiritual perspective offering support, comfort, spiritual counselling, and faith-based chaplaincy and religious services to patients and their families. Spiritual care is a collaborative and respectful partnership between the person and their health care provider and is an integral component of holistic care”³⁵. A chaplain is usually a religious leader — a minister, rabbi, or other clergy member — who works outside of a church or temple. Chaplaincy is an expression of ministry that places chaplains inside various settings, which include hospitals, corporations, prisons, public safety agencies, and the military services. As such, chaplaincy is an extension of the local church reaching into our diverse and multicultural society providing spiritual care to people. Chaplains perform the roles of pastor, teacher, evangelist, counsellor, and administrator as they represent the church and the

denomination from “inside” the using agency. It goes without saying therefore that a chaplain is typically a priest, pastor, ordained deacon or other member of the clergy serving a group of people who are not organized as a mission or church, or who are unable to attend church for various reasons; such as health, confinement, or military or civil duties; lay chaplains are also found in other settings such as universities. For example a chaplain is often attached to a military unit (often known as padre), a private chapel, a ship, a prison, a hospital, a high school, college or especially boarding school, even a parliamentary assembly and so on. In recent years many non-ordained persons have received professional training in chaplaincy and are now appointed as chaplains in schools, hospitals, universities, prisons and elsewhere to work alongside of, instead of becoming ordained chaplains.

Though the term chaplain originally referred to representatives of the Christian faith, It A chaplain is, traditionally, a cleric (such as a minister, priest, pastor, rabbi, purohit, or imam), or a lay representative of a religious tradition, attached to a secular institution (such as a hospital, prison, military unit, intelligence agency, embassy, school, labor union, business, police department, fire department, university, sports club), or a private chapel. The term chaplaincy refers to the chapel, facility or department in which one or more chaplains carry out their role. is now also applied to people of other religions or philosophical traditions, as in the case of chaplains serving with military forces and an increasing number of chaplaincies at U.S. universities³⁶. In recent times, many lay people have received professional training in chaplaincy and are now appointed as chaplains in schools, hospitals, companies, universities, prisons and elsewhere to work alongside, of instead of becoming official members of the clergy³⁷.

Chaplaincy in Educational Institutions

The Chaplaincy seeks to serve and support students and staff in the practice of their faith. It is available to those with religious or philosophical world views.

School Chaplains: A fixture in religious and, more recently, secular schools. In religious schools the role of the chaplain tends to be educational and liturgical. In secular schools the role of the chaplain tends to be that of a mentor and a provider of pastoral care services. Chaplains provide care for students by supporting them during times of crisis or need. Many chaplains run programs to promote the welfare of students, staff and parents including programs to help students deal with grief, anger or depression. Chaplains also build relationships with students by participating in extracurricular activities such as breakfast programs, lunchtime groups and sports groups. School chaplains can also liaise with external organizations providing support services for the school- *Tuggerah Lakes Chaplains*. Many schools now have pupil support departments with several mentors whose jobs are to look out for the pupils and always be there to help but they give no religious or spiritual guidance because of multiculturalism and diverse opinions on religion and beliefs. Chaplains have also been referred to as spiritual animators also faith animators or pastoral animator based on the French concept of *animation spirituelle* or spiritual care. In Australia chaplains in state schools have, controversially, been funded by the federal government and local communities since 2007. Australian chaplains assist school communities to support the spiritual, social, and emotional well-being of their students³⁸. Chaplaincy services are provided by non-denominational companies.

Chaplaincy duties include visiting homes, religious services, retreats and celebrations, as well as counselling.

Higher Education-In a remarkable lecture presentation entitled ‘‘The Chaplaincy and University Administration in Nigeria’’ Rev Father Mathew Hassan Kukah posited thus ‘‘Their Chaplaincies should be a place of refuge, safety and succour. Students threatened by sexual harassment, expulsion, students with psychological problems should find succour here. In this way, faith will really serve its purpose and religious leaders will be sources of encouragement and strength among the students, staff and their families. Through this, the Chaplaincies will be contributing to harmony in the campuses and making University administration salutary. The University authorities will find their work burdens lighter, Lecturers will find their students inspired and encouraged to excellence. Parents will not be afraid of the corrosive influence of cultism and fetishism’’³⁹.

For higher education, chaplains are appointed by many colleges and universities, sometimes working directly for the institution, and sometimes as representatives of separate organizations that specifically work to support students, such as Hillel International for Jews or the Newman Centers for Catholics. In the United States, the National Association of college and University Chaplains works to support the efforts of many of these chaplains, helping chaplains minister to the individual faith of students, faculty, and staff, while promoting inter-religious understanding. Chaplains often *also* oversee programs on campus that foster spiritual, ethical, religious, and political and cultural exchange, and the promotion of service⁴⁰.

2.1.6.2. Private Universities

Many countries in the world have embraced privatization as a policy to guide their educational systems, in view of the inherent benefits. In many African countries such as Ghana, Kenya, Tanzania, Uganda, Zambia, this policy has been entrenched while according to the general concepts of privatization are now widespread in the industrialized, developing and transitional economies⁴¹. In line with global trend, the policy of privatization has become a concern of government in Nigeria, which has made it a priority to allow private initiatives in the provision and management of education at the pre-primary, primary, secondary, and tertiary levels of the educational system. The emergence of private initiative in the provision of university education is however a recent development in Nigeria, unlike the case of the advanced countries such as United States of America (USA), Britain among others and even the lower education levels (that is, pre-primary, primary and secondary levels) and the public (that is, federal and state) universities. The onset of private incursion into the provision of university education in Nigeria however dated back to the year 1979 when the civilian government in power puts education on the concurrent legislative list between the state and the federal governments, which means that both federal and state governments can establish, fund and manage university. Consequently, Imo Technical University was established, an action that was challenged in court by the government in power. Following the Supreme Court's judgement in the case, twenty six private universities emerged within six months of the ruling⁴².

Several challenging issues such as the increasing cases of unsatisfied demand for admission, moral decadence among students, incessant strikes, student unrest and cultism, among others necessitated the establishment of private alongside the federal and state universities in Nigeria. However, these laudable development and aspiration brought out several conflicts in the University system among which are intra-personal, interpersonal, intra group as well as inter- group conflicts. It is noteworthy that administrative conflict involves a conflict which emerges in an organisation as a result of differences or disagreements in beliefs, values, views, opinion and poor clarifications. This invariably reveals that administrative conflict is a subset of substantive conflict. The desire to mitigate the effect of several conflicts in the university system necessitated the need therefore to introduce the Chaplaincy unit or department to the University administrative structure to impact both moral and spiritual transformation of the lives of members of the University community as well as to bringing about sustainable peace and development on university campuses. With The advent of Chaplaincies that emanated from The Church setting to their incorporation into the University system several challenges also emanated from the administrative relationship of The University with the University Chaplaincies. Several scholars have written on Conflict and Conflict Management in Universities. However not much has been paid to administrative Conflicts between Chaplaincies and University Management.

2.1.6.3. Evolution of Private Universities in Nigeria

The increasing complexity of Nigerian society as a result of social changes has affected the educational institution, most especially, the tertiary level of education. The Federal

Government has introduced some novel practices to contend these pressures one of which is the privatization of higher education for standards and quality; increased access and better funding to meet the needs of globalization and the deregulation of hitherto publicly managed organizations. This article explores the relationship between public and private university education in Nigeria. The paper is divided into three sections. The first section analyses the historical development of the private university education in Nigeria. The second section analyses the justification for the establishment of private university institutions. The third section examines the challenges facing private university education in Nigeria and the fourth section discusses the various recommendations for quality assurance in private university education. Universities were established after independence as the only means of achieving rapid and desired pattern of economic growth in the face of inadequate entrepreneurial skills, shortage of capital and fear of the foreign control of the national economy.

University, hence, is a place where skilled manpower of various capacities is being trained and also an avenue to develop human capital needed to sustain the economy. For the past four years, since the beginning of the twenty-first century, the Nigerian university system has been going through radical transformation and reforms⁴³. These reforms, are geared towards expanding access, promoting and ensuring quality and increasing institutional efficiency and thereby be responsive and relevant towards the production of qualitative, globally competitive entrepreneurial and self-reliant graduates. This, among others could be responsible for the Federal Government sudden change of attitude towards granting of license to private universities in Nigeria as the National Universities Commission (NUC) represents the voice of government. The issue of

performance in Nigerian Universities has been a serious concern of the government and the public. This is so because the quality of graduates being turned out is said to be discriminated against in the international labour market and also by foreign Universities for those seeking higher degrees⁴⁴.

Precisely, the National Policy on Education highlighted the aims of university education: To contribute to national development through high-level relevant manpower training; develop and inculcate proper values for the survival of the individual and the society; develop the intellectual capability of individuals to understand and appreciate their local and external environments; acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society; promote and encourage scholarship and community service; forge and cement national unity; *and* promote national and international understanding and interactions. The belief in the efficacy of education as a powerful instrument of development has led many nations to commit much of their wealth to the establishment of educational institutions at various levels. The funds allocated to higher education should not be considered as mere expense, but as a long-term investment⁴⁵. However, despite the enormous human and material resources at the disposal of the Nigeria Government, the Federal Government's investment in education is abysmally very low when and if compared with UNESCO's mandate to all governments of developing nations to invest as much as 26% of their annual budgetary allocation to education sub-sector. Also, access to higher education and the lack of capacity of the system to absorb the number of students seeking admission to higher education institutions posed a serious problem. Attempts were made to provide equitable access to the limited places by prescribing admission quotas to

Federal institutions. The formula for access to higher education made provision for admission based on academic merit, residential zones and discretion. Competition for access to limited places has led to practices such as cheating in examinations, bribery for admission and manipulation of examination scores. In most developed countries of the world where universal education has been achieved, the right of access to primary, secondary and higher education is guaranteed. There are fifty (50) approved private universities operating in Nigeria as at March 2009⁴⁶. However as at February, 2024 we have 149 Private universities and 272 as the total number of Universities in Nigeria.

2.1.6.4. Justification for the Establishment of Private Universities in Nigeria

The establishment of private tertiary institutions is justifiable because of the numerous benefits accrued to it⁴⁷. Some of its benefits are:

-Provision of Enough and Adequate Teaching and Learning Materials

Most universities in the country have consistently inadequate resources, which invariably affects the quality of output they produce. Besides, a scholar points out, another factor that accounts for the decline in the quality of university output in Nigeria is the lack of physical facilities. The universities in Nigeria operate in adverse conditions; overcrowding and deteriorating physical facilities, lack of library books, educational materials and so on. Addressing this problem calls for the involvement of the private sector.

-Raise Alternative Ways of Funding the University

Apart from the poor quality of graduates, as a result of poor physical facilities in the federal and state universities, another reason for the involvement of private hands in the provision and maintenance of university education is the underfunding of the education sector. Over the years, this problem has been generating a lot of strife between the ASUU and the government. However, the presence of private hands in university education is considered an alternative means of funding university education in the country. In addition, the provision of technology by the private sector will bring down cost, fasten programme delivery and enhance the capacity of these institutions to reach student in distant places and larger number.

-Improve the Quality of University Education

The government is of the view that the growth of private universities in the country will allow for competition between the public and the private universities, in terms of instructional delivery and other activities put in place to produce quality graduates for the economy. Competition brings improved quality of educational inputs and outputs.

-Enhance Efficiency

Internal efficiency in terms of graduating students at record time with very few or no drop-out at all and external efficiency in terms of producing what the market would absorb on graduation to reduce to the barest minimum or eliminate unemployment. Also with more players in the university system, there would be more rational and efficient allocation of resources in the short term. The long-term effect is to stabilise the cost of operation, with an attendant increase in, and improved quality of production. These

among others could be responsible for granting of operating license to private universities in Nigeria by National University Commission (NUC).

-Widening Access to Tertiary Education

In America for instance, the demand for higher education is so high that the gross enrolment ratio is about 100% while that of Nigeria is 5%⁴⁸. What happens to the remaining 95%? Following the perennially acute shortage of places in the public universities and the need to increase the number of enrolments, private hands were called upon to create opportunities for the teeming number of youths seeking tertiary education. Hence, the license given to private investors in university education is meant to address the problem of excessive demand over supply. However, access is in this case provided for those who can afford the high fees charged.

-Provision of Stable Academic Calendar

The varying crises in the university sector, which had been paralysing the academic calendars over the years constitute a source of worry to the stakeholders in the sector. However, there is need for the establishment of private universities, which are less prone to disruption in their academic calendars. From the foregoing, it can be said that the Nigerian educational system needs private participation in the provision and management of educational institutions, especially at the university level. This is because of the dynamic nature of education, exacerbated by the enormous resources required for the realisation of national goals.

2.1.6.5. Classification of Private Universities in Nigeria

Private universities in Nigeria were categorized into three. These are: Sole proprietorship, Mission or religious based and Hybrid Universities⁴⁹.

a. Sole Proprietorship:

The sole proprietorship is a one-man enterprise which is founded and managed by individual and operates as an artificial person or organization. This category of private university possesses all-inclusive albeit and pieces of university education among which are the Governing council, Board of agent, The Senate, Congregation and the like; yet the institution relies on the sponsor who exercises absolute mechanism over the business. Private universities that fall under this category include: Adeleke University, Ede, Afe BabaLola University, Ado Ekiti, American University of Nigerian, Yola, Igbinedion University, Okada- Benin, Edo State and Lead City University, Ibadan.

b. Mission or Religious-based:

These are universities established, funded and managed by the orthodox or religious groups such as Islamic organizations or Churches and are also known as faith-based universities. The assigning of major tasks and responsibilities reflects the norms and traditions, assortment and spread of the religious bodies or groups. Although, the monetary support emanates from the religion institutions, yet the day-to-day administration of the institutions is under the custody of Council and Management. Private universities that fall under this category include for example: Ajayi Crowther University, Oyo; owned by the Anglican Communion, Babcock University, Ilisan Remo,

Ogun State owned by the Seventh Day Adventist Church, Bowen University, Iwo, established by the Baptist Church, Fountain University, Osogbo owned by Nasrul-Lahi-Lifatih Society of Nigeria (NASFAT).

c. Hybrid Universities:

These are missions oriented in nature, but which are personally driven. In this scenario, the owners do not only establish the institutions but equally responsible for funding the mission. Private universities that fall into this category include: Madona University, Okija, Anambra State, Benson Idoha University, Benin City, Covenant University, Otta, Redeemer University, Ede, among others.

Besides, private universities are classified as spiritual, educational and profit making⁵⁰.

2.1.6.6. Chaplaincy and Selected Private Universities

2.1.6.6.1. Chaplaincy and Ajayi Crowther University, Oyo (ACU)

Ajayi Crowther University, Oyo, is a Church of Nigeria Anglican Communion University. It was founded as a CMS (Church Missionary Society) Training Institution in Abeokuta in 1853. It relocated from Lagos to Oyo in 1920. Initially, it was a Grade II Teachers' Certificate college. The Ajayi Crowther University, Oyo was established by the Supra Diocesan Board (West) of the Church of Nigeria (Anglican Communion), and has its origins in the defunct CMS training institution, Abeokuta and the defunct St. Andrews College, Oyo. The University started as CMS Training Institution in Abeokuta in 1853 from where it was relocated to Lagos (1868 to 1896). In March 1896, it was transplanted to Oyo retrospectively in 1920. At inception, St.

Andrews College, Oyo produced holders of Grade II Teachers Certificate while the Divinity Course for training church ministers was added to the curriculum between 1910 and 1942 and the proprietorship of the College was transferred from CMS, London to the Church of Nigeria (Anglican Communion). A salient feature in the History of St. Andrews is that it became welded to the church as a snail is inseparably linked with its shell. In 1977 Government took over the control and administration of all schools in the Nigerian Federation and with this development the Church of Nigeria was divested of her Proprietorship of the College. However, the St. Andrews College Old Boys Association (SACOBAs) interest and by extension that of the Church, in the growth and development of St. Andrews did not wane. Thus, in response to SACOBAs petition, the erstwhile Oyo State Government upgraded the Institution to NCE campus in 1980 and to the full-fledged College of Education in 1985. The dream of all Andrians (products of St. Andrews College) and their well-wishers as well as the Church of Nigeria (Anglican Communion) was that St. Andrews College, Oyo, should ultimately be transformed into a full-fledged University, given her success story and her pioneering role as the Precursor of Tertiary Education in Nigeria. The final step towards fulfilling this dream was taken on 7th September, 1999 when the Church of Nigeria granted SACOBAs request for the establishment of Ajayi Crowther University, Oyo at the site of the former St. Andrews College, Oyo under the proprietorship of the Church. Having satisfied the rigorous criteria prescribed by the National Universities Commission (NUC) for the establishment of Universities in Nigeria, Ajayi Crowther University (ACU) was granted license to operate as a Private University in Nigeria on 7th January 2005. The University is named after the late Samuel Ajayi Crowther, the first African Bishop who first

translated the Bible into Yoruba and some local languages. His Episcopal Ministry covered the entire West African sub-continent.

The University has as one of its core values as a Faith-based Institution the aspect of Spirituality. The University Chaplaincy unit through the Chaplain superintend over the spiritual development of both the staff and students of the Institution in accordance with the precepts of The Church of Nigeria (Anglican Communion).The Chaplaincy Unit carries out her formation goals to:

- influence the University Community to develop a vital and vibrant relationship with God and man.

- develop and implement faith-building programmes that encourage students to mature in wisdom and character as well as motivate them to develop as leaders who will become God's ambassadors in life and ministry.

- build up graduates with a transformational impact on culture and society through the acquisition of leadership qualities and skills. The Spiritual development goals are however achieved through the regular attendance of the University Chapel attendance. The Chaplaincy furthermore generates her spiritual programmes designed to bring out of her graduates-The Total Man. This feat is achieved through-Pastoral Care Services, Chapel attendance, counselling (individual and group) as well as Workshops and seminars. The Chaplaincy unit runs weekly in-depth Bible-Study and prayer services coupled with the discipleship Classes programmes which runs for eight weeks. The discipleship programme is a faith building imitative to develop fresh students to become

equipped workers in the Chapel. Various Chapel Units exist where students' giftings and talents are enhanced for effective spiritual services. The weekly hour of Refreshing which is a type of revival service for the University Community holds as well. The Chaplaincy Unit organises Night vigils every last Friday of the Month as well⁵¹.

2.1.6.6.2. Chaplaincy and BOWEN University

Bowen is one of the oldest private institutions of higher education in Nigeria, established in 2001 by the Nigerian Baptist Convention (NBC). The major foundation of what has become Bowen University today was laid in 1854. That year, the family of the late Rev. Thomas Jefferson Bowen started a school in Ijaiye Orile in the present Oyo State of Nigeria. The School, comprising five stewards of the late Bowens, five other labourers, and a few others drawn to the fledgling school by sheer curiosity, has grown from this little beginning in 1854 into thousands of Baptist Primary and Secondary Schools scattered across the country. By 1960, there was a Baptist school almost everywhere there was found a Baptist congregation. The idea of establishing a Baptist University in Nigeria was first conceived in 1938. This was borne out of the Baptist commitment to assist the people to develop their potentials to the fullest. The first bold step towards actualising this vision was not taken until 1956 when a proposal was presented to the meeting of the Baptist Mission held in Eku from 11th to 14th December, 1956. On 16th and 17th July, 1957, the joint meeting of the Executive Committees of the Baptist Mission of Nigeria and the Nigerian Baptist Convention endorsed the idea. Since then, the Nigerian Baptist Convention has worked tirelessly, committing time, material and human resources to actualising the vision. Today, all these efforts have crystallised into

the establishment of Bowen University, a significant landmark in the academic heritage of the Nigerian Baptist Convention, making it the first Baptist University in Africa. On 17th of July, 2001, the Federal Government of Nigeria approved the establishment of Bowen University and was subsequently licensed to operate by the National Universities Commission (NUC). On 4th November, 2002, Bowen University commenced academic activities with 506 pioneering students admitted into its three faculties: Agriculture, Science and Science Education, and Social and Management Sciences. In 2009, the National Universities Commission (NUC) gave approval to the University to offer the degree programmes in Medicine (MBBS), Anatomy (B.Sc) and Physiology (B.Sc). In June 2011, NUC also gave approval to the University to establish the Faculty of Humanities and Faculty of Law. The Faculty of Humanities began immediately in 2012 while the Council of Legal Education sent its own Panel of Facility Visitation in August 2012 and gave approval in December the same year. These programmes have commenced in earnest.

In all BBSF programmes and activities, chaplaincy has an over-sight function on them.

Bowen University, Africa's largest Baptist University, a foremost Christian institution of excellence - building Godfearing leaders, defining the future , given that the philosophy is conceived as a center of learning and research of distinction, combining academic excellence with love for humanity, borne of a God-fearing attitude, in accordance with Baptist tradition of ethical behaviour, social responsibility and democratic ethos. The University is a community of over four thousand students with over nine hundred faculty and staff who are well motivated to provide quality and excellent services. The

personnel work in synergy to actualize the core values of the University which are: * Godliness, * Excellence, * Entrepreneurship, * Innovation and * Social Responsibility Bowen University seeks to pass on to students, a passion for integrity, Academic Excellence, Character, Godliness and Leadership. The student life in and out of campus is structured to actualise the all-encompassing mission of the University which is devoted to creating a conducive and dynamic teaching, learning, and research environment that equips our graduates with Christ-like character, positive attitude and sterling leadership qualities in many disciplines who makes a difference globally. It brings on board academic, spiritual, physical and social dimensions of training which, indeed, are the ingredients for holistic development. In Bowen University, character education is considered pivotal for becoming a celebrated graduate. Academic excellence comes with huge reward, but if your academic excellence does not intermix proportionately with sound character, it may be hard to epitomise the Bowen's vision. It is for this reason that Bowen places a lot of importance to obedience and adherence to rules and regulations governing the peaceful co-existence of Bowenites within and outside of the University. As a faith-based institution, the University does not condone acts that are inimical to its good name. The Student Information Handbook contains all the vital information that guide social and academic interactions. The handbook is however subject to periodic reviews to ensure that it does not run behind new paradigms in the ever-changing world and the University reserves the right to make changes at any time without prior notice.

The Baptist University project was first scheduled to start in 1961 and later rescheduled for 1964. The initial difficulty of raising sufficient funds locally delayed the take-off

until 1978 when the project was laid to rest. This became further complicated, when Chief A. Y. Eke, the then Minister of Education, called attention to the fact that there was no provision in the Nigerian Constitution for a private university. The Baptist Mission came to Nigeria in 1850 with the determination not only to evangelize but also to introduce formal education to the people as a means to promote social development. Thus, by August 1854, the first Baptist missionary to Western Nigeria, the late Revd. Thomas Jefferson Bowen and his wife started a 'school' comprising a handful of the stewards and labourers of the Bowens, and others from the community drawn by sheer curiosity. This has grown today into thousands of primary and secondary schools scattered across the country. Between 1915 and 1960, Baptist primary schools sprang up almost everywhere there was a Baptist congregation, while Baptist secondary schools also followed. As early as 1938, the Foreign Missions Board of the Southern Baptist Convention, USA had nursed the vision of establishing a Baptist University in Nigeria as a means of developing the potentials of the youths to the fullest. However, this initial idea was not formalized until it was presented to the meeting of the Baptist Mission held in Eku th from 11 to 14 December, 1956. Accordingly, a Survey Committee, which later transformed into the Baptist University Committee in 1957, began a series of activities aimed at establishing the university. Happily, with Government Policy initiative and consequent upon the promulgation of Decree No. 1 of 1993 legalizing the establishment of private universities, the Baptist University project was revived and became actualized in 2001. The Nigerian Baptist Convention named the University “Bowen University” (of the Nigerian Baptist Convention), Iwo, Osun State, Nigeria, after the Reverend Thomas Jefferson Bowen, who pioneered Baptist mission work in Nigeria in 1850. The motto of

the University is “Excellence and Godliness”. This emphasizes the importance which the University attaches to the attainment of excellence imbued with godliness in all its programmes and trainings. “Excellence and Godliness” is the principle underpinning all academic pursuits in the University. The University is conceived as a centre of learning and research of distinction; combining academic excellence with love of humanity, borne out of God-fearing attitude, in accordance with the Baptist tradition of ethical behaviour, social responsibility and democratic ethos⁵².

2.1.6.6.3. Chaplaincy and Covenant University

The goal of education, especially Christian religious education, is to restore human beings to the image of God in which they were created. This is achieved by inculcating moral values into students and using education to build their character that it might reflect the character of God. One of the major moral values that is highly needed in Nigeria society is integrity. Covenant University (CU) is a residential Christian Mission University, established by the World Mission Agency (WMA), an offshoot of Living Faith Church Worldwide (LFCWW). The University’s Chancellor, Dr. David O. Oyedepo, is the President of WMA and also the founding Bishop of LFCWW. Covenant University is a component of the Liberation Commission that God gave to Bishop Oyedepo in a May 1981 vision-encounter. The drive to embark on the process of founding Covenant University came around October 1999 – one month after the dedication of Faith Tabernacle, then the largest church auditorium in the world, built in one year with only local resources. As with all segments of the main Vision, Bishop Oyedepo immediately kindled the fire for accomplishment. 6 By 27th November 1999,

an in-house Consortium on the take-off of the University was inaugurated and by December 1999 the formal application for a private university operation license was collected from the National Universities Commission (NUC). As the activity of the Consortium wound up early in 2001, an Advisory Council was inaugurated on 17th February of that year to develop appropriate structures for the take-off of the University. By 15th July 2001, the verification team of the NUC came for the final inspection of facilities and programmes. The outcome of that visit occurred on January 16, 2002 with the Nigeria Federal Government's approval for the take-off of Covenant University. This approval was sealed with the presentation of the operation license to Covenant University, on 12th February 2002, granting Covenant University, Ota, Ogun State, the license to operate as a private University in Nigeria. It was revealed that not only was the approval the fastest in the history of the 16 applications for the establishment of private universities filed with the NUC (7 years being the next duration), but Covenant University's assessment score was also the highest. The foundation stone of the permanent site was laid on Sunday, 27th January 2002 and construction began diligently in March of the same year. The first phase of development was completed in October 2002.

The Founding Philosophy

The University has a clear and compelling philosophy of excellence embedded within a Christian mission framework with a strong drive for revolutionizing education – breaking away from regimented learning to integrative and life-applicable learning. It includes placing emphasis on the qualitative delivery of academic and personal

development programmes and commitment to the discovery of in-depth knowledge at the leading edge. The University is committed to giving her academic endeavours a global outlook through an impact-driven philosophy – that is, a world-stage platform where best practices are fundamental and comparable in well-run service centres anywhere in the world. It is equally purpose-driven and places a strong emphasis on the provision of a liberation beacon for the Black Race. In response to the global demand for a needed departure from dogmatism in the existing educational system, Covenant University is built on the philosophical platform of being a departure: a. From form to skill b. From knowledge to empowerment c. From figures to future-building d. From legalism to realism e. From points to facts f. From mathematics to life-matics This is reflected in her motto: “Raising a Generation of Leaders”.

Objectives

The objectives of the University are to:

- a. Provide facilities for learning and give instructions and training in areas of knowledge that will produce sound, mentally-equipped graduates, who will provide intellectual leadership in academic institutions, industry and the public sector through the development of their Total Man;
- b. b. Develop and offer academic and professional programmes leading to the award of first degrees, postgraduate research and higher degrees, which emphasize planning, adaptive and technological maintenance, as well as developmental and productive skills;

- c. Promote, by research and other means, the advancement of knowledge and its practical application to social, cultural, economic, scientific and technological problems;
- d. Encourage and promote scholarship and conduct research in all fields of learning and human endeavour;
- e. Disseminate scientific and technological knowledge among scientists, researchers, industries, trade services and other bodies; and
- f. Relate her activities to the technological, scientific and socio-economic needs of the people of Nigeria and to undertake other activities appropriate for a University of the highest standard.

The Total Man Concept: The Total Man Concept is Covenant University's custom-built programme that constitutes the core concept of its academic programmes. This concept centres on 'developing the man who will develop his/her world.' It is designed to cause every student to become intelligently conscious of his/her environment so as to know how to maximize his/her potential. The programmes of the University are first directed at 'the person' before addressing his/her profession. In this way, the University will raise a generation of experts who possess a great capacity to face and manage challenges. Students in the University are rigorously drilled in the three components of the human personality – the spirit, the mind, and the body to enable them to identify their personality and develop acceptable behavioural standards within the society. These three components are: A. The Spiritual Man Spiritual development represents the major forte for producing the Total Man, as mental excellence and understanding require the

presence of the Holy Ghost. As a University sponsored by a Christian Mission, the character is conceived as spiritual and instilled by self-discipline and commitment to the principles enunciated by our Lord Jesus Christ. With Jesus Christ as an example of the perfect personality, Covenant University encourages its students to evolve a life patterned after our Lord and Saviour. The mission of the Holy Ghost constitutes the basis of spiritual development. Covenant University provides opportunities for spiritual development through various avenues, including spiritual formation programmes and counselling and by creating leadership opportunities.

Covenant University is no doubt one of the best Universities in Nigeria and a top leading one especially amongst the Faith based Universities in Nigeria.

However, the disposition of some respondents to administered questionnaire show a level of displeasure and trepidation as to management's pressure on their compliance with some policies which looks authoritarian, coercive and which discourages open and fair communication between chaplaincy members and the University administration. This is not to be misconstrued as encouragement for indiscipline or rebellion to University's rules and regulations. It is rather one of the means to prevent unnecessary conflicts within the University System. So also is recommended that there should be a way for unhindered open communication which will not bring punitive response from University Management be allowed between chaplaincy members as well as University administration. So also chaplaincy administrative officers endeavour the more to allow for free flow of communication between them and their chapel members to bring about

cordiality which will prevent discouragement from her members or from punitive response as well.

Her Mission:

To create knowledge and restore the dignity of the black race via Human Development and Total Man Concept-driven curricula; employing innovative, leading-edge teaching and learning methods, research, and professional services that promote integrated, life-applicable, life-transforming education relevant to Science, Technology, and Human Capacity Building.

Covenant University was founded absolutely on Christian principles and is eternally committed to the development of Godly character in both staff and students in such a manner that the universal principles of the scriptures can galvanize the primary functions of the University in teaching, research and community service.

This is the mission to which all of the corporate representations and personalities of the University are dedicated. Covenant University is not just a private University – it is a Christian Mission University⁵³.

2.1.6.6.4. Chaplaincy and Adeleke University

Adeleke University is a private faith-based learning institution located in a serene and nature friendly atmosphere of 520 acres of land in the historic town of Ede, Osun State, South-Western part of Nigeria. The University was founded in 2011 by Dr. Adedeji Adeleke, through the Springtime Development Foundation (SDF), a philanthropic, non-profit organisation established to assist indigent students to benefit from quality higher

education. As a higher institution that is based on the Seventh-day Adventist philosophy of education, Adeleke University forms part of the over 100 worldwide institutions running on this philosophy. With strict commitment to realising the vision and mission of the founding fathers, the university today offers one of the most affordable but best quality education in Nigeria, with unique features like, scholarship opportunities, flexibility in payment of fees, acquisition of entrepreneurial skills, high quality teaching, research and innovative learning. The name Adeleke University, Ede, is derived from Dr. Adedeji Adeleke who is the founder of Springtime Development Foundation (SDF), Ede. The contributions of SDF in the fields of Community Development, Educational Services Development, Skill Development, Health Services Development and Welfare Relief Services in the country are immense. The motto of the university is 'Education, Excellence and Character'. In order to make the spiritual life of Adeleke University (AU) community vibrant and impactful, the Chaplaincy Unit has introduced the Spiritual Master Plan (SMAP) as the framework for fruitful spiritual experience.

As an institution patterned after the philosophy of education of the Seventh-day Adventist church, AU adopts the SMAP, which an instrument developed by the Office of Education, General Conference of Seventh-day Adventists, Silver Spring, Maryland, USA in the year 1999.

A major advantage of using SMAP is that it provides pastoral and chaplaincy ministry based on empirical evidence of the spiritual needs of the University community. It is an inclusive strategy which involves the entire highly diversified population base of the University.

The chaplaincy Unit conducted a survey to determine the area it needs to focus its attention among the members of the community comprising of students, faculty, staff, Council and parents. The spiritual nurturing is based on finding three areas of special needs namely Principle, Belief and Value (PBV). These are drawn from the vision, mission and philosophy statements of the University. The Belief is drawn from the fundamental beliefs of the Seventh-day Adventist Church. The Value is drawn from the list of core values of the university.

The survey results led the Chaplaincy Unit to pursue growth of AU community in understanding, nurturing and experiencing the following PBV:

Principle: Love as the basis of existence.

Belief: Second coming of Christ and the final judgement.

Value: Godliness and joyful service.

The data and information used for planning SMAP is produced by the Research and Evaluation sub-committee of the University's SMAP committee. The sub-committee does the periodic spiritual evaluation of the university to ensure impactful. The PBV changes periodically based on the assessment of how we fared in living it out during the previous period.

The Chaplaincy has more than one Chapel as a result of the population of the students that out numbers the accommodation space provided for worship under a single building within the University community. This may prevent effective communication as well as control of the flow of spiritual directives always. The expected unity of the Spirit that

embodies corporate worship and true fellowship 'koinonia' and bond of love that should exist among the students in knowing each other as members of the family of God may not be as strong as when all the students should be worshipping together under the same Chapel building. This may affect the effectiveness of the administrative operations between the Chaplaincy and University management and accentuate conflict between chaplaincy and University management⁵⁴.


2.1.6.6.5. Redeemer University

The University was established in the Year 2007. It was initially with the Directorate of Students Services when the University started in 2005, until Students Affairs department was separated from the Directorate and the Chaplaincy Unit was taken out to be independent of Students Affairs.

So Chaplaincy is to address the spiritual needs of the students and the University.

The Mission/ Vision of this University **is** to raise spiritual commandos for the Kingdom of God, who will be global Evangelists for Jesus, using their various academic disciplines as platforms to propagate the Gospel, and live a God fearing life as leaders in the land, especially in their professions.

The Chaplaincy Structure:

From Chaplain II - Chaplain I -Senior Chaplain -Principal Chaplain -Assistant Director Chaplaincy -Deputy Director Chaplaincy -Director Chaplaincy.

Worship Services: This comprises of the Sunday Service, Mid-week Service, Daily 30 minutes of Daily Morning Devotion at the students hostels and the Monthly Night Vigil Service.

Special programs are held annually, including a 3-day Outreach program for new students (in particular aka JESUS RUSH), Word Conference, Prayer Conference, Praise Concert, Chapel week, etc. .Believers are made to undergo Training over a period of about one session to become Workers in the Chapel (by extension, in the RCCG), through a formalized Discipleship process of Believers Class, then Baptismal Class & finally, the Workers in Training Class (all the different classes are certificated). Both Counselling types are embarked upon, viz. Mass Counselling (through the Mid-week Bible Study Service) & Individual counselling sessions as each situation might present itself.

There is an arrangement for Chapel leadership at the students' level with eligibility permitted for Only a Worker who has spent at least a year in the University, can be nominated for serving as an Executive Committee leader. Final year students are not qualified again to be nominated, so as to face their studies and project. Every other worker can be nominated.

The following positions and departments are offices one can serve in as a leader in the Chapel:

Central Exco of 5 (President, Vice, Gen Secretary, Treasurer and Financial Secretary). The service

Departments are : Choir, Wind Instrumentalists, Non-wind instrumentalists, Library, Welfare, Evangelism and Follow up, Prayers, Ushering, Protocol, Decoration, Organizing, Team Technical of Media, Sound, Social media handles, photography, Bible Study and the Children section ⁵⁵ Students Handbook of Information .

2.1.6.7. The Challenges of Private Universities in Nigeria

Private universities in spite of the dynamic development of the University system also experience some challenges as well. Some of these are highlighted below:

-Private Universities are Profit-Making Institutions. Private universities have been criticised as being elitist in operation on the basis that they are profit-making institutions, with the exorbitant tuition and other related fees they charge and therefore making its accessibility difficult to the children of the very rich in the society as not many parents can send their children to these private universities in Nigeria.

-It Widens the Social Gap. It is perceived often times that the introduction of private universities will bring and actually has brought about greater inequality and widen the existing gap between the *'haves'* and the *'have nots'*. Privatization of tertiary institutions has introduced inequality in the social system as it has created two different types of tertiary institutions – one is attended by the children of the rich while the second type, offers mass schooling and is attended by the children of the common man .

-Quality may be sacrificed for Profit. It is the opinion of some people that Private universities are non-public or independent universities who do not receive governmental funding and are usually administered by denominational or secular boards. Private

universities as also those universities that are solely owned, financed and managed by private individuals with intention to recover cost in short time and make profit. Therefore private universities receive criticism because, potentially, they may not produce the expected quality of education, as the proprietors as business owners look more for achieving big returns on their investments than the Quality of products they produce from their universities.

-Population Explosion. The approval of private universities by the federal government and the NUC gave an opportunity to Nigerian who can afford the cost of private university to attain their educational desires. The facilities available initially were enough. When some private universities took-off, they started with less than 1000 students, for instance, Igbinedion, Babcock, Madonna among others. However, in recent time, there is explosion in student enrolment, the available facilities are no more enough and this brings in a lot of vices into the system e.g. examination malpractices, copying, bringing-in scripts into the examination hall, cultism that was alien in the private universities is now gaining ground. Also the explosion in student population is making teaching/learning difficult for both the lecturers and the students.

-Adequate Funding. Public universities rely heavily on government subsidies and are able to operate with minimal tuition and other fees. As a result, the government can control and impose policies there as it wishes and make university education available at affordable cost to the citizenry. But private universities rely heavily on tuition fees and other Internally Generated Revenue (IGR) from the students to meet their expenditure. There are no subsidies from the government for the private universities and

if it continues this way, the tuition and other fees payable will be on the high side that majority of the citizen will not be able to afford it. However, private universities is being financed mainly by the tuition and other fees paid by the students and the cost of running and sustaining university education is very high and may remain so because of the prevailing economic situation, this accounts for the reason why tuition and other fees in the private universities will keep on the increase unless government come to their rescue and subsidize the tuition fee. If education is not adequately funded, the foundations of such education will be weak; consequently the products of such education systems will generally be weak intellectually. Therefore, the NUC has a vital role of ensuring that these private universities are adequately funded so as to guarantee quality output. Privatization has been embraced by many countries globally as a policy to direct their educational system based on its inherent benefits. In Africa, countries like Ghana, Guinea, Kenya, Tanzania, Uganda and Zambia have embraced the policy⁵⁶. In accordance with the global development, Nigeria government welcomed private involvement in the administration of tertiary level of educational system. Many issues like increasing cases of insatiable admission request, ethical degeneration among students, persistent strikes, students' restlessness and cult activities among others have necessitated the agitation for the involvement of private organizations besides the government owned universities in Nigeria ⁵⁷. Privatization of tertiary education in underdeveloped nations like Nigeria is rapidly increasing due to the powerlessness of the government sector to fulfil the rising request for higher education, the need for the deregulation procedures of the government on the provision of education and increase criticism levelled against public education efficiency⁵⁸.

2.1.6.8. Further Challenges of Private Universities in Nigeria

Undoubtedly, the emergence of private institutions of higher learning in the country has helped to resolve persistent predicaments facing the schools, however, the institutions are faced with plethora of challenges among which are

- Proliferation of Private Universities: Evidently private universities spring up every day in the country as several affluent personalities with individuals whose bases of richness are doubtful are hitherto giving approval to establish private universities. At present, the emergence of private universities in Nigeria has become a political issue as a lot of the institutions are ill planned and centred on school mapping measures. Majority of top government officers and public office holders desire to found privately owned universities where the fund looted via public treasuries are diverted to. This accounts for continuous flourish of the endemic in the country in spite of the government efforts in curbing the menace. The NUC secretary admitted that private owned universities have unlocked entrance space for the growing quantity of candidates seeking for university admission in Nigeria as only 500,000 candidates were admitted, out of 1.5 million applicants that sat for entrance examination into tertiary institution annually. Private universities explosion has turn out to be a game-changer in Nigeria's higher institution and its monetary environment. As at 2019, there are 79 private universities in Nigeria compared to 1999, when the country had only three privately owned universities – Igbinedion, Madonna and Babcock), 48 state universities and 43 federal universities⁸⁶.

-Diverted Responsiveness from Public to Private Universities: It is alarming that currently, thoughtfulness has moved from the government to the private universities in

the country. At numerous times, the Academic Staff Union of Universities (ASUU) and other bodies in the government universities had clamoured for adequate finance thorough revamping of the putrefying social services by way of remedy to manage crunch in the government owned tertiary institutions. Top management functionaries often affirms that parents are allowed to enrol their progenies in the private rather than public universities which have turned out to be itch epithelium of government. Therefore, it is not amazing that progenies of top government officers in the country are in the private universities where they pay outrageous levies and are proud of riding exotic cars which put them into a category for themselves in the society; whereas children of the have and have not amid the middle-class in the society are enrolled in the private universities, the public universities nowadays are reserved for children of the down flattened less privilege.

- Religious Extremism: High degree of spiritual bigotry has been the trait of Nigeria for many years as adherents of Islam and Christianity often been at loggerheads over issue of supremacy. Over the years, numerous people have died through unrest and protests and conflicts in diverse areas of the country activated through religious matter. At the moment, statistics have shown that there are more private universities owned by Christian bodies compared to those established by Muslims. Each of the two religious groups desires to institute institutions of higher education to uphold evangelism. The street of roads in prominent metropolises in the country is beleaguered by signboards of proposed privately owned universities which make it appears as a commercial matter and rivalry amid devout denominations. However, the idea of founding privately owned

tertiary institutions of higher learning become commendable which eventually exacerbates the hitherto religious pressure in the Nigeria.

- Category of candidates admitted: Nigerian private universities offer admission to most of the leftovers candidates that sought for admission into public universities through the Unified Tertiary Matriculations Examination (UTME). Candidates that were not fortunate to be offered admission in their first and second select tertiary institutions are often welcomed by the private universities and encouraged to request for change of institution. This denotes that excellence is compromised through the admittance procedure in the institutions, and if the scenario continues, it may possibly questioned the worth of the education from such institutions of higher education. One of the administrative conflicts emanating from the relationships of the University with the unit saddled with the responsibility of moulding the moral and spiritual life of the university family is that between her and The Chaplaincy unit of the University.

Historically the Chaplaincy has had a unique involvement with the educational institutions in giving a holistical assistance to them for the building up of several lives especially the young ones in the society. A reference to this is the working relationship The Church of England has been providing and her astounding support for various institutions for centuries through the work of school chaplains. ‘’ School chaplains work in all kinds of schools – those set up by the Church of England or other religious bodies, and those which have no formal connection with the church at all. For many pupils, that might be their main contact with the Church. They are there for all staff, pupils, parents, governors and the community which the school serves, regardless of

the faith or belief of those groups and individuals. Every school is different and so there is no one single model for school chaplaincy: chaplains themselves have different backgrounds, some are clergy and some are lay people, some teach and others do not, some combine their chaplaincy with another role, for instance leading a local church”⁵⁹. 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, is now increasingly associated with religions other than Christianity; although the majority of chaplains in the UK are predominantly from a Christian foundation. The chaplaincy’s fundamental task on campus and concept of faith and learning integration expected 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 and may be viewed as becoming increasingly marginal to campus life in higher education institutions which are widely seen as secular⁶⁰. 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 development⁶¹.

Chaplaincy services and students' holistic development in selected Anglican church of Kenya sponsored secondary schools in Mount Kenya Central Diocese, Kenya. A scholar 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 life⁶². Every university has the potential to face a variety of disputes, ranging from the interpersonal to the international level. A researcher in his study, notes that in addition to the contributions to riots made by the aforementioned stakeholders, the increase in student population in the midst of a lack of proper planning, scarce resources, and lack of coping mechanisms to the challenges of overcrowding in the universities, also contributed a lot and is one of the reasons for the persistence of riots in universities and as such the origin of student activism, as well as the growth of universities and the student population⁶³. In addition a study found that college students think that being aggressive is okay in a lot of situations. So, many college students believe violence is an appropriate means of resolving problems. Similar findings were seen among college-aged guys in a study, that encouraged violence as an acceptable approach of resolving dispute. Neglecting to implement effective ways to deal with the small percentage of college students who find that violence is an acceptable means of resolving conflicts has serious implications for society as a whole. This tactic will only serve to exacerbate an already tense situation. A study revealed that male students are

more likely to have both interpersonal and internal difficulties than their female counterparts⁶⁴. Gender Differences in Students' Interpersonal Communication. Responsible Education, Learning and Teaching in Emerging Economies. However, female students are more likely than male students to face Goal-conflict. While males tend to favour direct confrontation, females are more likely to resort to indirect methods like negotiating and avoiding conflict altogether. More conflicts arise between older and younger students. The root causes of student conflict at the university level included things like stress, work overload, personality differences, attitude differences, and frustration.

The services provided by chaplains in educational institutions precisely include amongst several others the following:

- Leading non-denominational religious services and providing spiritual support to those who are unable to attend organized religious services. Supporting the emotional and spiritual well-being of students and staff
- Offering opportunities to worship and to explore the Christian faith
- Finding ways to encourage creativity, curiosity and 'poetic imagination' as ways to find what's meaningful and spiritually rewarding in our lives
- Supporting those in established faith journeys to grow and develop their spiritual life
- Offering prayer and spiritual guidance to groups and individuals

- Supporting the school as a place where staff and students feel cared for and safe.
- Building a bridge between the school and church, and between the school and the wider community, including other denominations and faith communities.

2.1.7. Administrative Conflicts

Administrative conflict refers to disputes or disagreements that arise within an organization or institution, typically between employees, management, or administrative units. These conflicts can involve: Role and responsibility disagreements, allocation and budgeting disputes, policy and procedure interpretations, decision-making and authority conflicts, Communication breakdowns, Cultural and value differences, performance and evaluation disagreements, workload and workload distribution disputes, Organizational change and restructuring resistance, Interpersonal and personality clashes. Administrative conflicts can manifest in various ways, such as: Verbal arguments, written complaints, grievances, protests, work stoppages , Legal actions. If left unaddressed, administrative conflicts can lead to: decreased productivity, Low moral high turnover rates, difficulty attracting and retaining talent, reputation damage, and legal liabilities.

Effective conflict resolution strategies, such as mediation, negotiation, and problem-solving, are essential to manage and resolve administrative conflicts in a fair, transparent, and timely manner.

In the 21st century, one of the greatest challenges being faced by man has become the prevalence of conflict in all forms. Unarguably, a conflict does not enjoy a general

conceptual agreement, but can easily be viewed as the variance between and among individuals. In a simple term, it can also mean disagreement in belief between groups or individuals, due to differences in opinions, views, needs and attitudes. However, the bone of contention here is administrative conflict, which has to do with differences or disagreement resulting from a perceived opposition of needs, values and interests between affected groups or individuals and a formal authority in an organization. In addition to the above, the objective of this article lies in understanding what administrative conflict is all about, its root causes, forms and consequences to an organization⁶⁵.

2.1.8. Solving Conflicts in an Administrative Role

Identify the source of the conflict-The first step to solving a conflict is to understand what caused it and who is involved. Needful to gather relevant information and facts, and avoid making assumptions or jumping to conclusions. Needful to use open-ended questions, active listening, and paraphrasing to clarify the situation and the perspectives of the parties involved. Important also to identify your own emotions and interests, and acknowledge how they may influence your perception of the conflict.

-Develop an open mind and listen to what the other person is saying without trying to have your opinion at the forefront. To manage conflict effectively, one must be a skilled communicator and listener. This includes fostering an open communication environment by encouraging employees to discuss work issues. Listen to employee concerns and make sure to understand their perception of the problem by asking questions. Additionally, being diplomatic and proactive is key to resolving issues.

From experience in this situation, one have to make use of the following options to get through the solution to resolve the conflicts. >>Let individuals express their feelings >>Define the Issues that arise (conflicts) >>Acknowledge that a difficult situation exists >>Determine underlying need >>Find common areas of agreement, no matter how small >>Find solutions to satisfy needs >>Make sure this is proper and unbiased, but diplomatically follow-up to monitor actions >>Have a second plan on what you will do if the conflict goes unresolved and if that did not work, re-strategise the approach again.

Communicate effectively-When resolving any conflict, effective communication is essential. To ensure effective communication, one should use a respectful and polite tone while avoiding blame or criticism. Additionally, using “I” statements instead of “you” statements is important when expressing views. Furthermore, positive and constructive feedback should be given in an assertive manner while stating one’s needs and expectations confidently. It is also important to use empathy and emotional intelligence to understand the other party’s feelings and motivations. Active listening, open-ended questions, summarizing, and re-framing should also be utilized during communication to show interest and attention while also helping clarify and confirm points.

First you listen to all parties involved and do not be biased. The next step is to bring involved parties together to identify points where there's an agreement and disagreement. We can identify the solution, after all this, I continue to monitor and follow up to see if there is progress

Communicating the right way and the tone of communication definitely matters. Active listening is of utmost importance when trying to solve a conflict.

-Implement and follow up the solution-Once you have reached a solution that is acceptable to both parties, you need to document it and ensure both parties understand and agree with it. Additionally, roles and responsibilities should be assigned, as well as deadlines and milestones set for implementation. It is also important to monitor and evaluate the progress of the solution, providing feedback and support when needed. Celebrating and acknowledging the achievements of both parties, as well as reinforcing the positive aspects of the solution, will help ensure success. Lastly, review and revise the solution when necessary, addressing any issues or challenges that may arise.

Learn and improve-The last step to solving a conflict is to learn from it and improve your skills and abilities. You should reflect on the conflict and the resolution process, seeking feedback from the other party and other sources, in order to recognize and appreciate your strengths and weaknesses. Additionally, identify and pursue opportunities for learning and development, such as training, mentoring, or coaching. Finally, apply and practice what you have learned to prevent or resolve future conflicts⁶⁶.

2.1.9. Goal Conflict

Goals are desired end states one believes (consciously or not) one knows how to attain (or to begin attaining). It is very evident that achieving one's goals often seems to be a very effortful, conscious process. Goal conflict occurs when our goals are not met ,and causes great strain on our emotion wellbeing therefore leaving us to have high levels of

anxiety, depressive states and various factors of emotional wellbeing. Goal conflict is an important part of classic and contemporary theories of motivation. Goals drive our behavior. One thing that makes it difficult to achieve our goals is that sometimes they conflict, for example a university student trying to do an assessment, although he may also want to go to a party with his friends. when it is not possible to do both of these plans, the goals are in conflict⁶⁷. Goal conflict helps you see both sides of an issue.

A goal is the object of a person's ambition or effort; an aim or desired result. When setting a goal we want to achieve we strive to accomplish this by using all means to get to this point. A goal conflict is the existence of two or more competing goals leading to the cause of conflict in an individual's mind set. It occurs when two or more motives block each other. Goal conflict occurs when a goal that a person wishes to accomplish interferes with the attainment of at least one other goal that the individual simultaneously wishes to accomplish. An example of goal conflict is when an individual wishes to go to the gym daily and maintain a social life although the individual has study commitments. All of those required goals are in conflict as the most important goal being the studying, and the others are important although not as important as studying. Although conflict is an important part of classic and contemporary theories of motivation and personality functioning. It is noted that individuals with more conflict between their goals tended to spend more time thinking about it, rather than acting on it⁶⁸.

Three major forms of goal conflict may be distinguished:

-Approach-Approach Conflict: This is an intra-personal conflict as a result of two pleasing goals, where the individual is motivated to approach two or more positive but mutually exclusive goals.

-Approach-Avoidance Conflict: This has both pleasant and unpleasant outcomes for the same goal. Where the individual is motivated to approach a goal and at the same time is motivated to avoid it. The single goal contains both positive and negative characteristics for the individual.

-Avoidance-Avoidance Conflict: This has two unpleasant goals, where the individual is motivated to avoid two or more negative but mutually exclusive goals.

2.1.10. Cognitive Conflict

Cognitive conflict is a psychological state of mind caused by cognitive dissonance. Cognitive dissonance is a theory of psychology originated by Leon Festinger (1919–1989), an American cognitive psychologist. Festinger defined cognitive dissonance as the presence of beliefs, actions, and behaviors that contradict one another⁶⁹.

Cognitive conflict can result when one person or group holds ideas or opinions that are inconsistent with those of others. Often cognitive conflicts are rooted in differences in attitudes, beliefs, values, and world-views, and ideas maybe tied to deeply held culture, politics, and religion. This type of conflict emerges when one person's or group's feelings or emotions (attitudes) are incompatible with those of others. Cognitive conflict is the psychological state of anxiety and tension that affects an individual's mental state when cognitive dissonance occurs. A disruption in internal consistency (conflict) occurs

when a new belief, value, or behavior contradicts what is already present. Festinger believed that human beings cannot live with cognitive conflict—internal consistency (lack of conflict) must be restored in order to relieve the anxious mental state in the individual caused by the conflict and allow them to move forward.

Cognitive conflict occurs in everyday life in various situations. For example, an employer might ask an employee to do something that contradicts the employee's core belief system. Or a person who considers themselves to be an honest person might wish to withhold bad news from a friend. Conflict can be caused by something as simple as devouring a candy bar after declaring to oneself that they will only eat healthy foods. Those choices lead to cognitive conflict, which cause feelings of anxiety, guilt, and tension. The individual will try to restore consistency to relieve themselves of the uncomfortable tension that the conflict causes. A belief, value, or behaviour must be changed to restore consistency. This attempt often leads to self-reflection and critical thinking about the conflicting situation. Deciding what to do to figure out the best course of action becomes a true learning experience. The individual must weigh their options to figure out the best possible decision. Thinking critically about the decision often encourages the individual to avoid simply following the crowd and group mindset in order to make an ethical and moral decision. Several thought processes happen when an individual tries to resolve a cognitive conflict.

Existing beliefs must be looked at with fresh eyes, which could lead to a new or changed belief. The individual may become aware of new options. Self-reflection forces the individual to examine who they are and what kind of person they want to be. Additional

information may be needed by way of research or discussion with others. Cognitive conflicts may cause negative emotions, but the resolution of the conflict can lead to the ability to make better decisions throughout one's life. Critical thinking may even prevent future situations in which cognitive conflict is present. Actively working through a conflict helps an individual decide their next best steps for the future, such as instilling boundaries in life, taking time to process a situation thoughtfully before reacting to it, and re-examining their core belief system. These all lead, perhaps, to a new action that hasn't been thought of before. Cognitive conflicts, although psychologically distressing, lead to learning and personal growth. Working through a conflict to reach a decision consistent with one's beliefs, actions, and behaviors helps the individual discover and define what gives their life meaning and positivity. There is another major aspect to cognitive conflict brought on by cognitive dissonance.

Cognitive conflict can affect group dynamics beyond just its effect on the individual. It has the potential to either strengthen a group or break it apart. Even if individual members hold different or opposing views, cognitive conflict within the group can be managed. And, just as with one individual working to resolve a conflict, the group may end up healthier as a result. In group conflict, the group is forced to look at various options to resolve the conflict and to make a decision about the best one. The group develops reflective and critical thinking skills and learns to become creative in its problem-solving skills. Managing cognitive conflict is essential in work-related groups. Projects and productivity stop if the group fails to work together to resolve a conflict. Group members may start to take the conflict personally, leading to employees resigning.

Employees should be trained on how to communicate effectively when there is a conflict—open communication needs to be encouraged by the employer.

Innovation and new ideas should also be encouraged by the employer. Holding onto the same old ways that caused the conflict in the first place is unlikely to allow the group to resolve the conflict. Everyone in the group should have an equal voice as the group moves through the necessary steps to restoring consistency. Resolving cognitive conflict may be experienced by an individual, a group, two or more individuals within a group, between groups, between organizations, and even globally. Inconsistency may arise between conflicts over goals or resources as well as an individual conflict over values or beliefs. Major issues ranging from a crisis of conscience to war between nations are the results of cognitive conflict that remains unresolved.

The larger the group or groups, the more complicated resolving cognitive conflict becomes. Differing values, beliefs, and actions may be as diverse and opposing as the number of individuals, groups, or nations. Worldview, culture, and politics all enter the mix and are seemingly incompatible. All parties have to decide on one outcome in order to resolve the conflict. The group must make a conscious effort to resolve the conflict; otherwise, new conflicts and hostilities will arise. The resolution that works on an individual level also works on a group level, albeit, allowing for some differences. If each individual within the group sees themselves as part of the group, resolution will happen faster than if each individual sees themselves as independent from the group. Seeing oneself as independent from the group may cause individuals within the group to compete with one another rather than work cooperatively. Encouraging a collegial

atmosphere in the workplace, or among groups in other situations, helps to mitigate this complication⁷⁰.

2.1.11. Structural Conflict

Structural conflict means the root of the issue comes from a structure of the organization. This can include how teams are structured, lack of clarity over expectations, rewards, and consequences, and the impact of the organization's hierarchy. A structural conflict approach, such as Marxism, believes that society is in a conflict between the classes. They believe that the Bourgeoisie oppress the Proletariat through various social institutions without their full knowledge. If employees are feeling left out because the structure of the team is inherently exclusive, workplace culture allows for subtle discrimination, or employees don't feel they have the tools and clarity they need to get the job done, conflict may ensue. Knowing this can (and should) have an impact on how to solve conflicts at work.

2.1.12. Role Conflict

The definition of role conflict entails the occurrence of conflicts when employees are assigned different roles that are not compatible, yet they are expected to perform multiple roles simultaneously. Role conflict occurs when an employee's work roles overlap with those of other workers or a workgroup. It is considered a major cause of work-related stress for employees, hence the attention it continues to receive among professionals and researchers. The complexities of role conflict in the workplace stem from the desire of most organizations to facilitate fluidity in their work processes. The

increasing demands from the digital economy and the modernity of most organizations contribute significantly to the prevalence of role conflict. The major issue with role conflict stems from its effects. It is not merely a simple inconvenience in the workplace. Nor is it an occasional source of work-related stress. Role conflict has significant implications for employees, including their potential to affect job satisfaction, work productivity, and employees' mental health. In worst-case scenarios, workplace conflict can create an environment devoid of harmony. Employees who experience a recurrence of role conflict are also highly likely to experience emotional exhaustion and will consistently have a high turnover intention compared to other employees. In the workplace, role conflict is the state where the multiple roles of an employee have opposing expectations, demands, or pressures, resulting in feelings of stress and discomfort. Role conflict is mostly psychological, and it can arise within a single job or between different roles that an employee is expected to perform in his or her position in the workplace. There are different types of role conflict:

-One type is the conflict between the person and the role. There may be a conflict between the person's personality and the expectations of the role.

-Another type is an intra-role conflict created by contradictory expectations about how a given role should be played. This type of intra-personal conflict is called **role ambiguity**. Example of the latter is that which comes to play when one is given the task of finding a trainer for a company's business writing training program. The challenge of looking for the person to hire for such a role, a well-known but expensive trainer or a local,

unknown but low-priced trainer. If one is not well informed haven't been given guidelines about what is expected, one may be wrestling with several options.

Inter-role conflict results from the differing requirements of two or more roles that must be played at the same time. Work roles and non-work roles are often in such conflict¹⁵.

-Inter-Role Conflict:

The first type of role conflict commonly present in many workplaces is inter-role conflict. Inter-role conflict occurs when an employee notices that the expectations of one role conflict with the expectations of another role they are supposed to perform simultaneously. An example of inter-role conflict occurs when one is as a working parent, constantly torn between one's professional life and one's life as a parent. It makes one to often struggle between choosing to meet a work deadline and attending one's child's school event.

-Individual Personality Characteristic Conflicts

This type of personality role conflict occurs when an employee's values, interests, and beliefs conflict with the expectations of their workplace roles. Imagine one is a team leader in a healthcare institution and also a strong supporter of work-life balance. One's role in the organization contrasts with one's belief in work-life balance because one sometimes is required to work late hours. Working late means that one's family life suffers, creating conflicts strong enough to cause one's stress. As much as one would like to remain productive and satisfied, one cannot help but feel conflicted because one will be spending more time at work than at home with one's family. This situation,

where the demands of work clashes with the same individual's personality and family responsibilities, is a simple but accurate example of person-role conflict.

-Role Overload

Role overload is the third type of role conflict and occurs when the demands of a workplace role are too much for an individual employee to handle. This type of role conflict exists when there is too much pressure to meet stringent deadlines at work or the employee lacks the resources to meet the goals of their roles.

-Intra-Role Conflict

Finally, employees in the workplace can experience intra-role conflict. Intra-role conflict occurs when an employee is expected to meet the demands of two managers when it is impossible to fulfill such roles simultaneously. A good example of intra-role conflict is when one manager demands an employee deliver a report, and another manager wants the same employee to make a presentation at a department meeting at the very same time. These conflicting demands give rise to intra-role conflict.

Negative Effects and Challenges: Role conflict is the reason why many employees complain of tiredness, low motivation to go to work the next day, and their inability to be as productive as they would like. These employees also struggle to fit into work groups because of the internal conflicts arising from their conflicting roles.

Impact on Employee Well-being and Productivity: Inter-role conflict and intra-role conflict are a direct result of contrary demands imposed on a person in relation to their job. These conflicting demands are akin to pulling the same individual in different

directions. In the workplace, roles are important, especially in a healthcare setting where quality care and positive patient outcomes are the greatest expectations. An employee's actions become affected when their roles are not clear and they are unsure what their responsibilities in the workplace entail. When an employee experiences such difficulties related to their roles at work, it is hard for them to experience job satisfaction. Job satisfaction is a state of happiness that comes with experiencing success while at work⁷¹.

Team Dynamics and Organizational Productivity

Inter-role conflict and intra-role conflict cause interruptions, interferences, miscalculations, miscommunication, tension, and exhaustion within the work environment. It is hard for an employee.

Role conflict also occurs when employees experience decreased motivation due to increased stress. An employee whose roles conflict will find it hard to become efficient in their tasks, which means lower output from that employee. Some employees will also decide to quit their jobs when the stress becomes too much, resulting in significant losses for the company.

Finally, it is hard to achieve team cohesiveness when some employees are suffering as a result of conflicts in their role expectations. Employees who are also unsure of their roles in a group project are less likely to work in harmony, which is one way in which role conflict affects team dynamics.

Widespread Impact of Role Conflicts

Undeniably, role conflict has the worst effects on an organization. They negatively affect individual employees and the organization as a whole. Individual employees experience multifaceted effects of role conflict, including but not limited to stress and burnout, decreased job satisfaction, low motivation, and a direct impact on the employees' physical and mental well-being. These employees also find it hard to work well with others, resulting in role conflict affecting interpersonal relationships at work.

Organizational Consequences

Organizations will also experience the negative consequences of role conflict in addition to the consequences affecting individual employees. Decreased productivity in the workplace means limited profitability for an organization. The organization will not achieve a perfect balance in its inputs and outputs because its employees are stressed due to role conflict, and they will struggle to perform their tasks. The organization will also suffer a high employee turnover. Every organization understands the effects of losing prized employees, especially if they leave to work for their competitors. Role conflict can cost the organization thousands of dollars even as they work through the tedious process of selecting, recruiting, and finally training new employees until they are as good as the rest of its employees.

Reputation Damage

If an organization does not address role conflict, there is usually the long-term consequence of low employee morale. These are employees struggling with their roles, and if they do not get any help, they will always feel the tension and the stress in the

work environment. Some of these employees will also tell others about their stressful workplace, damaging the reputation that the organization has taken years to build. The effect on a company's reputation clearly shows how role conflict is pervasive. With a damaged reputation, an organization will find it harder to attract top talent. The organization might also experience damaged trust among its customers as a result of the damaged reputation. By understanding the effects of not addressing the negative consequences of unaddressed role conflict, one will recognize the importance of finding the right solution to the specific type of role conflict present in one's organization. Some benefits that employees and the entire organization will enjoy from an effective resolution of role conflicts include:

-Improved Communication: The effective resolution of role conflicts marks the beginning of open and honest conversations among team members.

-Improved Problem-Solving: If there are unresolved role conflicts in your organization, problem-solving efforts are almost non-existent. Essentially, conflicts arise when employees have different perceptions of a similar issue. Some strategies one's organization will adopt during its role in conflict resolution will impart knowledge on how to solve problems without letting them affect productivity.

-Better Relationships Among Employees: One major benefit of resolving role conflicts in the workplace revolves around restoring employee relationships. Essentially, one will be choosing to repair relationships among employees who suffer as a result of their differences in understanding their roles and responsibilities in the workplace.

-Reduced Stress: Role conflicts are known to affect an employee's mental well-being. It is stressful to wake up every morning to perform unclear roles, and even worse when these conflicts clash with our desire for work-life balance. By resolving these conflicts, one will be eliminating the root cause of employee stress⁷².

2.1.13. Organisational Culture

Organizational culture is the set of values, beliefs, attitudes, systems, and rules that outline and influence employee behaviour within an organization. The culture reflects how employees, customers, vendors, and stakeholders experience the organization and its brand. A great organizational culture is the key to developing the traits necessary for business success. Culture is created through consistent and authentic behaviours. Organizational culture affects all aspects of business, from punctuality and tone to contract terms and employee benefits. When workplace culture aligns with your employees, they're more likely to feel more comfortable, supported, and valued. Companies that prioritize culture can also weather difficult times and changes in the business environment and come out stronger. Culture is a key advantage when it comes to attracting talent and outperforming the competition. Seventy seven(77) percent of workers consider a company's culture before applying, and almost half of employees would leave their current job for a lower-paying opportunity at an organization with a better culture. The culture of an organization is also one of the top indicators of employee satisfaction and one of the main reasons that almost two-thirds (65%) of employees stay in their job.

Qualities of a great organizational culture-Every organization's culture is different, and it's important to retain what makes one's company unique. However, the cultures of high-performing organizations consistently reflect certain qualities that one should seek to cultivate:

- **Alignment** comes when the company's objectives and its employees' motivations are all pulling in the same direction. Exceptional organizations work to build continuous alignment to their vision, purpose, and goals.

- **Appreciation** can take many forms: a public kudos, a note of thanks, or a promotion. A culture of appreciation is one in which all team members frequently provide recognition and thanks for the contributions of others.

- **Trust** is vital to an organization. With a culture of trust, team members can express themselves and rely on others to have their back when they try something new.

- **Performance** is key, as great companies create a culture that means business. In these companies, talented employees motivate each other to excel, and, as shown above, greater profitability and productivity are the results.

- **Resilience** is a key quality in highly dynamic environments where change is continuous. A resilient culture will teach leaders to watch for and respond to change with ease.

- **Teamwork** encompasses collaboration, communication, and respect between team members. When everyone on the team supports each other, employees will get more done and feel happier while doing it.

- **Integrity**, like trust, is vital to all teams when they rely on each other to make decisions, interpret results, and form partnerships. Honesty and transparency are critical components of this aspect of culture.
- **Innovation** leads organizations to get the most out of available technologies, resources, and markets. A culture of innovation means that you apply creative thinking to all aspects of your business, even your own cultural initiatives.
- Psychological safety provides the support employees need to take risks and provide honest feedback. Remember that psychological safety starts at the team level, not the individual level, so managers need to take the lead in creating a safe environment where everyone feels comfortable contributing. Now that you know what a great culture looks like, let's tackle how to build one in your organization.

Steps to building a high-performing organizational culture-Creating a great organizational culture requires developing and executing a plan with clear objectives that one can work towards and measure. The steps below should serve as a roadmap for building a culture of continuity that will deliver long-term benefits across organizations

1. Excel in recognition-Recognizing the contributions of all team members has a far-reaching, positive effect on organizational culture. Experts agree that when an organization makes appreciating employees part of its culture, important metrics like employee engagement, retention, and productivity improve. Making recognition part of your culture means it should be frequent, not something saved for milestones or work anniversaries. Companies who invest in consistent social recognition see a remarkable

business impact. To nurture organizational culture, recognition should be clearly tied to company values and specific actions and supported by leadership. After all, 92 percent of employees agree when they're recognized for a specific action, they're more likely to take that action again in the future. Last but not least, leadership needs to take center stage in your recognition efforts, as they're the cultural trend setters for your entire company. Incorporate a recognition talk track into your leadership training and share top tips with managers on how to recognize others and why it matters.

2. Enable employee voice-Creating a culture that values feedback and encourages employee voice is essential. Failing to do so can lead to lost revenue and demotivated employees. First, collect feedback using listening tools that make it easy for employees to express what they're feeling in the moment, like pulse surveys and workplace chatbots. Then, analyze the results and take action while the findings are relevant. This strengthens your culture and leads to benefits like higher employee fulfilment and greater profitability. According to a Clutch survey, 68 percent of employees who receive regular feedback feel fulfilled in their jobs, and Gallup found that organizations with managers who received feedback on their strengths showed 8.9 percent greater profitability. And watch for more subtle expressions of feedback, like body language. Managers should treat all conversations with employees as opportunities to gather and respond to feedback and act as a trusted coach.

3. Make your leaders culture advocates: Building a strong workplace culture is in the hands of team leaders and managers. If your workplace culture prioritizes certain values and your leadership team doesn't exemplify them — or displays behaviours that go

against them — it undermines the effort. Team members will recognize the dissonance between stated values and lived behaviours. They may even start to emulate negative behaviours, believing they are rewarded by management. Your leadership team can help build the right culture by prioritizing it in every aspect of their work lives. This includes openly discussing the organization's culture and values and incorporating employee feedback into their cultural advocacy efforts. While seventy six (76) percent of executives believe their organization has a well-communicated value system, only thirty one (31) percent of employees agree. When employees see leaders living your culture, they'll follow suit.

4. Live by your company values-Your company's values are the foundation of its culture. While crafting a mission statement is a great start, living by company values means weaving them into every aspect of your business. This includes support terms, HR policies, benefits programs, and even out-of-office initiatives like volunteering. Your employees, partners, and customers will recognize and appreciate that your organization puts its values into practice every day. You can also recognize employees for actions that exemplify your values to show that they're more than just words and incentivize employees to build the value-based culture you want to see.

5. Forge connections between team members-Building a workplace culture that can handle adversity requires establishing strong connections between team members, but with increasingly remote and terse communication, creating those bonds can be challenging. Encouraging collaboration and engaging in team building activities — even when working remote — are two effective ways to bring your team together and

promote communication. Look for and encourage shared personal interests between team members as well, especially among those from different generations that might otherwise have a difficult time relating to each other. This can create new pathways for understanding and empathy that are vital to improving communication, creativity, and even conflict resolution.

6. Focus on learning and development-Great workplace cultures are formed by employees who are continually learning and companies that invest in staff development. Training initiatives, coaching, and providing employees with new responsibilities are all great ways to show your team that you're invested in their success. A culture of learning has a significant business impact. Find Courses' most recent benchmark study found that companies with highly engaged employees were 1.5 times more likely to prioritize soft skills development. It also found that companies that had experienced revenue growth in the previous financial year were twice more likely to use innovative learning technologies and three times more likely to increase their learning and development budgets.

7. Keep culture in mind from day one-When an employee's perspective doesn't match your company culture, internal discord is likely to be the result. Organizations should hire for culture and reinforce it during the on boarding process and beyond. Practices and procedures must be taught, and values should be shared. When hiring, ask questions focused on cultural fit, like what matters to the interviewee and why they're attracted to working at your company. But these questions shouldn't be the sole determining factor when evaluating a candidate, as the best organizations keep an open mind to diverse

perspectives that can help keep their culture fresh. You should also prioritize building social relationships during the on boarding process so that employees have the insight necessary to understand your company's culture and values. These relationships will last throughout the employee's time at the company, so that cultural values are mutually reinforced on a continuous basis.

8. Personalize the employee experience-As modern consumers, your employees expect personalized experiences, so you need to focus on ways to help each team member identify with your culture. Tools like pulse surveys and employee-journey mapping are great ways to discover what your employees value and what their ideal corporate culture looks like. Take what you learn and tailor your actions to personalize the employee experience for your team. Once you start treating your employees with the same care you treat your customers, a culture that motivates each individual at your organization is sure to follow⁷³.

2.1.14. Resources Allocation

The process of organising, supervising, and allocating resources to the appropriate activities in order to achieve optimal productivity is known as resource allocation. It can add significance and effectiveness to a project manager's work. Although it may seem like a lot of labour, it is essential to the effective completion of tasks.

Allocation vs. Scheduling

While it should not be mistaken with scheduling, allocation also takes into account the capacity, availability, and utilisation of resources within a company. An essential step in

the resource planning process is resource scheduling. A resource manager assigns resources to a job and time after determining which ones best suit the needs of the engagement in terms of expertise and skill set. The method of scheduling resources need to guarantee that those possessing the requisite abilities, background, and credentials are assigned to the appropriate task at the appropriate phase of the project. In order to prevent staff burnout, effective resource allocation should: guarantee that work is distributed equally among all resources; enable teams by ensuring that resources have the abilities, know-how, and training required to finish assigned tasks; and guarantee that engagement performance is maximised.

It is possible to lose enthusiasm, efficiency, time, confidence, and skills when working on a project without the necessary expertise. Ensuring engagement performance, preventing burnout, and empowering teams all depend on an efficient resource allocation procedure in accounting. In this situation, allocation is not only a necessary procedure but also a vital tool for development and achievement. Successful and lucrative client engagements depend on consistently assigning the appropriate resources to the appropriate tasks at the appropriate times. When a company deploys its resources, it aligns them with those that will be committed to accomplishing business and client goals⁷⁴.

2.2 Theoretical Framework

2.2.1 Functionalism Theory

This is a theory that views society as a complex but orderly and stable system with interconnected structures and functions or social patterns that operate to meet the needs of individuals in a society. This study will adapt The Structural Functionalism Theory whose proponents Talcott Parsons established the notion that stable structural categories comprise the interconnected systems of a society and perform a maintenance role for it, therefore formalising functionalism in American sociological thought. Functionalists view society as a system whose parts work together to promote solidarity and stability. The basic principles of Structural Functionalism can be comprehended in three simple terms: maintenance of social stability, collective functioning, and social evolution.

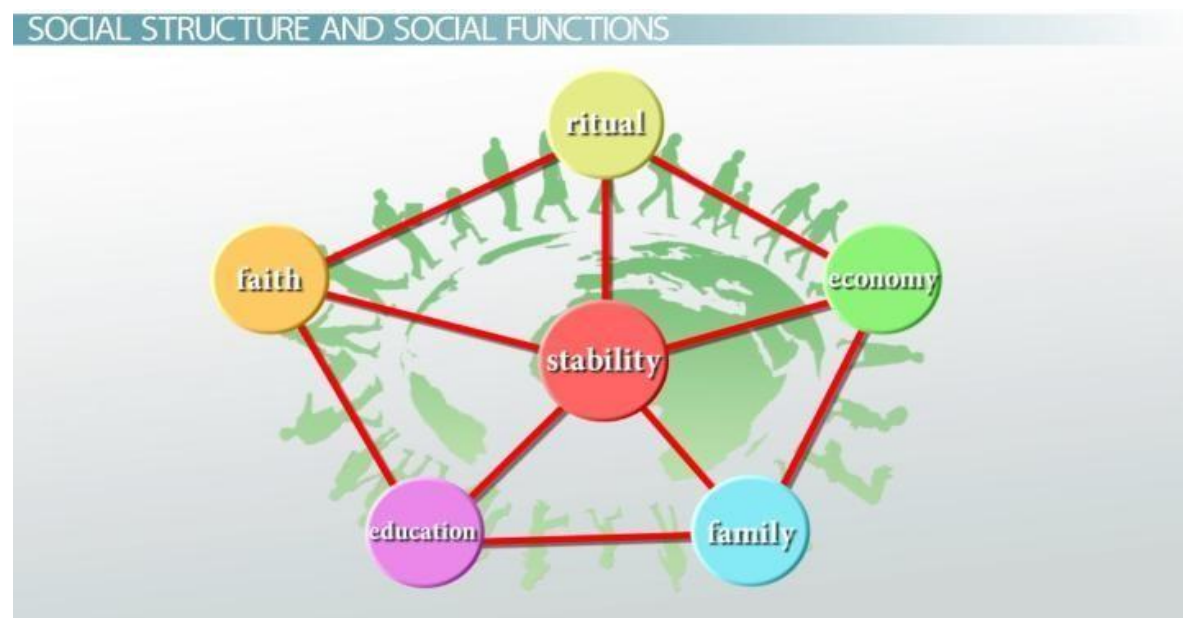


Figure 2.3: Social Structure and Social Functions⁷⁵

Functionalism emphasizes how various social institutions work together to meet the needs of a society. Structural-functional theory, also called functionalism, sees society as a structure with interrelated parts designed to meet the biological and social needs of the individuals in that society. This is the goal of structural functionalism. Functionalists focus on the positive functions of education⁷⁵. Functionalists claim that schools serve to teach four functions: social cohesion, skills for employment, core values, and meritocracy. An example of functionalism would be the family. According to functionalism, the family is a societal structure that provides for the reproduction and protection of children. Families serve as a primary agent of socialization, fostering an understanding of expected behaviours, norms, and values.

This theory is relevant to this research study of Administrative Conflict between Chaplaincy and University Management in selected private universities in southwest Nigeria as both the University System and one of its components -Chaplaincy are educational institutions (family members) that impacts the society in respect of development, socio-economic as well as religious value addition and stability. A disturbance to the equilibrium of either of these components of the society will destabilise the peace, development and progress of the society structure.

2.2.2. Resource Allocation Theory

Joseph L. Bower is the father of Resource Allocation theory included in his 1970 groundbreaking book, *Managing the Resource Allocation Process*. The practice of allocating and managing resources to achieve an organization's strategic planning objectives is known as resource allocation. Allocating resources involves managing hard

assets, like hardware, to maximise the utilisation of soft assets, like human capital. In order to allocate resources as efficiently as possible and obtain the highest return on investment, one must weigh competing requirements and priorities and choose the optimal course of action. Organisations must first identify their desired outcome, such as higher income, increased productivity, or enhanced brand awareness, before they can begin to allocate resources. After that, they have to determine what resources are required to do it. Allocating resources effectively provides the following advantages:

Working together-Allocating resources promotes cooperation and communication within teams. A plan for allocating resources facilitates communication with stakeholders, enabling them to be updated on the status of strategic objectives.

Efficacy-Teams may finish a project on schedule and use the least amount of resources necessary to accomplish each goal when resources are available. Effective resource allocation strategies assist project teams stay clear of conflicts caused by competing dependencies.

Team spirit-Allocating resources enhances team morale and employee engagement. Allocating resources enables a more fair division of labour, preventing overwork among team members. As team members' well-being increases, they have more energy and agency to take on more work, which can increase productivity.

Problems with allocating resources:

The process of allocating resources is not without its difficulties, which include the following:

Limited availability of resources-Occasionally, the resources needed to complete the tasks outlined in the project plan are insufficient. Throughout the project, some

resources might only be partially available. In other situations, project materials could be accessible early on but not as the project moves on.

Insufficient skills-Insufficient availability of particular expertise may negatively impact the project. The time needed for the additional hire or training may not have been factored into the project's time line.

Overuse of resources-Additionally detrimental to productivity and efficiency might be an abundance of resources. When more resources than necessary are devoted to a task.

Erroneous communication-Many issues can arise from poor communication within groups or teams. For instance, there is frequently a communication breakdown between the delivery and sales teams. The team responsible for delivering the product to the customer might not be able to guarantee that resources are used appropriately and that the deliverables meet the expectations of the client if they are not aware of all project requirements.

Technology that is outdated-A spreadsheet programme or other legacy technology might not be able to offer sufficient real-time data for tracking when project requirements change, this may result in wasted resources or possibilities that are overlooked.

The creeping scope-Any time during the project life cycle, changes in the project scope may result in varying resource demands. Scope creep is when an organization's initial objectives or duties are altered⁷⁶.

2.2.3. Social Identity Theory

Henri Tajfel formulated the Social Identity Theory in which he aimed to answer the question – why people favour their own group over others. According to Tajfel, groups occupy different levels on the hierarchy of power and status. The process of distinguishing between ‘us and them’ changes the way people look at each other. Tajfel believed that the motivating principle behind this behaviour was a desire in people to have a positive and secure self-concept – a positive social identity. It can thus be deduced that people mainly think of their group as a good one. But groups become a psychological reality only when defined in comparison to other groups. Hence, group members strive for a positive social identity and make efforts to achieve it by distinguishing positively between their own group and other groups. Tajfel also addressed the question of what happens with those groups who have a low status compared to others. Such a group could choose one of these options: leave the group, either physically or psychologically; focus only on features that make one’s group look good; compare one’s group with other groups which are placed even lower on the status hierarchy; devalue the aspects that reflect poorly on one’s group; and try to change the existing status hierarchy by engaging in social change. However, which one of these options will be chosen, will depend on a change⁷⁷.

2.2.4. Social Process Theory

Social process theories see conflict and conflict resolution as processes. One of the first ones to write about social processes was Adam Smith. Smith was an economist as well as a philosopher. He gave importance to the fabric of social relationships. According to

him, these fabrics of relationships could lead to the emergence of principles, which could be applied to conflict resolution. He felt that if markets were allowed to function naturally, they could be a great resolver of conflicts between humans. Several theorists in the 20th century have paid attention to social process theories. Park and Burgess related conflict to competition. Conflict had a positive function for Simmel and Coser, as they were interwoven into social institutions and contributed positively to them. Anselm Strauss examined the resolution of conflict and the establishment of “negotiated order”. He suggested that human institutions grow through a process of negotiation. Negotiation thus was a fundamental process through which society was formed and constantly reconstituted. Field Theory sees conflict and its resolution as products of a field of forces. This is reflected in the works of Field theorists like Kurt Lewin and Morton Deutsch. Lewin believed that behaviour was a product of a field of forces and how they came together. This determined the behaviour of those individuals who were involved. Deutsch analysed the concepts of competition and cooperation and sought to find out the conditions under which cooperation could emerge out of competition. Communication according to him was very critical for cooperation. Systems Theory views conflict as a system of relationships. It seeks to find out how parts of a social system, that is social institutions, work together. Parts of social systems may ‘function’ but they may also ‘dysfunction’. When they dysfunction, they are not in complete harmony. This is where the concept of conflict and conflict resolution comes into the picture. Social Exchange Theories have tried to apply the principles of economic exchange in markets to non-economic exchange such as in informal interactions and group patterns. George C. Homans analysed interactions in terms of rewards and costs.

People try to maintain the behaviour that proves profitable. Kenneth E. Boulding's conflict related perspectives mainly drew from economic models. He recognized that conflict can involve negative exchanges – more “bads” than “goods”, compared to economics, which mainly deals with positive exchange.

Dean Pruitt and Jeffrey Rubin paid attention to how conflicts could escalate. They identified five strategies of dealing with conflict – contending, yielding, problem solving, withdrawing and inaction. When both parties go for the contending strategy, conflict could escalate. Louis Kriesberg recognized the presence of intractable conflicts – conflicts which never seem to get resolved. He stressed that conflicts that seem easy to resolve initially may become intractable in the future while those that seem intractable may get resolved easily. Terell Northrup expanded on the idea of intractability. According to her, intractable conflicts are those in which the parties are not only opposed to each other but which also strongly incorporates a central sense of identity⁷⁸.

2.3 Review of Empirical Studies

2.3.1. Relationship and Conflict Management

Conflict of interest in the workplace is the most basic form of conflicts that cause broken and wrecked relationship in institutions and organizations. A study aimed to pinpoint the essential components of conflict at work. The researchers employed a qualitative technique called a descriptive phenomenological design in order to better understand the phenomenon. Five themes emerged from the experiences of the informants. The themes reinforced the need for conflict management, highlighting its importance in the

relationship between supervisors and subordinates in particular. Their respective families may also find it noteworthy. The various topics can teach us how to avoid conflicts in every situation or workplace. The disagreements resulted from hurtful remarks, miscommunication, neglecting responsibilities, and failing to assign tasks. However, friendly and cooperative mediation and good communication were responsible for the successful resolution of these conflicts⁷⁹.

2.3.2. Chaplaincy and Workplace Conflict

The valuable roles of chaplains in workplace conflicts and privacy cannot be undermined as in any organisation, workplace disputes are a regular occurrence. They may result from miscommunication or from differences in personalities, working methods, or objectives. These disputes may worsen if they are not resolved, which could have a detrimental effect on worker morale and output as well as perhaps result in legal problems. Chaplains are an often-underutilized resource that can play a crucial role in this process, even though many organisations generally look to HR departments and management to resolve disagreements.

Chaplains are unique professionals with a skill set that may be utilised to improve employee well-being and provide workplace support. They are typically recognised for offering spiritual direction in a variety of contexts. This study examined ways in which chaplains support productive communication, a positive work atmosphere, and eventually assist staff members in resolving difficult circumstances. In the place of comprehending the function of chaplains care in the workplace, it is vital to comprehend their function inside the modern organisational framework. Chaplains are no longer only

found in places of worship; chaplains are also available to a wide range of organisations, including corporations, medical facilities, and armed forces units. These people are frequently referred to as "chaplains for the workplace" or "chaplains for employee assistance." Regardless of a worker's faith or beliefs, their main responsibility is to support them emotionally and spiritually, even if they may have a degree in theology or ministry. Chaplains provide more than just religious counselling when they are present in the workplace. They are skilled listeners and sympathetic people who are adept at handling a variety of private and public problems.

Chaplains Deliver a Different Set Of Competencies For Workplace Support:

Indifferent Arbitration -The impartiality of chaplains is one of the main advantages of using them for workplace support. Chaplains are unbiased third parties, unlike managers or HR specialists who can have personal connections to the individuals involved or have vested interests. This impartiality makes sure that the support system is equitable and impartial and that all parties are given a chance to be heard.

Discretion -A cornerstone of chaplaincy is confidentiality. Workers can be sure that, barring an emergency that puts their safety or the safety of others in danger, their interactions with chaplains will be kept private. Employees are encouraged to communicate honestly and openly by this privacy promise, which makes it safe for them to express their worries and emotions.

Moral and Ethical Counsel -Chaplains are able to offer moral and ethical counsel, especially when there are conflicts involving sincerely held values or beliefs. They can assist staff members in resolving moral conundrums and identifying points of agreement

with the goals and values of the company.

Encouraging Healing and Forgiveness -Chaplains frequently stress healing, forgiveness, and reconciliation. Their strategy can assist staff members in putting disagreements behind them and concentrating on mending fences and increasing output. This viewpoint can be very helpful in ending protracted arguments.

Chaplains' Function in Workplace Assistance -After discussing the special contributions made by chaplains, the study examined the ways in which they might help with workplace support:

Support on an Emotional Level -Chaplains can offer employees who are having difficulties, such as disagreements, emotional assistance. They provide coping mechanisms.

Transformation of Conflicts -Chaplains try to transform conflicts instead of just finding a solution. They assist people in examining the underlying problems and feelings fueling the argument and direct them towards resolving it in a way that both parties can agree with. This method lessens the chance of disputes reoccurring and promotes long-term unity.

Aligning Values -When conflicts arise because of disparities in values or beliefs, chaplains can be extremely helpful in resolving disputes amicably. They support staff members in discovering common values and cooperating to match their behaviours to the objectives and values of the company.

The importance of chaplains in providing workplace support is only expected to increase as workplaces continue to change and diversify. Chaplains provide a comforting presence in a time when disputes can arise due to differences in culture, religion, and ideology.

Ethical Perspectives and Diversity

Chaplains are a great resource for support and mediation in the workplace, but organisations also need to be aware of inclusion and ethical issues. Chaplains must respect each employee's unique set of values and beliefs and refrain from imposing their own moral or religious standards. Chaplains should always put the comfort and well-being of those who are seeking their help first.

Recognising that some workers might feel awkward asking a chaplain for advice because of their own experiences or beliefs is another aspect of inclusivity.

Employers should therefore make sure that all workers have access to alternative resources and support networks so they can select the option that best fits their requirements and comfort zones.

Workplace Chaplaincy Care Results

Workplace conflict resolution and support are complex challenges that organizations must address proactively to maintain a healthy and productive work environment. Chaplains offer a unique and valuable perspective, bringing compassion, empathy, and a focus on values and ethics to the conflict resolution process. By incorporating chaplains into their conflict resolution and support strategies, organizations can foster a workplace culture that values open communication, respect, and understanding. This, in turn, leads to better relationships among employees, increased job satisfaction, and higher levels of productivity. In a world where collaboration and teamwork are essential for success, chaplains play an increasingly vital role in helping organizations navigate the

path to harmonious workplaces. However their ability to bridge gaps and promote healing will makes them an invaluable resource in the quest for workplace conflict resolution, employee well-being, and a more inclusive and supportive work environment⁸⁰.

2.3.3. Information Technology Use and Chaplaincy

Mobile phones are a blessing in many ways we cannot begin to imagine life without them. When one forgets their phone at home and they have a meeting with someone in town, you hear them say, “How did we used to survive without mobile phones” the truth is we did survive without them. People become very restless when they realize their mobile phone is not with them. On our campus Africa Nazarene University we have compulsory chapel for our students, and whenever one stands to preach, one cannot miss to see a number of our students busy on their mobile phones. The preacher has to compete with mobile phones for their attention. Technology we love it and at the same time hate it.

Technology has indeed come a long way, we have moved from traditional letters to telegram, to emails in a very short time. Information Technology specialists are telling us that even email is becoming obsolete as people move to social networks, which offer the services email offer and much more. Global statistics on the use of social networking as of 2010, “47% of online adults use social networking sites” and “73% of teens and young adults are a member of at least one social network” clearly revealing that social network is thriving among our people. Each of the four major social network registered the following figures on their networks, “Facebook: 133,623,529, MySpace: 50,615,444,

Twitter: 23,573,178 and LinkedIn: 15,475,890”¹. According to Will Mutua, “Facebook has become a bit of a phenomenon amongst African youth. In Kenya it is not uncommon to find young people walking around, or sitting in matatus (Public transport in Kenya) glued to their mobile screens, not reading text messages or dialing but following the happenings in their Facebook ‘friendverse’.”² The Facebook statistics site SocialBakers indicates 1313400 Kenyans on Facebook, representing 2.5% of the total population and 25.9% of the online population.³ Mutua’s analysis of these numbers is very critical for those of us in chaplaincy ministry even though he makes this analysis for the business world, From research findings it has been discovered that Facebook is definitely the place to go to reach Africa’s urban youth. On average, the 18-25 age bracket represents the lion’s share of Africa’s Facebook population, which sounds pretty reasonable given the fact that this is the generation which is being exposed to the Internet and World Wide Web currently, they are also a fair amount of the general population of Africa, they are educated, urbanized and highly exposed to the modern world. Kenya 99% of all internet access is through mobile networks. This means that even people who live in the rural areas already have access to social networks and soon we will not just talk about people who live in urban areas but those in rural areas as well. Those of us who are in chaplaincy in most cases we do our ministry to people who are mostly considered young people. These are people between the ages of 18-40. These people are those you will most likely find in technical schools, universities, prisons. Generally speaking these are the people we minister to. From the preceding discussion, most of these people are now found on social networks. The fact is they are already on social networks and they are not going to leave soon. We then have to follow them on social media, that is if we are

going to effectively reach them for Christ. A survey of four local universities websites—two public and two private (Christian) revealed that educational institutions are using the web page to pass information. As for public universities the information is about who Chaplain is and the degrees he/she has, who is the protestant chaplain, Imam etc. As for private universities, they use it to pass information on what happens in Chaplaincy or Spiritual development department as well as the staff in the department.

It was further observed that one of the Christian private university did not indicate who the chaplain is. A glaring omission on the these web page is the lack of information about how to contact the chaplain. All four universities surveyed did not have a way for people to respond and pass information to the chaplain. When one compares this with American universities, there is quite a difference in that American Universities chaplains expect people they minister to, to communicate to them. This was evidenced by the fact that they included their phone numbers (2 out of 4) and email addresses (3 out of 4)—one university did not have information about chaplaincy. However when one compares private and public universities (both local and American) private Christian universities had more information than public universities on the websites on chaplaincy. This is not a question of technology, since all the surveyed eight universities (both local and American) do have websites. The issue is whether local chaplains see the World Wide Web as a tool that can enhance their ministry. Feedback is very important for those who are in chaplaincy ministry, and we cannot expect everyone to respond via traditional means—some of our people will want to dialogue with us using email or phone or any other interactive forums that the web provides.

Benefits of Information Technology: Social Networking in particular gives us a borderless parish. It was John Wesley who once remarked that, “I look upon all the world as my parish.” There are no borders on social networks, even political borders are broken. We have most of our Young people already spending a lot of their time on these platforms. Here we can have their undivided attention. We can bring good on social networks unlike the ugly that is common place. It is said that, “29% of teens have posted mean information, embarrassing photos or spread rumours about someone.” There ought to be so much good on these platforms so that evil becomes embarrassing”. Chaplains in the 21st century have no option but to integrate technology in their ministries. Technology can be an ally rather than a foe.

However, the Chaplaincy directorate must provide necessary information technology support for the youths to make effective their relevance and continuous presence disposition to them. This issue will decide whether or not we are going to keep or lose this generation. It is hoped that everything will progress in that direction, increasing our ability to use ICT ⁸¹. As we do this we also should be guided in our efforts at innovation, “We need to know where to bend to modernity, where to resist it and where to design new Christian beliefs and practices, incorporating the true insights of modernity. However we need to do mission within a changed world, as people who have changed.” Let us change with change, and not be left behind ⁸².

2.3.4. Conflict Management in Institutions

Conflict of interest in the workplace is the most basic form of conflicts that cause broken and wrecked relationship in institutions and organizations. A research paper identified what causes workplace conflict, and explains how conflicts in the workplace; which could be the result of: poor management, unfair treatment, unclear job roles, inadequate training, poor communication, poor work environment, lack of equal opportunities, bullying and harassment, significant changes to products, organisational charts, appraisals or pay systems could destroy relationship, and so there is need for a proper conflict management procedure and technique to rebuild relationship in the organization and institution. The paper also examined other major causes of workplace conflict which include: personality clashes, unrealistic needs and expectations, business values, unresolved workplace issues, and increase in workload. However a good understanding of relationship of members could help find effective ways of managing conflicts between them, as previous relationship between the employee and their manager, and their peers for signs of past conflict and feelings which may influence them, could be investigated when seeking to manage workplace conflicts, same applies to managing conflicting issues affecting relationship in other institutions and organizations⁸³.

2.3.5. Workplace Motivation and Conflict Resolution

In order to increase employee commitment and achieve organisational success, conflict management and work motivations are crucial. Regretfully, earlier research has not examined the connections between these constructs, as evidenced by the literature. Determining the mediating role of work motivations on the link between conflict

management and employees' commitment was the aim of this quantitative study. A total of 186 participants, chosen at random from 24 insurance companies in Jordan, answered the survey questions. The conclusions of this study showed that job goals and conflict resolution both positively impact workers' commitment. Also, the findings indicated that work motivation partially mediates the relationship between conflict management and employees' commitment. Thus, organizations that hope to maintain highly committed employees should integrate work motivations with the conflict management process ⁸⁴.

2.3.6. Role Ambiguity Conflict

Another research study set out to find out how employees' creativity was impacted by role ambiguity and conflict. The precise relationship between role stress and individual performances has drawn a lot of study, with stress being discovered to have an impact on creative expression. Nevertheless, there has rarely been an empirical investigation of the precise relationship between job stress (role conflict and role ambiguity) and employee creativity. Standard questionnaires were distributed to the staff members of three public universities in Peshawar, KPK, Pakistan, with a sample size of 100. The study's outcomes indicated that job ambiguity and conflict had a detrimental effect on workers' creative thinking. The study's implications are examined, along with potential avenues for future investigation. Comparably, in recent decades, research on the effects of social and environmental factors on employee creativity has increased significantly. These factors include various aspects of the workplace that can either increase or decrease employees' intrinsic and extrinsic motivation, which in turn can increase or decrease their creative output. An employee's inventiveness, for instance, may be

hampered or enhanced by time constraints. Work stress is caused by the pressure to finish tasks on time. It has been extensively researched by academics, who have also examined how it permeated society and how it can affect workers' creativity and productivity .However the relevance of this research to Chaplaincy relationship with University Management will be a good research disposition ⁸⁵.

2.3.7. Chaplaincy and Goals Expectations

A substantial number of (mostly health care) chaplaincy articles have emphasized the need for chaplaincy outcome research. This study, contributed to formulating intrinsic chaplaincy outcomes by first identifying chaplaincy goals. To this end it performed a scoping review of Dutch chaplaincy literature with the focus on articles, books, and dissertations published between 2014 and 2019. Six distinct goals of chaplaincy were identified, using 86 fragments found in 33 sources: world view vitality and plausibility, processing life events, deepening spirituality, relational affirmation, well-being, and exercising freedom of religion. Several of these main goals could be subdivided into more specific goals. Future research is needed to examine whether the found goals apply equally within the different types of chaplaincy and to examine their interrelations. In addition, future research should examine how these goals are pursued in practice and how they relate to client needs. In conclusion it was discovered six goals that seem to be central to chaplaincy practice in the Netherlands: world view vitality and plausibility; processing life events; deepening spirituality; relational affirmation; well-being; and exercising freedom of religion. Few differences were found between denominations and between work contexts, except for a stronger focus on the exercise of freedom of

religion and on the integration of elements of worldview traditions in one's own worldview when sources were drawn from prison and military chaplaincy, or when sources described Hindu and Islamic chaplaincy (within prison chaplaincy). The various goals seem to be interrelated, and well-being is suggested by various authors as an overarching goal. However there is little theoretical reflection offered to explain or support these ideas. Future research is needed to examine whether the found goals apply equally within the different types of chaplaincy and to explain the bio-psycho-social-spiritual processes underlying them. Examining these questions of generalizability and explanation can help to determine whether chaplaincy has a "central good" (or goods) that characterizes it. It would also allow a more informed reflection on the relationship between chaplaincy and psychosocial disciplines. In addition, future research should examine how these goals relate to everyday chaplaincy: to what extent and how do chaplains pursue these goals in practice and how do the goals relate to the care needs and the goals of the chaplaincy encounter as perceived by their clients? Qualitative research designs seem to be important to examine these questions because there might be a considerable gap between the language used by chaplains and that used by clients to describe what chaplaincy should achieve. Already noted in this study is the fact that the professional and religious background of the chaplain also influences the terminology that they use to describe their activities. However examining the "enactment" of the goals of chaplaincy will facilitate the formulation of outcomes that are relevant for any evaluation of the quality of chaplaincy using discipline-specific criteria ⁸⁶.

2.3.8. Chaplains and Ethical Conflict Issues

A research study reports the results of an exploratory online survey among German, Austrian, and Swiss hospital chaplains (n = 158, response rate 17%) to identify the ethical conflicts they encounter in their work. Respondents indicated that questions surrounding end-of-life care are predominant among the conflicts faced. Chaplains get involved with these conflicts most often through the patients themselves or through nursing staff. Most encounters occur during pastoral care visits rather than in structured forms of ethics consultation such as clinical ethics committees. The results add to the ongoing discussion of chaplains as agents in ethics consultation within healthcare systems as well as their specific role and contribution. Theoretical research has acknowledged that chaplains are confronted with a wide variety of moral conflicts, that they can be involved in the consultancy process with patients, family, or staff, and that they deal with these conflicts in both structured (i.e., in clinical ethics committees) or non-structured forms (i.e., during personal patient contact). Within the German-speaking context, empirical research has been either conducted with small sample sizes taking a qualitative approach or has focused on a specific field of ethics conflict—especially end-of-life care. The survey conducted therefore built upon these previous findings, but widened the field of view to gather broader data on the types of ethical conflicts chaplains encounter as well as team constellations and settings that lead to chaplains being involved. It thereby also leans upon analogous quantitative research from Australia and New Zealand that has surveyed chaplains in their respective healthcare systems in similar ways.

The integration of chaplains in the care of patients not only provides spiritual support to patients, but also benefits the ethical discussion of care in both individual cases and on an institutional level. Even though healthcare and medical ethics have been established as secular academic disciplines and clinical ethics is widely performed by physicians, it is important to acknowledge that healthcare chaplains have been involved within these ethics deliberation processes from the beginning of structured forms in the German-speaking contexts . However Chaplains therefore need to be considered as agents within the ethics network that is present in hospitals and as agents who take care of patients in their own way ⁸⁷.

2.3.9. Pastoral Care, Vulnerability and Vulnerance

An article eloquently explains how and why abuse of adults can occur in church settings. It accomplishes this by emphasising the context of pastoral care and the interconnected potential risk factors that it contains. This setting is particularly vulnerable to misuse, as evidenced by earlier research. Roughly 75% of abuse incidents start or happen within the framework of spiritual counselling or pastoral care. Pastoral care theories frequently oversimplify the practice of pastoral care and fail to acknowledge this risk. Conversely, the theological and structural power disparity in pastoral interactions requires the recognition of a particular power to victimise. In order to account for the inherent victimisation potential, this article offers a sophisticated interpretation of "vulnerability" and "vulnerance." Formal and material reflection on the power dynamics and abuse possibilities in pastoral care settings is necessary in both theological debate and practical pastoral sectors. This phenomena is crucial from an institutional, ecclesiastic, and

theological perspective . Pastoral care embodies the fundamental pastoral ministry of the church to be with and beside people in a way that is strengthening, consoling, liberating, and healing. It is the caring for human and creation. However the uniqueness and efficacy of the Pastoral care services will be much valued and appreciated by many of the individuals to whom the worst occurred as sites of healing and reconciliation ⁸⁸.

2.3.10. Cognitive and Chaplaincy Roles in University Administrations

Who chaplains work with, and what they do in practice, largely reflects their main aims (pastoral and religious). Pastoral and religious activities are a major part of their work. They spend most time on pastoral activities such as one-to-one support and counselling for students and staff, with a secondary priority being religious activities such as conducting religious services and running inter-faith events. They spend much time on administration, and a very significant amount of time fulfilling their aim of ‘presence’, through building a sense of community in the chaplaincy and wider university. ‘Being there’ is manifested in such things as running weekly lunches and being available to chat over a cup of tea with whoever might come into the chaplaincy space. ‘Being there’ and offering hospitality depends in many cases on having a chaplaincy space in which to welcome students and staff, a space that can be crafted to be a welcoming environment for all who might enter.



Figure 2.4: Representation of the Relationship between Counselling, Community Building and Administration ⁸⁹

Chaplains work first and foremost with students of their own religious tradition, supporting religious student societies, and running spiritual development activities such as religious discussion groups or meditation, but they work with other student groups too, particularly with non-religious students, international students and students of a range of faith and belief positions. For international students this might involve English language support or trips to places of interest, while for non-religious students it might involve providing a listening ear. With staff, chaplains work both in a pastoral capacity, and alongside them as colleagues in the student welfare support structure, staff managed by a senior member of student services or fellow members of, for instance, university equality and diversity committees. Religious services convened by chaplains bring their student and staff constituencies together. However Christian chaplains work with a wider range of people than non-Christian chaplains; the latter tend to focus primarily, given their limited time, on working with students from their own tradition, creating a bridge also to local religious communities ⁸⁹.

2.3.11. Chaplains Relationships with Contexts Outside the University

Most university chaplains are happy with the support they receive from their own religion or belief organisation, although arrangements of recognition and training seem to make a difference. In particular, those not officially recognised as representing their tradition or organisation are significantly less satisfied with the support they receive from it. It is unclear whether this is a matter of orthodoxy (e.g. some chaplains viewed as heterodox by their own tradition's standards are denied recognition and support), structures of governance (e.g. some traditions not having systems of support or official recognition within certain regions), or simply communication (e.g. communities and their leaders not knowing that a chaplain has been appointed to represent them). Actual engagement with local organisations appears most effective and enduring when built on well-developed relationships, including inter-faith initiatives for which this is essential. For many chaplains, though, this relationship is primarily one of endorsement and/or informal support; legitimacy of this kind can help build links with local churches, synagogues and mosques, but only when backed up by energy and enthusiasm for building links between campus and community. When this energy and enthusiasm is effectively tapped and mobilised – for example by the Christian organisation Friends International, which supports international students – it appears to provide a service valued equally by both. At a national level, the support received by university chaplains from the traditions and organisations they represent varies significantly, with the most developed and extensive available via the established Church of England and the least developed evident among the smaller minority faiths. Some of the latter have begun to emulate Christian models of chaplaincy in order to establish appropriately robust

support structures for chaplaincy within their own traditions that are recognised within the broader context, reflecting how profoundly university chaplaincy is shaped by the distinctive circumstances of the British setting; University Jewish Chaplaincy is a good example of this. The case of Humanists UK reveals how having a well-resourced national organisation, including legal representation, can reinforce the status of chaplains, especially when equality legislation can be invoked as a means of securing a place at the table. Chaplains appear to be increasingly involved in universities' compliance with equality legislation. The same goes for the counterterrorism Prevent strategy, and chaplains are called upon to respond to, comply with or carry out 'preventing violent extremism' in their universities. Our case studies reveal how, often unlike their funding organisations, some chaplains have been strategic in their engagement with new national policy agendas, meaning that responses at the local level have included creative initiatives that sometimes enhance chaplaincy provision. For example, in one case study, the Prevent strategy had been invoked to secure further funding for Muslim chaplaincy, as part of a broader initiative of building stronger relationships between the university and local Muslim community.

Building Local Connections

“Even though it’s a Christian chaplaincy here, there are good relationships with other religious organisations around the city...which again I think is really important...for the student body because we have Muslim students and Buddhist students, so actually being able make those connections in my view is a really important part of their work. When a Muslim student goes to them they may be able to help them pastorally but actually they

really also need to know who to pass them onto in the city or how to help a student from another religion find a group that they can worship with. I view that as a really important part of their role”⁹⁰.

2.3.12. Chaplaincy’s Primary Focus

When asked what they believed to be the primary goal of chaplaincy, chaplains had a wide range of responses. The two main goals they identified were religious work (facilitating religious understanding and practice) and pastoral work (helping students, typically one-on-one, to promote their wellbeing and address obstacles and problems), as Figure 2.3.12. illustrates. A third of chaplains consider pastoral care to be their main goal, whereas a sixth perceive religious care.

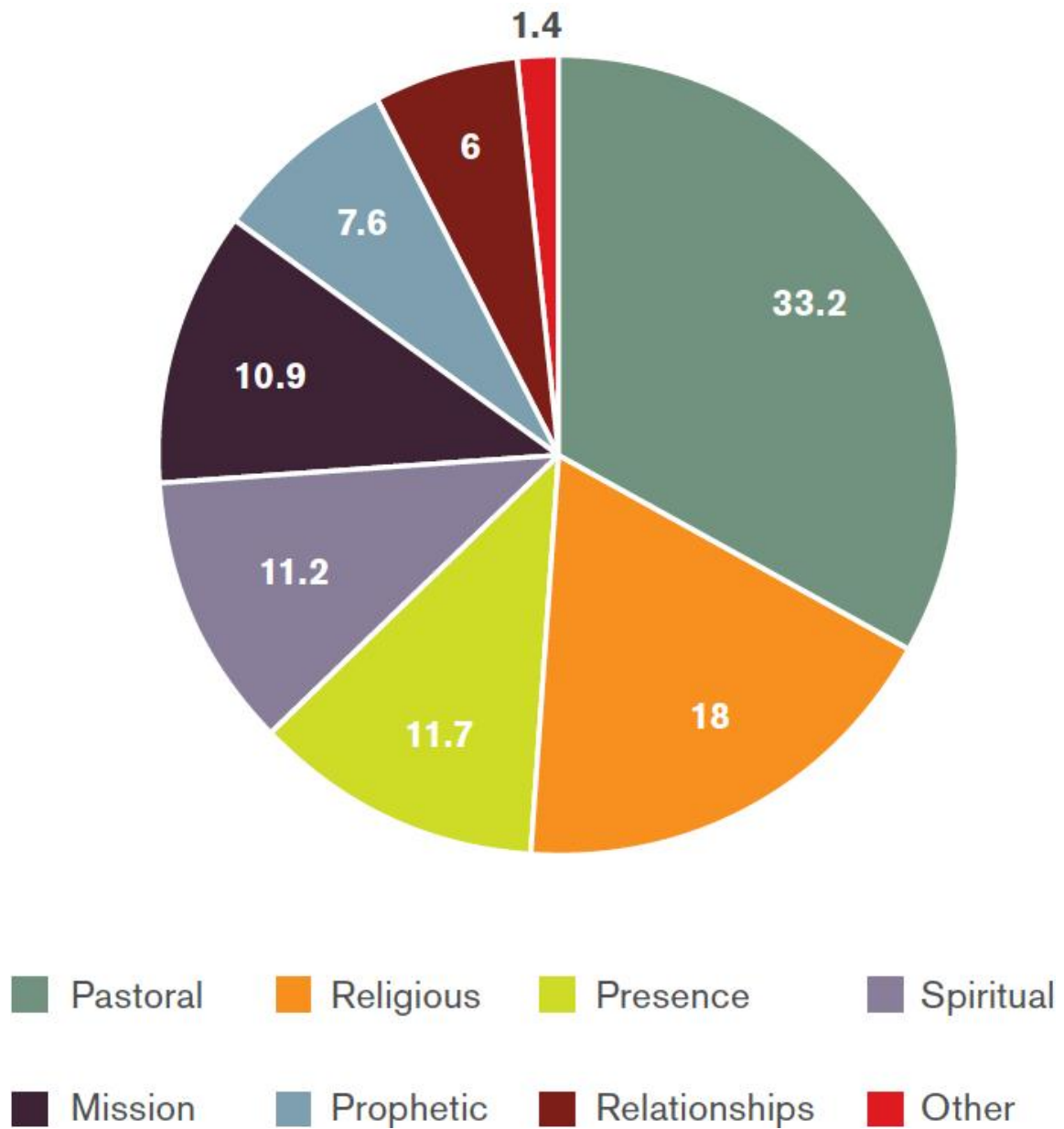


Figure 2.5: Chaplains' Views on the Primary aim of Chaplaincy ⁹¹

When it comes to chaplaincy, Christian chaplains see things differently from chaplains from other religions. Non-Christian chaplains emphasise the pastoral and religious role of chaplains, but Christians have a wider range of goals, such as mission, "[t]o be a witness to the concern that God has for the whole of the world, not just the religious"

(Methodist chaplain, red brick), and what they refer to as being a visible and available "presence." This could be because Christians are more established, better resourced, and better able to define their role according to their own understanding. "To be authentic in this setting is the foundation for meaningful action". This has its theological roots in the idea of gift—being is prior to doing. Most chaplains who are elected. University administrators recognise the primary goals of chaplaincy to be pastoral and religious, and they also recognise the important role chaplains play in supporting students. The pastoral role of chaplains is highlighted by the statement made by the Deputy Director of Student Services at the post-1992 university: "Chaplaincy makes a significance difference to...individual students' experience and lives – particularly students who may be vulnerable, or be looking for some support." The red brick university's director of student experience stressed the religious function of chaplains:

"We seek counsel and direction from [chaplains] regarding particular issues that arise throughout the year." That may be the best way for us to observe Ramadan, for example, during examinations, and we'll discuss it with the Muslim chaplain. Students also underlined the significance of the pastoral care function of chaplains. Chaplains who are, in their words, "approachable," "friendly," "warm," "visible," "a presence," "available," and "non-judgemental" are especially appreciated by them. Both students and administrators at the university concur that chaplaincy offers a special quality that cannot be found anywhere else on campus. The assertion that "chaplains provide pastoral support in a way professional support services cannot" was agreed upon by four of the five students. Students stated: "[Chaplains] can listen to students and offer

assistance or advice without having an agenda, set plan, or anticipated outcome, as professional services typically do." (Traditional elite, Christian, student in the EU) ⁹¹.

2.4 Conceptual Model/Framework

The functionality of the University administration is the collective functionality of her constituent faculties, departments and units. Since these components must interact always as living components of the university system, challenges naturally occur from each component's efforts to have her roles fully expressed and thereby experience misunderstandings in the course of carrying out various administrative functions in the system which results in conflicts within the University system. The Chaplaincy as a unit or directorate is one of such components of the University. In her bid to run some of her functions, resources are needed as well as authority to actualise her modus operations with the University administration which result a times to conflict issues.

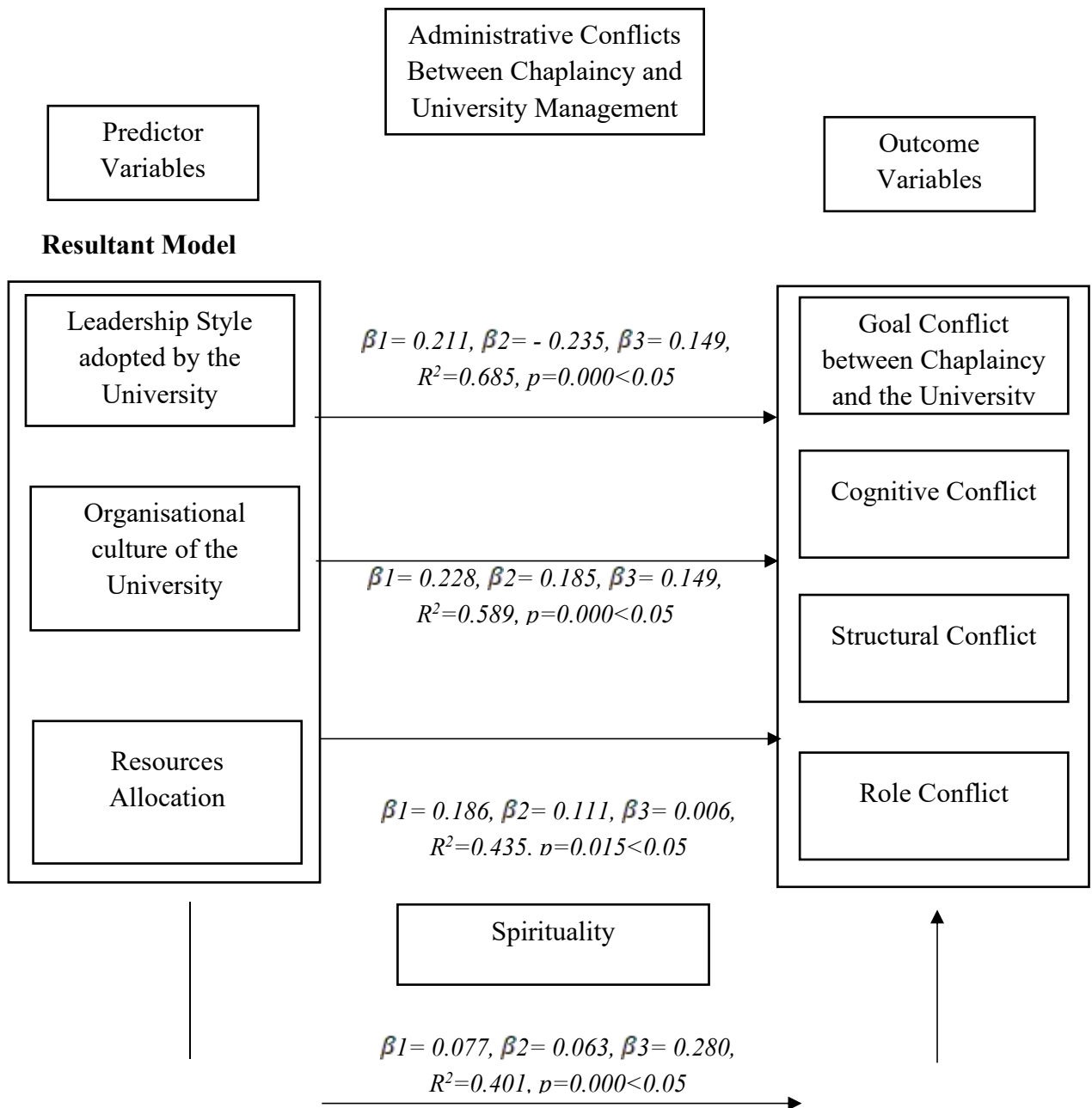


Figure 2.6: Conceptual Model/Framework

Source: Researcher's Conceptual Model, 2024

2.5 Summary of Gaps in Literature Reviewed

The entire Literature Reviewed showed the various contributions of scholars to the various conflicts that evolved between different strata of the Organisational structure of the University administration proffering solutions to mitigating the various conflicts that ensued with the view to preventing or minimising future occurrences of such conflicts ^{91, 92, 93, 94}. However little attention or research work has been carried out on administrative conflict between chaplaincy and university management in selected private universities in southwest Nigeria.

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Chapter Three

Methodology

3.0. Preamble

Research Methodology that was employed encompassed research design, population study, sampling technique, research instrument, method of data collection, sources of data collection as well as method of data analysis.

3.1 Research Design

This study used mixed method of both qualitative and quantitative approaches. It applied historical and survey designs as the archival method of getting analytical data for the research which has historical antecedents with respect to the selected private universities in south west Nigeria. The choice of employment of oral interviews and responses from respondents(participants) assisted in examining the challenges emanating from the administrative conflict between Chaplaincy and University Management of the selected private Universities in south west Nigeria and aided the procedure of arriving at informed proffered solutions to the research questions.

3.2. Population of the Study

The population of the study comprised of two hundred and fifty (250) respondents, and included University administrators, administrative officers, students representative council members, Chaplaincy council members, Chapel members and hostels officials from private universities in Southwest Nigeria¹.

3.3. Sample and Sampling Techniques

A total of five (5) selected private universities in South-West Nigeria was chosen purposively namely, Ajayi Crowther University, Oyo State, Bowen University, Iwo Osun State, Covenant University, Ota Ogun State, Adeleke University, Ede ,Osun State and Redeemer University, Ede Osun State. The sample size of the study was two hundred and fifty(250) respondents . Two hundred and fifty (250) participants got questionnaire administered unto them, twenty five (25) University administrators, fifty (50) administrative officers, fifty (50) students representative council members (50), twenty five (25) chaplaincy council members, seventy five (75) chapel members and twenty five (25) hostels officials. In addition twenty five (25) oral interviews were conducted with two (2) principal officials, five(5) administrative officers, three (3) hostels officials, three(3) Chapel council members, three (3) University Chaplains, and nine (9) chapel members across the selected universities, which included both males and females who by virtue of their experience, age and position in the University system, possess relevant knowledge about the history of the conflicts that have occurred in the selected Private Universities². These selected private Universities chosen for the research as a result of their long standing experiences and challenges which has positioned them as role models as compared with other younger private Universities with respect to their moral, spiritual and disciplined administrative structures geared towards the mitigation of conflicts in the University administration.

3.4. Description of the Research Instruments

The research instruments for this study are structured questionnaire and in –depth interview guide. Both instruments were designed and structured to gather data in such a way that enabled respondents freely cooperated in giving their responses to the questions based on their understanding of the focus of the study. The questionnaire and interview guide were designed to obtain information about chaplaincy conflict with university administration. The interview guides took into cognisance by design, information to be obtained in respect of nature of the administrative conflict, the root causes, reasons for Chaplaincy / University conflict, key factors used to strategically manage the conflict, consequences of the strategies used to manage the conflict, as well as whether or not the University administrators and chaplaincy officials are trained in University Conflict Management procedures.

Section A of the questionnaire with nine (9) item statement was designed to understand the demographic information of the respondents. Section B of the questionnaire with twenty nine(29)-item statement was designed to find out various factors that ignite conflict between chaplaincy and University Management as well as various factors that can mitigate the conflict as well as promote cordiality between chaplaincy and University Management.

The instruments were based on the one to four-point Likert scales. The respondents were asked to indicate the extent to which they agree or disagree with the statements in the questionnaire with the ratings of Strongly Agreed (SA), Agreed(A),Disagreed(D),and Strongly Disagreed(SD).

3.5. Validity of the Research Instrument

The draft of the questionnaire and interview guide were presented to the supervisor for scrutiny, and his suggestions were collated into the final draft of the questionnaire as well as the interview guide before they were taken out to be administered to the respondents.

3.6. Reliability of the Research Instruments

To determine the reliability of the instruments, the questionnaire was administered in two private Universities in Southwest Nigeria. Out of fifty (50) questionnaire distributed, forty four (44) responses valid, four (4) were invalid while two (2) did not respond. The analysis of above data and value obtained ($r = 0.88$) . However, using a simple percentage, the reliability of the instrument amounts to 88%.

This reflected the appropriate adequacy of the instrument and adjudged the questionnaire as valid and reliable. Note was taken of the following factors : the relevance of the data to the research questions; application of the data to the sampled population in this study; and the application of data to the time frame of this study as well.

3.7. Method of Data Collection

This consisted of structured questionnaire and in-depth oral interview. A total of two hundred and fifty (250) copies of the questionnaire were administered purposively among fifty (50) members each of the five (5) private Universities selected and fourteen (14) oral interviews conducted comprising of five (5) University administrators and nine(9) chaplaincy members .The researcher administered the questionnaire with the

assistance of research assistants to all the respondents and carried out the oral interviews by himself. The collection of the questionnaire was through the researcher aided by the research assistants. However only two hundred and twelve (212) questionnaires were recovered due to the fact that only those with complete responses were eventually used. This represent 84.8% return rate which signifies a high level of participation and interest from the selected Universities. The high return rate indicates that the selected universities were willing to actively contribute to the research and share their opinions and experiences. This level of engagement enhances the validity and reliability of the study's findings, as it suggests that the collected data is representative of the various institutions.

3.8. Method of Data Analysis

Data collected through the questionnaires and interview were carefully scored using simple percentage. Bar chart, pie chart, and line graph as well as testing of hypotheses with the use of structural equation modelling (SEM). This study used descriptive and content analysis in analysing the collected data. Thereafter, analysis of the information gathered was corroborated with information from another source to ascertain the originality.

Endnotes

1. O.D. Stella. *Conflict Management in University Education in Nigeria; A Catalyst for Peace*. **Al-Hikmah Journal of Education Management and Counseling**, 2(1), 2020, 68.
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Chapter Four

Results and Discussion of Findings

The results of the data analysis, and their interpretations, are presented in this chapter in relation to the objective of the research. The data analysis was conducted using statistical software, which allowed for the examination of various variables and their relationships. The findings of the analysis provide valuable insights into the research question and contribute to the overall understanding of the topic. The objectives of this research work are answered by testing of the hypothesis while the Research Questions are answered by descriptive statistics. Additionally, the interpretations of the results shed light on the significance of the findings and their implications for future research and practical applications.

A total of 250 copies of questionnaires were distributed to five private institutions in South West Nigeria representing 50 each per school namely; Ajayi Crowther University, Oyo in Oyo State, Bowen University, Iwo in Osun State, Covenant University, Ota Ogun State, Adeleke University, Ede, Osun State and Redeemer University, Ede in Osun State. However, only 212 copies of the questionnaires were recovered due to the fact that only those with complete response were eventually used. This represent 84.8% return rate which signifies a high level of participation and interest from the selected schools. The high return rate indicates that the selected schools are were willing to actively contribute to the research and share their opinions and experiences. This level of engagement enhances the validity and reliability of the study's findings, as it suggests that the collected data is representative of the various institutions.

4.1 Demographic Information of Participants

4.1.1 Age of Respondent

The result in Figure 4.1 shows the responses demographic information on the age of respondents. It is shown that majority of respondents are below 40 years representing over 62% of the total sample. Age 25 years represent 18% of the respondent, age 30 – 35 years and age 25 – 29 years shows 6% and 11% of participants respectively while the least age group is 3%. Although the distribution of the questionnaire shows that adults participated more in the survey, it also shows that the questionnaires are distributed to cut across all categories of age which increase the likelihood of valid findings.

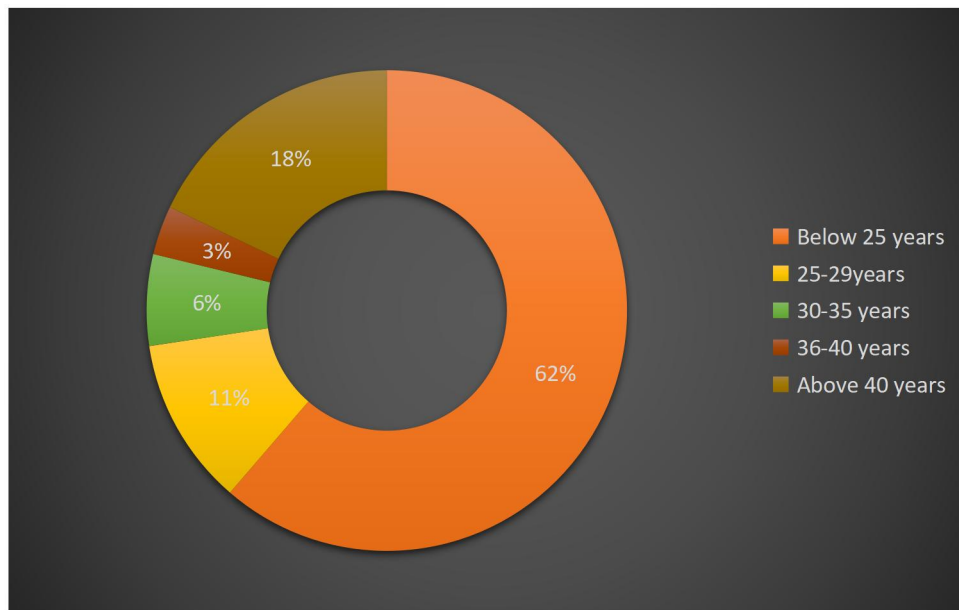


Figure 4.1: Demographic Information on the Age of Respondents

Source: Field Result, 2024

4.1.2 Marital Status of Respondents

Figure 4.2 showed the marital status of the participants presented in a pie chart. The result shows that 80% of the respondents are married while 20% are single confirming the fact majority of the adults in Figure 4.2 are married.

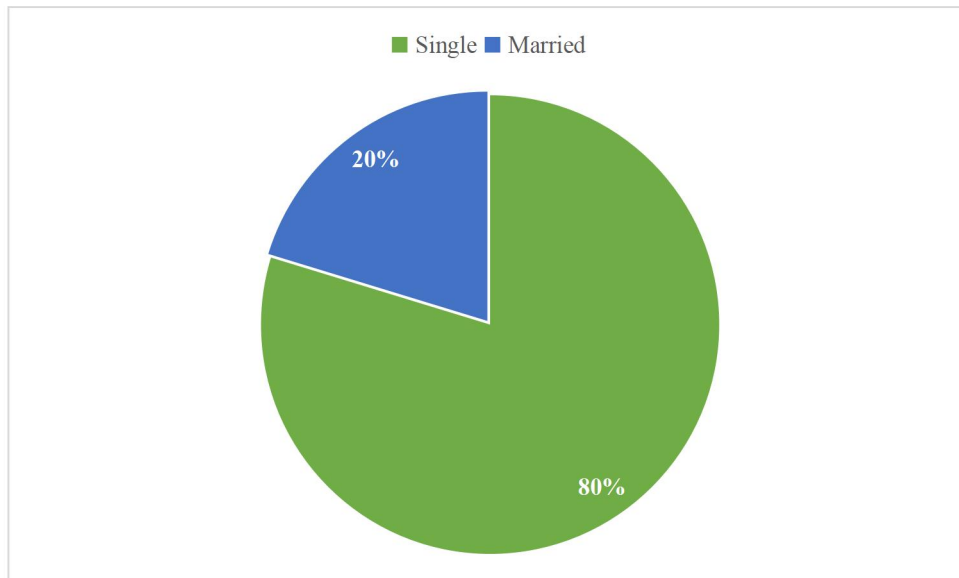


Figure 4.2: Marital Status of Respondents

Source: Field Results, 2024

Figure 4.3 present the pie chart information of respondent based on their religion. It was shown that 98% of the participants are Christians and 2% of them are Muslim. Although this may indicate religious bias but it also confirm the assertion that the study was conducted among faith-based tertiary institutions in South Western part of Nigeria which is crucial to understand the dynamics and complexities surrounding chaplaincy and university administration.

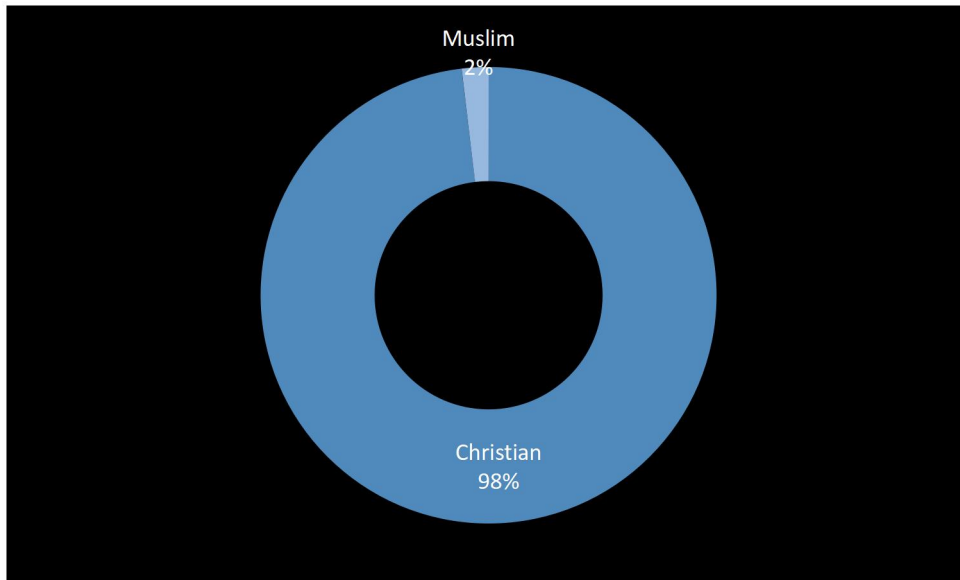


Figure 4.3: Religion of Participants

Source: Field Results, 2024

Figure 4.3 presents the bar charts of the gender distribution of the respondents. The result shows that female respondent more to the questions with 110 participants compared to male respondents with 102. The margin between these two is not much, it also confirm that the opinion of both genders are considered when making informed decision concerning the underlying findings of this study.

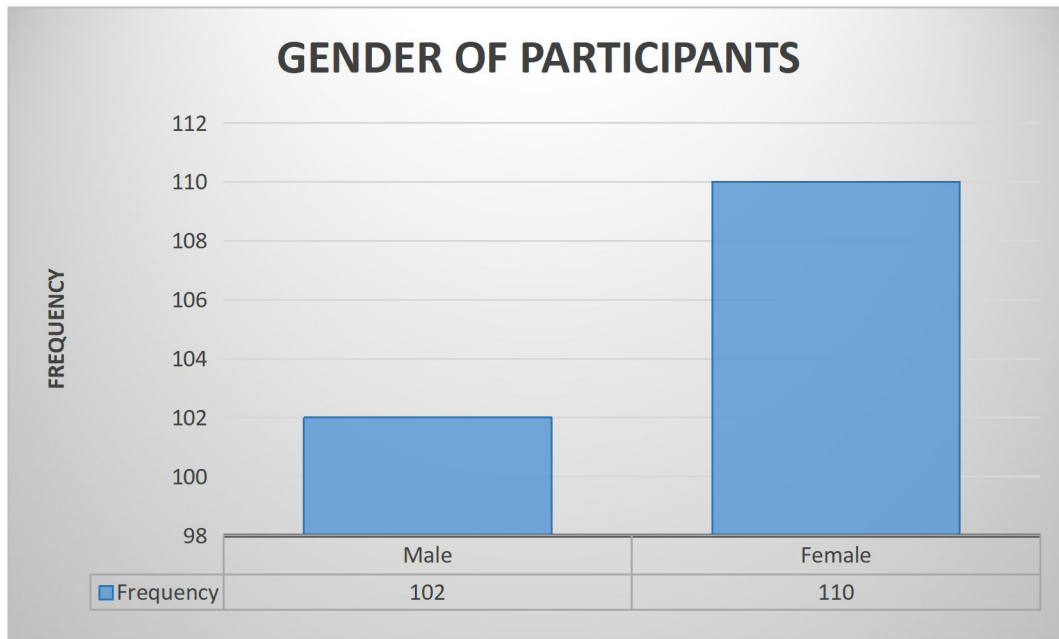


Figure 4.4: Gender of Respondents

Source: Field Results, 2024

Figure 4.4 shows the status of the participants from three perspectives staff members, student and clergy. This is needed to have a general view of major stakeholders in the university. The result showed that 73 participants are staff members, 132 are students and 7 are clergy. This confirm the assertion that students are the highest number of stakeholders in Schools. Also, the end point of having a chaplaincy is to ensure that the students have access to spiritual guidance and support good conduct during their time at the university. However, including clergy and staff members as part of the survey provides a more comprehensive understanding of the overall community within the

university.

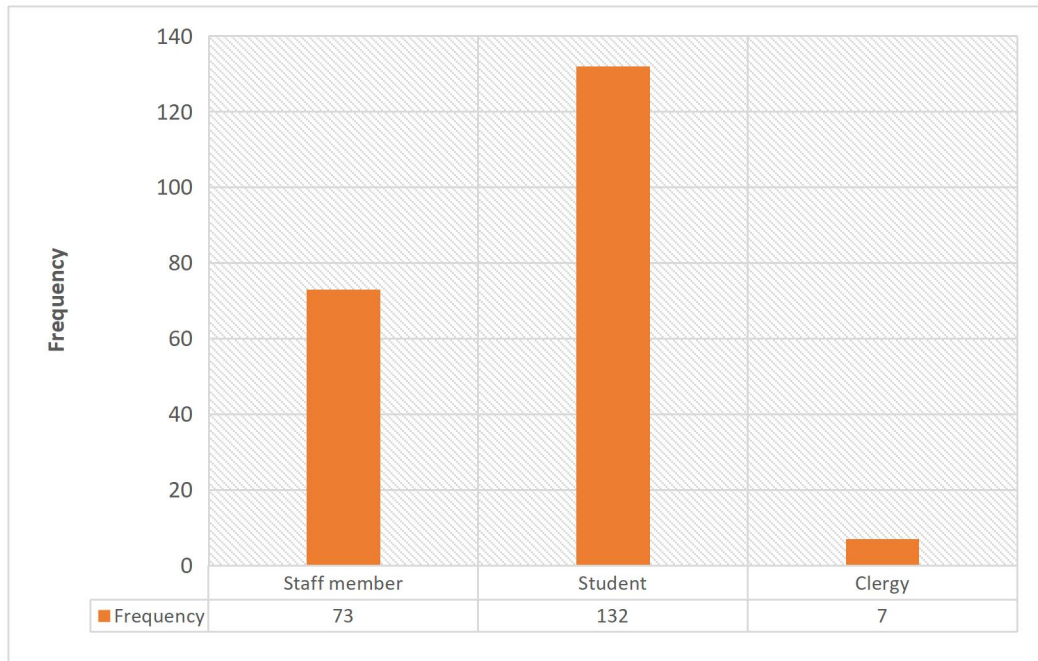


Figure 4.5: Status of Respondents

Source: Field results, 2024

Figure 4.5 present educational background of the respondents using the transparent bar charts. The result shows that 154 participants are undergraduates supporting the analysis of figure 4.5. 40 respondents are M.Sc students while 18 participants are PhD students. This shows that the opinion of both undergraduates and post graduates are considered.

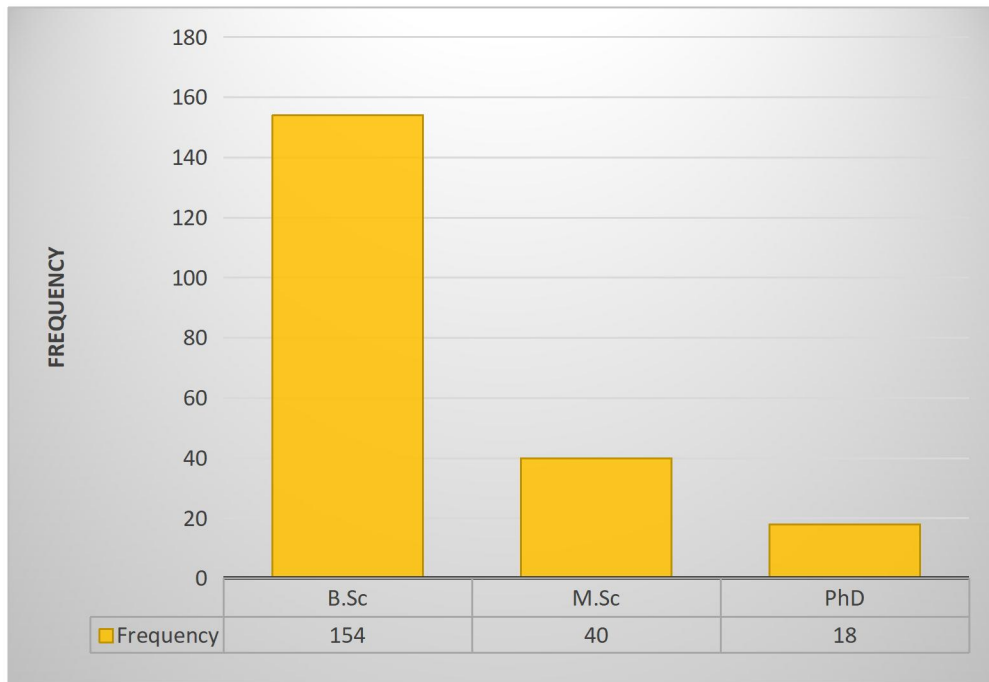


Figure 4.6: Educational Background of Respondents

Source: Field Results, 2024

Figure 4.6 further distribute the students, staff membership and Chapel membership as indicated in figure 4.5 based on their years. The result shows that 50 staffs has membership between 1-5 years, 11 staffs has membership between 6-10 years and 12 staffs has membership above 10 years. Also, student membership shows the highest level between 1 – 5 years confirming that students participated more in the survey than any other stakeholders.

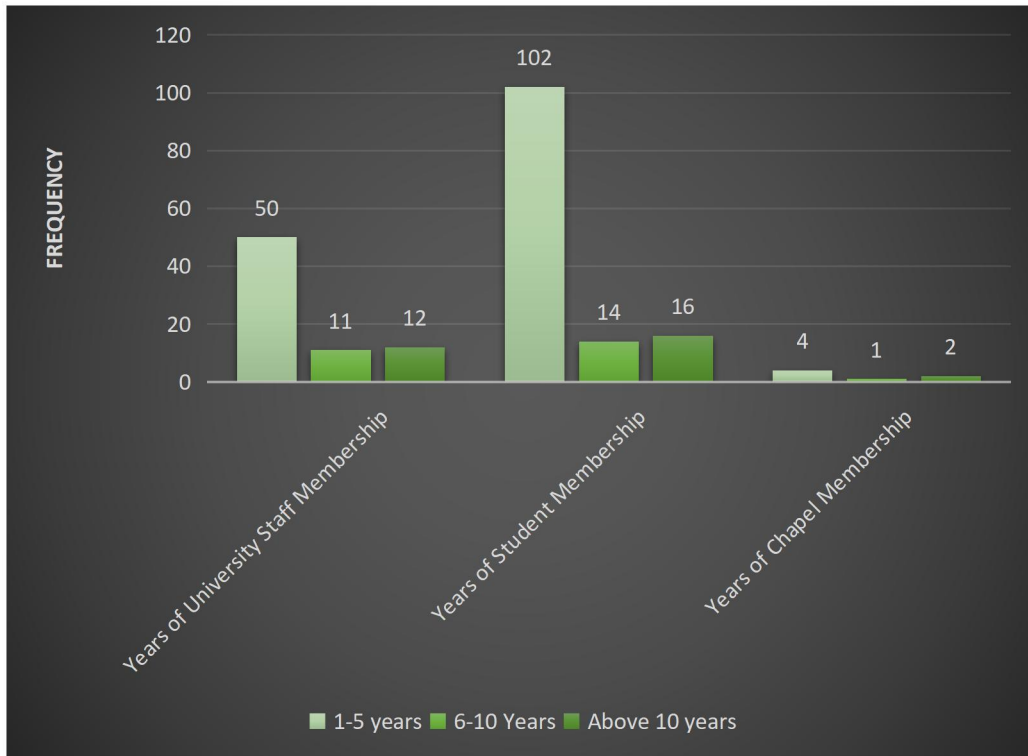


Figure 4.7: Academic Years

Source: Field Results, 2024

4.2 Presentation of Data

4.2.1 Answers to Research Questions

Research Question 1

In what way is the administrative conflict between Chaplaincy and University Management intensified?

The Word "Chaplaincy" is a well-known terminology to me

To begin with, it is important that the target audience understand the meaning of Chaplaincy. This was needed to ensure that they had a clear understanding of the role and purpose of a Chaplain. To confirm this, Figure 4.8 presents the responses from participants to confirm their awareness and knowledge about the terminology "Chaplaincy". The results showed that majority of the respondents are aware of the terminology "Chaplaincy" with 148 participants showing strongly Agree, and 56 Agreed but only few are not aware which are 5 and 3 for disagree and strongly disagree respectively. This shows that a significant portion of the target audience had a good understanding of what Chaplaincy is and its purpose. This level of awareness is crucial for this study as it allowed the collection of large amount of data from only those that were knowledgeable about the topic, ensuring that the research findings are accurate and reliable.

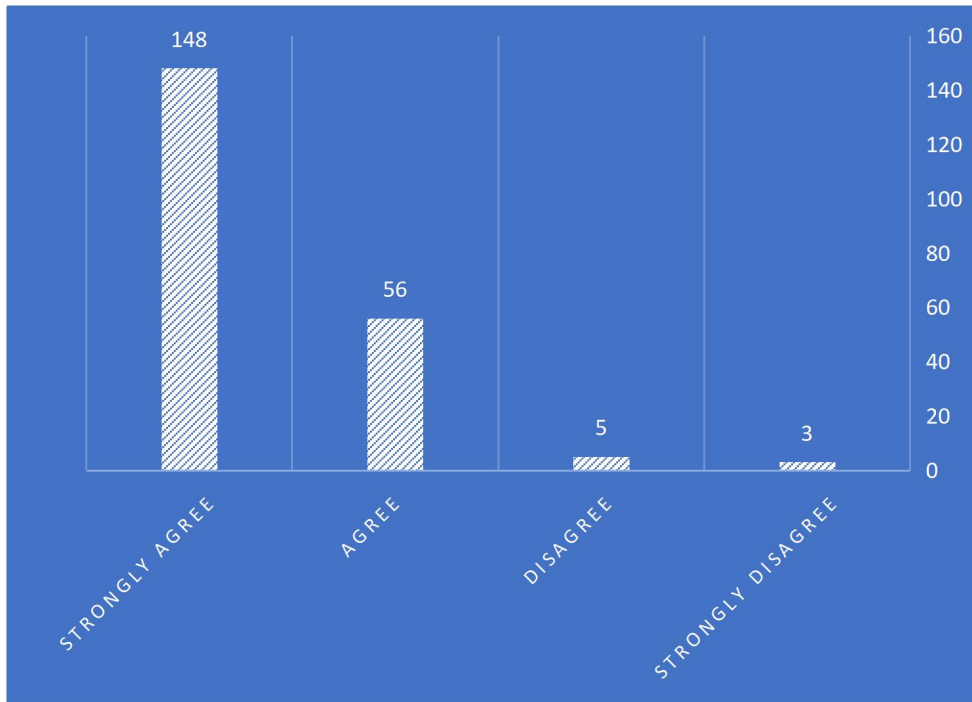


Figure 4.8: Participants' Awareness and Knowledge about Chaplaincy.

Source: Field Results, 2024

The issue of heavy financial loss might make the University Management compromise on its stance on enforcement of spiritual discipline amongst staff members and students in the University

Figure 4.14 seeks to know whether the issue of heavy financial loss might make the university management compromise its stance on enforcement of spiritual discipline among staff members and students in the University. The result shows that this statement is true, confirming from the number of agreed responses (91) and strongly agree responses (26). However, few people disagree (33 strongly Disagree and 62 Disagree) that even in the face of heavy financial loss, university management might still not compromise on its stance on enforcement of spiritual discipline among staff members and students in the University. Based on the rule of thumb, the results in

Figure 4.13 suggest that a significant number of respondents believe university management may compromise on enforcing spiritual discipline when faced with substantial financial losses. This perspective likely arose from the prioritisation of financial stability over strict adherence to religious or spiritual regulations. Financial pressures can incentivise institutions to adopt more lenient policies to attract and retain students and staff, thereby avoiding potential revenue loss. Those who agreed might have observed or perceived instances where financial considerations took precedence over spiritual or moral guidelines. Conversely, respondents who disagreed might have believed that the universities uphold their spiritual values, considering them integral to their identity, regardless of financial circumstances. This division reflects the tension between maintaining religious discipline and addressing the economic realities of running a private educational institution in Nigeria.

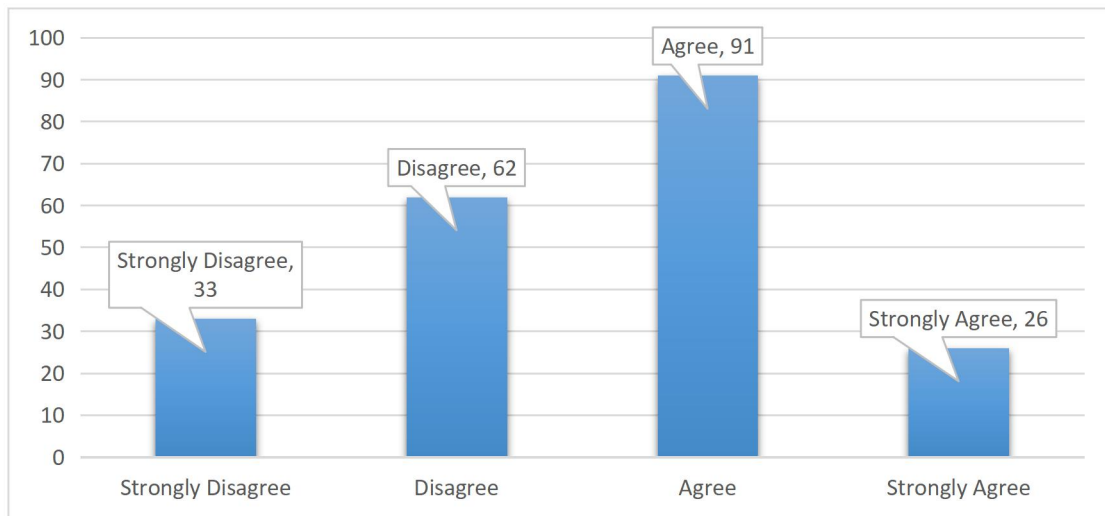


Figure 4.9: Issue of Heavy Financial Loss Might Make the University Management Compromise its Stance on Enforcement of Spiritual Discipline among Staff Members and Students in the University

Source: Field Results, 2024

4.2.1.2 Research Question 2

In what way is University Management and Chaplaincy contribute to the administrative conflict between chaplaincy and university management.

The Term "Administrative Conflict" Is a Well-Known Terminology to Me

Administrative conflict is another word that majority of the participants needed to be aware of before asking questions from them to ensure that the responses are relevant and meaningful. The result in Figure 4.9 shows that majority of the respondents had a grasp of what administrative conflict was all about with 69 respondent strongly agreeing to the statement and 110 participants agreed to the statement. However, only few do not fully understand what administrative conflict entailed but their opinion was also needed to have a grasp of university administration and to have valuable findings. The fact that majority of the respondents were familiar with the word "Administrative Conflict" showed that the survey had been successful in gauging the knowledge and awareness of the participants on this topic. This could indicate that there is a certain level of interest and understanding within the group surveyed, which is important for obtaining accurate and insightful data. It is encouraging to see that the majority of respondents had a good understanding of administrative conflict, as this meant well for the reliability and validity of the study's results. Furthermore, the inclusion of participants who may not fully understand the concept provided a comprehensive perspective on the topic and ensured a well-rounded analysis.

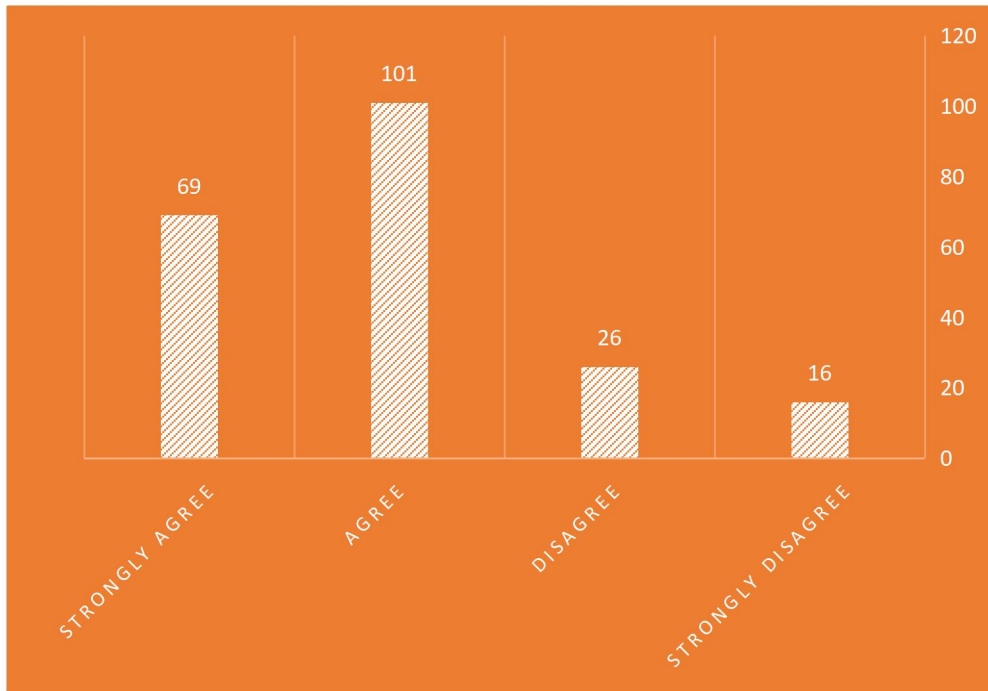


Figure 4.10: Knowledge about Administrative Conflict

Source: Field Results, 2024

Incidents of Religious Intolerance Occur in the University

As a result of clear divide perceived by respondents in Figure 4.13, shows the confirmation of incidents of religious intolerance within the private Universities in South West, Nigeria. 31 of the participants strongly agree and 92 of the respondents agree that there are incidents of religious intolerance with the university. However only few disagree to this statement with 58 people with disagree and 31 participants strongly disagree. This also shows that the work of Chaplaincy is not being felt as a result of not giving them the autonomy they need to effectively address issues of religious intolerance within the university. Without the ability to act independently and implement their own strategies, the Chaplaincy may struggle to create a more tolerant and inclusive

environment for all students and staff. Similarly, the clear divide among respondents likely stems from differing experiences and expectations regarding the role of chaplaincy versus university administration. It is clear that those who strongly agree or disagree may have witnessed or experienced incidents where religious practices or beliefs were marginalised, leading to a sense of conflict between religious and administrative priorities. This perception could be influenced by the management's policies, which might not fully accommodate diverse religious needs, thereby causing tension. On the other hand, those who disagree feel that the institutions adequately manage religious diversity or that incidents are isolated rather than systemic. This divide highlights underlying challenges in balancing religious freedom with institutional governance, reflecting broader societal issues of religious coexistence in Nigeria.

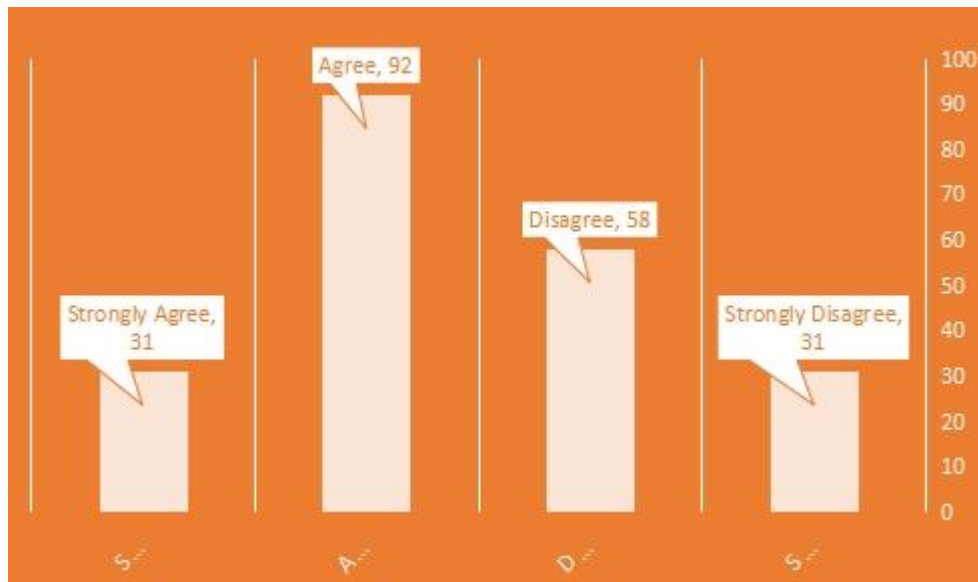


Figure 4.11: Confirmation of Incidents of Religious Intolerance Within the Private Universities in South West, Nigeria.

Source: Field Result, 2024

4.2.1.3 Research Question 3

What are the effects of administrative conflict between chaplaincy and university management?

Issues of inadequate provisions of study facilities, supply of adequate water, electricity, hygienic and affordable meals served in the University affect Chaplaincy Operations

Figure 4.16 seeks to explore whether the issue of inadequate provisions of study facilities, supply of adequate water, electricity, hygienic and affordable meals served in the University affect Chaplaincy operations. Majority of the participants agreed to this statement as revealed from the result showing 94 for agree and 35 for strongly agree while 58 disagree and 25 strongly disagree. With 94 respondents agreeing and 35 strongly agreeing, it suggests that these issues may hinder the chaplaincy's ability to

effectively support students' spiritual needs. These inadequacies could lead to increased stress among students, reducing their engagement with chaplaincy activities, which are meant to provide emotional and spiritual support. Without access to basic necessities like water and electricity, students may struggle to focus on their spiritual well-being as they will be concerned about the survival. Additionally, the lack of affordable and hygienic meals could further impact students' overall health and well-being, making it even more challenging for them to fully participate in chaplaincy programs and activities. Conversely, 58 respondents disagree and 25 strongly disagree, possibly indicating that they feel the chaplaincy can operate effectively despite these challenges. This division highlights the broader impact of infrastructure and basic amenities on the overall university environment and the specific role of chaplaincy within it.

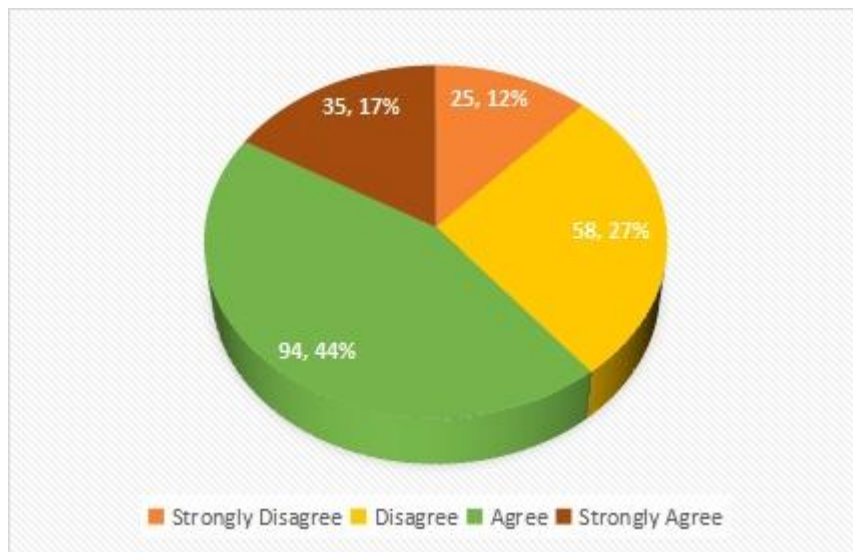


Figure 4.12: Issue of Inadequate Provisions of Educational facilities and Other Amenities affect Chaplaincy Operations.

Source: Field Results, 2024

4.2.1.4 Research Question 4

What are the strategies employed to manage administrative conflict between chaplaincy and University Management?

The Chaplaincy unit should engage in open minded, transparent dialouge with University Management over challenges affecting students with respect to their character and wellbeing

The result in Figure 4.20 shows that chaplaincy units should engage in open minded transparent dialogue with university management over challenges affecting students with respect to their character and wellbeing. This is confirmed from the result sowing that 69% of the respondents strongly agree and 30% agree while just 1% disagree. This high level of agreement indicates the importance of collaboration between chaplains and university management in addressing student issues. By fostering a strong relationship and open communication channels, both parties can work together to create a supportive and inclusive campus environment that prioritizes the holistic well-being of students. Additionally, the involvement of chaplains in decision-making processes can lead to more informed and culturally sensitive policies that reflect the diverse spiritual beliefs and practices present within the campus community. Ultimately, this collaborative approach can help to cultivate a campus culture that values and supports the spiritual growth and development of all students.

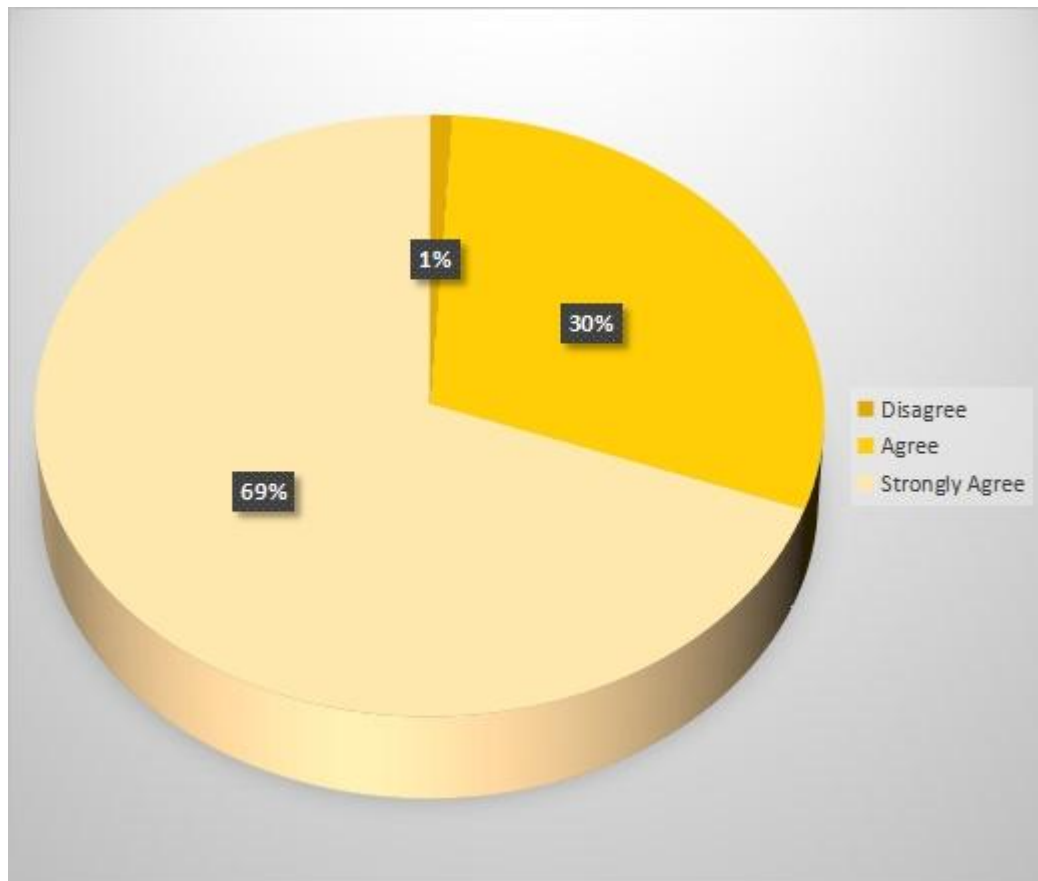


Figure 4.13: Chaplaincy Units should Engage in Open Minded Transparent Dialogue with University Management over Challenges Affecting Students with Respect to their Character and Wellbeing

Source: Field Results, 2024

4.2.2 Hypotheses

The study tested the following null hypotheses:

H1 There is no significant relationship between the university management (organisational culture, leadership style, and resource allocation) and administrative goal conflict.

H2 There is no significant relationship between the university management (organisational culture, leadership style, and resource allocation) and administrative cognitive conflict.

H3 There is no significant relationship between the university management (organisational culture, leadership style, and resource allocation) and administrative structural conflict.

H3 There is no significant relationship between the university management (organisational culture, leadership style, and resource allocation) and administrative Role conflict.

H4 Spirituality do not Moderate conflict the Relationship between University Management and Chaplaincy.

4.2.3: It does not appear most of the University Community members understand the relevance of chaplaincy operations in a University System

Figure 4.10 provided information about the understanding of the university community members in understanding the relevance of Chaplaincy operations in a University System. The result showed that university community members are aware of the relevance of chaplaincy in a university system. This is confirmed from responses received which showed that 50 respondents Strongly Agree to the statement, 91 participants Agree totaling 141 participants while 47 participants disagree and 24 strongly Disagree totaling 71. This shows that a majority of the university community members understand and acknowledge the importance of Chaplaincy operations within the university system. The data collected indicates a significant level of awareness and support for the role that chaplains play in providing spiritual and emotional support to students, faculty, and staff. It is clear that Chaplaincy is valued and seen as relevant by a large portion of the university community, highlighting its significance in promoting overall well-being on campus.

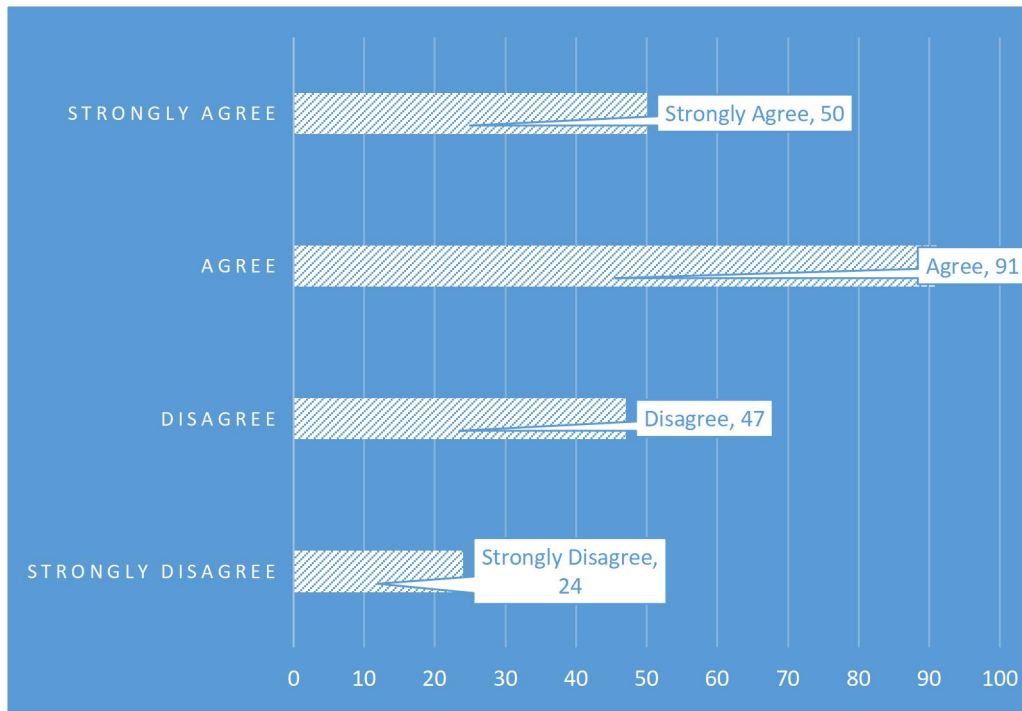


Figure 4.14: Degree at which the University Community Understand the relevance of Chaplaincy operations in a University System

Source: Field Results, 2024.

4.2.4: Conflicts hardly occurs between University Management and Chaplaincy Unit

Figure 4.14 shows the opinion of respondent to determine whether conflict hardly occur between University Management and Chaplaincy Unit. The result shows that there are consensus from participants about that statement. For instance, 15% and 40% of the respondents strongly agree and agree respectively while 12% and 33% disagree and strongly disagree respectively. This shows that while one group strongly supports the idea that conflict rarely occurs between the University Management and the Chaplaincy Unit, there is still a significant portion of respondents who do not agree with this statement. This indicates that there may be differing perspectives on the relationship

between these two entities within the university community. This is further addressed in Figure 4.10 which seeks to determine whether university management sees Chaplaincy as working contrary to their expectations.

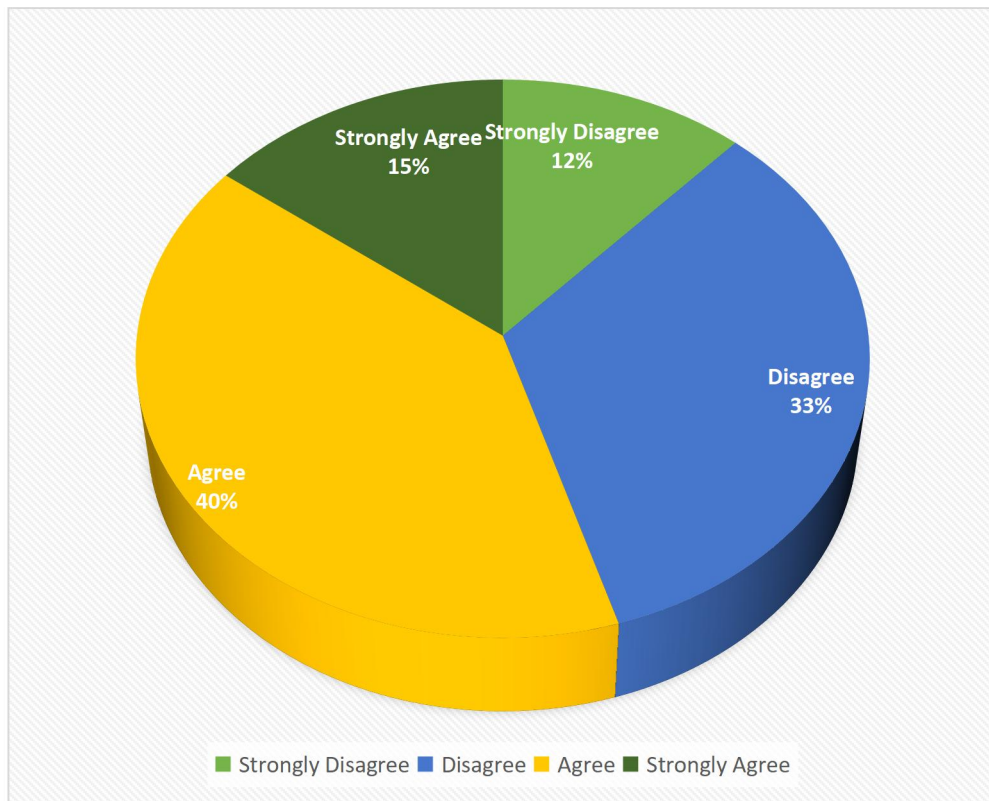


Figure 4.15: Opinion of Respondent to Determine whether Conflict Hardly Occur between University Management and Chaplaincy Unit.

Source: Field Results, 2024

4.2.5: University Management view Chaplaincy operations at times as working contrary to their expectations

From the result in Figure 4.12 it is evident that majority of the respondents do not agree with the statement that “University management view chaplaincy operations at times as working contrary to their expectations.” For instance, the result showed that 85 respondents disagree and 32 respondents strongly disagree to the statement confirming

the assertion that university management does not view chaplaincy operation as working contrary to their operations. However, some participants agreed (68 participants) and strongly agree (27 participants) that sometimes Chaplaincy work contrary with the university management's expectations. This suggests that while a significant number of respondents do not believe that chaplaincy operations go against university management's expectations, there is still a portion that feels otherwise. This shows that Chaplaincy is not being felt as fully integrated into the overall university management structure among Faith-based tertiary institutions in South west, leading to some conflicting perceptions and issues between the two entities. It highlights the need for open communication and collaboration between chaplaincy services and university management to ensure alignment in their goals and practices.

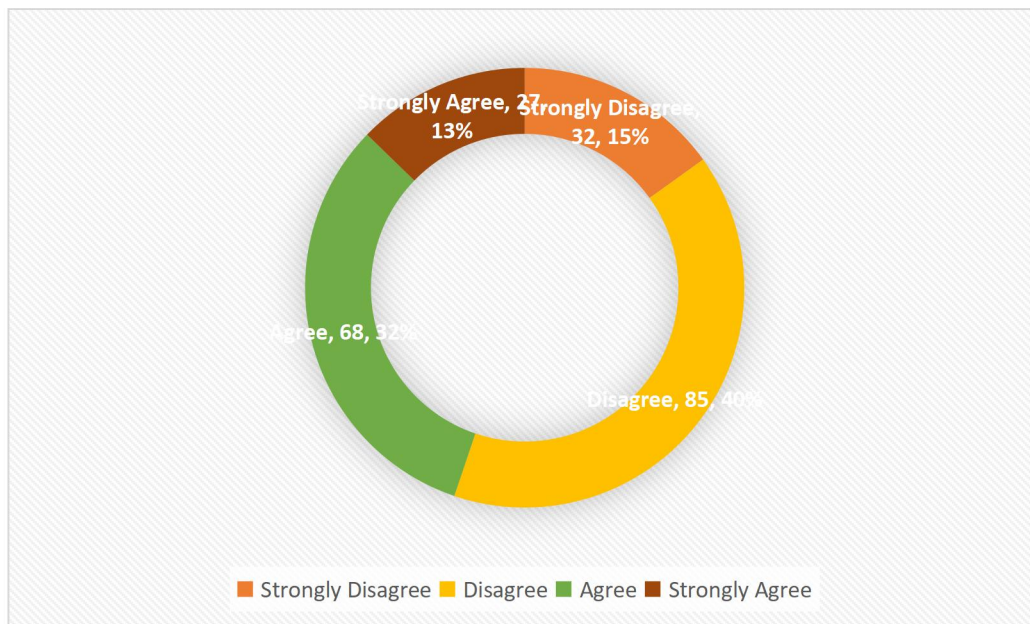


Figure 4.16: University management view chaplaincy operations at times as working contrary to their expectations

Source: Field Results, 2024

4.2.6: Incidents of Religious Intolerance Occur in the University

As a result of clear divide perceived by respondents in Figure 4.13, shows the confirmation of incidents of religious intolerance within the private Universities in South West, Nigeria. 31 of the participants strongly agree and 92 of the respondents agree that there are incidents of religious intolerance with the university. However only few disagree to this statement with 58 people with disagree and 31 participants strongly disagree. This also shows that the work of Chaplaincy is not being felt as a result of not giving them the autonomy they need to effectively address issues of religious intolerance within the university. Without the ability to act independently and implement their own strategies, the Chaplaincy may struggle to create a more tolerant and inclusive environment for all students and staff. Similarly, the clear divide among respondents likely stems from differing experiences and expectations regarding the role of chaplaincy versus university administration. It is clear that those who strongly agree or disagree may have witnessed or experienced incidents where religious practices or beliefs were marginalised, leading to a sense of conflict between religious and administrative priorities. This perception could be influenced by the management's policies, which might not fully accommodate diverse religious needs, thereby causing tension. On the other hand, those who disagree feel that the institutions adequately manage religious diversity or that incidents are isolated rather than systemic. This divide highlights underlying challenges in balancing religious freedom with institutional governance, reflecting broader societal issues of religious coexistence in Nigeria.

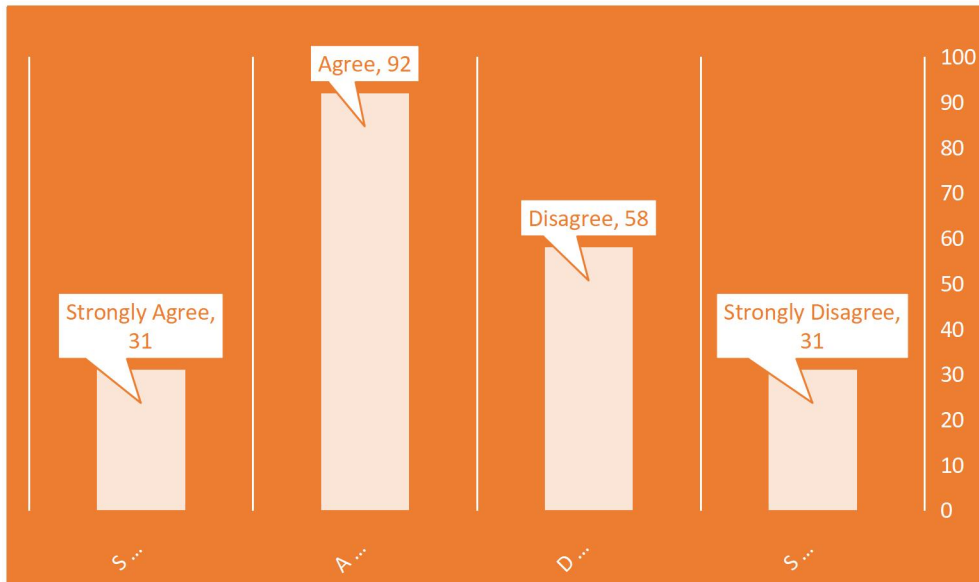


Figure 4.17: Confirmation of Incidents of Religious Intolerance within the Private Universities in South West, Nigeria.

Source: Field Result, 2024

4.2.7: The issue of heavy financial loss might make the University Management compromise on its stance on enforcement of spiritual discipline amongst staff members and students in the University

Figure 4.14 seeks to know whether the issue of heavy financial loss might make the university management compromise its stance on enforcement of spiritual discipline among staff members and students in the University. The result shows that this statement is true, confirming from the number of agreed responses (91) and strongly agree responses (26). However, few people disagreed (33 strongly Disagree and 62 Disagree) that even in the face of heavy financial loss, university management might still not compromise on its stance on enforcement of spiritual discipline among staff members and students in the University. Based on the rule of thumb, the results in Figure 4.14 suggest that a significant number of respondents believe university

management may compromise on enforcing spiritual discipline when faced with substantial financial losses. This perspective likely arose from the prioritisation of financial stability over strict adherence to religious or spiritual regulations. Financial pressures can incentivise institutions to adopt more lenient policies to attract and retain students and staff, thereby avoiding potential revenue loss. Those who agreed might have observed or perceived instances where financial considerations took precedence over spiritual or moral guidelines. Conversely, respondents who disagreed might believe that the universities uphold their spiritual values, considering them integral to their identity, regardless of financial circumstances. This division reflects the tension between maintaining religious discipline and addressing the economic realities of running a faith based private educational institution in Nigeria especially in southwest Nigeria.

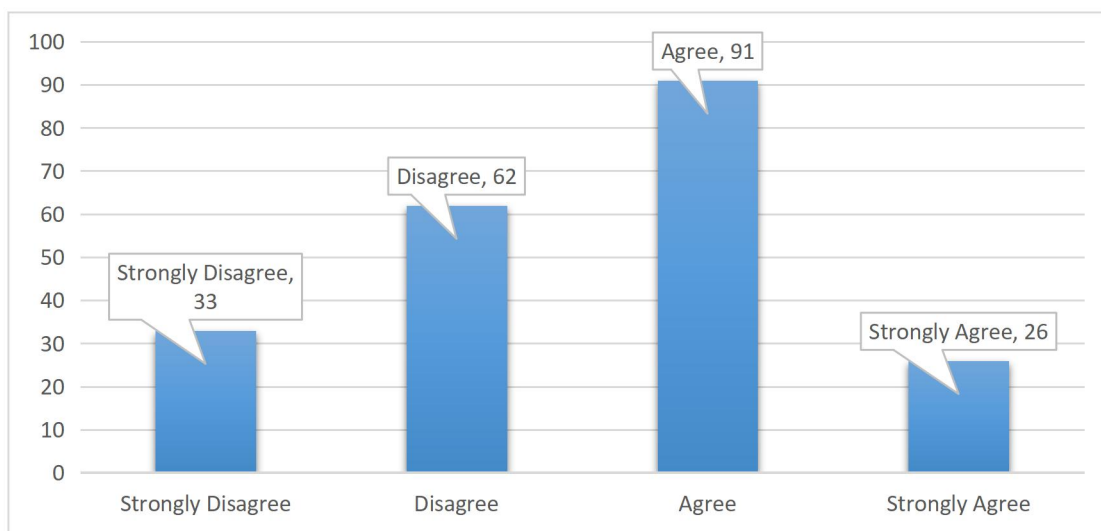


Figure 4.18: Issue of Heavy Financial Loss Might Make the University Management Compromise its Stance on Enforcement of Spiritual Discipline among Staff Members and Students in the University

Source: Field Results, 2024

4.2.8: The issues about dress code policies on campus are largely effected by University Management and enforced to be complied with on campus

Figure 4.15 shows participants opinion about the issue of dress code policies. It is crystal clear that university management usually enforce good dress practices to be complied with among faith-based private tertiary institutions in South West, Nigeria. 106 and 85 of the responses are strongly agree and agree respectively while only 3 strongly disagree and 18 people agree. This confirms that moderate dress code is paramount in faith based private universities in south western part of Nigeria, hence, any indecent dressing is not tolerated within these institutions. The enforcement of dress code policies not only reflects the values and beliefs of these universities but also contributes to creating a conducive learning environment for students. It is evident that these policies play a significant role in upholding the religious and cultural norms of the society, promoting respect and tolerance among students of different faiths.

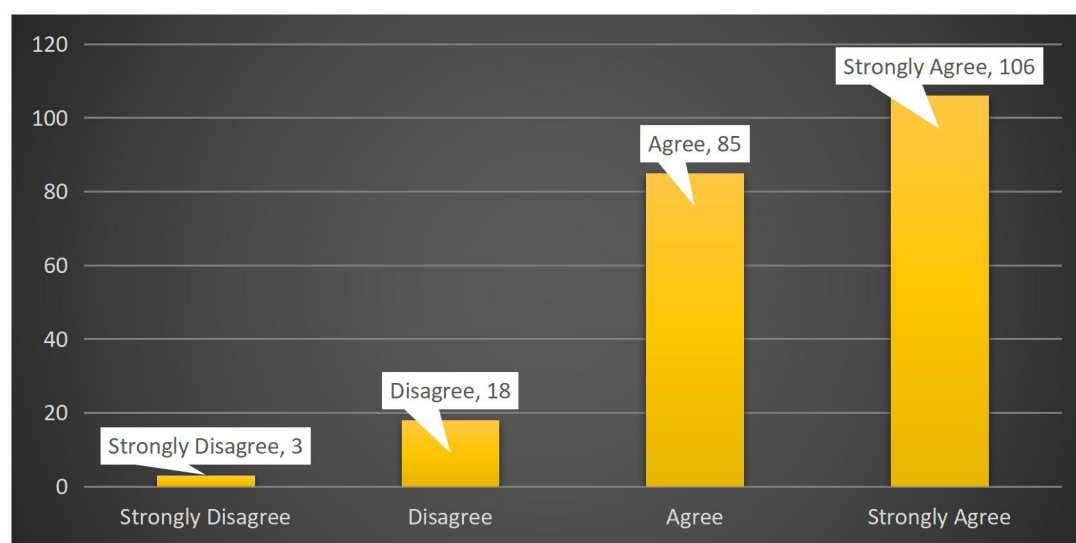


Figure 4.19: Participants Opinion about the Issue of Dress Code Policies

Source: Field Results, 2024

4.2.9: Issues of inadequate provisions of study facilities, supply of adequate water, electricity, hygienic and affordable meals served in the University affect Chaplaincy Operations

Figure 4.16 seeks to explore whether the issue of inadequate provisions of study facilities, supply of adequate water, electricity, hygienic and affordable meals served in the University affect Chaplaincy operations. Majority of the participants agreed to this statement as revealed from the result showing 94 for agree and 35 for strongly agree while 58 disagree and 25 strongly disagree. With 94 respondents agreeing and 35 strongly agreeing, it suggests that these issues may hinder the chaplaincy's ability to effectively support students' spiritual needs. These inadequacies could lead to increased stress among students, reducing their engagement with chaplaincy activities, which are meant to provide emotional and spiritual support. Without access to basic necessities like water and electricity, students may struggle to focus on their spiritual well-being as they will be concerned about their survival. Additionally, the lack of affordable and hygienic meals could further impact students overall health and well-being, making it even more challenging for them to fully participate in chaplaincy programmes and activities. Conversely, 58 respondents disagree and 25 strongly disagree, possibly indicating that they felt the chaplaincy can operate effectively despite these challenges. This division highlights the broader impact of infrastructure and basic amenities on the overall university environment and the specific role of chaplaincy within it.

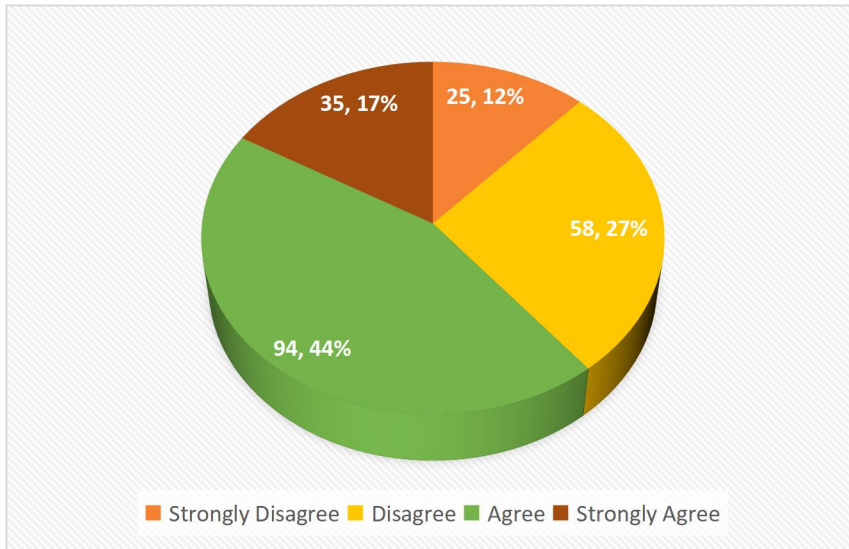


Figure 4.20: Issue of Inadequate Provisions of Educational facilities and Other Amenities affect Chaplaincy Operations.

Source: Field Results, 2024

4.2.10: In my considered opinion, chaplaincy policies are influenced by the directives of university management

In connection with Figure 4.16, Figure 4.17 showed that majority of respondents agreed that the chaplaincy policies are usually influenced by the directive of the university management. 60 people and 114 people agreed to this assertion while only few disagree. This confirmed that the majority of students feel that the chaplaincy policies are usually influenced by the directive of the university management. With 60 respondents agreeing and 114 strongly agreeing, this suggests that many believe the chaplaincy lacks autonomy and that its policies are shaped by broader institutional goals rather than spiritual considerations alone. This influence might be driven by the university's desire to maintain uniformity in administrative practices or align chaplaincy activities with the institution's strategic objectives. Such influence can lead to tensions, as the chaplaincy's role in providing spiritual support may conflict with administrative priorities. The university management may feel that there may be clash of power as they attempt to assert their authority over the chaplaincy to ensure alignment with their overarching objectives. This power struggle can result in the compromising of the chaplaincy's ability to provide unbiased spiritual guidance to the university community. Ultimately, finding a balance between administrative control and spiritual autonomy within the chaplaincy is crucial to ensuring that the needs of students, faculty, and staff are met in a holistic and respectful manner. Conversely, the few respondents who disagreed may perceive the chaplaincy as maintaining a degree of independence in its operations.

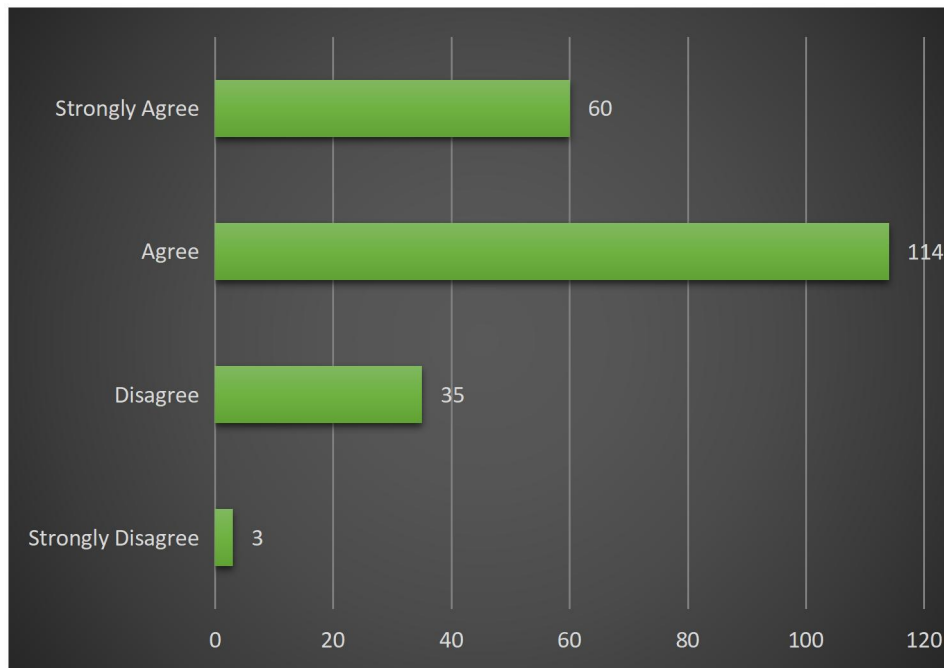


Figure 4.21: Chaplaincy Policies are Usually Influenced by the Directive of the University Management

Source: Field Results, 2024

4.2.11: In my view most of the Chaplaincy programmes are easily supported by University Management

In connection with Figure 4.17, Figure 4.18 showed that majority of respondents agreed that most of the chaplaincy programmes are easily supported by the university management. 52% of respondents and 31% of respondents agreed to this assertion while only few disagree. This confirmed that the majority of students, staffs and clergy feel that the university management is supportive of the chaplaincy programmes, which could contribute to their effectiveness despite the challenges they may face. It is clear that there is a strong belief in the importance of the chaplaincy within the university community, and that the support from the management is crucial for their success. This

positive perception of the chaplaincy's role and the university's support bodes well for the future of these programmes and their ability to continue serving the needs of students and staff alike. The response also raise a question as to whether this support will continue to grow in the future, as the demand for chaplaincy services and spiritual support within academic institutions continues to increase.

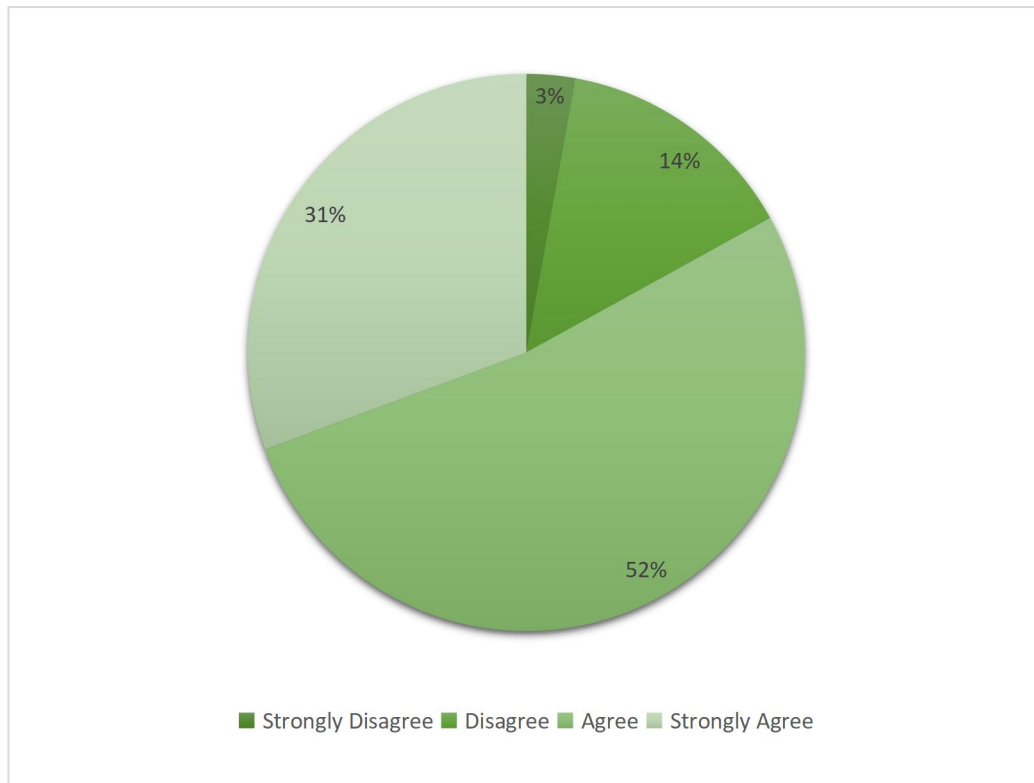


Figure 4.22: Most of the Chaplaincy Programmes are Easily Supported by the University Management

Source: Field Results, 2024

4.2.12: University management frequently hold management meetings with Chaplaincy Administration

Figure 4.19 seeks to determine whether university management frequently hold management meetings with chaplaincy administration. The result shows that administrative meetings are usually conducted with chaplain present. This indicates a level of collaboration and communication between the university administration and the chaplaincy, which can be beneficial in addressing any potential conflicts or issues that may arise. Additionally, having the chaplain present in management meetings allows for their input and perspective to be considered in decision-making processes, ensuring that the spiritual needs of the campus community are taken into account.

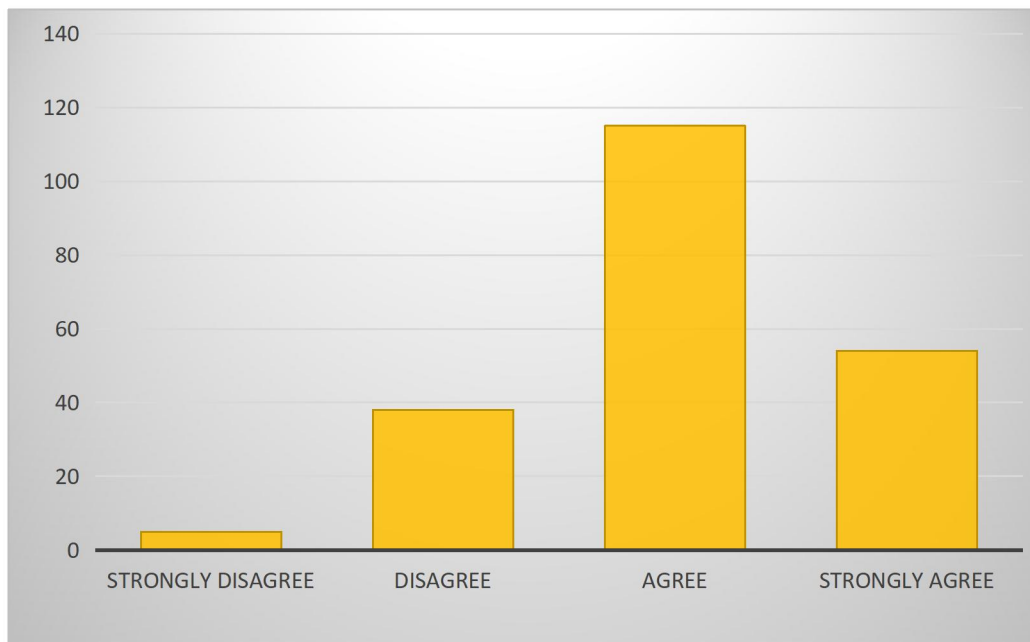


Figure 4.23: University Management Frequently hold Management Meetings with Chaplaincy Administration

Source: Field Results, 2024

4.2.13: The Chaplaincy unit should engage in open minded, transparent dialouge with University Management over challenges affecting students with respect to their character and wellbeing

The result in Figure 4.20 shows that chaplaincy units should engage in open minded transparent dialogue with university management over challenges affecting students with respect to their character and wellbeing. This is confirmed from the result sowing that 69% of the respondents strongly agree and 30% agree while just 1% disagree. This high level of agreement indicates the importance of collaboration between chaplains and university management in addressing student issues. By fostering a strong relationship and open communication channels, both parties can work together to create a supportive and inclusive campus environment that prioritizes the holistic well-being of students. Additionally, the involvement of chaplains in decision-making processes can lead to more informed and culturally sensitive policies that reflect the diverse spiritual beliefs and practices present within the campus community. Ultimately, this collaborative approach can help to cultivate a campus culture that values and supports the spiritual growth and development of all students.

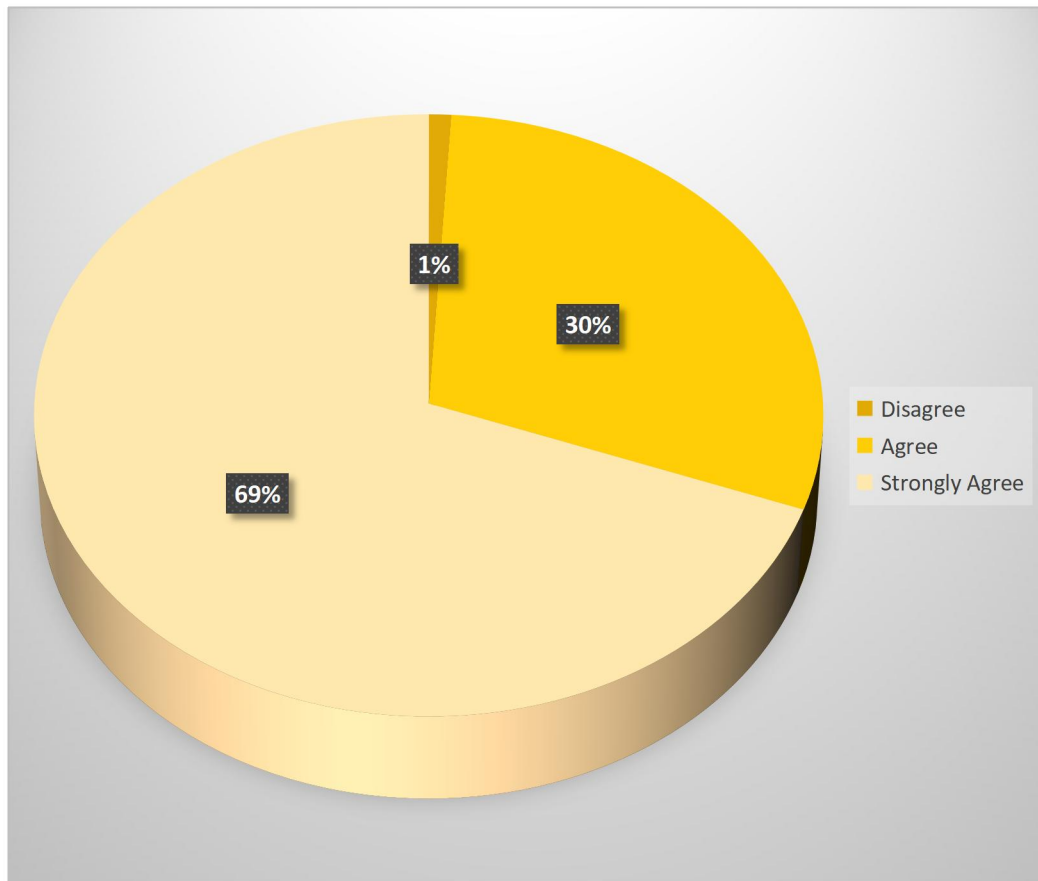


Figure 4.24: Chaplaincy Units should Engage in Open Minded Transparent Dialogue with University Management over Challenges Affecting Students with Respect to their Character and Wellbeing

Source: Field Results, 2024

4.2.14: Campus fellowships operations are effectively coordinated by my university management and chaplaincy administration

The result in Figure 4.21 seeks to determine whether campus fellowships operations are effectively coordinated by the university management and chaplaincy administration.

The result shows that 89 people agree to the statement and 93 people strongly agree which constitute a significant portion of the total respondents. 9 respondents strongly disagree and 21 respondents disagree. This confirms that the majority of the campus community believes that the coordination of campus fellowships by university

management and chaplaincy administration is effective. This level of support indicates that the campus culture is indeed one that values and supports spiritual growth and development among students. With such positive feedback, it is clear that the collaborative approach being taken is making a meaningful impact on the overall well-being of students within the campus community.

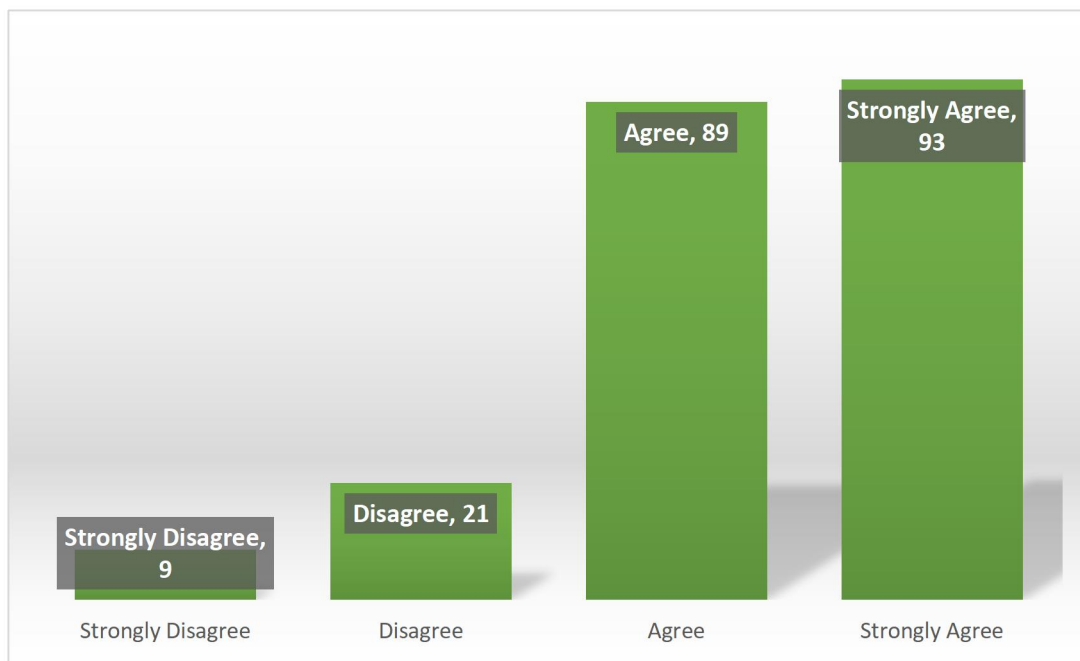


Figure 4.25: Survey to determine whether campus fellowships operations are effectively coordinated by the university management and chaplaincy administration.

Source: Field Results, 2024

4.2.15: Chaplaincy unit carry along the university management on their programmes always

Figure 4.21 confirm the assertion of Figure 4.22 that chaplaincy unit carry along the university management on their programmes always. This is based on the fact that Chaplaincy runs on university management policies and procedures, ensuring alignment with the overall goals and objectives of the institution. The close partnership between the chaplaincy unit and university management allows for a seamless integration of spiritual support services into the broader campus community. This collaborative approach not only enhances the student experience but also contributes to a more holistic and inclusive campus environment. As a result, students feel supported in their spiritual journey and are able to thrive academically, emotionally, and spiritually during their time at the university. The positive impact of this partnership is evident in the feedback and testimonials from students, faculty, and staff who have benefitted from the services provided by the chaplaincy unit.

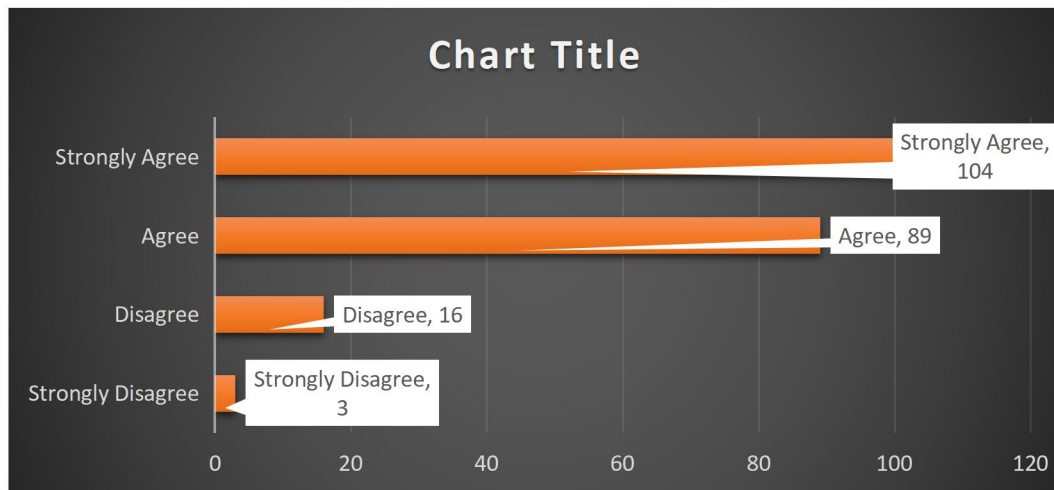


Figure 4.26: Chaplaincy Unit Carry along the University Management on their Programmes Always.

Source: Field Results, 2024

4.2.16: Collaborative work between the various University Counselling departments as well as those of the Chaplaincy Units abound

As claimed in Figure 4.21, and 4.22 that the chaplain policies are linked with the University policies and the fact that chaplain is expected to carry along the university management on its every moves, Figure 4.23 also shows that there is collaborative work between the various university counselling department as well as those of the Chaplaincy Units abound. This is confirmed from the number of people who strongly agree (57) and agree (114) to the statement. This shows that the integration of chaplaincy services with other support systems within the university is highly valued and appreciated by the campus community. The positive feedback and collaboration between the chaplaincy unit and other departments highlight the importance of holistic support for students, faculty, and staff. The testimonials and survey results further emphasise the significant impact that the chaplaincy unit has on the well-being and success of individuals within the university setting.

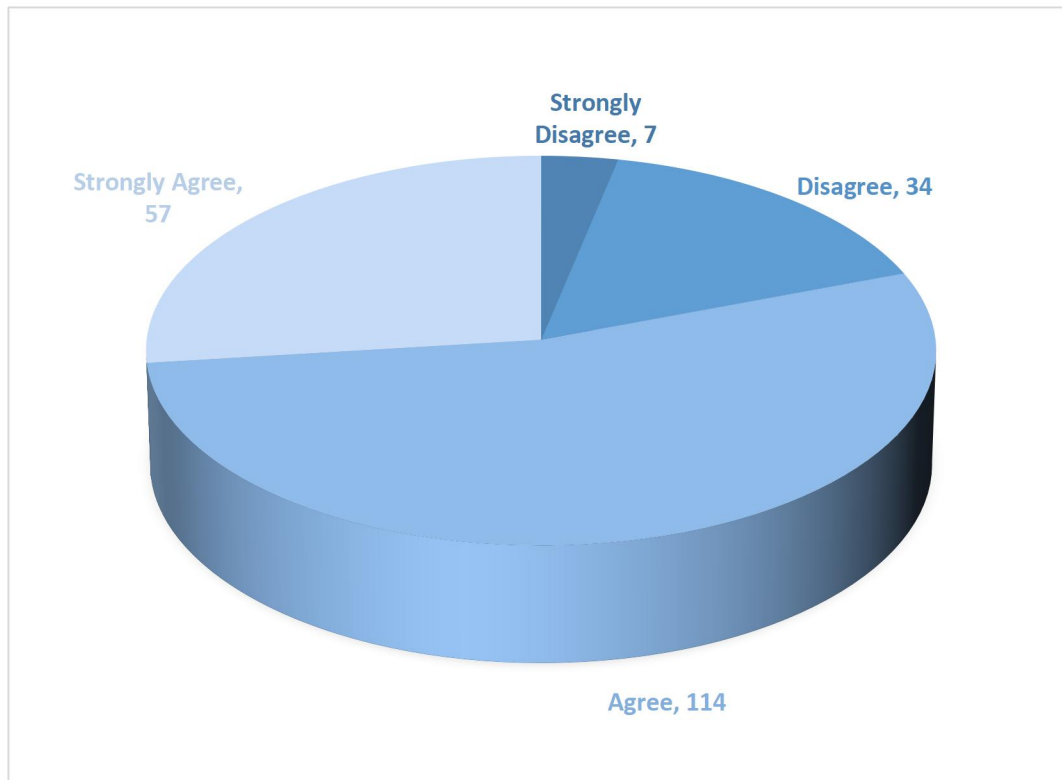


Figure 4.27: There is Collaborative Work between the Various University Counselling Department as Well as those of the Chaplaincy Units Abound

Source: Field Results, 2024

4.2.17: There is adequate Synergy between directorate of students affairs and the chaplaincy unit of my university

Figure 4.24 also confirms the response of Figure 4.22 to Figure 4.23 as majority of the participants agrees that there is adequate synergy between directorates of student affairs and the chaplaincy unit of the university. For instance, about 51 people confirmed this statement while 113 respondent agree to the statement. This synergy likely facilitates the integration of spiritual and administrative aspects, ensuring that students' needs are holistically addressed. Effective communication and shared objectives may contribute to this positive perception, promoting a supportive campus environment. However, the underlying reasons for this perception may include joint initiatives or shared decision-

making processes that align with both spiritual and academic goals. This result underscores the importance of collaboration between chaplaincy and student affairs in fostering a cohesive university community, balancing spiritual guidance with administrative support.

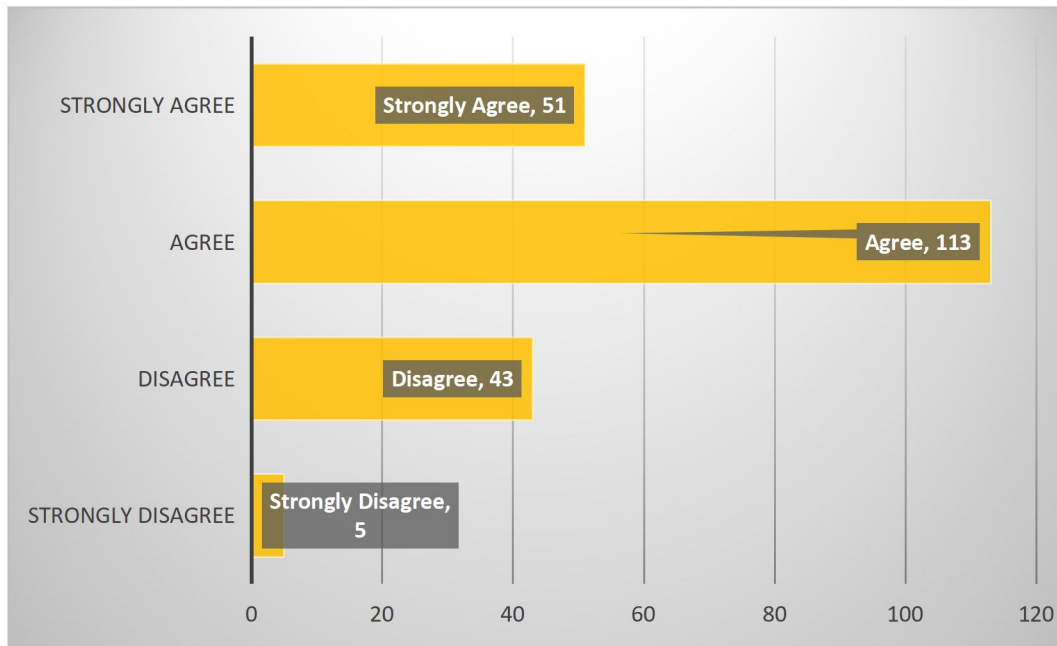


Figure 4.28: There is Adequate Synergy between Directorates of Student Affairs and the Chaplaincy Unit of the University.

Source: Field Results, 2024

4.2.18: The recruitment of the workforce in the Chaplaincy Office should be carried out solely by the University Management

Furthermore Figure 4.25 shows the responses on whether the recruitment of the workforce in the chaplaincy office should be carried out solely by the university management. The result shows that majority of the respondents disagree (38% disagree and 24% strongly disagree) to this statement and claiming that the office of chaplaincy is separate and so should the recruitment policy into the office. This is based on the fact

that employing people to chaplaincy should not only be based on paper qualifications, but also on their spiritual and personal qualities that make them suitable for the role. By allowing the university management to have full control over the recruitment process, there is a risk of overlooking these important factors and potentially hiring individuals who may not be able to effectively fulfill the duties of a chaplain. This could ultimately weaken the overall effectiveness of the chaplaincy unit and its ability to support the well-being and success of the university community.

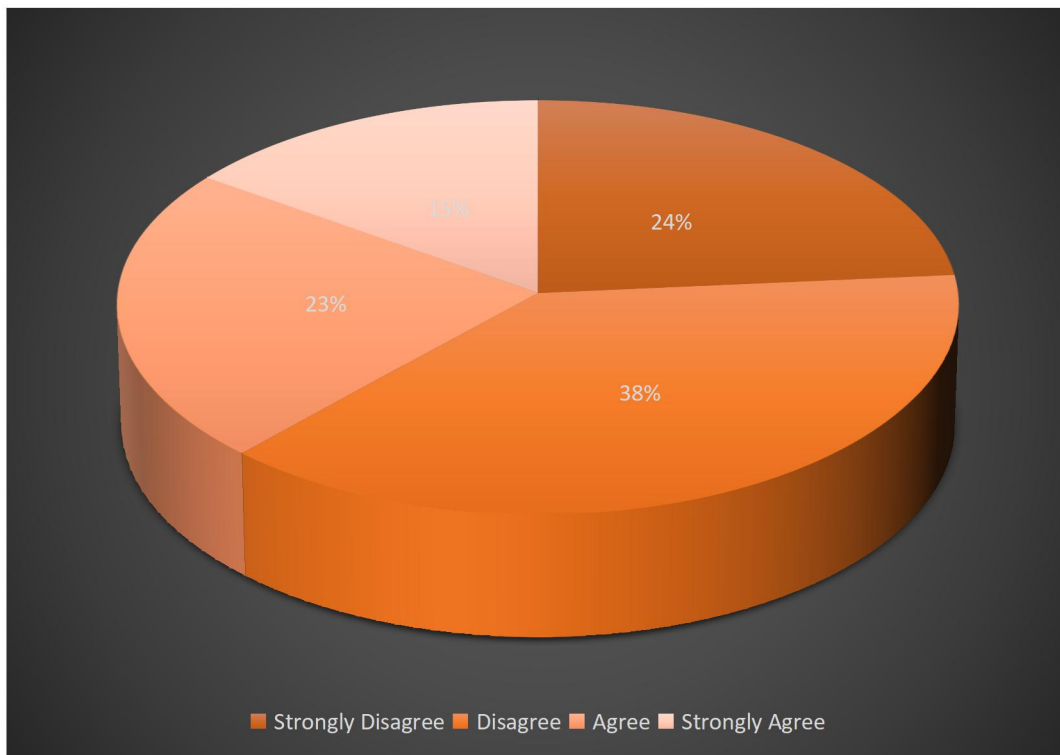


Figure 4.29: Survey on Responses whether the Recruitment of the Workforce in the Chaplaincy Office should be Carried out Solely by the University Management

Source: Field Results, 2024

4.2.19: Most of the students riots/crisis would not have arisen if University Management carry along their chaplaincy unit in their decision making policies

Regarding the management of riots that usually exist in universities, Figure 4.26 showed that most of the student's riots/crisis would not have arisen if university management carry along their chaplaincy unit in their decision making policies. This is confirmed from the result showing that 43% agreed and 19% of the respondents strongly agree while only 27% disagree and 11% strongly disagree. With 43% agreeing and 19% strongly agreeing, this indicates that many see the chaplaincy as a vital mediator that can address students' concerns and promote a more harmonious campus environment. The chaplaincy, with its focus on pastoral care and moral guidance, may be better positioned to understand and address underlying tensions that could lead to unrest. By involving the chaplaincy, management could foster trust and open communication, potentially defusing conflicts before they escalate. In contrast, the 27% who disagree and 11% who strongly disagree may feel that other factors contribute more significantly to campus unrest. Overall, the findings highlight the potential of collaborative governance in reducing conflict and enhancing campus stability

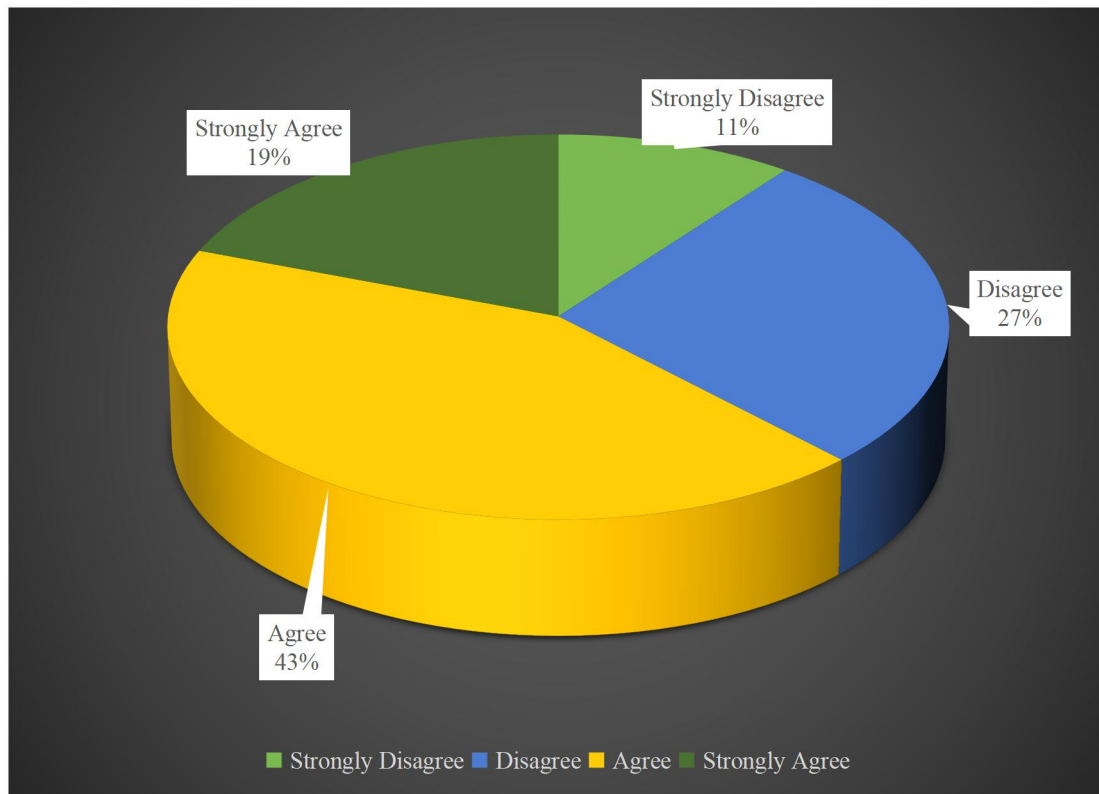


Figure 4.30: Most of the Student’s Riots/Crisis Would not have Risen if University Management Carry Along their Chaplaincy Unit in their Decision Making Policies.

Source: Field Result, 2024

4.2.20: In my considered opinion the Students Disciplinary Council of the University should include the chaplain as one of her members

Figure 4.27 shows respondents opinion whether students disciplinary council of the university should include the chaplain as one of her member and majority of the respondents agreed to this statement. The result shows that about 123 participants strongly agree to the statement while 73 agreed. However, 14 people disagree and 2 people strongly disagree. This majority likely reflects the belief that the chaplain can provide a valuable perspective on moral and ethical issues, contributing to more holistic decision-making in disciplinary matters. The chaplain’s presence may also help ensure that spiritual guidance and compassion are considered alongside administrative policies,

promoting a balanced approach to discipline. This integration could enhance the perception of fairness among students, fostering trust in the disciplinary process. Conversely, the few respondents who disagree may believe that disciplinary matters should remain separate from spiritual oversight to maintain objectivity. Hence, these findings highlight the importance of collaborative governance, suggesting that integrating spiritual perspectives can enrich the university's approach to student discipline.

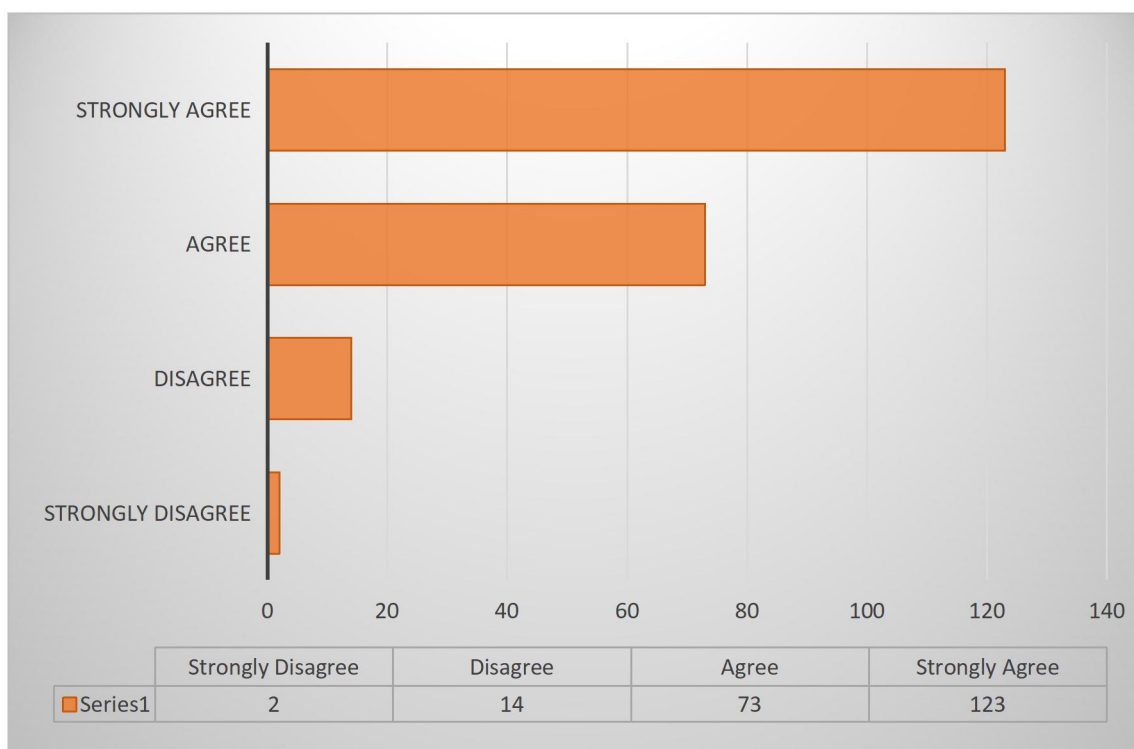


Figure 4.31: Students Disciplinary Council of the University Should Include the Chaplain as One of Her Member

Source: Field Results, 2024

4.2.21: The level of handling spiritual and moral discipline in my University is very encouraging

Figure 4.28 shows the perception of participants regarding how the university management handles spiritual and moral discipline. The result shows that majority of the respondents are satisfied with how spiritual and moral discipline are handled in the university. The result shows that 100 respondents agreed and 80 participants strongly agree while only few people (8 strongly disagree; 24 disagree) are not encouraged with the level of discipline. With 100 agreeing and 80 strongly agreeing, it suggests that the institutions are perceived as effectively managing spiritual and moral guidelines, aligning with student expectations. This satisfaction may stem from the implementation of clear policies that balance religious values with the academic and social environment, fostering a positive campus culture. Additionally, the cooperation between chaplaincy and university management likely plays a crucial role in reinforcing these standards, creating a structured yet supportive framework for students.

Conversely, the smaller number of respondents who disagree (24) or strongly disagree (8) may feel that the enforcement is either too rigid or too lenient, potentially reflecting personal experiences or differing religious beliefs. This minority viewpoint highlights that while the general consensus is positive, there are still challenges in fully addressing the diverse spiritual needs of all students. Overall, these findings underscore the importance of maintaining an effective partnership between chaplaincy and university management to uphold spiritual and moral discipline while accommodating a range of perspectives within the student body.

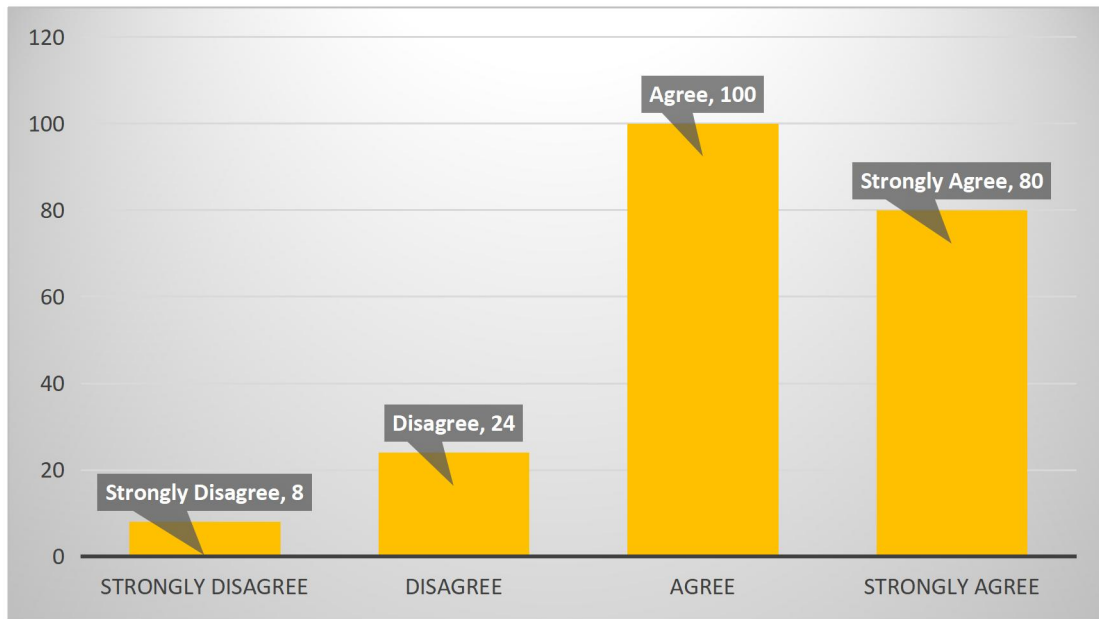


Figure 4.32: Perception of Participants Regarding How the University Management Handles Spiritual and Moral Discipline.

Source: Field Result, 2024

4.2.22: The issues associated with students and lecturers getting involved in social/societal crimes on campus are promptly given corrective attention by my university management

The result in Figure 4.29 shows that majority of respondents agreed that the issues associated with students and lecturers getting involved in social/societal crimes on campus are promptly given corrective attention by the university management. This is revealed from the fact that 27% of participants strongly agree and about 55% of participants agree to the statement. This shows that there is a general consensus among the respondents that the university management takes swift action to address any incidents of social or societal crimes on campus. However, it is important to note that there is still a significant portion of participants who either disagree or remain neutral on this issue. This shows the importance of involving chaplaincy services, student support

organizations, and mental health resources in addressing social and societal crimes on campus.

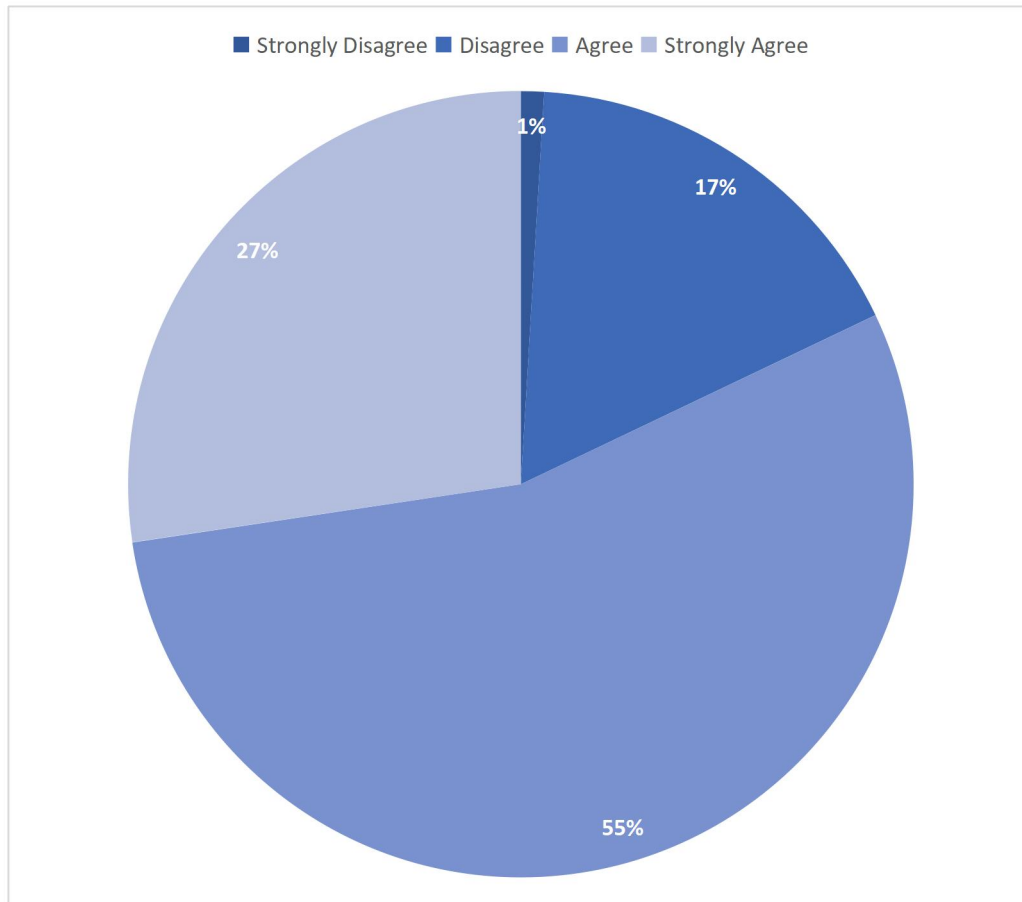


Figure 4.33: The Issues Associated with Students and Lecturers Getting Involved in Social/Societal Crimes on Campus are Promptly Given Corrective Attention by the University Management.

Source: Field Results, 2024

4.2.23: The current university management/students mechanism for open dialogue on challenging issues in my campus are commendable

Figure 4.30 shows the response of respondents on the mechanism for open dialogue in the campus. The result showed that majority of the staff members, students and clergy confirmed that the current university management/students mechanism for open dialogue on challenging issues in campus are commendable as 117 people agreed to this

statement and 59 people strongly agree to this assertions. However, just 12 participants and 24 participants strongly disagree and disagree respectively. It suggests that many participants perceive the university's approach to addressing challenging issues as effective. This positive perception may stem from initiatives that promote transparency, inclusivity, and collaboration between university management and the campus community. Such mechanisms could include regular forums, feedback sessions, or committees that allow diverse voices to be heard, fostering a sense of belonging and mutual respect. The minority who disagree or strongly disagree (12 and 24 participants, respectively) may feel that these mechanisms are either insufficient or not adequately implemented, indicating a potential gap in inclusivity or effectiveness. This division highlights the need for continuous evaluation and improvement of dialogue processes to ensure they meet the needs of all stakeholders.

The interview responses also corroborate this view as participants contends that:

“Open communication, Collaboration, mediation feasibility, clearer roles, mutual understanding through building and enhanced negotiation” (Private University participant, 2024) are the strategies that can be employed to mitigate or manage administrative conflict between Chaplaincy and University Management

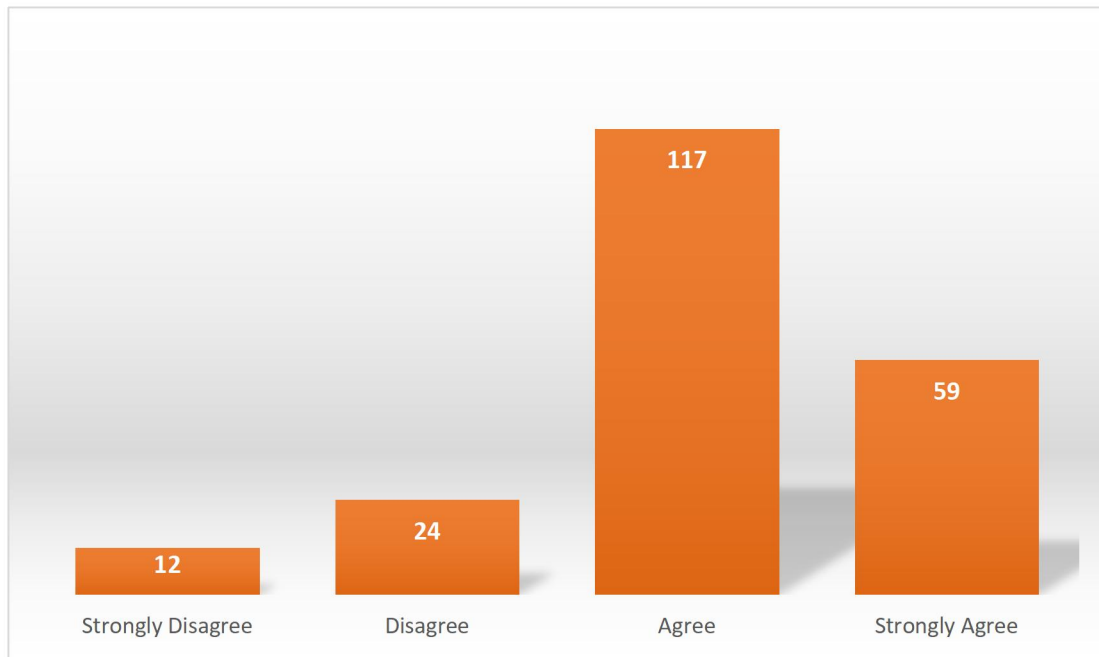


Figure 4.34: The Current University Management/Students Mechanism for Open Dialogue on Challenging Issues in Campus are Commendable.

Source: Field Results, 2024

4.2.24: Security issues on campus are adequately monitored and given prompt response to my university management

Figure 4.31 raises questions on whether security issues are being adequately monitored by the university management. The result shows that about 83 participants strongly agree and 98 people agree that security issues are adequately monitored and given prompt response by the university management. However, 22 respondents disagreed and 9 respondents strongly disagree. As spiritual leaders, chaplains often collaborate with security and administration to address concerns holistically, offering support during crises and fostering a sense of community. This partnership can enhance the perception of security, as chaplaincy provides emotional and spiritual guidance, which complements physical safety measures.

The coordination between chaplaincy and security ensures that students feel supported both spiritually and physically, creating a more cohesive and resilient campus environment. Additionally, the chaplaincy’s prompt involvement in security issues and counseling may contribute to a safer atmosphere by addressing underlying issues that could lead to security threats. Therefore, the positive perception of security management reflects not only effective administrative measures but also the supportive role of the chaplaincy in maintaining campus harmony and safety.

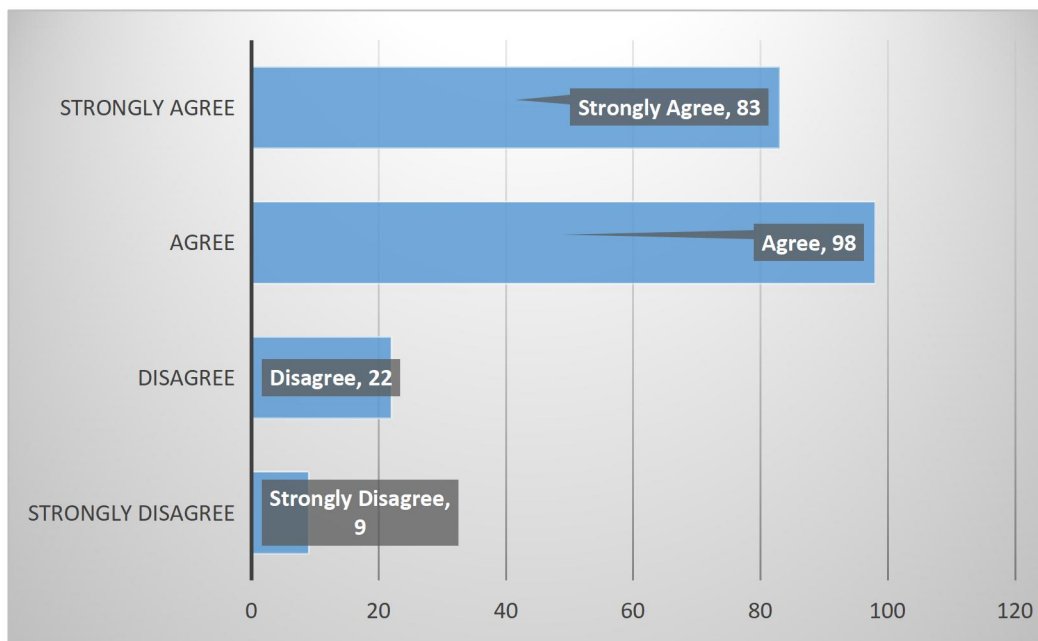


Figure 4.35: Security Issues are Being Adequately Monitored by the University Management.

Source: Field Results, 2024

4.2.25: The medical facilities and their service delivery effectiveness to staff and students are commendable

Figure 4.32 seeks to determine whether medical facilities and service delivery effectiveness of the university management to staffs and students is commendable. The result shows that majority of students and staffs are satisfied with the medical facilities and service delivery effectiveness of the management. For instance, 97 people agreed to that and 33 people strongly agree while 32 people strongly disagree and 50 disagree. This high level of satisfaction with medical facilities and service delivery is a positive indication of the university's commitment to the health and well-being of its community members. It also highlights the importance of continuous improvement and investment in healthcare services on campus.

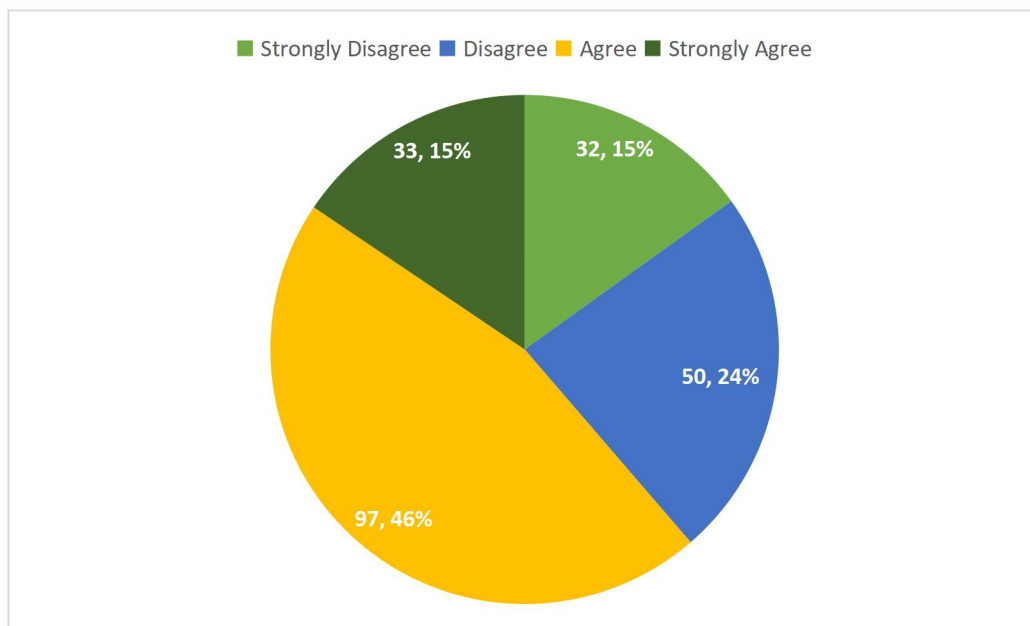


Figure 4.36: Medical Facilities and Service Delivery Effectiveness of the University Management to Staffs and Students is Commendable.

Source: Field Results, 2024

4.2.26: Multi faith collaborative opportunities contribute to bringing about peace, unity and progress to my University community abounds

Figure 4.33 shows the response on whether Multi faith collaborative opportunities can contribute to bringing about peace, unity and progress in University community. The result shows that 115 people agree and 40 strongly agreed that multi-faith collaborative opportunities can indeed contribute to peace, unity, and progress within the university community. This demonstrates a recognition of the value of diversity and inclusivity in fostering a harmonious and thriving campus environment. Furthermore, it underscores the significance of promoting interfaith dialogue and cooperation as a means of building bridges and breaking down barriers among individuals of different religious backgrounds. In light of these findings, it is evident that there is a strong desire among community members to engage in collaborative efforts that promote understanding, respect, and mutual support across religious lines. As such, it is imperative for the university to continue to facilitate and support initiatives that promote interfaith dialogue and cooperation, as these efforts have the potential to enrich the campus community and contribute to its overall well-being.

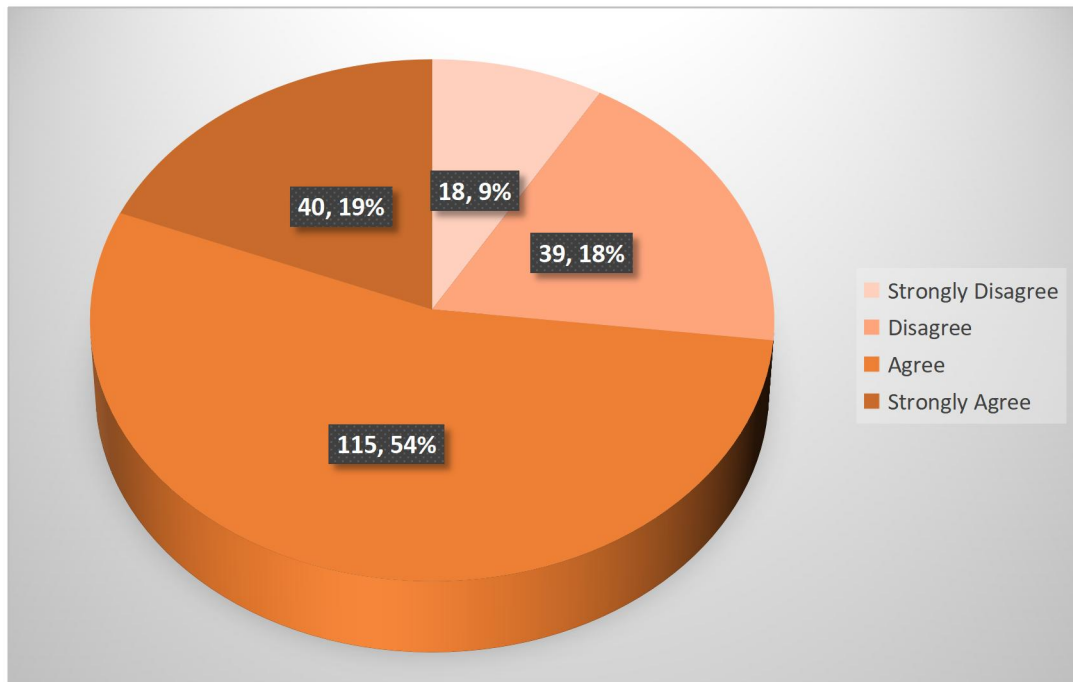


Figure 4.37: Multi faith collaborative Opportunities can Contribute to Bringing about Peace, Unity and Progress in University Community.

Source: Field Results, 2024

4.2.27: The University Management has a chapel council that runs the Administration of the University chapel

The results in Figure 4.34 indicate that the majority of respondents acknowledge the existence of a chapel council within their universities, with 94 strongly agreeing and 87 agreeing. This suggests that many private tertiary institutions in Southwest Nigeria have established chaplaincy councils to manage chapel activities and ensure that spiritual matters are integrated into university life. The presence of such councils reflects a structured approach to chaplaincy, providing a formal mechanism for addressing spiritual and religious needs alongside academic and administrative functions. This organizational structure can enhance collaboration between the chaplaincy and university management, fostering a balanced approach to spiritual and administrative

responsibilities. The chapel council likely plays a crucial role in mediating potential conflicts, ensuring that spiritual values are respected within the broader institutional framework. However, the 26 respondents who disagree and 5 who strongly disagree suggest that not all students perceive the chaplaincy council's effectiveness or existence. This disparity might stem from a lack of visibility or engagement with the council's activities, or differing expectations regarding its role.

However, a report from the participants who were interviewed emphasised the challenges that often cause administrative conflicts between chaplaincy and university administration in private tertiary institutions in Nigeria. One of their response read thus:

“There is much of carnal mindset on part of University Management to try handling spiritual matters without carrying Chaplains along. They undermine chaplaincy position by carrying out spiritual oversight functions without involving the Chaplaincy office on delicate issues on campus until when the challenges cause conflict on campus” (Private University participant,2024)

This shows that there is a clear lack of communication and collaboration between the university administration and the chaplaincy office, leading to misunderstandings and conflicts. It is evident that the university management may not fully understand the importance and role of the chaplaincy in addressing spiritual matters on campus. This disconnect can ultimately impact the overall well-being and spiritual growth of the university community.

Another participants reported that:

"Most times the owners of the University encourage spiritual indiscipline by playing down on serious issues bothering on carrying out disciplinary actions just because they

want to be enjoying University Management perquisites". (Private university participant,2024)

This confirm that there is a lack of support and recognition for the chaplaincy's role in promoting spiritual discipline and guidance within the university community. It is concerning that the university management prioritizes their own benefits over the well-being of the students and staff. This attitude can contribute to a negative environment where spiritual growth is not given the attention and respect it deserves. In order to truly cultivate a thriving and holistic university community, it is important that the university management acknowledge and prioritise the importance of the chaplaincy in addressing spiritual matters on campus.

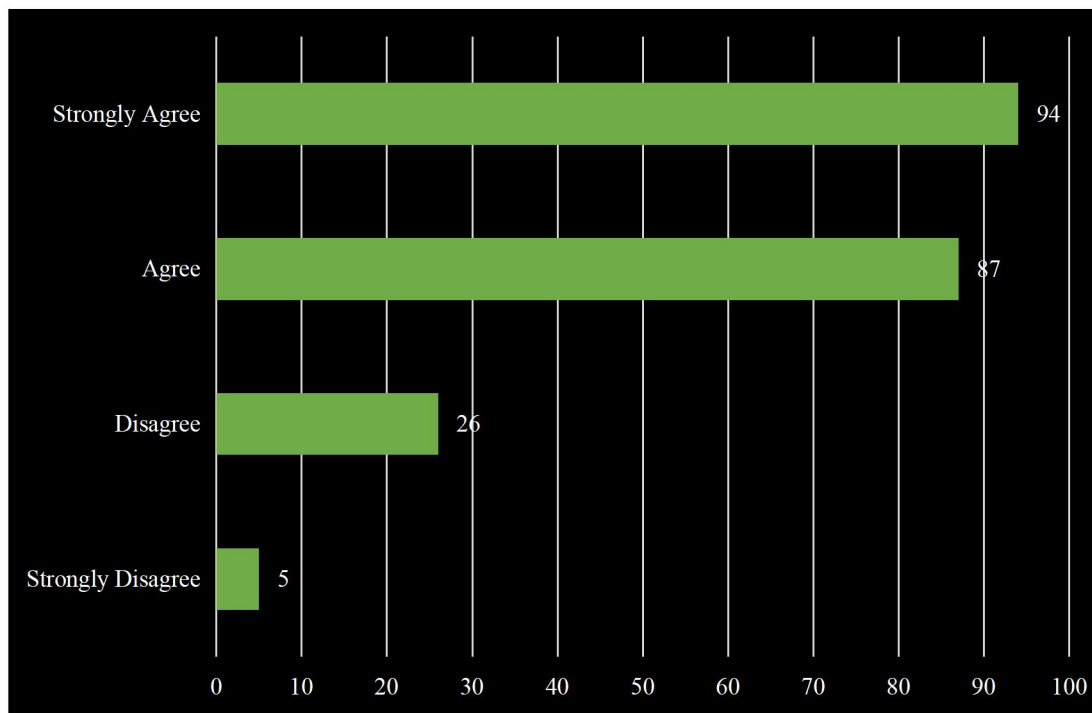


Figure 4.38: Survey to Acknowledge the Existence of a Chapel Council within Various Universities.

Source: Field Results, 2024

4.2.28: Training Opportunities are Adequately Given to both University Administrators and Chaplaincy Officials oftentimes

The results regarding training opportunities in Figure 4.35 for university administrators and chaplaincy officials suggest that a majority of respondents perceive these opportunities as adequate, with 44 participants strongly agreeing and 122 agreeing. This indicates that many believe both groups have access to necessary professional development, which can enhance collaboration and understanding between chaplaincy and administration. Such training might include conflict resolution, leadership skills, and spiritual guidance, all of which are crucial for effectively navigating the complexities of university life. However, the dissenting voices—40 disagreeing and 6 strongly disagreeing—point to a notable minority who feel that training opportunities may not be sufficiently comprehensive or accessible. This discrepancy might stem from perceived imbalances in the types of training offered, differences in how training is implemented, or limited availability for certain roles. It highlights potential gaps in communication or resource allocation between the chaplaincy and university management. This division underscores the need for ongoing evaluation and enhancement of training programs to ensure they meet the diverse needs of both chaplaincy and administrative staff. Addressing these concerns is vital for fostering a more integrated approach to university governance, ultimately benefiting the entire campus community through improved cooperation and understanding.

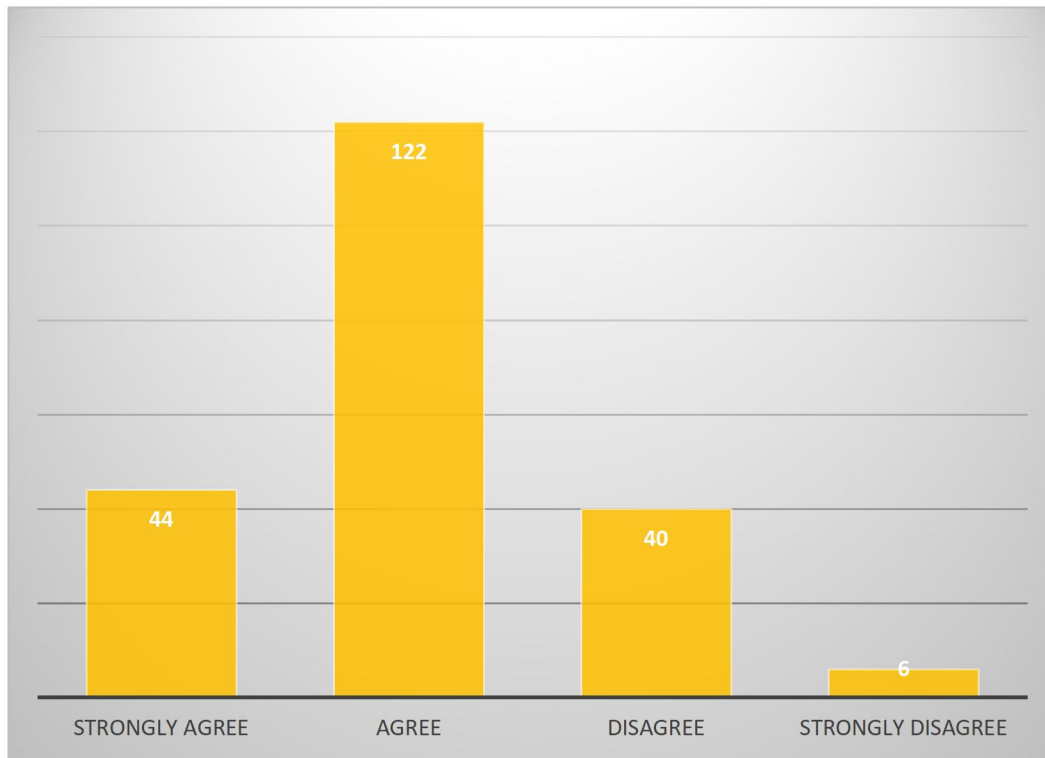


Figure 4.39: Training Opportunities are Adequately Given to both University Administrators and Chaplaincy Officials.

Source: Field Results, 2024

4.2.29: Provision of adequate and effective internet facilities abound throughout my university

The perception of adequate internet facilities, as shown in Figure 4.36, is crucial for the effectiveness of chaplaincy in universities. With many students agreeing that internet access is sufficient, chaplaincies can leverage digital platforms for outreach, virtual counseling, and online spiritual resources. This connectivity enables chaplains to engage students more effectively, offering support and fostering community through online groups and events. However, the minority who disagree highlights challenges that could impede the chaplaincy’s digital initiatives. Inconsistent internet access may limit some

students' ability to participate in online chaplaincy activities, reducing their access to spiritual support and resources. This gap underscores the importance of ensuring equitable internet access across the university, as it directly impacts the chaplaincy's ability to fulfill its role in student life. Ultimately, robust internet infrastructure not only enhances academic performance but also supports the chaplaincy's mission to provide comprehensive spiritual care, making it an integral component of the university's overall support system. Addressing connectivity issues is essential for maximizing the chaplaincy's reach and effectiveness in fostering a supportive and inclusive campus environment.

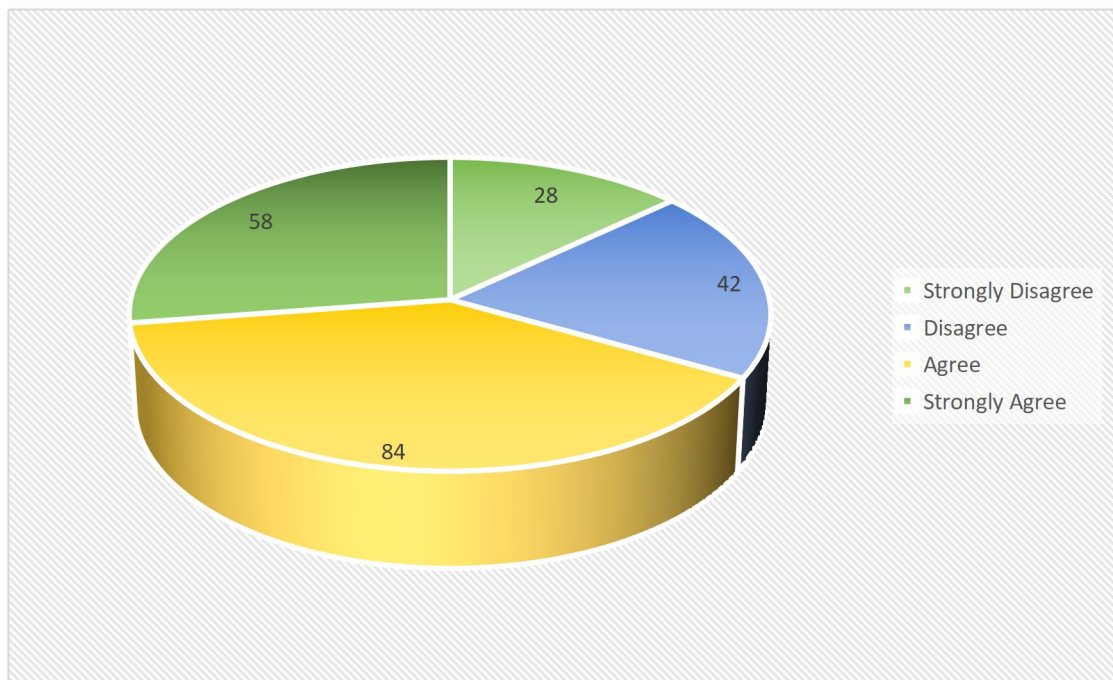


Figure 4.40: The perception of adequate internet facilities is crucial for the effectiveness of chaplaincy in universities.

Source: Field Results, 2024

4.2.30: The testing of how resource allocation, organisational culture and leadership style all contribute to administrative conflict between University Management and Chaplaincy Using Structural Equation Model (SEM)

To address these concerns, structural equation model is used to explore the the causes of Administrative Conflicts between University Management and Chaplaincy. Structural equation model was used because there cannot just be administrative conflicts between university management and chaplaincy without some factors causing it. After series of responses from the questionnaire, three factors were sown to be the causes; Leadership style of the university administration, organisational culture and resource allocation. They were however used to determine how various administrative conflicts (cognitive conflict, structural conflict, role conflict and goal conflict) react to these factors and the extent to which they influence the overall relationship between university management and chaplaincy.

The choice of PLS-SEM (via SmartPLS) is because it is a more advanced multivariate analytical technique which performs multiple regression, factor analysis, and provides a pictorial model of the interactions in a study with the push of one command as against running an isolated analysis using SPSS. In addition, the SmartPLS statistical platform offers more strict and robust analysis compared with the outcomes of SPSS

To achieve this, the measurement model which includes determining the outer loading factors (with the bootstrapped P Value), discriminant validity, Cronbach alpha for internal consistency, and average variance extracted (AVE) were assessed first. Following this, the structural model was analysed to determine the strength and

significance (P value) of the relationships between the latent constructs through Path coefficients, P values of the path coefficients and T statistics.

Measurement Model

Measurement model reflect the adequacy of the chosen variables in representing the constructs of interest. It is essential to ensure that the measurement model is valid and reliable before moving on to analyzing the structural model¹. The outer loading factors provide insight into how well each indicator variable is measuring its corresponding construct. Opined that to ensure a strong outer loading factor, it must not be below 0.708 indicating that the indicator variable is a good representation of the latent construct. Additionally, the average variance extracted (AVE) should be above 0.5 to confirm convergent validity. The AVE explains the amount of variance captured by the indicator variables (Leadership styles, organisational culture and resource allocations) in relation to the latent construct². This helps determine if the factors affecting administrative conflicts are truly measuring what they are intended to measure. Furthermore, the composite reliability should be above 0.7 to demonstrate the internal consistency of the indicators within the construct While Cronbach's Alpha should also be above 0.7 so as to back up the reliability of the measurement model.

Model 1: How Leadership Styles of the University Management, Organisational Culture and Resources Allocation Lead to Goal Conflict.

		Convergent validity	Internal consistency reliability	
		AVE (> 0.50)	Cronbach ' s alpha (> 0.7)	Composite reliability (> 0.7)
Latent Variable	Indicator Item	Estimate	Estimate	Estimate
Leadership Styles				
	LS	0.692	0.752	0.702
Organisational Culture				
	OC	0.601	0.721	0.883
Resources allocation				
	RA	0.722	0.771	0.736
Goal Conflict				
	GC	0.592	0.792	0.782

Table 4.1: PLS-SEM Assessment Results of Reflective Measurement Models for Model 1

Source: Field Results, 2024

The result in Table 4.1 shows AVE of 0.692, 0.601, 0.722 and 0.592 for leadership styles, organisational culture, resource allocation and goal conflict, which is above the benchmark of 0.5 confirming that the model has a good convergent validity. From the internal consistency, the result shows a Cronbach alpha and composite validity of (0.752 and 0.702 for Leadership styles; 0.721, 0.883 for organisational culture; 0.771, 0.736 for resource allocation; 0.792 and 0.782 for goal conflict) which are both above 0.7 indicating that Leadership styles, organisational culture, resource allocation and goal conflict are reliable constructs in the model. Hence, the statistical analysis indicates that

the relationship between the university management and administrative goal conflict is significant and robust, providing strong support for the research.

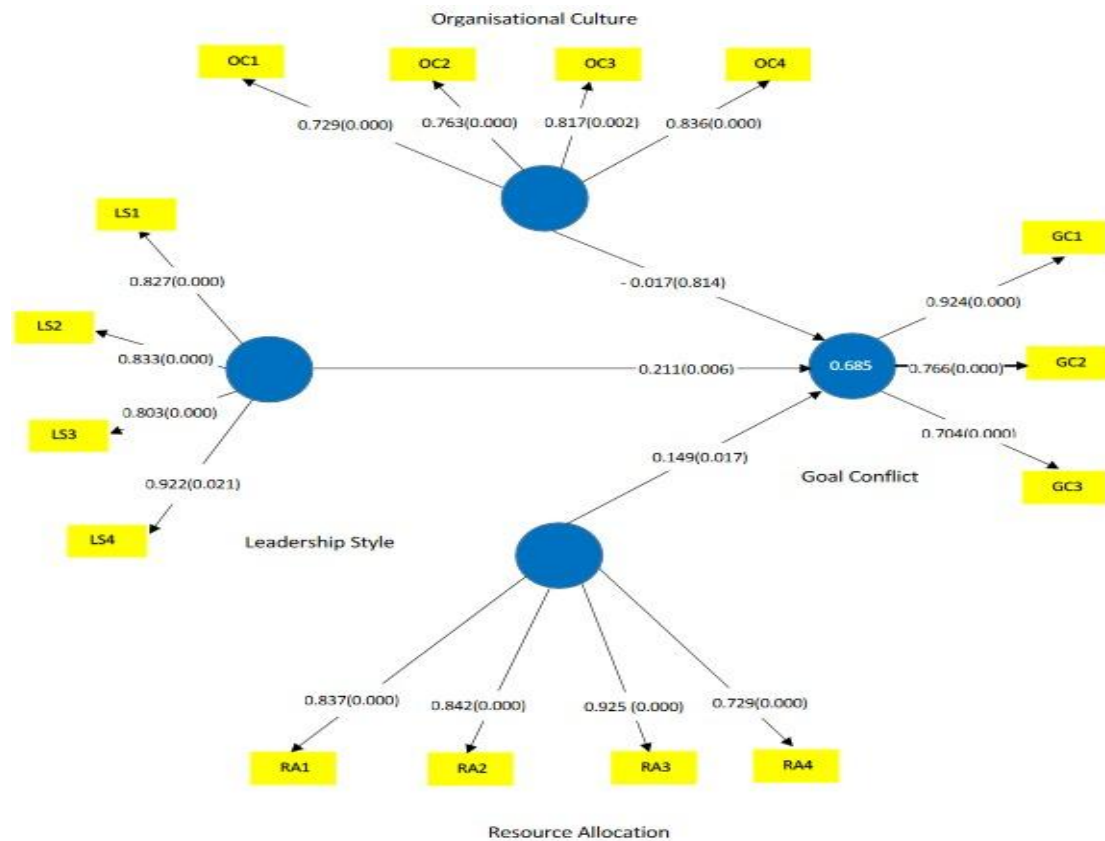


Figure 4.41: Path Coefficient and P values of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Goal Conflict

Source: Field Results, 2024

The result in Figure 4.36 shows that all the outer loadings of the latent constructs are above 0.708 and the p value shows a value 0.000 which is below the threshold of 0.05. This shows that all the latent constructs and strong in explaining each of the main constructs, which is desirable. Figure 4.38 below shows the T statistics of the patch coefficients to determine whether they are significant.

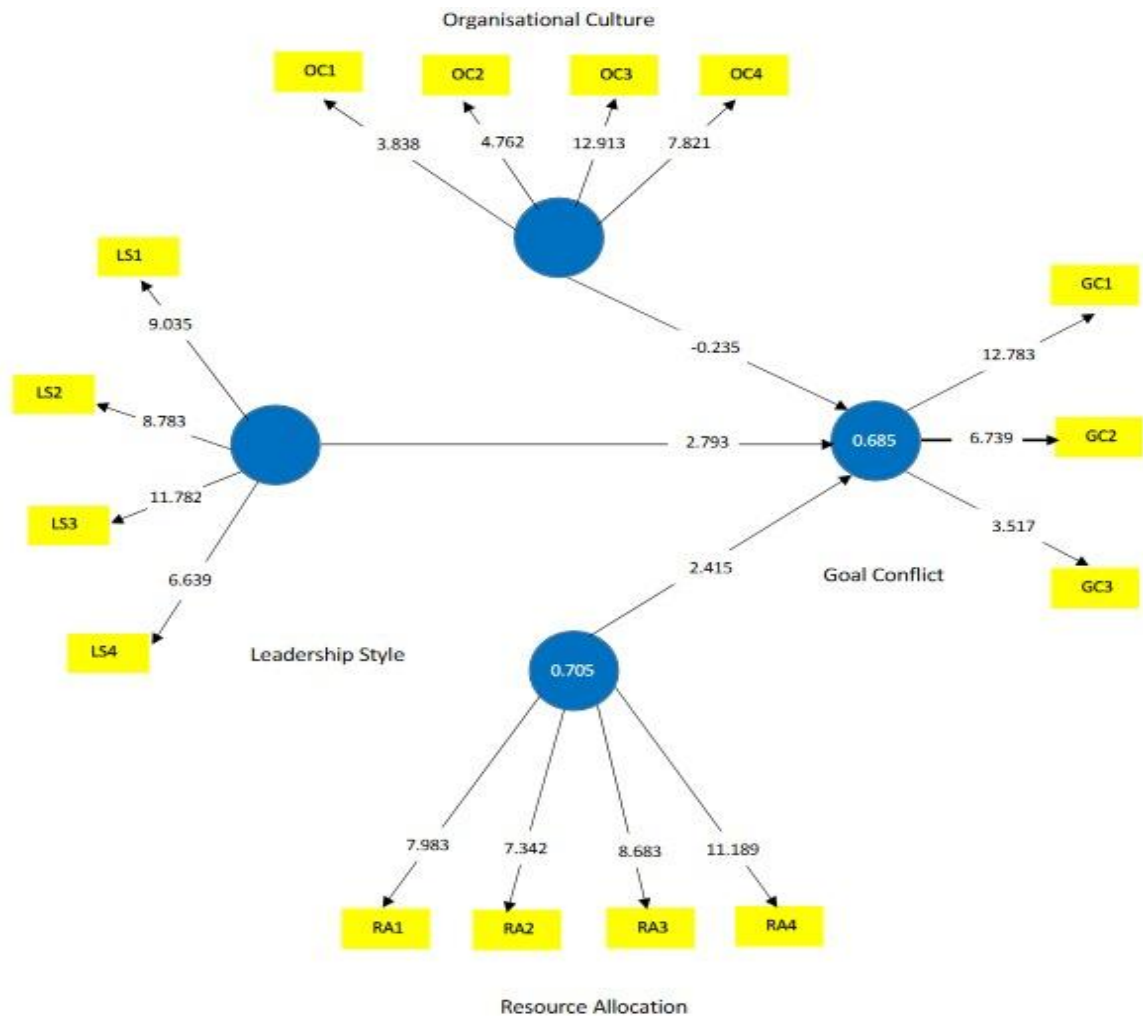


Figure 4.42: T Statistics of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Goal Conflict

Source: Field Results, 2024

The T statistics of the latent constructs are above the threshold of 1.96 confirming that the latent constructs are statistically significant and provide further evidence of the relationship between leadership styles of the university management, organisational culture, resource allocation and Goal conflict between chaplaincy and university administration.

Table 4.2: Summary of the PLS-SEM for the effect of Branding strategies on Sales Growth

Path Description	Original sample (o) Unstandardized Beta	t	Sig.	R ²	Adj. R ²	Sig.
				0.685	0.472	0.000
Leadership Style-----> Goal Conflict	0.211	2.793	.006			
Organisational Culture -- -----> Goal Conflict	-0.017	-0.235	.814			
Resources Allocation --- -----> Goal Conflict	0.149	2.415	.017			

Source: Researcher's Result via SmartPLS Version 4.0 (2024)

The Adjusted R² was used to establish the predictive power of the study's model. From the results, the adjusted coefficient of determination (*Adj R²*) of 0.685 showed that university management practices (leaderships style, organisational culture and resource allocations) account for 47.2% of goal conflict between chaplaincy and university administration while the remaining 52.8% of changes in goal conflict is explained by university management practices (leaderships style, organisational culture and resource allocations) and the effect is statistically significant at 95% confidence interval and p value less than 0.05. This result suggests that Leadership style of the University, Organisational culture and resource allocations influence 47.2% of the goal conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria.

The path coefficient of each university management practices (Leadership style, organisational culture and resource allocations) represents the coefficient of determination (β) which shows the relative effect of Leadership style, organisational culture and resource allocations on goal conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria. PLS-SEM results in Table 4.2 revealed that Leadership style of the university management and resource allocation have positive and significant effect on goal conflict except for organisational culture with a negative and insignificant effect on Goal conflict. Specifically, the results revealed that at 95% confidence level, Leadership style of the university management ($\beta_1 = 0.211$, $t = 2.793$), and resource allocation ($\beta_2 = 0.149$, $t = 2.415$) exhibit a statistically significant effect on goal conflict between chaplaincy and university management as their p-values were less than 0.05 and their t-values greater than 1.96. However, organisational cultures ($\beta = -0.017$, $t = -0.235$) is statistically insignificant as their p-values is greater than 0.05 and their t-values less than 1.96 Based on the path coefficient, the regression model is restated as follows:

$$GC = 2.200 + 0.211LS - 0.017OC + 0.149RA \text{ ----- (i)}$$

GC= Goal Conflict

LS= Leadership Style

OC= Organisational Culture

RA= Resource Allocation

Further analysis indicates that taking all other independent variables at zero, a unit change in leadership style adopted by the university management result in an increase of 0.211 in the goal conflict between the university administration and chaplaincy given

that all other factors are held constant. Similarly, the result shows that a unit change in organisational culture will lead to a 0.017 decrease in goal conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria given that all other factors are held constant. Lastly, the result shows that a unit change in resource allocation will lead to a 0.149 increase in goal conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria

Overall, from the results, leadership style had the highest relative effect on goal conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.211 and t value of $t = 2.793$ followed by resource allocation with a coefficient of 0.149 and t value of $t = 2.415$. The least relative effect is attributable to organisational culture which has a coefficient of -0.017 and t value of $t = -0.235$.

Model 2: How Leadership Styles of the University Management, Organisational Culture and Resources Allocation Lead to Cognitive Conflict.

		Convergent validity		Internal consistency reliability	
		AVE		Cronbach ' s	Composite
		(> 0.50)		alpha	reliability
		(> 0.7)		(> 0.7)	(> 0.7)
Latent Variable	Indicator Item	Estimate		Estimate	Estimate
Leadership Styles					
	LS	0.692		0.845	0.812
Organisational Culture					
	OC	0.582		0.739	0.723
Resources allocation					
	RA	0.563		0.734	0.799
Cognitive conflict					
	CC	0.603		0.834	0.752

Table 4.3: PLS-SEM Assessment Results of Reflective Measurement Models for Model 2

Source: Field Results, 2024

The result in Table 4.3 shows AVE of 0.692, 0.582, 0.563 and 0.603 for leadership styles, organisational culture, resource allocation and cognitive conflict, which is above the benchmark of 0.5 confirming that the model has a good convergent validity. From the internal consistency, the result shows a Cronbach alpha and composite validity of (0.845 and 0.812 for Leadership styles; 0.739, 0.723 for organisational culture; 0.734 and 0.799 for resource allocation; 0.834 and 0.752 for cognitive conflict) which are both above 0.7 indicating that Leadership styles, organisational culture, resource allocation and cognitive conflict are reliable constructs in the model. Hence, the statistical analysis

indicates that the relationship between the university management and administrative cognitive conflict is significant and robust, providing strong support for the research.

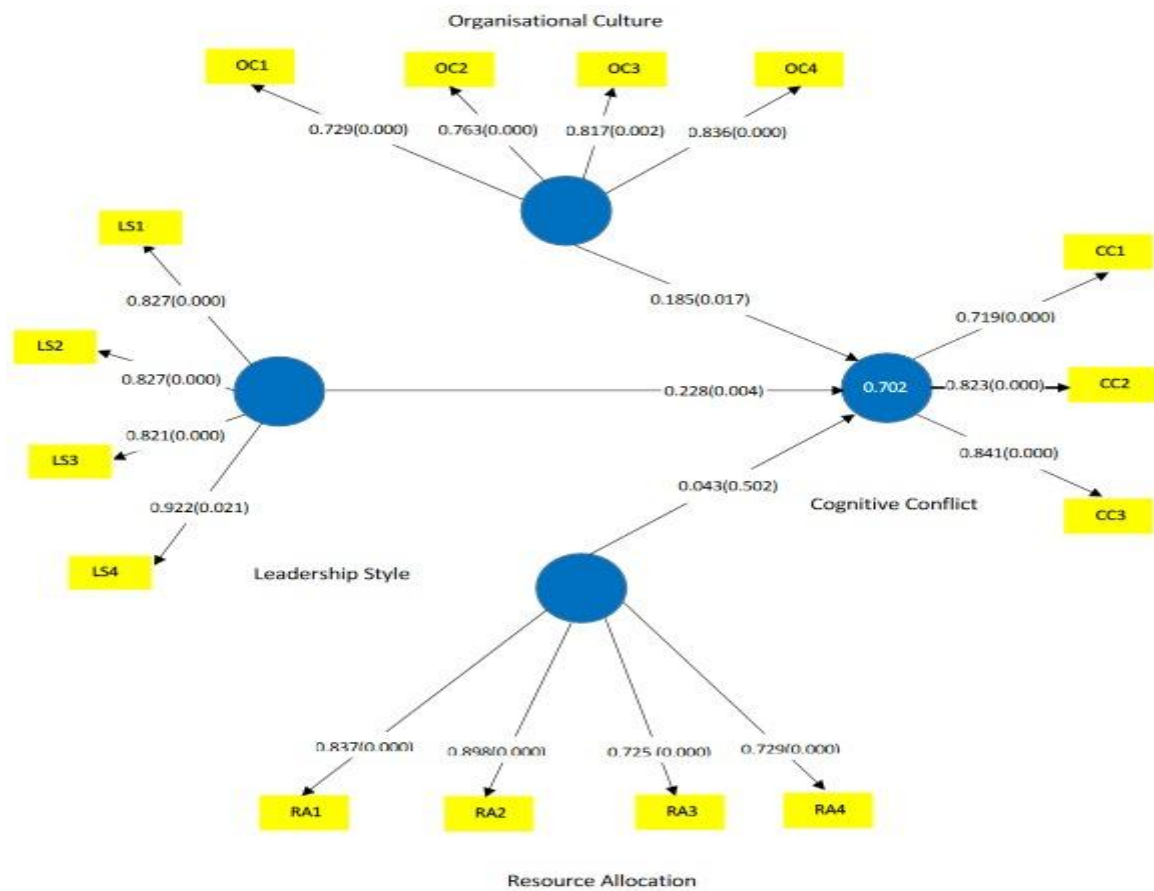


Figure 4.43 Path Coefficient and P values of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Cognitive Conflict

Source: Field Results, 2024

The result in Figure 4.39 shows that all the outer loadings of the latent constructs are above 0.708 and the p value shows a value 0.000 which is below the threshold of 0.05. This shows that all the latent constructs and strong in explaining each of the main constructs, which is desirable. Figure 4.39 below shows the T statistics of the patch coefficients to determine whether they are significant.

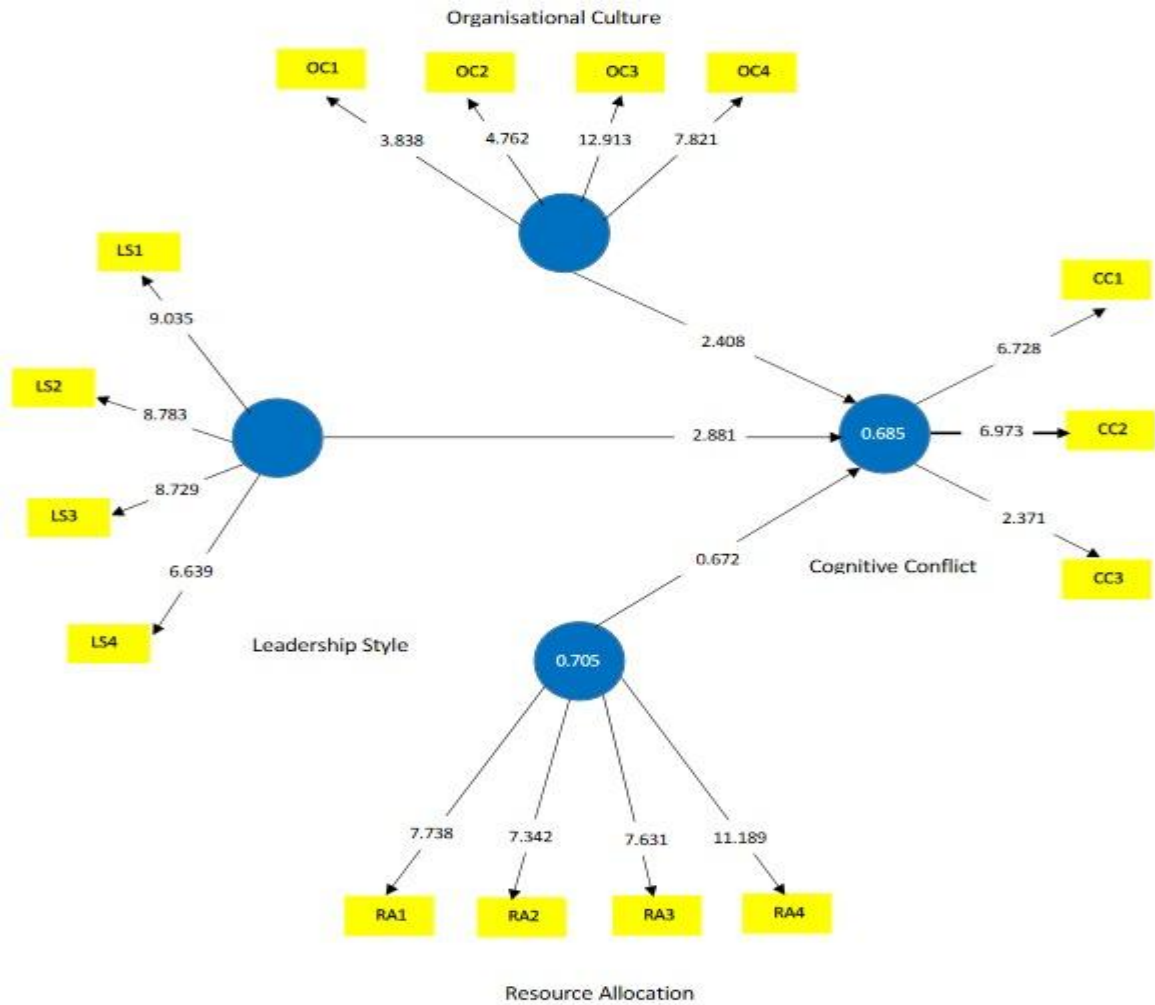


Figure 4.44: T Statistics of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Cognitive Conflict

Source: Field Results, 2024

The T statistics of the latent constructs are above the threshold of 1.96 confirming that the latent constructs are statistically significant and provide further evidence of the relationship between leadership styles of the university management, organisational culture, resource allocation and Cognitive conflict between chaplaincy and university administration.

Table 4.4: Summary of the PLS-SEM for the effect of Branding strategies on Sales Growth

Path Description	Original sample (o) Unstandardized Beta	t	Sig.	R ²	Adj. R ²	Sig.
				0.702	0.589	0.000
Leadership Style-----> Cognitive conflict	0.228	2.881	0.004			
Organisational Culture -- -----> Cognitive conflict	0.185	2.408	0.017			
Resources Allocation --- -----> Cognitive conflict	0.149	0.672	0.502			

Source: Researcher's Result via SmartPLS Version 4.0 (2024)

The Adjusted R² was used to establish the predictive power of the study's model. From the results, the adjusted coefficient of determination (*Adj R²*) of 0.685 showed that university management practices (leaderships style, organisational culture and resource allocations) account for 58.9% of cognitive conflict between chaplaincy and university administration while the remaining 41.1% of changes in cognitive conflict is explained by university management practices (leaderships style, organisational culture and resource allocations) and the effect is statistically significant at 95% confidence interval and p value less than 0.05. This result suggests that Leadership style of the University, Organisational culture and resource allocations influence 58.9% of the cognitive conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria.

The path coefficient of each university management practices (Leadership style, organisational culture and resource allocations) represents the coefficient of determination (β) which shows the relative effect of Leadership style, organisational culture and resource allocations on cognitive conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria. PLS-SEM results in Table 4.2 revealed that Leadership style of the university management and organisational culture have positive and significant effect on cognitive conflict except for resource allocation with an insignificant effect on Cognitive conflict. Specifically, the results revealed that at 95% confidence level, Leadership style of the university management ($\beta_1 = 0.228$, $t = 2.881$), and organisational cultures ($\beta_2 = 0.185$, $t = 2.408$) exhibit a statistically significant effect on cognitive conflict between chaplaincy and university management as their p-values were less than 0.05 and their t-values greater than 1.96. However, resource allocation ($\beta_3 = 0.149$, $t = 2.415$) is statistically insignificant as their p-values is greater than 0.05 and their t-values less than 1.96 Based on the path coefficient, the regression model is restated as follows:

$$CC = 1.496 + 0.228LS + 0.185OC + 0.043RA \text{ ----- (i)}$$

GC= Cognitive conflict

LS= Leadership Style

OC= Organisational Culture

RA= Resource Allocation

Further analysis indicates that taking all other independent variables at zero, a unit change in leadership style adopted by the university management result in an increase of 0.228 in the cognitive conflict between the university administration and chaplaincy

given that all other factors are held constant. Similarly, the result shows that a unit change in organisational culture will lead to a 0.185 increase in cognitive conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria given that all other factors are held constant. Lastly, the result shows that a unit change in resource allocation will lead to a 0.043 increase in cognitive conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria

Overall, from the results, leadership style had the highest relative effect on cognitive conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.228 and t value of $t= 2.881$ followed by organisational culture with a coefficient of 0.185 and t value of $t= 2.408$. The least relative effect is attributable to resource allocation which has a coefficient of 0.043 and t value of $t= 0.672$.

Model 3: How Leadership Styles of the University Management, Organisational Culture and Resources Allocation Lead to Structural Conflict.

		Convergent validity		Internal consistency reliability	
		AVE		Cronbach ' s	Composite
		(> 0.50)		alpha	reliability
				(> 0.7)	(> 0.7)
Latent Variable	Indicator Item	Estimate		Estimate	Estimate
Leadership Styles					
	LS	0.634		0.723	0.725
Organisational Culture					
	OC	0.738		0.827	0.738
Resources allocation					
	RA	0.623		0.877	0.734
Structural Conflict					
	SC	0.730		0.933	0.834

Table 4.5: PLS-SEM Assessment Results of Reflective Measurement Models for Model 3

Source: Field Results, 2024

The result in Table 4.1 shows AVE of 0.634, 0.738, 0.623 and 0.730 for leadership styles, organisational culture, resource allocation and Structural Conflict, which is above the benchmark of 0.5 confirming that the model has a good convergent validity. From the internal consistency, the result shows a Cronbach alpha and composite validity of (0.738 and 0.725 for Leadership styles; 0.827, 0.723 for organisational culture; 0.877 and 0.734 for resource allocation; 0.933 and 0.834 for Structural Conflict) which are both above 0.7 indicating that Leadership styles, organisational culture, resource allocation and Structural Conflict are reliable constructs in the model. Hence, the

statistical analysis indicates that the relationship between the university management and administrative Structural Conflict is significant and robust, providing strong support for the research.

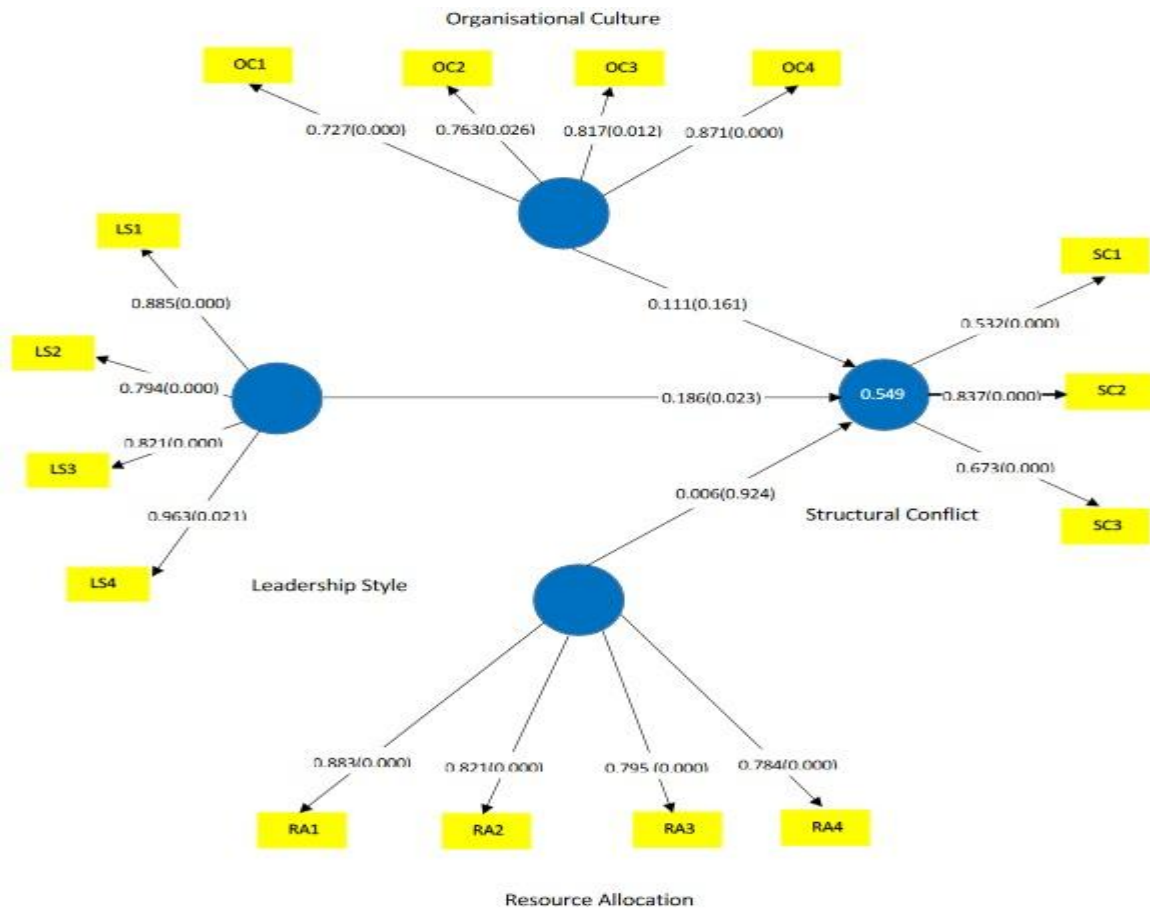


Figure 4.45: Path Coefficient and P values of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Structural Conflict

Source: Field Results, 2024

The result in Figure 4.40 shows that all the outer loadings of the latent constructs are above 0.708 and the p value shows a value 0.000 which is below the threshold of 0.05. This shows that all the latent constructs and strong in explaining each of the main constructs, which is desirable. Figure 4.41 below shows the T statistics of the patch coefficients to determine whether they are significant.

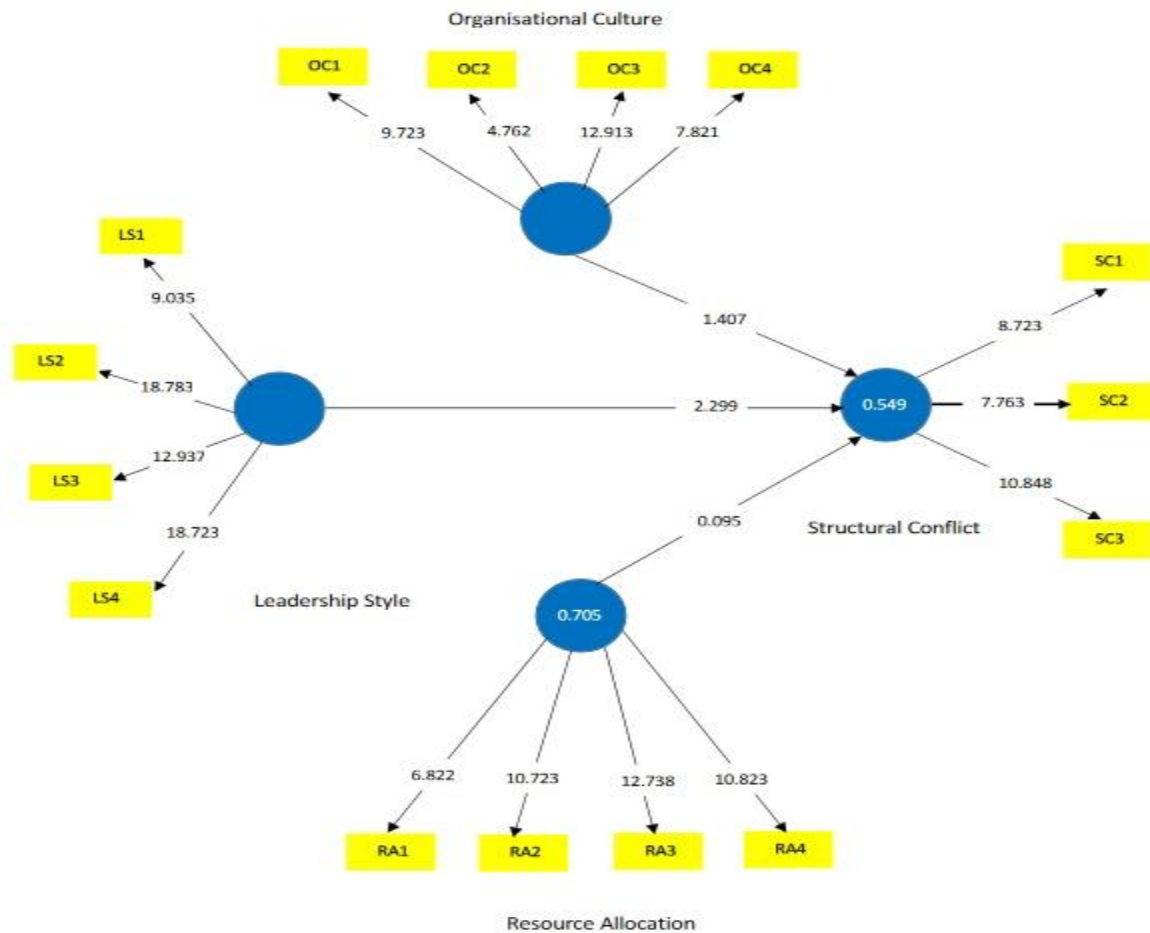


Figure 4.46: T Statistics of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Structural Conflict

Source: Field Results, 2024

The T statistics of the latent constructs are above the threshold of 1.96 confirming that the latent constructs are statistically significant and provide further evidence of the

relationship between leadership styles of the university management, organisational culture, resource allocation and Structural Conflict between chaplaincy and university administration.

Table 4.6: Summary of the PLS-SEM for the effect of Branding strategies on Sales Growth

Path Description	Original sample (o)	t	Sig.	R ²	Adj. R ²	Sig.
	Unstandardized Beta					
				0.549	0.435	0.015
Leadership Style-----> Structural Conflict	0.186	2.299	0.023			
Organisational Culture -- -----> Structural Conflict	0.111	1.407	0.161			
Resources Allocation --- -----> Structural Conflict	0.006	0.095	0.924			

Source: Researcher’s Result via SmartPLS Version 4.0 (2024)

The Adjusted R² was used to establish the predictive power of the study’s model. From the results, the adjusted coefficient of determination (*Adj R²*) of 0.685 showed that university management practices (leaderships style, organisational culture and resource allocations) account for 43.5% of Structural Conflict between chaplaincy and university administration while the remaining 56.5% of changes in Structural Conflict is explained by university management practices (leaderships style, organisational culture and resource allocations) and the effect is statistically significant at 95% confidence interval

and p value less than 0.05. This result suggests that Leadership style of the University, Organisational culture and resource allocations influence 43.5% of the Structural Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria.

The path coefficient of each university management practices (Leadership style, organisational culture and resource allocations) represents the coefficient of determination (β) which shows the relative effect of Leadership style, organisational culture and resource allocations on Structural Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria. PLS-SEM results in Table 4.2 revealed that Leadership style of the university management, organisational culture and resource allocation have positive effect on Structural Conflict. However, while leadership style shows a significant effect, organisational culture and resource allocation shows an insignificant effect on structural conflict. Specifically, the results revealed that at 95% confidence level, Leadership style of the university management ($\beta_1 = 0.186$, $t = 2.299$), exhibit a statistically significant effect on Structural Conflict between chaplaincy and university management as their p-values were less than 0.05 and their t-values greater than 1.96. However, organisational cultures ($\beta_2 = 0.111$, $t = 1.407$) and resource allocation ($\beta_3 = 0.006$, $t = 0.095$) is statistically insignificant as their p-values is greater than 0.05 and their t-values less than 1.96. Based on the path coefficient, the regression model is restated as follows:

$$SC = 2.498 + 0.186LS + 0.111OC + 0.006RA \text{ ----- (iii)}$$

SC= Structural Conflict

LS= Leadership Style

OC= Organisational Culture

RA= Resource Allocation

Further analysis indicates that taking all other independent variables at zero, a unit change in leadership style adopted by the university management result in an increase of 0.186 in the Structural Conflict between the university administration and chaplaincy given that all other factors are held constant. Similarly, the result shows that a unit change in organisational culture will lead to a 0.111 increase in Structural Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria given that all other factors are held constant. Lastly, the result shows that a unit change in resource allocation will lead to a 0.006 increase in Structural Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria

Overall, from the results, leadership style had the highest relative effect on Structural Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.186 and t value of $t= 2.299$ followed by organisational culture with a coefficient of 0.111 and t value of $t= 1.407$. The least relative effect is attributable to resource allocation which has a coefficient of 0.006 and t value of $t= 0.095$.

Model 4: How Leadership Styles of the University Management, Organisational Culture and Resources Allocation Lead to Role Conflict.

		Convergent validity		Internal consistency reliability	
		AVE	Cronbach ' s	Composite	
		(> 0.50)	alpha	reliability	
		(> 0.7)	(> 0.7)	(> 0.7)	
Latent Variable	Indicator Item	Estimate	Estimate	Estimate	
Leadership Styles					
	LS	0.512	0.737	0.822	
Organisational Culture					
	OC	0.503	0.775	0.784	
Resources allocation					
	RA	0.634	0.788	0.784	
Role Conflict					
	RC	0.733	0.774	0.741	

Table 4.7: PLS-SEM Assessment Results of Reflective Measurement Models for Model 4

Source: Field Results, 2024

The result in Table 4.7 shows AVE of 0.512, 0.503, 0.634 and 0.733 for leadership styles, organisational culture, resource allocation and Role Conflict, which is above the benchmark of 0.5 confirming that the model has a good convergent validity. From the internal consistency, the result shows a Cronbach alpha and composite validity of (0.737 and 0.822 for Leadership styles; 0.775, 0.784 for organisational culture; 0.788 and 0.784 for resource allocation; 0.774 and 0.741 for Role Conflict) which are both above 0.7 indicating that Leadership styles, organisational culture, resource allocation and Role Conflict are reliable constructs in the model. Hence, the statistical analysis indicates that

the relationship between the university management and administrative Role Conflict is significant and robust, providing strong support for the research.

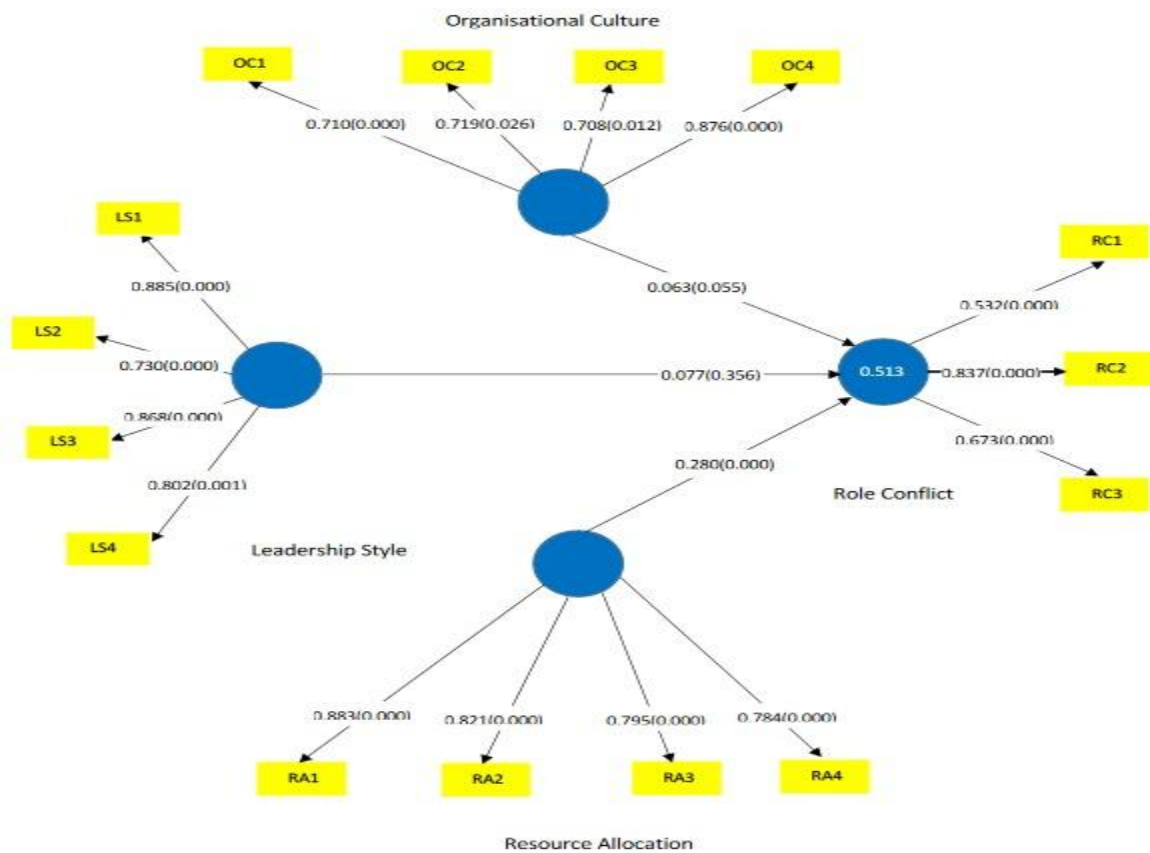


Figure 4.47: Path Coefficient and P values of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Role Conflict

Source: Field Results, 2024

The result in Figure 4.42 shows that all the outer loadings of the latent constructs are above 0.708 and the p value shows a value 0.000 which is below the threshold of 0.05. This shows that all the latent constructs and strong in explaining each of the main constructs, which is desirable. Figure 4.44 below shows the T statistics of the patch coefficients to determine whether they are significant.

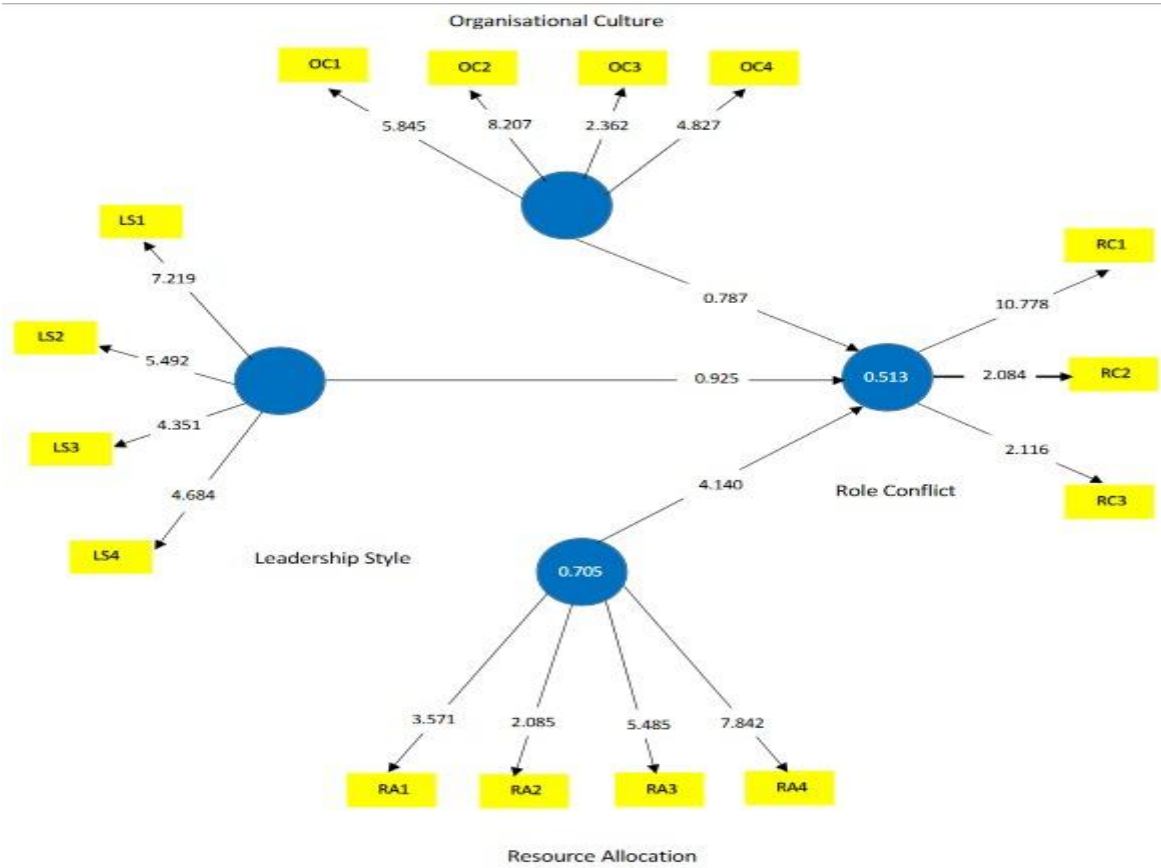


Figure 4.48: T Statistics of Leadership Styles of the University Management, Organisational Culture, Resources Allocation and Role Conflict

Source: Field Results, 2024

The T statistics of the latent constructs are above the threshold of 1.96 confirming that the latent constructs are statistically significant and provide further evidence of the relationship between leadership styles of the university management, organisational culture, resource allocation and Role Conflict between chaplaincy and university administration.

Table 4.8: Summary of the PLS-SEM for the effect of Branding strategies on Sales Growth

Path Description	Original sample (o) Unstandardized Beta	t	Sig.	R ²	Adj. R ²	Sig.
				0.513	0.401	0.000
Leadership Style-----> Role Conflict	0.077	0.925	0.356			
Organisational Culture -- -----> Role Conflict	0.063	0.787	0.432			
Resources Allocation --- -----> Role Conflict	0.280	4.140	0.000			

Source: Researcher's Result via SmartPLS Version 4.0 (2024)

The Adjusted R² was used to establish the predictive power of the study's model. From the results, the adjusted coefficient of determination (*Adj R²*) of 0.685 showed that university management practices (leaderships style, organisational culture and resource allocations) account for 40.1% of Role Conflict between chaplaincy and university administration while the remaining 59.9% of changes in Role Conflict is explained by university management practices (leaderships style, organisational culture and resource allocations) and the effect is statistically significant at 95% confidence interval and p value less than 0.05. This result suggests that Leadership style of the University, Organisational culture and resource allocations influence 40.1% of the Role Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria.

The path coefficient of each university management practices (Leadership style, organisational culture and resource allocations) represents the coefficient of determination (β) which shows the relative effect of Leadership style, organisational culture and resource allocations on Role Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria. PLS-SEM results in Table 4.8 revealed that Leadership style of the university management, organisational culture and resource allocation have positive effect on Role Conflict. However, while resource allocation shows a significant effect, organisational culture and leadership style shows an insignificant effect on Role Conflict. Specifically, the results revealed that at 95% confidence level, resource allocation of the university management ($\beta_3 = 0.280$, $t = 4.140$), exhibit a statistically significant effect on Role Conflict between chaplaincy and university management as their p-values were less than 0.05 and their t-values greater than 1.96. However, organisational cultures ($\beta_2 = 0.063$, $t = 0.787$) and leadership style ($\beta_1 = 0.0770$, $t = 0.925$) is statistically insignificant as their p-values is greater than 0.05 and their t-values less than 1.96. Based on the path coefficient, the regression model is restated as follows:

$$RC = 1.860 + 0.077LS + 0.063OC + 0.280RA \text{ ----- (iii)}$$

RC= Role Conflict

LS= Leadership Style

OC= Organisational Culture

RA= Resource Allocation

Further analysis indicates that taking all other independent variables at zero, a unit change in leadership style adopted by the university management result in an

insignificant increase of 0.077 in the Role Conflict between the university administration and chaplaincy given that all other factors are held constant. Similarly, the result shows that a unit change in organisational culture will lead to a 0.063 increase (insignificant) in Role Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria given that all other factors are held constant. Lastly, the result shows that a unit change in resource allocation will lead to a 0.280 significant increase in Role Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria

Overall, from the results, resource allocation had the highest relative effect on Role Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.280 and t value of $t= 4.140$ followed by Leadership style with coefficient of 0.077 and t value of $t= 0.925$. The least relative effect is attributable to resource allocation which has a coefficient of 0.063 and t value of $t= 0.787$.

Model 5: The moderating role of Spirituality in influencing Administrative Conflicts between Chaplaincy and University Administration.

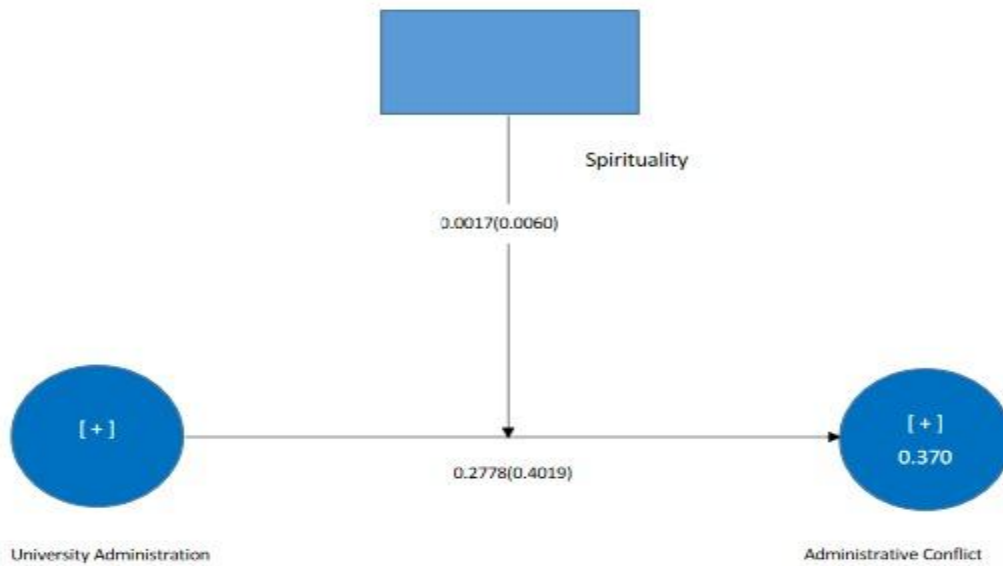


Figure 4.49: Path Coefficient and P values to use Spirituality to Moderate the Relationship between University Management and Administrative Conflict of Chaplaincy

Source: Field Results, 2024

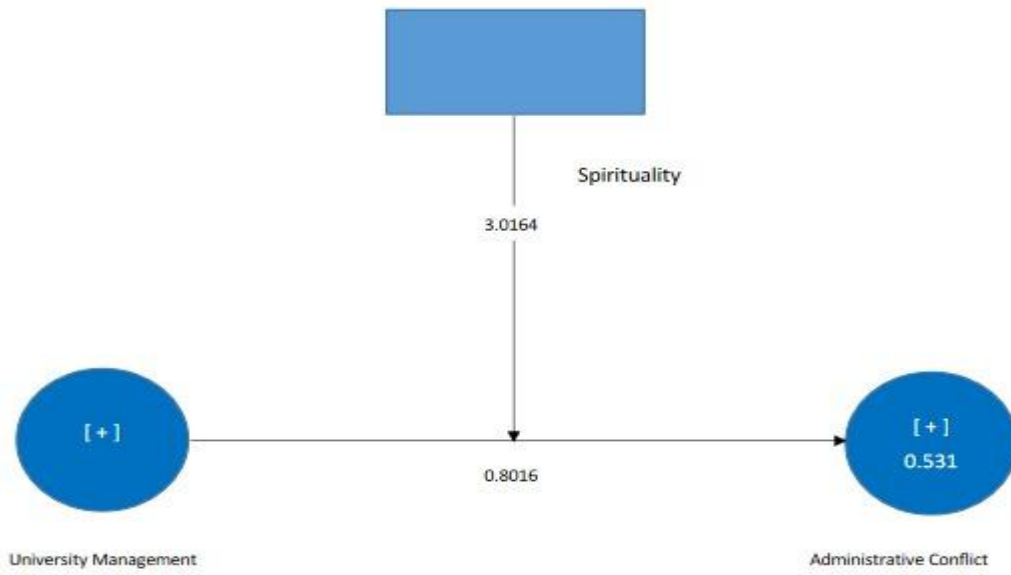


Figure 4.50: T Statistics of Spirituality as a Moderator between University Management and Administrative Conflict

Source: Field Results, 2024.

Table 4.9: Summary of the PLS-SEM for the mediating effect of Spirituality on the interaction of administrative conflicts between chaplaincy and university administration

Path Description	Original sample (o)	T	Sig.	R ²	Adj. R ²	Sig.
	Unstandardized Beta					
University Management → Administrative conflict	0.283	5.077	0.000	0.674	0.562	0.000
University Management → Spirituality	0.415	4.393	0.000	0.593	0.503	0.000
Spirituality → Administrative conflict	0.240	6.170	0.000			
Specific Indirect Effect						
University Management → Spirituality → Administrative conflict	0.0017	3.016	0.007			

Source: Researcher's Result via SmartPLS Version 4.0 (2024)

Table 4.9 presents the results of PLS-SEM analysis for the moderating effect of spirituality on the interaction between University Management and Administrative conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria. To establish the mediating effect in PLS-SEM, the study followed the preconditions prescribed by a scholar¹. According to the study, full mediation occurs when the direct interaction between an independent variable (University Management) and the dependent variable (Administrative conflict) becomes insignificant at the introduction of a third variable (spirituality) considered a mediator.

In addition to Valeri and VanderWeele, PLS-SEM via the SmartPLS offers the result for the specific indirect effect examined. The specific indirect effects from 'University Management' → 'Spirituality' → 'Administrative conflict' must be statistically significant. If the impact is a full mediation, then the direct impact of University Management on Administrative conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria from the path analysis will be statistically insignificant. However, if the indirect effect and the direct effects are significant from the path analysis then a partial mediation is established.

Given the above precondition, the PLS-SEM result in Figure 4.45, 4.46 and in Table 4.9 shows that the direct path (influence) from University Management to Administrative conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria is statistically significant ($\beta=0.283$, $t= 5.077$, $p=0.000$). The path from University Management to spirituality is statistically significant ($\beta= 0.415$, $t= 4.393$, $p=0.000$). Lastly, the path from spirituality to Administrative conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria is statistically significant ($\beta= 0.240$, $t= 6.170$, $p=0.000$). The implication of this result (in relation to the preconditions for the present of a mediation as postulated by scholars suggests that since the specific indirect effect (University Management → spirituality → Administrative conflict) is significant across all the paths (see Table 4.9), then the study provides evidence to establish a mediating impac¹.

More specifically, because the direct impact of University Management on Administrative conflict is significant and the specific indirect path ‘University Management → spirituality → Administrative conflict’ is significant, hence a partial mediating effect is established. In other words, the result posits that the impact University Management have on Administrative conflict is partially as a result of the spirituality in place. More specifically, the effect University Management have on Administrative conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria is partially explained through spirituality.

Qualitatively, the effects of administrative conflicts on chaplaincy and university administration using spirituality was also examined. The participants argued that:

“Administrative conflicts slows down decision making process of the Chaplaincy Unit as well as impacts negatively on spiritual growth of the Unit”. This shows that administrative conflicts not only hinder the efficiency of the chaplaincy unit in making important decisions, but also have a direct impact on the spiritual development of the unit. The participants emphasized the importance of resolving conflicts in a timely manner in order to maintain a harmonious and spiritually enriching environment within the chaplaincy.

Another participant argued that *“Unity is hampered and endangers the actualisation of the Vision and Mission of the University when there is administrative conflict”* (Private University participant, 2024). This perspective highlights the broader implications of administrative conflicts within the chaplaincy unit, suggesting that they can ultimately undermine the overall goals and purpose of the institution.

Another author said that “ *Administrative Conflicts can cause Spiritual, moral, academic and psychological damage to members of the University Family as well as frustrates the aims and objectives of the University aspirations* ” (Private University participant, 2024). Also, “ *it also put the students into confusion, leads to conflict in ideologies, values and principle in which both the University Management and Chaplaincy stand for* ” (Private University participant , 2024)

These perceptions highlight the significant impact that administrative conflicts can have on the entire university community. When different factions within the institution are at odds with each other, it creates a sense of division and discord that can trickle down to students, staff, and faculty. This not only affects the overall morale and well-being of those involved, but it can also hinder the university's ability to effectively carry out its mission and vision. It is clear that addressing and resolving administrative conflicts is crucial in maintaining a healthy and productive academic environment.

4.3 Discussion of Findings

From the result analysed above it is evident that administrative conflicts exists between chaplaincy and university administration. This is because of differing priorities, values, and goals. The chaplaincy may prioritise spiritual and emotional support for students, while the university administration may prioritise academic success and institutional reputation. This clash of priorities can lead to tension and disagreement on how resources should be allocated and how policies should be implemented. Additionally, there may be a lack of communication and understanding between the two parties, further exacerbating the conflict. In order to address these issues, it is important for both

the chaplaincy and university administration to engage in open and honest dialogue, seeking to find common ground and mutually beneficial solutions.

The research highlights a general consensus on the relevance of chaplaincy in university operations, with a significant number of respondents acknowledging its importance (50 strongly agree, 91 agree) (Figure 4.10). This indicates that chaplaincy is valued for its role in providing spiritual and emotional support, which is essential for the well-being of the university community. However, there is a notable divide in perceptions regarding conflicts between university management and chaplaincy units. While some respondents believe conflicts are rare (15% strongly agree, 40% agree), a substantial number disagree (12% disagree, 33% strongly disagree) (Figure 4.11). This suggests differing perspectives on the relationship between these entities, highlighting areas for potential improvement in communication and collaboration.

The study also identifies significant support for chaplaincy programmes from university management, with most respondents agreeing that these programmes are well-supported (52% agree, 31% strongly agree) (Figure 4.18) . This support is crucial for the effectiveness of chaplaincy services, ensuring they can meet the spiritual and emotional needs of the university community. However, the findings underscore the importance of a collaborative approach between university management and chaplaincy units. Open communication, mutual understanding, and joint efforts are essential for addressing administrative conflicts, enhancing the effectiveness of chaplaincy programmes, and ensuring the holistic well-being of the university community.

Having understood the descriptive response, the responses also made us to understand that administrative conflicts arise from three main perspectives; leadership style, organisational culture, and resource allocation. For instance, the first model showed that the leadership style adopted by university management has a tendency to increase goal conflict between the chaplaincy and university administration of private universities in the south-west of Nigeria. However, resource allocation remains a key factor in determining the success of chaplaincy programmes within universities. Without adequate funding and support, chaplains often struggle to effectively meet the spiritual and emotional needs of students and staff. Additionally, the organisational culture of a university is also seen to negatively impact goal conflicts between chaplains and the administration. It shows that the relationship between chaplaincy and university administration is complex and multifaceted, requiring open communication and collaboration to bridge the gap.

The findings reveal that leadership style significantly influences cognitive conflict and structural conflict between chaplaincy and university administration in faith-based private institutions in south-west Nigeria, with the highest relative effect. This suggests that the way leaders manage and communicate within these institutions heavily impacts the perception and reality of conflicts. Organisational culture also plays a crucial role, indicating that the underlying values, beliefs, and practices within the institution contribute to conflict dynamics. In contrast, resource allocation has the least effect, suggesting that material resources are less of a conflict driver compared to leadership and cultural factors. This shows that leadership and organizational culture have a more significant influence on conflict within institutions than resource allocation. The way

leaders navigate and address conflicts, as well as the values and practices within the organisation, have a direct impact on how conflicts are perceived and managed. While resources are still important, they seem to have less of an impact on conflict dynamics compared to the leadership and cultural aspects of an institution. This highlights the importance of fostering strong leadership and a positive organisational culture to effectively address and mitigate conflicts within institutions.

Linking these findings to conflict theory, it becomes clear that structural and interactional factors within an organization can create power imbalances and divergent interests, leading to conflict. According to conflict theory, the unequal distribution of power and resources in institutions fosters tension and disagreements². In this context, leadership styles that favor certain groups or approaches can exacerbate these tensions, as can an organizational culture that perpetuates existing power structures³. Therefore, understanding and addressing the leadership and cultural dimensions within these institutions are critical to mitigating cognitive conflicts and promoting a more harmonious environment. This aligns with the broader conflict theory perspective that organisational and societal structures inherently generate conflicts due to differing interests and power asymmetries³.

The findings indicate that resource allocation has the highest relative effect on role conflict between chaplaincy and university administration in faith-based private institutions in south-west Nigeria. This suggests that how resources are distributed significantly impacts role conflicts, likely due to competition and perceived inequalities in resource accessibility. Leadership style also influences role conflict, but to a lesser

extent, indicating that management approaches contribute to role ambiguity and tensions. Organisational culture has the least effect on role conflict, suggesting that the shared values and practices within the institutions are less influential in creating role conflicts compared to resources and leadership .

Linking these findings to conflict theory, resource allocation as a significant driver of role conflict aligns with the theory's emphasis on the competition for scarce resources as a fundamental source of conflict². According to conflict theory, inequalities in resource distribution lead to power struggles and disputes as different groups vie for limited resources⁴. In this context, disparities in resource allocation between chaplaincy and administration can create perceived or actual imbalances, exacerbating role conflicts. Leadership styles can either mitigate or intensify these conflicts, depending on their inclusivity and fairness⁵. Therefore, addressing resource allocation and adopting equitable leadership practices are crucial for reducing role conflicts and fostering a collaborative environment in these institutions.

These results support the view of some authors who emphasized that the root cause of conflicts between chaplaincy and university administration lies in the distribution of resources and the leadership approach within the organization . Resource allocation, which had the highest relative effect on role conflict, highlights the significant impact of how resources are distributed. Inequities in resource distribution can lead to perceptions of favoritism or neglect, fueling conflicts between chaplaincy and administration. Authors argue that resource disparities create power imbalances, fostering competition and conflict^{3,4,5}. Leadership style, although less influential than resource allocation, still

plays a critical role in conflict dynamics. Leadership approaches that are inclusive and transparent can mitigate conflicts by ensuring fair treatment and clear communication. Conversely, autocratic or biased leadership can exacerbate tensions, leading to role conflicts and organisational strife.

Some authors also argued that the culture of the organisation and how resources are distributed across different departments can impact relationships between various departments, including the chaplaincy^{5,6,7,8,10}. Organisational culture, which encompasses shared values, norms, and practices, can either promote collaboration or contribute to conflict. A culture that prioritises equitable resource distribution and inclusive leadership is likely to experience fewer conflicts. In contrast, a culture that tolerates or perpetuates inequality and autocratic leadership will likely see more frequent and intense conflicts. This perspective aligns with conflict theory, which posits that structural inequalities and power imbalances are central to understanding organisational conflicts^{7,8,9}. Therefore, addressing resource distribution and fostering a positive organisational culture are essential for reducing conflicts and promoting harmony within faith-based private institutions.

Endnotes

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Chapter Five

Conclusion

This chapter provides recommendations for solving the problem identified, summarizes the analysis and interpretation of the study, and makes recommendations for further research. The chapter also discusses the implications of the research and its contributions to the body of knowledge on workforce diversity.

5.1 Summary of Findings

This study was conducted to assess administrative conflict between chaplaincy and university administration. Administrative conflicts was further splitted into four which are goal conflict, structural conflict, cognitive conflict and role conflict. Similarly, the study also looked at the factors that triggered administrative conflicts and used three factors; Leadership style adopted by the management, Organisational culture and Resources allocation. The study was structured into five chapters, each of which focused on a different stage of the research process.

Chapter one dealt with the introduction and background of the study, identified the problems of the study, defined the objectives of the study, and formulated appropriate research questions and hypotheses to guide the investigation of the study. It also highlighted the scope, the significance of the study to different categories and group and as well operationalized the variables of the study amongst others.

Chapter two of the study reviewed relevant related literature. The chapter is made up of 3 main sections: the conceptual review, the theoretical review and the empirical review.

The concepts of administrative conflicts, role conflicts, goal conflicts structural conflicts, cognitive conflicts, Leadership style adopted by the management, Organisational culture and Resources allocation. Several theories were reviewed based on the study objectives. The empirical reviewed was also discussed on the study objectives based on the findings of previous authors as it relates to this study.

Chapter three focused on the methodology, this study adopts the survey research design which involves the use of adapted questionnaire designed to obtain information from respondents. Five (5) private tertiary institutions in South West, Nigeria were selected. Simple random sampling was used to select participants from each school comprising of students, staff members and clergy. Convenient sampling technique was however used to select 50 participants each from the selected schools totaling two hundred and fifty. Copies of the questionnaire were administered and collected by research assistants. The research instrument used in this study is the questionnaire. The questionnaire consisted of two sections, section A and B. section A comprised of bio-data and section B was to find out the perception of the respondents on administrative conflicts, chaplaincy and university administration which aided in answering the research questions and developing of appropriate models. The 4-point likert scale was adopted (SA- Strongly Agree), (A-Agree), (D- Disagree), (SD- Strongly Disagree).

Chapter four presents' data analysis, results and discussion of findings, the data presentation and analysis were done in two stages. The first stage of analysis was the descriptive statistics using percentages, pie charts and barcharts on the responses of respondents as it relates to research questions and objectives. Inferential statistics was

done using the multiple regression via the statistical package for science solution (SPSS) 21.0 to test the research hypothesis as projected in the study. SmartPLS V4.0 was equally use to determine the Path coefficient and T statistics for the hypothesis. Multiple regression analysis was used to test the effect of the independent variables on the dependent variables which was utilized for hypothesis one to five.

Chapter five summarized the study by lightening the findings of the study, conclusion and suggested recommendation based on the findings derived from the analysis. The chapter also gave contribution to knowledge both theoretically and empirically and suggested areas for further studies.

The empirical findings and results of hypotheses tested are highlighted thus;

- i. Leadership style had the highest relative effect on goal conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.211 and t value of $t= 2.793$ followed by resource allocation with a coefficient of 0.149 and t value of $t= 2.415$. The least relative effect is attributable to organisational culture which has a coefficient of -0.017 and t value of $t= -0.235$.
- ii. Leadership style had the highest relative effect on cognitive conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.228 and t value of $t= 2.881$ followed by organisational culture with a coefficient of 0.185 and t value of $t= 2.408$. The

- least relative effect is attributable to resource allocation which has a coefficient of 0.043 and t value of $t= 0.672$.
- iii. Leadership style had the highest relative effect on Structural Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.186 and t value of $t= 2.299$ followed by organisational culture with a coefficient of 0.111 and t value of $t= 1.407$. The least relative effect is attributable to resource allocation which has a coefficient of 0.006 and t value of $t= 0.095$.
 - iv. Resource allocation had the highest relative effect on Role Conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria with a coefficient of 0.280 and t value of $t= 4.140$ followed by Leadership style with coefficient of 0.077 and t value of $t= 0.925$. The least relative effect is attributable to resource allocation which has a coefficient of 0.063 and t value of $t= 0.787$.
 - v. The direct path (influence) from University Management to Administrative conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria is statistically significant ($\beta=0.283$, $t= 5.077$, $p=0.000$). The path from University Management to spirituality is statistically significant ($\beta= 0.415$, $t= 4.393$, $p=0.000$). Lastly, the path from spirituality to Administrative conflict between chaplaincy and university administration of faith-based private institutions in South West, Nigeria is statistically significant ($\beta= 0.240$, $t= 6.170$, $p=0.000$). The implication of this result (in relation to the

preconditions for the present of a mediation as postulated by scholars suggests that since the specific indirect effect (University Management → spirituality → Administrative conflict) is significant across all the paths (see Table 4.9), then the study provides evidence to establish a mediating impact.

5.2 Conclusion

The core objective of this study is to explore the administrative conflicts between chaplaincy and university administration of private institutions in South West Nigeria. The study looked into four group of conflicts that exist between chaplaincy and university administration; goal conflict, structural conflict, cognitive conflict and role conflict. Similarly, the study also looked at the factors that triggers administrative conflicts and use three factors; Leadership style adopted by the management, Organisational culture and Resources allocation.

The analysis reveals that while multiple forms of conflicts exist between the chaplaincy and university administration in faith based private tertiary institutions in Southwest Nigeria, these conflicts are predominantly influenced by the leadership style adopted by the university administration. Leadership style plays a crucial role in shaping the organizational environment and relationships among different units within the institution. An authoritarian or top-down leadership approach might lead to friction with the chaplaincy, which may perceive such a style as undermining its autonomy and spiritual mission. Conversely, a more collaborative and inclusive leadership style could foster better cooperation and mutual respect between the chaplaincy and administration.

Conflicts may arise over issues such as decision-making processes, resource allocation, and policy implementation, where the chaplaincy feels sidelined or inadequately consulted. The leadership's approach to handling these conflicts—whether through dialogue and negotiation or through unilateral decisions—significantly impacts the nature and intensity of these disputes. Effective leadership that values transparency, inclusivity, and respect for the chaplaincy's role can mitigate conflicts, promoting a harmonious working relationship. Therefore, addressing the leadership style is critical in resolving existing conflicts and preventing future ones, ensuring that both administrative and spiritual objectives are balanced and aligned within the university framework. This balance is essential for creating a supportive and cohesive campus environment.

5.3 Recommendations

Centered on the findings from the study, the following recommendations are made:

- ❖ To address the administrative conflict between chaplaincy and university administration in faith based private universities in South West, Nigeria, it is essential that University Management should not compromise its stance on enforcement of spiritual discipline amongst both staff members and students in the University coupled with the establishment of a well-defined management vision and mission clearly articulated and communicated to all stakeholders, including the chaplaincy.
- ❖ Religious intolerance should be discouraged within the University System.

- ❖ There should be provisions of relevant and adequate educational facilities /infrastructures in the University community.
- ❖ The chaplaincy unit/directorate should engage in open -minded transparent dialogue with university Management over challenges affecting students with respect to their character and well-being. Integrating the chaplaincy into the administrative structure is crucial for harmonious relations. Elevating the head chaplain to a principal officer position would enhance their influence and ensure that spiritual perspectives are considered in administrative decisions. This integration should include the chaplaincy in key decision-making bodies and committees, allowing for a holistic approach to university governance. By doing so, the chaplaincy can contribute valuable insights on ethical and moral issues, fostering a balanced and inclusive environment (Private University participant, 2024).

5.4 Contributions to Knowledge

Conceptual Perspective

This study contributes to the conceptual understanding of administrative conflicts by highlighting the unique dynamics between chaplaincy and university management in faith-based private institutions. It underscores the significance of leadership styles, resource allocation, and organisational culture in shaping these conflicts. The conceptual framework developed in this study integrates these elements, providing a holistic view of how administrative conflicts can be influenced by various factors. This framework can be applied to other contexts to examine similar conflicts, offering a foundation for

future research on the interplay between administrative structures and spiritual leadership within educational institutions.

Theoretical Perspective

From a theoretical perspective, this study expands on existing theories of conflict management and organisational behaviour by introducing the role of chaplaincy in higher education settings. It provides empirical support for the impact of leadership styles on goal conflict, reinforcing theories that advocate for inclusive and participative leadership. The study also contributes to resource dependency theory by illustrating how equitable resource allocation can mitigate conflicts. Furthermore, it challenges and refines cultural theories by demonstrating that organisational culture, while less impactful than other factors, still plays a role in conflict dynamics, necessitating a more nuanced understanding of cultural influences in faith-based institutions.

Empirical Perspective

Empirically, this study offers robust data on the specific context of faith-based private universities in Southwest Nigeria, filling a gap in the literature on administrative conflicts in such settings. The findings, supported by coefficients and t-values, provide quantitative evidence of the relative impacts of leadership style, resource allocation, and organisational culture on conflicts between chaplaincy and administration. This empirical evidence can serve as a benchmark for future studies, enabling comparisons across different contexts and institutions. It also validates the importance of considering

multiple factors in conflict analysis, encouraging more comprehensive and multifaceted empirical investigations.

Practical Perspective

Practically, this study provides actionable recommendations for university administrators and chaplaincy leaders to reduce conflicts and enhance collaboration. It suggests adopting participative leadership styles, developing clear resource allocation policies, and fostering a culture of respect and inclusivity. These recommendations are grounded in empirical findings, ensuring their relevance and applicability. Implementing these strategies can lead to more harmonious and productive relationships, ultimately benefiting the entire university community. Additionally, the study's emphasis on regular feedback and continuous evaluation offers a practical framework for ongoing conflict management and improvement, ensuring that both administrative and spiritual objectives are aligned and effectively pursued.

5.5 Suggestion for Further Studies

1. **Geographical Expansion:** Future research could expand the geographical scope beyond the Southwestern part of Nigeria to include other regions. This would provide a more comprehensive understanding of administrative conflicts in faith-based tertiary institutions across different cultural and socio-economic contexts in Nigeria or even across different countries.
2. **Diverse Educational Institutions:** Including public universities and non-faith-based private institutions in future studies could offer comparative insights. This would

help determine if the conflicts identified are unique to faith-based institutions or if they are prevalent across various types of higher education institutions.

3. **Larger and More Diverse Sample Size:** Increasing the sample size and diversity of participants could enhance the generalisability of the findings. Including more participants from different roles within the institutions (e.g., faculty, administrative staff, and students) could provide a more nuanced understanding of the conflicts.
4. **Qualitative Research Methods:** Incorporating qualitative methods such as interviews, focus groups, and case studies could provide deeper insights into the nature of the conflicts. This approach would allow for the exploration of personal experiences and perceptions that questionnaires might not fully capture.
5. **Longitudinal Studies:** Conducting longitudinal studies could help in understanding the evolution of administrative conflicts over time. This approach would provide insights into how changes in leadership, policies, and organisational culture impact conflicts and their resolution.
6. **Impact of Specific Leadership Styles:** Investigating the impact of specific leadership styles in more detail, such as transformational, transactional, and servant leadership, could provide more precise recommendations for conflict management in these institutions.
7. **Interventions and Outcomes:** Assessing the effectiveness of specific conflict resolution interventions and strategies implemented in faith-based tertiary

institutions could provide practical insights. Future studies could focus on evaluating the outcomes of these interventions on institutional harmony and performance.

- 8. Cross-Cultural Comparisons:** Conducting cross-cultural comparative studies between faith-based institutions in Nigeria and those in other countries could highlight unique challenges and effective practices in different cultural contexts, offering a global perspective on the issue.

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DOI:<http://dx.doi.org/10.4314/majohe.v10i2.7> © The Author(s) 2019 Reprints & permission: EASHESD. <http://ajol.info/majohe> East African School of Higher Education Studies & Development

Appendix I

Questionnaire

Lead City University, Ibadan

This questionnaire is designed for purely academic purpose. It is meant to collect data on the research work on “ **Administrative Conflict between Chaplaincy and University Management in Selected Private Universities in South West Nigeria**” as a case study. The researcher Emmanuel **Olugbenga OLAGUNDOYE** wishes to affirm that the information provided will be treated with utmost confidentiality. Therefore, you do not need to write your name. Kindly provide honest and sincere information to each question.

Section A

Personal Data

Please tick (✓) as appropriate

What age group do you belong to?

a. Below 25 years ()

b. 25-29 years ()

c. 30-35 years ()

d. 36-40 years ()

e. Above 40 years ()

Marital Status: Single () Married () Divorced () Widowed ()

Religion-----

Gender: Male () Female ()

Status: Staff Member () Student () Clergy ()

Educational Background: -----

Years of University Staff Membership: Above 10 years () 6-10 years () 1-5 years ()

Years of Student Membership: Above 10 years () 6-10 years () 1-5 years ()

Years of Chapel Membership: Above 10 years () 6-10 years () 1-5 years ()

Section B

Use the four point scale provided by ticking () the number that corresponds to the statement that is appropriate to you.

Key

SA- Strongly Agreed

A - Agreed

D - Disagreed

SD - Strongly Disagreed

Instruction: Please tick () as appropriate.

1. The Term'' Administrative Conflict'' is a well -known terminology to me

SA () A () D () SD ()

2. The Word ''Chaplaincy'' is a well- known terminology to me

SA () A () D () SD ()

3. Conflicts hardly occurs between University Management and Chaplaincy Unit

SA () A () D () SD ()

4.University Management view Chaplaincy operations at times as working contrary to their expectations.

SA () A () D () SD ()

5.The issue of heavy financial loss might make the University Management compromise on its stance on enforcement of spiritual discipline amongst staff members and students in the University.

SA () A () D () SD ()

6. Issues of inadequate provisions of study facilities, supply of adequate water , electricity, hygienic and affordable meals served in the University affect Chaplaincy operations .

SA () A () D () SD ()

7.The recruitment of the workforce in the Chaplaincy Office should be carried out solely by The University Management .

SA () A () D () SD ()

8. The Chaplaincy unit should engage in open minded, transparent dialogue with University Management over challenges affecting students with respect to their character and wellbeing.

SA () A () D () SD () .

9.In my view most of the Chaplaincy programmes are easily supported by University Management .

SA () A () D () SD ()

10.In my considered opinion, Chaplaincy policies are influenced by the directives of University Management .

SA () A () D () SD ()

11. Incidents of religious intolerance occur in the University

SA () A () D () SD ()

12. It does not appear most of the University Community members understand the relevance of Chaplaincy operations in a University system.

SA () A () D () SD ()

13.The issues about dress code policies on campus are largely effected by University Management and enforced to be complied with on campus.

SA () A () D () SD ()

14. Most of the Students riot/crisis would not have arisen if University Management carry along their Chaplaincy unit in their decision making policies.

SA () A () D () SD ()

15. In my considered opinion the Students Disciplinary Council of the University should include the Chaplain as one of her members.

SA () A () D () SD ()

16. The level of handling spiritual and moral discipline in my University is very encouraging.

SA () A () D () SD ()

17. The issues associated with students and lecturers getting involved in social/societal crimes on campus are promptly given corrective attention by my University Management.

SA () A () D () SD ()

18. The current University Management /Students mechanism for open dialogue on Challenging issues in my campus are commendable.

SA () A () D () SD ()

19. Campus fellowships operations are effectively coordinated by my University Management and Chaplaincy administration.

SA () A () D () SD ()

20. Chaplaincy unit carry along the University Management on their programmes always.

SA () A () D () SD ()

21. University Management frequently hold management meetings with Chaplaincy Administration.

S A () A () D () SD ()

22. The University Management has a Chapel Council that runs the administration of the University Chapel

SA () A () D () SD ()

23. Training opportunities are adequately given to both University Administrators and Chaplaincy Officials oftentimes.

SA () A () D () SD ()

24. There is adequate synergy between Directorate of Students Affairs and the Chaplaincy Unit of my University.

SA () A () D () SD ()

25. Collaborative work between the various University Counselling departments as well as those of The Chaplaincy Units abound.

SA () A () D () SD ()

26. Security issues on campus are adequately monitored and given prompt response by my University Management

S A () A () D () SD ()

27. The medical facilities and their service delivery effectiveness to staff and students are commendable.

SA () A () D () SD ()

28. Multi faith collaborative opportunities to contribute to bringing about peace ,unity and progress to my University community abounds.

S A () A () D () SD ()

29. Provision of adequate and effective internet facilities abound throughout my University .

SA () A () D () SD ()

Oral Interview Questions for University and Chaplaincy Management Staff Members

The research questions are presented in bold prints

1. In what ways is the administrative conflict between chaplaincy and University Management intensified?

- a. How is administrative conflict encouraged between Chaplaincy and University Management in your University?
- b. Are there actions that can be taken to de-escalate such a conflict?

2. In what way is the University Management and Chaplaincy contributing to the administrative conflict between Chaplaincy and University Management?

- a. Kindly enumerate /explain how both the University Management and that of the Chaplaincy contribute to administrative conflict between Chaplaincy and University Management.
- b. In your University are the administrative structures of the Chaplaincy and University Management well known by both Managements?
- c. Are there policies embarked by both Chaplaincy and University Management that trigger such a conflict?

3. What are the effects of administrative conflict between Chaplaincy and University Management?

- a. In your opinion kindly let one know some of the end results/effects of administrative conflict between Chaplaincy and University Management.
- b. To what extent has such effects affected the development and promotion of scholarly achievements in your University?
- c. To what extent has such effects affected the moral and spiritual development of your University Community

4. What are the strategies employed to manage administrative conflict between chaplaincy and University Management?

- a. What will be your candid advice as to strategies to be employed to mitigate or manage administrative conflict between Chaplaincy and University Management?
- b. To what extent do you think these strategies will promote cordial relationship between University Management and Chaplaincy Managements of privately owned Universities in South-West Nigeria?

Appendix II

Selected Private Universities in Southwest Nigeria

University	Year of Establishment
1. Bowen University, Iwo	2001
2. Covenant University, Ota	2002
3. Ajayi Crowther University, Oyo	2005
4. Redeemer University, Ede	2005
5. Adeleke University, Ede	2011

Appendix III

List of People Interviewed

1. The Most Revd.Prof.George Latunji Lasebikan-Former Dean Church of Nigeria Anglican Communion, Archbishop of Ondo Province, Chairman Committee of Deans Ajayi Crowther University,Oyo as well as former Chaplain Chapel of The Ressurrection University of Ibadan.
2. Rev.Dr.Gideon Akanbi. - University Chaplain Bowen University, Iwo, Osun State.
3. Associate.Prof. Adeniyi Samson Onanaye- Redeemer University ,Ede,Osun State.
4. Ven.Dr. Ayodeji Ogidiolu- Ajayi Crowther University,Oyo, Oyo State
5. Pst.Dr. Oluseyi Alakija . University Chaplain Redeemer University, Ede,Osun State
6. Pst. Samuel Olugbenga Gbenga Akosile . Former Director Chaplaincy, Redeemer University,Ede ,Osun State
7. Elusogbon Olakunle - Student Chapel Member
8. Olatunji Moyinoluwa - Student Chapel Member
9. Hannah Moses - Student Chapel Member
10. Nodrut Bussyo - Student Chapel Member
11. Okpala Fortune - Student Chapel Member
12. Onawunmi Tijesunimi - Student Chapel Member
13. Adegbuyi Anne - Student Chapel Mmber

Bio-data

A. Personal Data

1. Full Name: Venerable Emmanuel Olugbenga Olagundoye
2. Address: No 6, Revd. Aderinola Street off Adeyi Avenue, Bodija Estate, Ibadan
3. E-mail: olagundoye.olugbenga@lcu.edu.ng
4. Phone No: 08135181967
5. Date of Birth: 6th June, 1963
6. Place of Birth: Ondo State.
7. Nationality: Nigerian
8. Marital Status: Married
9. Name of Spouse: Mrs. E. O. Olagundoye

B. Educational Background

1. Educational Institutions Attended with Dates and Qualification
 - i. Methodist High School – Ibadan, Nigeria
WASSCE– O Level School Leaving Certificate - June 1980
 - ii. Oyo State College of Arts & Science, Nigeria
WAEC – A Level Certificate - July 1981
 - iii. University of Ilorin, Kwara State Nigeria
B.Sc (Hons) Chemistry - July 1987
 - iv. National Workshop on Drug and Food Quality Assurance
Department of Pharmaceutical Chemistry,
University of Ibadan. - March 1993
 - v. Lagos Business School, Lagos Nigeria
Manufacturing Management, Management of People and Organization
Managerial Certificate - November 1997
 - vi. Federal College Of Education(Special),Oyo,OyoState,Nigeria.
Executive Training Course In Computer Studies-17th July,1998-11th
September,1998
 - vi. Immanuel College of Theology, Nigeria
Diploma in Theology (Dip. Th) - June 2003
 - vii. Computer Studies (Diploma Certificate) – London -Sept2007-Aug 2008
College of Science & Technology
 - ITCR BTA TRAINING COURSE – London (Adaptation Course on Behavioral
Management, British National Curriculum, ICT usage in Lecture rooms (B.T.A
Certificate) - Sep 2007/Aug 2008
 - viii. Post graduate Studies- University of Ibadan – MMP – degree
(Masters in Managerial Psychology). -Jan2010-Nov2011

- ix. Advanced Leadership Seminar (Haggai Institute) Regional/National- Nov,14th,2014
- x . Post Graduate Studies-Crowther Graduate Theological Seminary, Abeokuta
Master of Divinity (M. Div) - May 2018-June 2019
- x. Post Graduate Studies –Lead City University,Ibadan - July2020- July 2024
Ph.D (Intercultural Leadership and Administration)

C. Working Experience

- 1. Continuity Announcer – FRCN, Ibadan - 1982-1983
- 2. NYSC Scheme–Teacher in African Church Grammar School, Abeokuta,Ogun State
- August 1998
- 3. Teacher (H.O.D. Chemistry Dept), African Church Grammar School, Ondo State.
- August
1989
- 4. Bond Chemical Industry Ltd. Awe – Quality Assurance Manager/Research &
Development Officer. - Aug 1990-1998
- 5. One time Chapter President – F.G.B.M.F.I - Awe Chapter, Oyo State.
- 6. Served as a Pastor with New Covenant Church Nigeria, Awe Oyo State.
- 7. Priest in The Church of Nigeria – Ibadan Diocese (Anglican Communion).
- December 1999 till date
- 8.Served as Deacon in All Soul’s Parish Church, Bodija Ibadan -December 1999
- 9. Curate at St. Anne’s Anglican Church, Molete, Ibadan - January 2000
- 10. Vicar – St Thomas Anglican Church, Felele, Ibadan. - Jan 2001 – 2002
- 11. Vicar – Jesus Christ Ambassador’s Evangelical Anglican Church, Yemetu,
Ibadan. - May 2002-2005
- 12. Cathedral Priest/Canon Residentiary, Cathedral of St. James’ The Great, Oke-
Bola, Ibadan. - June 2005-2007
- 13. St. Mary’s Magdalene Parish Church Woolwich – London (Student Priest)
September2007/2008
- 14. Vicar Anglican Church of The Messiah, New Bodija, Ibadan – Jan 2009-June
2010
- 15. Vicar Archdeacon Banjo Memorial Anglican Church, Challenge, Ibadan
- July 2010-Nov
2011
- 16. University Chaplain, Ajayi Crowther University, Oyo - Dec 2011-Feb 2017
- 17. South West Zonal Representative/Coordinator of Association of Nigerian
Universities Chaplains (ANUC) - 2014
till date.

D. Publications

1. Pentecostalism in the Church of Nigeria (Anglican Communion) - June 2003 (Dip.Th)
2. Influence of Religiosity, Spirituality and Demography Factors on attitudes towards Anglican Church Policies - Aug 2011 (MMP-Thesis)
3. A Contextual Understanding of The Chaplaincy With Particular Reference To Selected Universities In Oyo State. (M.Div Dissertation) -April,2019
4. Evaluation of the Administrative Relationship between Chaplaincy and University Management in selected Faith Based Private Universities in South West Nigeria (Ph.D Thesis in view) - 2024
5. The Influence Of Campus Chaplaincy Activities On The Moral Transformation Of Selected Faith Based Universities In Southwest Nigeria-Research Journal of Humanities and Cultural Studies E-ISSN 2579-0528 P-ISSN2695-2467 Vol.10 No 4.2024 www.iiardjournals.org
6. Artificial Intelligence (AI) in Church Administration Streamlining Evangelistic Activities- 2024 (Unpublished)
7. The Church and the Fourth Industrial Revolution in Nigeria: An Engagement of Faith and Technology.The International Journal of Contemporary Research In Humanities(INJOCORH) vol 1, No 1, 2023

2.Conferences Attended

- 3rd Nigerian Association of Pastoral Counsellors (NAPCOUN) International Conference 2022. 24th- 26th October, 2022
- Multidisciplinary International Academic Conference. October 16th-19th,2023
- 4th Nigerian Association of Pastoral Counsellors (NAPCOUN) International Conference 25th-27th October ,2023
- 2024 International Conference:Faculty of Arts Lead City University,Ibadan."Humanities in the Era of Techno- Science: Navigating Challenges and Embracing Opportunities" (Hybrid) . 6th-9th October ,2024
- 5th Nigerian Association of Pastoral Counsellors (NAPCOUN) Conference . "Artificial Intelligence (AI) for Global Evangelization: Empowering Believers, Transforming Cultures" . 23rd-25th October ,2024 ,Lead City University Ibadan.

E. Services in Lead City University

Chaplain

- University

Chaplain

-Convocation

F. Extra Curricular Activities

Hobbies: Tennis, Football, Reading, Current Affairs.

Signature

The University Compliance Certification

This is to certify that, this thesis was written by **Emmanuel Olugbenga OLAGUNDOYE** with Matriculation number **LCU/PG/001618** in the Department of Politics & International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, in full compliance with the approved University format and style.

Signature

Date