

PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

Title: JUVENILE DELINQUENCY AMONG STUDENTS IN FAITH-BASED UNIVERSITIES: IMPLICATIONS FOR CHAPLAINCY SERVICES AT BABCOCK UNIVERSITY

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Our society today is enveloped in crime, with juvenile crimes also rising rapidly. Dowell observed that juvenile crime has infested the society today with notorious criminals since they were not decisively taken care of.

Juvenile delinquency which refers to the acts of committing crime at a very young age is ravaging human societies today. This explains why some parents prefer to send their children to faith-based institutions rather than secular ones, seeking better character development and societal values. However, recent events in faith-based institutions are showing increased incidents of juvenile delinquency. Babcock University was taken as a case study to ascertain the hypothesis that juvenile delinquency is prevalent in faith-based institutions, which has significant implications for chaplaincy ministry.

The academic world provides insight into juvenile delinquency, highlighting its prevalence and the negative impact it has had on various societies and

communities. Juvenile courts exist to deal with juvenile crises. Researchers have identified multiple factors contributing to juvenile delinquency and have proposed some strategies to address this crisis.

This research was carried out via a mixed method approach, combining qualitative and quantitative research techniques. The result of this research shows a significant prevalence of juvenile delinquency in faith-based institutions of learning and Babcock University in particular, with grave implications for chaplaincy services.

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UNIVERSITY

A project

presented in partial fulfillment
of the requirements for the degree
Master of Chaplaincy

by

Gift O. Okan-Gbenedio

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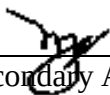
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To God be the Glory.

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CHAPTER 1

INTRODUCTION

The society, in which we live today, is a plurality of ideologies that are harmful and oftentimes detrimental to the wholistic development of a child. Society today has shaped the way people view norms and morality. Dudley, postulated that “Young people from age 9 and above, enter the stage of autonomous morality or “*moral relativism*” that they begin to adopt a series of new perspectives.”¹

Juvenile delinquency, on the other hand, is the act of committing a crime at a very young age. Abubakar, defined juvenile delinquency as “an act committed by a young person which violated the stipulated law of that country or society.”² There are reasons associated with this trend and, faith-based institutions are seen as correctional centers to fix this maladjustment in the young people, since morals are taught in faith-based institutions. There are many implications for the chaplains in such cases therefore, this research work, is intended to find the implications of Juvenile delinquency for chaplaincy services in Babcock University (BU).

¹ Roger Dudley, *The Complex Religion of Teens: A Lifetime of Research Reveals How Adolescents Relate to Spiritual Matters* (Hagerstown, MD: Review and Herald, 2007), 39.

² Abubakar Lawan Abubakar, “The Nature and the Cause of Juvenile Delinquency in Nigeria,” WordPress, last modified July 16, 2018, accessed February 17, 2021, <https://abubakarlwanankura.wordpress.com/2018/07/16/the-nature-and-causes-of-juvenile-delinquency-in-nigeria/>.

Background

Social and Cultural Background

Augusta Olaore published an article from the desk of the student support services on the subject, “The Rise of Crime in Babcock University” making a case that, the carefree attitude of some parents at home are primarily responsible for the crimes children or young people commit, especially students in Babcock.

A survey by the students supports service center in October 2011 showed that, many teenagers in BU use drugs as their psycho-social test revealed.³ Recall that, Punch and Daily Trust News Papers on October 5, 2011, presented report of a crisis that emanated in Felicia Dada Adebisi Hall, of a group of female students, who beat up a fellow student. They stripped her naked and poured pepper powder on her private part, because it was alleged that, the victim, had sexual intercourse with a boyfriend of one of the girls. This act led to the expulsion of some students and the suspension of many others.⁴

Sometime in 2019, a video of a male Babcock student, suspended by the school for some illicit acts, and at the same time, undergoing rehabilitation in Abeokuta, was displayed on YouTube and Facebook, having sex with a female Babcock student in the rehabilitation center at Abeokuta. It was gathered that the girl was barely eighteen years of age eventhough the pages are no longer available, Babcock Univrsity Diciplinary Committee, has copies of report for the various

³ Augusta Olaore, “Impact of Poor Parenting and Societal Factors on the Rising Rate of Crime amongst Babcock University Students,” paper presented to the Senate and Disciplinary Committees of Babcock University, Babcock University, Ilishan-Remo, Nigeria, March 20, 2012.

⁴ Temitope Olasina, “Babcock Expels 6 Students, and Suspends Countless Others Due to Pepper Treatment in Felicia Adebisi Dada (FAD) Hall,” *Babcock Students’ Digest*, October 23, 2011, 13.

meetings on the issues.⁵ Young boys have been reportedly caught smoking marijuana, trying to bribe staff to cover up their mess, sneaking into the hostel with alcohol, amongst other prohibited items.⁶

Considering these episodes, it becomes necessary to research into the factors necessitating such events and the implication for BU as a faith-based Institution, and particularly the BU Chaplaincy services that is responsible for providing spiritual guidance for teeming youthful population of BU students.

Research Background

Babcock University is the environment where this research work took place. The University is owned by the West-Central Africa Division of Seventh-day Adventists and is the premier Church University in West-Central Africa.⁷ It was founded in 1959 as Adventist College of West Africa (ACWA), but when the Government of Nigeria under Yakubu Gowon in 1970 decided to take over missionary schools in Nigeria, the school had a change of status and nomenclature. The name was changed to Adventist Seminary of West Africa (ASWA), to maintain the church ownership.

The school continued with that name until, the Federal Government of Nigeria in 1999, granted permission to private ownership of Universities in Nigeria on 20th April 1999. Babcock University was one of the first set of three Universities granted charter to commence.

⁵ Joshua Suleiman, Communication Director, Babcock University, interview by the author, Ilshin-Remo, 12 September 2020.

⁶ Olaore, "Impact of Poor Parenting and Societal Factors on the Rising Rate of Crime Amongst Babcock University Students."

⁷ Dayo Alao, *90 Years of Adventism in Nigeria: A Compendium* (Lagos, Nigeria: Communication and / PARL Department of Seventh-day Adventist Church in Nigeria, 2004), 34.

The proprietor formally inaugurated the University on June 17, 1999.⁸ The school began with a total of 1,006 students across 3 faculties, now schools, on the 13th September 1999. This small school has grown into a full-blown University with about 10 schools, catering for more 20,000 students and faculty.⁹

The rapid growth in population which resulted in increased popularity of the school also led to overwhelming population to be cared for by the personnel of the school. A research conducted by Aja observed that there are more students and faculty to be cared for and that the population is overwhelming the manpower in the division of spiritual life of the school, thereby reducing the impact of the chaplaincy service rendered by the limited number of chaplains in the school who double as pastors and chaplains in the school.¹⁰ The findings of her research work motivated this current research in the field juvenile delinquency among students in faith-based Universities, using Babcock University as a case study.

Statement of the Problem

As a faith-based University, it is becoming worrisome that in spite of the efforts of the Chaplaincy Services at Babcock University to influence the spiritual, mental, physical, social, and emotional development of the students, juvenile delinquency remains a concern. The attempts to inculcate the right norms and values that will transform the students, into good citizens and candidates for God's kingdom, seem to be making little impact.

⁸ Babcock University, "About Babcock University," accessed May 12, 2023, <https://legacy.babcock.edu.ng/about>.

⁹ Ibid.

¹⁰ Victoria Aja, "Spiritual Care Challenges in Babcock University: A Critical Look into Factors Influencing Moral Relapse among Students and Its Implication to the Chaplaincy Unit," *Insight Journal of Humanities* 8 (2017): 67-71.

Statement of Purpose

This study intends to explore the reasons for juvenile delinquency among students in faith-based university and how chaplaincy intervention can help to mitigate this phenomenon.

Justification

The study will change the students' perception of Babcock University core values and general principles of human relationship, by providing both the students and the University community, with the very best approach on dealing with crisis associated with juvenile delinquency, especially those associated with campus life. This can be achieved through incorporation of counseling, social work and intentional spiritual care from the chaplaincy unit of the university. The study will benefit the students, the University community, the Seventh-day Adventist Church, and the society in general, by finding and recommending ways and means for effective and relevant chaplaincy services in Babcock University.

Delimitation

Although the title of this research suggests students studying in Babcock University, due to the nature of the research, only students in second and third year will be engaged to provide the data for the research hypothesis. The Chaplains in Babcock University will also constitute my research audience. The possible limitation envisaged in this research is the likelihood of unwillingness of students to be honest in disclosing personal sensitive information or the withdrawal from attempting at all. Furthermore, time constrain to complete this research in the midst of the "COVID-19

pandemic,”¹¹ especially in view of the fact that students currently do greater part of their academic work from home via online platforms

Methodology and Procedures

As far as this study is concerned, it is a descriptive research work which take into consideration, the various sources of data for the work which include print and media source, peer reviews, Journals, magazines and library sources. The research intends to use: interviews and also to administer questionnaires, using random sampling technique to elicit the views of respondents.

The research has six chapters as follows: Chapter one is the proposal which deals with the social and cultural background to the study, the statement of problem, the research questions, Objectives of the study, Justification of the study, limitations, delimitations, methodology and procedures, expectations and operational definition of terms.

Chapter two of the work is the theological and biblical framework of the research referred to as biblical foundation, for the chosen topic. It surveys what the Bible has to say about the topic, what other theologian have done or said in relation to the research topic, comments from the writings of E. G. White, Bible commentaries and dictionaries and other documents that will be used in the research work.

Chapter three is the review of relevant literature on the subject. It is a comparative study of selected literature on the subject under consideration. It is organized around the idea in the literature that supports the topic not on the sources themselves. The research here will dialogue with the various ideas presented in the selected literature, to enrich the research work.

¹¹ World Health Organization, “Coronavirus Disease (COVID-19),” last modified 2020, accessed May 12, 2023, https://www.who.int/health-topics/coronavirus#tab=tab_1.

Chapter four, provides a description of the research design, which states its type, the rationale behind the choice of type, the appropriateness of the study, the population sample, the criteria for the sampling procedure and selection, the instrumentation, data collection procedure, the presentation and analysis of the data.

Chapter five of this study centers on the concise narrative of the actual chronology of implementation of the intervention based on the established, theological, theoretical frameworks and findings from the field research which will be followed by a brief final evaluation after the implementation of the program.

Chapter six is the summary of the findings, a conclusion of the whole work, and recommendation(s) for further research in the field since there will always be room for advancement. The next is the bibliography, the Appendices, and vitae.

Expectations

At the end of the study, it is expected that the following will be achieved:

1. An understanding of the factors responsible for the constant involvement of Babcock University Students in Juvenile Delinquency.
2. An informed Interpretation of how the students view spirituality and the value they place on themselves.
3. A medium to meet the felt needs of the students, vis-a-vis Babcock University core values.
4. Provision of tools for the Chaplaincy Unit that will aid in understanding the complex worldview of teenagers and how to take advantage of that in rewriting their own stories and views about life.
5. Creation of an understanding and more friendly atmosphere between spiritual caregivers and students

Definition of Terms

Babcock: The first Seventh-day Adventist institute of higher learning in Nigeria named after David C. Babcock.

Chaplain: Spiritual Caregiver, especially in schools, hospitals, work places, correctional centers etc.

Chaplaincy Services: The activities of a chaplain.

Delinquency: Criminal behavior, especially by juveniles.

Faith-based: A system, guided by a faith, ideologies and philosophies.

Juvenile: A young person not old enough to be considered an adult by a state or national law.

Peer Pressure: The influence exerted on an individual by a group of peers whether positive or negative, which has consequences.

Protestants: A Christian who belongs to the branch of Christianity separated from the Catholic Church.

Spirit of Prophecy: This term refers to the writings of Mrs. Ellen G. White, a prolific writer who wrote under divine inspiration.

CHAPTER 2

THEOLOGICAL FOUNDATION

Christianity takes the Bible as its major theological book, the Protestants mostly lay claims on the Bible alone as their rule of faith and belief; it is the basis for the formulation of every doctrine. It is said that the Bible deals with every subject in human life even those yet to be explored by men.¹ The Bible is full of lessons for life, especially as it relates with the choices we make in life. One famous Bible text that comes to mind when discussing choices is found in Deuteronomy 30:19, “I have set before you, life and death, Blessings and Curses, choose life that you may live.” Juvenile delinquency is the direct result of choices either by parents or wards; one of the two is responsible.² This section deals with the biblical view of juvenile delinquency from biblical and theological viewpoints, and how it affects today’s understanding.

Juvenile Delinquency in the Old Testament

The Old Testament is full of stories of successes and failures, triumphs and losses. It has stories of good and bad decisions, and good and bad parenting

¹Leslie Schmucker, “King of Every Subject—Even Maths,” Desiring God, uploaded September 28, 2016, accessed December 11, 2024, <https://desiringgod.org/articles/the-king-of-every-subject-even-math> accessed 21/09/2024.

² Niyi Adegoke, “Factors Responsible for Juvenile Delinquency in Nigeria: A Case Study of Selected Primary Schools in Ikorodu, Lagos Nigeria,” *Journal of Humanities and Social Sciences* 5, no. 5 (2015): 78-85.

accompanied by its resultant effects on society.³ Ferguson, commenting on juvenile delinquency, reiterates: "God really cared for His people and protected them."⁴ It went on to add that, "as long as they abide by the laws given to them by God, the Hebrew society will remain blessed with God's presence."⁵ On the other hand, it states, if they ignore their responsibility to rightly deal with children wrong as well as those of the elders, they will suffer as a society."⁶ This shows how parents ought to deal with rebellious children, rightly classified as juvenile.

Paul Bucknell observed that, "Statistics has shown that, *juvenile delinquency* rate is fast increasing and has far reaching consequences, *Juvenile courts* handle about 1.6 million delinquency cases in 2000, about 43 percent higher than caseload in 1985⁷

The wise man Solomon instructed parents in these words "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov 22:6). Mfunne postulated that, "Many juvenile delinquencies would have been curtailed if parents, the church, and the society, will understand the implications of Proverbs 22:6."⁸ He went further to add that, "going through the Old Testament, there are incidents of delinquencies associated with poor parenting, societal influence, and

³ John T. Willis, "Deuteronomy," *Living Word Commentary*, ed. Everett Ferguson (Hurst, TX: Sweet, 1974), 895.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Paul J. Bucknell, "Rebellious Children: What Is the Difference between Rebellious Children and Juvenile Delinquents? Deuteronomy 21:15-18," Biblical Foundations for Freedom, https://www.foundationsforfreedom.net/References/OT/Pentateuch/Deuteronomy/Deut21_18-21_Rebellious-Sons.html.

⁸ Sustain Mfunne, *Bringing Up Godly Children in the Culture of Ungodliness* (Albuquerque, NM: Primetime, 2012), 121.

neglect of the transmission of godly morals to children.”⁹ Bucknell commenting on Deuteronomy 21:15-21 postulated that,

Juvenile crimes are as old as the existence of sin. The day man sinned, the door for all sort of crimes were opened, to the extent that even children were impacted by the sinful nature of rebellion, parents are still expected to provide discipline to erring children when there is still hope.¹⁰

Solomon stated clearly that, “There is a way that seems good in the eyes of a man but the end of it, is the path of destruction” (Prov 14:12). To the juveniles left uncared for, Collins said, “They grow up knowing mostly violence, they live for themselves and are not corrected or brought up in the way they should go, to them, it is a part that seemed good, however, the end has always been destruction.”¹¹ The imageries of juvenile delinquents in the Old Testament are numerous. The sons of Eli in 1 Samuel 2:12-36 are an attestation to the evil of juvenile delinquency. The Bible in the Old Testament, actually gave a foundation of juvenile delinquency.

Paul J. Buknell, posited that “David fueled the delinquent act of Absalom when justice for his sister Tamar was denied. Consequently, Absalom became the enemy of his father that resulted in anarchy thereafter.”¹² The *Life Recovery Bible (New living Translation)* comments on the delinquent acts in 2 Samuel 12-18 in the healing box thus: “Juvenile acts, juvenile crimes associated with delinquencies, when permitted tacidly, or ignored, end up breeding a crime infested society.”¹³ David’s

⁹ Mfune, *Bringing Up Godly Children in the Culture of Ungodliness*, 121.

¹⁰ Bucknell, “Rebellious Children.”

¹¹ M. Collins, *The Century of the Child*, 6th ed. (Chicago, IL: Nile Publishers, 1997), 134-135.

¹² Paul J. Bucknell, “Regaining the Heart of Your Teens: Discovering the Root Problem Part 1,” Biblical Foundations for Freedom, accessed February 16, 2021, https://wwwFOUNDATIONSforfreedom.net/Topics/Family/Regaining_Teen/Teen_Problems5.html.

¹³ Stephen Arterburn, ed., *Life Recovery Bible (New Living Translation)* (Carol Stream, IL: Tyndale House, 2017).

inability to deal decisively with the matter cost him his family unity. Delinquent acts should not be overlooked by parents; they can be societal disaster in the future.

Konkel's commentary on 2 Kings 2:23 pointed out that, juvenile delinquency of the teens who laughed at Elisha, had severe consequences, implying that ignorance does not always excuse a wrong act, children not properly brought up, bring crisis to the community from childhood ages. Their delinquent acts were not spared because they were juveniles, they paid with their lives, as lions from nowhere ate them up.¹⁴ This is how juvenile delinquency can badly affect the society at large. The story in 2 Kings 2:23-24 is one in which dire consequences of juvenile delinquency harm immediately. "Going further, the Old Testament is colored with stories of young kings some Juveniles who were very delinquent in nature, such as: Rehoboam, Abijam, Jeroboam, Ahaziah, Jehoram, Athaliah etc. this sums up the foundation of Juvenile delinquency in the Old Testament."¹⁵ These are some examples of people who could not deal with crisis that confronted them, due to their juvenile mindset.

Delinquency in the New Testament

The New Testament also lays some foundation about juvenile delinquency, though there are not many clear cases of juvenile delinquency, since this section of the Bible is based on acts of Jesus, the Holy Spirit and the Apostles.¹⁶ There are, however, some counsels on dealing with juveniles so as not to make them delinquent. Jesus laid a very good foundation for caring and loving juveniles.

¹⁴ August H. Konkel, *2 Kings*, NIV Application Commentary Series (Grand Rapids, MI: Zondervan, 2016), 243.

¹⁵ Mfune, *Bringing Up Godly Children in the Culture of Ungodliness*, 119.

¹⁶ *Ibid.*, 56.

The Bible states that the Savior looked with compassion and said “do not forbid them, for of such, is the kingdom of heaven” (Mark 10:13). Carson adds that Jesus taught that the kingdom of God is for children, linking going to heaven with the lifestyle of a child: receiving the kingdom as a child would do is a requirement for making heaven.¹⁷ Consequently, child moral upbringing in a morally corrupt world is an imperative for a healthy community. As simple as it may appear, juvenile delinquency leads one to juvenile prison. Jesus demonstrated the need to care for the juveniles who are delinquent and incarcerated, as well, in his closing sermon to his disciples in Matthew 25:36, 40, “I was in Prison and you visited me.”

Paul called the attention of parents in Ephesians, not to provoke their children to wrath, but bring them up in the training and admonition of the Lord (Eph 6:4). The New Testament warns against vices in the society, not necessarily those carried out by juveniles.

Factors that Necessitated Juvenile Delinquency in the Bible

There are a lot of factors associated with juvenile delinquency especially when viewed from a biblical viewpoint. Mfuné stated that, “Every child has the tendency to be God fearing, respectful, disciplined, loving, obedient, so long as the child has good mentorship, parental love, good community and social upbringing.”¹⁸ From what Sustain Mfuné’s posited, if parents did not labor to teach the child from an early age in life, the importance of societal and moral values, the reverse is possible in the life of the child, this will be building bricks for a delinquent life style for the child.

¹⁷ D. A Carson, "Matthew," *The Expositor's Bible Commentary with NIV*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, 1981), 397.

¹⁸Mfuné, *Bringing Up Godly Children in the Culture of Ungodliness*, 119.

Surveying this, one finds poor parental upbringing, societal norms and vices, broken home backgrounds, and peer pressure and influence as factors that necessitate juvenile delinquency.

Poor Parental Upbringing

Hagan and Foster observed that poor parental upbringing is a major factor in fostering a delinquent life in a juvenile, stating that, for instance, if the juvenile is surrounded by violence from parents or a dysfunctional home, their behaviour is likely to be delinquent.¹⁹

Poor Parental upbringing is a major factor that necessitates delinquency among juveniles even from a biblical viewpoint. As Mezer opined, “though Eli questioned his children, actions were not backed up, he was complacent with the report, thus his irresponsibility was counted for poor parenting on his side.”²⁰ One reads of this whole parental pitfall of Eli and his children in the book of (1 Sam 2). This is a call to parents on the child’s guidance. He went on to say, “But great are the evils of parental unfaithfulness under any circumstances, they are twofold greater when they exist in the family of those who stand in Christ's stead to instruct the people.”²¹

Societal Norms and Vices

The society one lives in could necessitate delinquency. A critical look at the turnout of the event between Lot and his daughters, the antediluvian world, and the

¹⁹ Stephen Hagan and Graig Foster, “Juvenile Delinquencies among Christian Families: What Could Be Wrong?” *Journal of Christian Education and Family* 13, no. 8 (2001): 123-132.

²⁰ Daniel U. Mezer, *How Poor Parenting Breeds Delinquents in the Society: The Role of the Church in Preserving a Crime Free Society* (Grand Rapids, MI: Zondervan, 2014), 239.

²¹ *Ibid.*, 239.

pointers to the second coming of Jesus as outlined in Matthew 24, 1 Timothy 4:1-3, 2 Timothy 3:1-9, among others, tell how much norms and societal vices can necessitate delinquency amongst Juveniles. Norman Wright posits that “juvenile delinquents are often the product of bad and poor societal norms.”²² Adegoke posits that “A major contributing factor to juvenile delinquency, is the failure of the society to uphold good and sound morals, the inability of the society to instil discipline on juveniles at an early age.”²³ Adegoke's statement highlights how society tolerates and even celebrates vices, leading many young people to believe that success is achieved through deviant behaviours rather than good character.

Broken Home Backgrounds

Juveniles of broken home origins have a high tendency to become delinquent. The atmosphere around them can easily influence their decisions about life choices. Adegoke further stated that “Research has linked family dysfunction with future criminal offences, in the past because parents monitor and provide nurturance to children.”²⁴ It is thought that, “loose bonds among family members may result in more criminal involvement. In most cases, the delinquents have been viewed as individuals who come from less-intact families, often referred to as ‘Broken homes.’”²⁵

Collins also posits that “the very fabric of delinquency among young people is woven within the wool of dysfunctional home. Most delinquents have suffered from

²² Norman H. Wright, *The Complete Guide to Crisis and Trauma Counselling: What to Do and Say When It Matters Most* (Minneapolis, MN: Bethany House, 2014), 154.

²³ Adegoke, “Factors Responsible for Juvenile Delinquency in Nigeria,” 36.

²⁴ Ibid.

²⁵ Adegoke, “Factors Responsible for Juvenile Delinquency in Nigeria,” 36.

parental separation or poor care by a single parent, a recent research shows that 43.9% of delinquents have crisis associated with dysfunctional homes.”²⁶ Indeed, dysfunctional homes play a key role in delinquent acts among juveniles. This is a matter that requires urgent attention.

Peer Pressure and Influence

While not every child turns out good even with a good upbringing most children, juveniles turn out good if properly raised. However, some parents labour to bring the best out of their juveniles, yet their efforts become worthless. Such kinds of Children, according to Mfune are termed “Delinquent by choice.” The story of the sons of Samuel in the book of 1 Samuel 8:1-23, fits into this. Mfune further posits that “Just like Samuel, some godly parents can do their best in bringing up children well disciplined, but they made choices without the parents’ knowledge and choose to go in the way of the world. Most time, peer influence unnoticed can turn juveniles into delinquents.”²⁷ Peer pressure can affect the upbringing of a child. Dudley rightly points out the harm, peer pressure can bring to juveniles, in his words,

The most difficult age to provide care and the most important age as well, is the early teen. At this age, teens are so ambitious and want to try new things, identity crises and peer pressure can lead them to delinquent acts. The church and society need to do more in providing care at this age.²⁸

From the literature gathered thus far, one can point to this factor as a major contributor to the delinquent nature of teens resulting in juvenile delinquency.

²⁶ Gary R. Collins, *Christian Counseling: A Comparative Guide*, 3rd ed. (Nashville, TN: Thomas Nelson, 2007), 221.

²⁷ Mfune, *Bringing Up Godly Children in the Culture of Ungodliness*, 119.

²⁸ Dudley, *The Complex Religion of Teens*, 45.

Impact of Juvenile Delinquency from a Biblical Viewpoint

Considering some of the Bible texts here such as 1 Samuel 2; 8:1-23; Matthew 24; 1 Timothy 4:1-3; and 2 Timothy 3:1-9, among others, one can see how juvenile delinquency has impacted society quite a lot. Dowell posited that “The division of the Kingdom of Israel is as a result of one juvenile decision which resulted in a delinquency. ... One act of delinquency by Manasseh, saw to the back word move of Israel into paganism and wickedness. One delinquency from Ham saw Canaan go with a generation of curses.”²⁹ Today, many orders have been reversed as a result of juvenile delinquency seen and practised all around us. These delinquent acts when traced, have their root in juvenile crises that have been nurtured into young adulthood.

Ellen G. White on Juvenile Delinquency

Ellen G. White, a prolific writer in the second half of the 19th century and early twentieth century is notable among Seventh-day Adventists and believed to have been inspired in writing a huge collection of inspired writings referred to as Spirit of Prophecy writings. These set of books which elucidate the Scriptures are held in high esteem among Seventh-day Adventists. Interestingly, these Spirit of Prophecy writings have much to share on the subject.

Role of the Parents

To Ellen White, “the family is the foundation of character formation and development. She believes that parents play a critical role in the wholesome development of children, which if neglected can lead to severe consequences.”³⁰

²⁹ J. Christopher Dowell, “Harmful Impact of Juvenile Actions: Consequences and Lessons for Today’s Families,” *Farrow*, August, 2017, 43.

³⁰ Mfune, *Bringing Up Godly Children in the Culture of Ungodliness*, 89.

“Parents play a critical role in the formative age of the child,”³¹ this formative age is what Mfune called the “*juvenile age*.”³² Surveying through her writing, one discovers that parents contribute the most in either curbing or strengthening juvenile delinquency.

She posited thus, “By precept and example, let the young be taught reverence for God and for His words, many of our youth are becoming infidels at heart because of the lack of devotion in their parents.”³³ Furthermore, she postulates:

God has placed the young in the home to be trained, guided, corrected, and moulded into the image of God for a good and healthy society, but too many times, the home is not in any way different from the world and the young people are lead into unrestrained character, resulting in ungodliness.³⁴

Thus, Ellen White strongly emphasizes the critical role of home influence created by parents in shaping a young person to become delinquent or not. She also underscores the important role of parents in fostering juvenile development. She stated that “as soon as the child was old enough to be separated from its mother, she fulfills her first vow, she diligently nurtures and guide the child against the vices of the society and the intuition of evil to preserve a restraining character.”³⁵ She went on to counsel that;

Juvenile crimes are not far from parental weakness, while like Samuel some parents do their best but the children turned negative to all character formation, most parent with wayward children were actually not firm in disciplining their children, or were careless about little crimes and defaulting character traces at an early stage. This results often time to crisis and

³¹ Ellen G. White, *Child's Guidance*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2013), 2018.

³² Mfune, *Bringing Up Godly Children in the Culture of Ungodliness*, 56.

³³ Ellen G. White, *The Sign of the Times*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2013).

³⁴ Ibid.

³⁵ White, *The Sign of the Times*, [CD ROM].

criminality that does not only affect the family but the society at a wider scope.³⁶

Mfune postulated that “Parents play a vital role in the character formation of their children.”³⁷ White opined that “no effort can be made by the church to instil good character in the child will be effective, when the family which is the foundation, neglects the basic life training at the foundation.”³⁸

This calls for a responsibility in the part of the mother in the upbringing of the child, the mother has, a role in molding the life of the child. This counsel from Ellen White to mothers is a great tool for the formation of godly character in the child’s life. The fathers just like Eli, have been called too, to understand their role in the formation of character among juveniles before they become delinquent in the society.

Parents are to develop the characters of their children for service to God and the society. It is the duty of the parent to spend time with their young children and instil good character to them by teaching them societal norms that are godly and acceptable.

In fact, even parents who are gospel ministers (as critical as their role is before God) are not exempt from this grave responsibility. Talking to the minister about the delinquency of juveniles, as a result of their neglect of instilling godly morals, by silence or tacit approval of inordinate life style of juveniles, she opined that, Ministers, of the gospel, who fail to control their own households, are by their wrong example, misleading many. They sanction the growth of evil, instead of repressing

³⁶ White, *Child’s Guidance*, [CD ROM].

³⁷ Mfune, *Bringing Up Godly Children in the Culture of Ungodliness*, 26.

³⁸ White, *Child’s Guidance*, [CD ROM].

it.³⁹ Conclusively, parents play the most important roles in the character formation of juveniles whether they turn out to be responsible youth or delinquent in the society.

Role of the Church

The church has been given a role to play in character development. The church is the child's second avenue to acquire godly character. Where the church fails, the society will naturally impact such a child in a negative way. On the subject above,

White, in *Counsels for the Church* volume 6, Advised thus:

The sanctuary where Samuel was fashioned was the same place where Eli's Children were destroyed. Today, the church is serving the same purpose as the sanctuary in the past. The church has the responsibility to help families augment the efforts in raising godly children. While it is the duty of the parents to lay the foundational blocks of godly character, the church is a place of learning and corrections. The church has a duty to blend mental, social, physical, and spiritual aspects of character formation of all children. The failure of the church at this point, may throw the doors of temptations open to the children who will not only be a problem to their families only, but the church as well as the society.⁴⁰

The church plays a very vital role in helping combat juvenile delinquency, or further the scourge when the church neglects the calling of the Lord in presenting these children before the Lord as special jewels.

Role of the Society

The society one is brought up in, can influence the person's life to a great extent, the society in which the person lives in and is raised up, affects how the character is formed to a very large extend. Ellen White speaking about the impact of the society on raising godly children posited that, parents should exercise great caution in the kind of society and environment they live and bring up their children, if

³⁹ Ellen G. White, *Pastoral Ministry*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2013).

⁴⁰ Ellen G. White, *Testimonies for the Church*, vol. 6, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2013).

they intend to raise faithful, cultured, spiritually minded children.⁴¹ This statement is still true for today's families and communities.

While one cannot completely control the effects of societal negative impact on juveniles, it is very possible that a positive mindset by the community can reduce the negative impact on juveniles thereby, curbing their tendencies of being delinquents. White further states that, "the society is a larger nucleus of smaller families and home, if the society is intentional and character molding, the standards set by God will be upheld in respect to raising godly generation of ambassadors for Christ...the society has the duty to set boundaries to help keep the young ones from straying."⁴²

From the discuses thus far, one discovers that, while families are saddled with the responsibility of laying the foundation of character in the child, "the society has a major role to play in helping the child to develop godly character."⁴³ It is important that both the parent, and the community help the growing child to develop godly character for a better life now and in the here after.

Summary

The Bible is a complete book, it relates to every subject when one diligently search through its pages. Juvenile delinquency is not a strange subject to the Bible. The Bible dealt extensively with the subject. We saw great destinies destroyed as a result of juvenile delinquency. Kingdoms were divided and destroyed for delinquent actions juvenilely taken. The Bible provides counsels on dealing with juvenile delinquency. The spirit of prophecy also provides a biblical counsel on the subject.

⁴¹ Ellen G. White, *Country Living*, vol. 6, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2013).

⁴² Ibid.

⁴³ White, *Child's Guidance*, [CD ROM].

CHAPTER 3

LITERATURE REVIEW

This chapter captioned literature review, actually surveys a variety of literature in the field of campus chaplaincy, especially as it relates to juvenile delinquency. *The impact of chaplaincy care in faith-based institutions*, the various causes of delinquency amongst students, chaplaincy ministries in the modern world and its impact, the practice of campus chaplaincy ministries, effects of juvenile delinquency in spiritual care on campus and the roles of parents/guidance in helping to curb the incursion of delinquent acts by students are studied here. The term juvenile has been understood to mean, “a child or a person who is not yet old enough to be regarded as an adult.”¹ Delinquency has also been defined as “An act of crime, done by a young person, a crime committed by young people.”²

Campus Chaplaincy

The campus is a secular world outside of the students first religious contact³ Paget and McCormack opined that, “The chaplain works out of the walls of religion and denominational boundaries to meet the spiritual needs of seekers”⁴ on campus.

¹ *Collins English Dictionary*, s.v. “Juvenile Definition and Meaning,” last modified 2021, accessed February 16, 2021, <https://www.collinsdictionary.com/dictionary/english/juvenile>.

² Ibid.

³ Stephen L. White, *The College Chaplain: A Practical Guide to Campus Ministry* (Cleveland, OH: Pilgrim Press, 2005), 9.

⁴ Naomi K. Paget and Janet McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), iv.

People come with different religious and denominational worldviews and the chaplain has to work with them in the most secular manner whether it fits the societal norms or not. Shorb opines that:

Campus chaplaincy is about the people not the institution, it's about reaching out to the spiritual need of the people and not the views of the environment, it is about a calling to come over to Macedonia to help a community without spiritual direction in most cases.⁵

White Postulated that: "Campus chaplaincy Ministries is one with many complications as well as joy as one meets with people of different views about the realities of life"⁶

Campus chaplaincy simply means, the ministry of the chaplain on campus whether secular or religious.⁷ Aune observes that;

Campus/University Chaplains play a range of diverse roles in the Universities and campuses, ranging from, facilitating prayer, providing spaces for students to meet and fellowship, advising the University Leadership on the need for equality committees, creating a home from home for international students struggling with cultural shock, provision of emotional and spiritual care, etc.⁸

Steve Case asserts that "Campus Chaplaincy is the unifying center of the university where all can find rest from emotional and spiritual burdens."⁹ Aja in her article argued that:

Campus chaplaincy shouldn't be treated as an unimportant aspect of the University community, just like the academic planning, spiritual care on campus is as important, and shouldn't be neglected as it serves as the

⁵ Lucy A. Forster-Smith, ed., *College and University Chaplaincy in the 21st Century: A Multi-Faith Look at the Practice of Ministry on Campuses Across America* (Woodstock, VT: SkyLight Paths, 2013), 64.

⁶ S. White, *The College Chaplain*, 45.

⁷ Ehiwizu Victor Nwachukwu, *Spotlight of Campus Ministries in Nigeria* (Lagos, Nigeria: Bethel Books, 2002), 34.

⁸ Kristine Aune, "Who Are Today's University Chaplains and What Role Do They Play in Universities?" Wonkhe, accessed August 14, 2021, <https://wonkhe.com/blogs/who-are-todays-university-chaplains-and-what-role-do-they-play-in-universities/>.

⁹ Steve Case, *Campus Chaplaincy in the Twenty First Century* (New York, NY: BakerBooks, 2009), 78.

rehabilitation center for emotional and spiritual exhaustion, it is an important aspect of the university's curriculums.¹⁰

One couldn't agree any less with Aja, as in most cases, chaplaincy ministry is considered as an unimportant department, perhaps, this is the reason, chaplaincy is not a concern for most public Universities in Nigeria.

Campus chaplains are the spiritual care guide on campuses, providing directions for students and the entire university communities. This phenomenon is well established in Western countries, but Africa in general and Nigeria in Particular, there are still much room for development, although campus fellowships of certain faith groups have fared well in the past, the institutionalization of Chaplaincy on Campus is yet to be generally accepted.

Chaplaincy Service in Faith-based Institutions

Chaplaincy Services on campuses seem to be organized in faith-based institutions, whether in the Western world or in Africa and Nigeria. This is so because, most faith-based institutions are evangelistic in nature.¹¹ Aja could not agree less by stating that;

Faith-based Institutions provides structures for chaplaincy services on campuses even-though, most times, the chaplaincy unit is underrated and given a third-class perception by the institutional academic load. Sometimes, those who function as chaplains, are not empowered to function optimally. That shouldn't be the case.¹²

A publication of Covenant University, Ota, Nigeria, stated: "On Campus community, spirituality is the key to every success, the chaplaincy Unit, provides a balanced atmosphere for spiritual, emotional, social, academic, and spiritual growth,

¹⁰ Victoria Aja, "Campus Chaplaincy Ministries in Nigeria Institutions: The Challenges and the Prospects," *Insight Journal of Humanities* 4 (August 2014): 23.

¹¹ Nwachukwu, *Spotlight of Campus Ministries in Nigeria*, 36.

¹² Aja, "Campus Chaplaincy Ministries in Nigeria Institutions," 23.

campus chaplaincy, is the nerve center of the institution.”¹³ One will agree that it is important to have a viable and efficient Chaplaincy department in all universities and campuses, especially those owned by the church.

Chaplaincy in a faith-based institutes should be considered an integral part of every aspect of the institution. Davou Nyam Postulated that;

The notion that since the institution is faith based and should naturally function as a spiritual organization has failed the hypothesis. When young people are on campus, many assume a state of freedom and care less if the institute is a religiously owned or secular, while the school provides pastors to care for them, the result is denominationalization rather than a holistic chaplaincy that takes into considerations, the different faiths on campuses.¹⁴

Kinnaman observes that ministry becomes interesting when every aspect is put into consideration. Young people lose touch with every aspect of religion when it does not put into consideration, the trends of development and perspectives in spiritual care. Some faith-based institutions have failed to realized that chaplaincy on campus differs from denominational norms.¹⁵

Faith-based institutions provide avenue for spiritual care but in most cases, the care is centered on denominational lines. Stephen L. White opined that, “while campus ministry is safer and easier on faith-based campuses, it is lacking in an aspect, it projects faith affiliated doctrines aimed at proselytization of none faith members, this sometimes makes it difficult for seekers to open up to spiritual care outside of their beliefs.”¹⁶ Most faith-based institutions are established with a goal, the chaplains

¹³ Covenant University, “Chaplaincy and Spirituality on Campus,” *Covenant University Students Handbook*, 7th ed. (Lagos, Nigeria: Covenant Press, 2022), 38.

¹⁴ Davou Nyam, *Campus Chaplaincy in Faith-based Institutions: The Assumptions and the Myths to Be Cleared* (Jos, Nigeria: Hiclack Printers, 2014), 76.

¹⁵ David Kinnaman, *You Lost Me: Why Young Christians Are Leaving Church and Rethinking Faith* (Grand Rapids, MI: BakerBooks, 2011), 87.

¹⁶ S. White, *The College Chaplain*, 67.

sometimes have already placed conditions with which to work with and it can sometimes, be difficult for the chaplains.

Considering the above views, one can deduce that, what is obtainable in most faith-based institutions, is a repeat of religious dogma that may or may not meet the main objective of campus chaplaincy. While some faith-based campuses are doing well in inculcating a more unified chaplaincy ministries on campus, as opined by Shawn and edited by Forster-Smith, “Today, some faith-based institutions are fast moving from denominational views of spiritual care, to a more generalized view, it is helping the ‘new on campus’ to adapt more freely and open up more easily to spiritual care from the campus chaplains,”¹⁷ many others are not doing chaplaincy but an extension of their denomination on campus.

A Look at the Concept of Juvenile Delinquency

It is no doubt that children need love especially when they do not deserve it.¹⁸ Juvenile delinquency is understood to be a crime committed by a minor that is prosecuted through a juvenile justice system as earlier stated in the introduction. A juvenile delinquent is said to be an individual who repeatedly commits crime or crimes but is not prosecuted by law as an adult due to their age, as minors.¹⁹ Again, Juvenile delinquency is that behaviour on the part of children which may, under the law, subject those children to juvenile court.²⁰ Culturally and socially, one can assert that, the nature of juvenile delinquency sprang up from different abnormal behaviour

¹⁷ Forster-Smith, *College and University Chaplaincy in the 21st Century*, 69.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Nwachukwu, *Spotlight of Campus Ministries in Nigeria*, 43.

such as stealing, drunkenness, burglary, robbery, rape, homicide, idleness, truancy, prostitution, disobedience, running away from home, kleptomanism and sexual promiscuity. This gives a first lift into the concept of juvenile delinquency.

Prescribing different treatment for juvenile offenders is an offshoot of the new penology, which came to be applied with the realization of the penal Courts order. One can argue that, exposing delinquents to crime detention facilities with hardened criminals, leads to contamination as a result. This simply suggests that juvenile delinquency is worsened by exposure to those who are crime conscious.

Going through historical lane, the concept began in the sixteenth century. Children 11 years and below were confined in the same facilities with adults for committing crimes. In the sixteenth century back, there were no juvenile court or prison to treat juvenile crimes separately.²¹ The idea is to study and give better recommendations.

The ideology of treating juveniles in the same manner as adults all stemmed from the English Common Law... under the common law, juveniles were forced into working and were often trained in agricultural or domestic work.²² Greg Wright added that, “Along the way, some child savers began to look for alternative way of looking into the plight of the juveniles, seeking for different ways and laws to deal with crisis associated to juveniles.”²³

²¹Altagrace Choute, “Juvenile Delinquency, Definition, Type and History,” Study.Com, accessed August 15, 2021, <https://study.com/learn/lesson/juvenile-delinquency-overview-history-laws.html>.

²² Ibid.

²³ Greg Wright, *From Generation to Generation, Juvenile Crime: A Look into Juvenile Crime through the Centuries* (New York, NY: Light Bearers, 2008), 67.

Choute, went on to state that, “The 19th century was the beginning of the Child Saving Movement. With the creation of this movement, the child savers’ focus was to create program that focuses on reforming Juveniles.”²⁴ Paul Beaker postulated that;

The twentieth century saw the establishment of the first juvenile court in Illinois, it was to allow for it to have jurisdiction over any child under the age of 16 who was guilty of violating the law, providing care to those children who were being neglected and to ensure the separation of juvenile and adult offenders.²⁵

Thus far, this is how juvenile crimes have been treated and how the juvenile court and the concept of juvenile delinquency began. From this humble beginning, juvenile delinquency has grown into a broad concept.

Causes of Juvenile Delinquency

Juvenile crimes are not naturally born in the child but it is largely present in the child due to certain external factors.²⁶ Many have attributed juvenile crimes to the surrounding the child is raised, lack of discipline, lack of proper education, peer pressure, amongst others. Bernice Milburn Moore postulated the following as causes of juvenile delinquency.

Unplanned Urbanization

Moore opines that, “the activities of man on the land which result in industrial development and economic growth, has resulted in urbanization.”²⁷ She went on to add that, “The migration of people from the villages to the areas where industries and

²⁴ Choute, “Juvenile Delinquency, Definition, Type and History.”

²⁵ Paul Beaker, “Light at the End of the Tunnel: The Journey towards Building a Juvenile Justice,” *America Today*, September, 1997, 32.

²⁶ *Ibid.*, 33.

²⁷ Bernice Milburn Moore, “The Schools and the Problems of Juvenile Delinquency: Research Studies and Findings,” *Crime and Delinquency* 7, no. 3 (July 1961): 201-212.

economic activities thrive better, sees the influx of people, which results in new problems such as housing, slum, dwelling, overcrowding, high cost of living, etc.”²⁸

The result of this migration: overcrowded population, high cost of living and shortage of food, leads to women picking up jobs to support their families and consequently lead to a neglect of their children or leaving them with house help who have little or no parental control and upbringing.²⁹ This has affected the way people live and relate in the past, especially in communal morality and upbringing of juveniles.

Economic Problems

James Stanford opines that “Most crimes by juveniles are rooted in economic factors. There are higher chances that children from poor background will learn delinquent acts due to many needs and lack of satisfied life than those of wealthy homes.”³⁰ Moore furthers this view by stating that:

Economic factors cannot be removed from the leading causes of juvenile delinquencies, poverty and low income plays a vital role ... children belonging to poor economic status are easily drawn to criminal acts, the failure of parents to provide basic life necessities such as food, clothing, good home etc. draws juveniles to delinquencies in the quest for earning money by whatever means, the intention to change their economic status quick and fast by any means, results to juvenile delinquency.³¹

This factor is critical; most cases of crimes today are done in the bid to change the narratives of the chain of low economic class and, this is done at all cost and by all means.

²⁸ Moore, “The Schools and the Problems of Juvenile Delinquency,” 201-212.

²⁹ Ibid.

³⁰ James Stanford, *Factors that Motivate Crimes amongst Youth: Crime Watch* (New York: BakerBooks, 2016), 32.

³¹ Moore, “The Schools and the Problems of Juvenile Delinquency,” 201-212.

Family Related Issues

The family is said to be the best gift God gave mankind.³² The family is the foundation of the society and the church at large.³³ Any negligence on the family wellbeing, opens the door to the devil to sow seeds of discord and ungodly character.³⁴ Moore went on to add that for full and harmonious development, of their personality, children should grow up in a family environment, in an atmosphere of happiness, love, and understanding. The family has more influence when the child is young.³⁵

According to White, children learn fundamental concepts of right and wrong from their families, helping to shape their values and establish societal norms.³⁶

Moore added that, psychological problems like depression, frustration, aggression, or hyper behavior in parents or siblings can result in juvenile delinquency. In such a case, the child feels deprived and inferior among friends, depression and aggression can be learnt in such instances thereby, aiding juvenile delinquency.³⁷ A parenting style can affect the kind of life a child grows to adopt in the future. Family plays a key role in juvenile delinquent tendencies.

³² Ellen G. White, *The Adventist Home* (Edinburgh, UK: Stanborough Press, 1980), 67.

³³ Ibid.

³⁴ Ibid.

³⁵ Moore, "The Schools and the Problems of Juvenile Delinquency," 201-212.

³⁶ Ellen G. White, *Mind, Character and Personality Development*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2013).

³⁷ Moore, "The Schools and the Problems of Juvenile Delinquency," 201-212.

Poor Education

Poor education is a contributing factor, a major cause of juvenile delinquency. The online *Encyclopedia Britannica* observed that; “Research conducted shows that poor education is a major factor in juvenile delinquency.”³⁸ When a child is poorly educated, such a child is left to wander in search of life’s meaning and most times, if they cannot find meanings, they result to crime. Ellen White comments that:

When the child is properly educated in the affairs of life, such a child hardly falls out of the part of moral judgment and societal norms, such education when learnt from the four educational views which are: mental, physical, social, and spiritual equips the child for the life hereafter as well.³⁹

Moore further states that,

Due to overstretch in the educational system especially in underdeveloped nations, there are many students and few facilities, few capable teachers to teach, education is poorly managed. Poor life habits are learnt and criminal acts most times are formed as a result, juvenile delinquency is groomed in some cases and the child either drops out of school, or formed gangs for criminal acts.⁴⁰

Indeed, poor education is a major cause of juvenile delinquency.

Peer Pressure

Peer pressure has been said to be the direct or indirect influence on people by peers, or the effect on an individual who is encouraged and wants to follow their peers by changing their attitudes, values, or behaviors to conform to those of the influencing group or individual.⁴¹ Dudley argues that, peer pressure is a strong bond that exist

³⁸ *Encyclopedia Britannica*, s.v. “Delinquency and Criminal Acts,” last modified 2018, accessed July 12, 2018, www.britannica.com.

³⁹ E. G. White, *Mind, Character and Personality Development*.

⁴⁰ Moore, “The Schools and the Problems of Juvenile Delinquency,” 201-212.

⁴¹ Dudley, *The Complex Religion of Teens*, 36.

amongst peers to influence them either positively or negatively, to form a habit.⁴² Peer pressure can play a major role in the formation of juvenile delinquency.

When a minor relates with peers from families where they are allowed to do what they want without being queried by parents, this can lead to criminal tendencies that can influence others as well. Moore postulates that the peer group is an informal network of individuals of similar age and generally formed spontaneously in areas where children readily meet and interact, habits of children and their friends such as; smoking, gambling, alcoholism etc. are generally found among such peers.⁴³ Peer pressure is one of the major causes of juvenile delinquency today, and its impact cannot be under estimated in the society today.

Unemployment

Unemployment is a factor that drives many into delinquent acts. The saying that “an idle man is the devil’s workshop” cannot be any less true. Children of jobless parents are exposed to societal vices especially when they are the types who love comparing their parents with those of other children who are doing better economically. Akpa Opined that;

Today’s youth find pleasure in being idle because, the society that groomed their parents has lost its core values, parent who work themselves out to become successful in their career, have today chosen to lead their children to believe that, parents success are children’s success, this idle acts of the youth today has led many into criminal activities when the lost meaning of life.⁴⁴

⁴² Dudley, *The Complex Religion of Teens*, 23.

⁴³ Moore, “The Schools and the Problems of Juvenile Delinquency,” 201-212.

⁴⁴ Michael O. Akpa, *The African Youth Today: A Practical Approach to Working Effectively with the Contemporary African Young People* (Ibadan, Nigeria: Agbo Areo, 2001), 31.

Youth and adolescent or teenager, or juvenile is defined as, a child below the age of eighteen years according to law, who cannot be considered an adult.⁴⁵ When these group of people are not engaged in any work that will help them build lifetime career, they find pleasure in criminal activities. Idarabong posits that “research findings show that, unemployment understood as idleness by juveniles, has contributed more to their tendencies of being delinquent in nature, it is a menace that must be arrested if the future of Nigeria will be secured.”⁴⁶ Unemployment truly is a major factor in most criminal activities in Nigeria today, as in many other countries of the world.

Impact of Neighborhood

It has been said that, the environment in which one lives or is raised has a major role to play in the shaping of the mind of such a person.⁴⁷ Ellen White states that,

The environment where godly character is cultivated, must be watched out by parents. The evil of the neighborhood can eternally affect a child, when the child is constantly exposed to evil scenes and activities, the mind of such becomes fixed on immoral acts, such pictures and images repeatedly play in the mind of the child, finds its way in the formation of the child’s character.⁴⁸

The life of the child after school and in the family centers around the child’s neighborhood. When juveniles are left without care, experiences around the neighbourhood have shown that an antisocial neighborhood can contribute to juvenile delinquency. A healthy neighborhood will produce morals that can form the child’s

⁴⁵ Nigeria Criminal Act 34, amend. 2014, 78.

⁴⁶ Helen Idarabong, “A Look at Juvenile Crimes in Nigeria Institutions and Their Effects on Socio-Economic Development of Nigeria” (A Long Essay Submitted to the Department of Sociology University of Benin, Benin City, Nigeria, 2015).

⁴⁷ African common saying among locals.

⁴⁸ E. G. White, *Country Living*, vol. 6, [CD ROM].

perception of good and evil and will help the child to choose right; the opposite is the result of juvenile delinquency.

Generally, it has been said that, a good environment, good opportunity, equality among other things can actually, help curb delinquent acts by juveniles, it will help the society grow into a healthy and prosperous community. There is much to be done to deal with the issues of juvenile delinquency in Nigerian society and in the public institutions to help provide healthy and safe environment for now and the future.

Delinquency among Nigeria University Students

The Nigerian constitution of 1979 defines juvenile delinquency as “a crime committed by a young person under the age of 18 years as a result of trying to comply with the wishes of his peers or to escape from parental pressure or certain emotional stimulation”⁴⁹ this goes to show how peer pressure can impact juvenile delinquency.

Many writers have taken time to speak about the impacts of juvenile delinquency on the Nigerian society and the institutions of learning. From what we can see, juvenile delinquency has contributed to the bad image of our country (Nigeria), the educational institutes as well as the development of the country.

Classification of Juvenile Delinquency in Educational Institutions

The case of juvenile delinquency in Nigerian universities has not been measured since there are no tools to do so. Egbochuku and Aluede posited that the situation is on the increase daily with numerous criminal acts by university students

⁴⁹ Internet Public Library, “Causes of Delinquency in Nigeria,” accessed March 21, 2023, <https://www.ipl.org/essay/Causes-Of-Juvenile-Delinquency-In-Nigeria-FKQEC87EAJFR>.

especially those within the second and third years.⁵⁰ Philips further opines that the extent of the juvenile delinquency crisis in Nigerian universities cannot be estimated, because the data available does not indicate the true nature of the problem because most of these acts go unnoticed or unreported in most universities.⁵¹

Delinquent acts have been classified into different categories by several authors. A quick review of this fact shows the following as outlined by both Philips, or Egbochuku and Aluede, after their research and study. They classified juvenile acts of delinquency as follows:⁵²

1. Out of the home in late nights, disrespect of parents, and so on.
2. Absentee, either from home or school.
3. Damage done to both public and private property.
4. Violence created in the society by using any means such as knives and guns.
5. Sex offenses and activity like criminal assault and rape.

Kvaraceus classify juvenile who become delinquent in relation to three major variables:⁵³

1. The individual social class
2. The degree of comprehensible emotional pathology.
3. The extent to which the offenders engage themselves in delinquent behavior.

⁵⁰ O. Egbochuku and Oyaziwo Aluede, "Juvenile Delinquency among Nigerian University Students: Implication for Counselling," *Education 2* (March 2019).

⁵¹ Daniel Philips, "Juvenile Delinquency in Nigeria Educational Institutions and Its Impact on the Society," Paper presented at the Annual Council of Nigeria Association of Sociologists, University of Port-Harcourt, Rivers State, Nigeria, 2012.

⁵² Ibid.; Egbochuku and Aluede, "Juvenile Delinquency among Nigerian University Students."

⁵³ William C. Kvaraceus, "Chapter VIII: The Delinquent," *Review of the Educational Research* 29, no. 5 (1959): 545-552.

Chaplaincy Interventions for Juvenile Delinquency

For the chaplain, the duty here is always to provide care and intervention to people in crisis. Norman Wright said “People in crisis don’t have clear thought patterns, they see things from a different perspective, most times, their perception is in a state of confusion, they need to be stabilized and brought to a stable equilibrium, or homeostasis.”⁵⁴ Providing an intervention for Juvenile crisis or delinquency is imperative. Scholars have over the years offered means and intervention, chaplains are not left behind either. Since it is a chaplain’s care crisis, it requires a chaplaincy intervention.

Lebbacqz and Driskill advised that “in our modern-day world, children at risk of crime or children crime rate is increasing and the society is not helping either. It is therefore necessary for the chaplains to provide an interventional model for juvenile crimes.”⁵⁵ The intervention required for juvenile crimes or acts of delinquency from a chaplain’s viewpoint, has been summarized by a handful of scholars.

Justes in his work, *Hearing beyond the Words*, urged the chaplains to be intentional in making the delinquents feel loved and cared for. The care giver must hear beyond the spoken words and dig deeper into the non-verbal to find the root cause in order to provide the appropriate intervention.⁵⁶ Dykstra, argues that, the style of ministry Jesus introduce is a ministry of restoration, Jesus reached out to the lowliest at their lowest point, wore them over from guilt, gave them hope, and then

⁵⁴ N. Wright, *The Complete Guide to Crisis and Trauma Counselling: What to Do and Say When It Matters Most*, 21.

⁵⁵ Karen Lebacqz and Joseph D. Driskill, *Ethics and Spiritual Care: A Guide for Pastors, Chaplains, and Spiritual Directors* (Nashville, TN: Abingdon Press, 2000), 78.

⁵⁶ Emma J. Justes, *Hearing beyond the Words: How to Become a Listening Pastor* (Nashville, TN: Abingdon Press, 2006), 34.

reintegrated them into the society better than they were.⁵⁷ Humphrey further postulates that,

When one commits a crime, guilt sets in at first, then despair, then a sense of loss of a vital part of that individual, when this continues especially among children, it becomes a lifestyle, they often time become addicted to bad habits, known as juvenile delinquency which is a serious psychological crisis and disorder. A therapist, a caregiver, or a counsellor needs to assess, the level of damage, find linking paths, and check for soft areas to begin providing intervention which is a path towards restoring the crime-driven individual to homeostasis.⁵⁸

Chaplaincy intervention is aimed at bringing stability and a restorative model for juvenile delinquents which is the aim of this research work.

Summary

This chapter concentrated on the literature available on the subject of juvenile delinquency. From the literature available, juvenile acts of delinquency are obvious in Nigerian institutions of learning. There are quite several factors responsible for this trend, and this seems to pose a challenge, and it is a thing of concern to chaplaincy, especially in faith-based institutions. The turn of event associated with juvenile delinquency, especially in faith-based institutions, has raised a concern with most of the anomaly rising from peer pressure, poor family background, environmental influences, dysfunctional homes amongst others.

⁵⁷ Robert C. Dykstra, *Images of Pastoral Care: Classic Readings* (St. Louis, MO: Chalice Press, 2005), 56.

⁵⁸ Keren M. Humphrey, *Counseling Strategies for Loss and Grief* (Alexandria, VA: American Counseling, 2016), 87.

CHAPTER 4

RESEARCH METHODOLOGY

This chapter of the research is the methodology of the research. It is the chapter which contains the research work and findings. It surveys the type of research the researcher undertook, the research design, the techniques employed, the sampling, the instrument for the research or data gathering, analysis and the presentation of the presentation of the work in tables among other things. The chapter is the presentation of the field research that was undertaken by the researcher. It took into consideration, the background of the research setting and environment which is Babcock University, and the research audience, which includes both staff and students of the university.

Research Design

This research is descriptive; it tries to describe more accurately and systematically the phenomenon or the concept of “Juvenile delinquency among students in faith-based university and its implications for chaplaincy services at Babcock University.” The research is seeking to understand why juvenile delinquency occurs among students in faith-based universities especially a university like Babcock and the implication it has for chaplaincy services within the school. It is quantitative because it employs the use of questionnaires for data gathering.

Ethical Considerations

To conduct this research work at Babcock University, the researcher had to write a letter to the Adventist University of Africa (AUA) seeking a formal

introduction to Babcock University through the Babcock University research committee. The research committee of Babcock University known as BUREC had to vet the research proposal and then approve the continuation of the research work after questioning every aspect of the proposal to make sure it meets the standard and the requirements of any research that must be carried out within Babcock University.

Instrumentation

The research work used a structured questionnaire as a means of gathering information or collecting data for the research work, the questionnaires were made up of close-ended questions only. Then interviews and focused group discussions were structured to answer questions that may not be captured in the questions which are open-ended in nature.

Population Sampling/ Sampling Techniques

Because the researcher cannot gather data from everyone at Babcock University, a representative sample was taken as the sample size or sample population. A population of two hundred and fifty respondents was randomly selected (250) from among students, and academic and non-academic staff within Babcock University to serve as the population sample or size. The targeted population are students who are in their second year in the University, and some staff and faculty members, who can provide valid information about the subject under review.

The sample size was calculated using the Taro Yamani scientific formula which is given as:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

N is the Population

1 is the constant

e is the degree of error expected

n is the sample size

$$n = \frac{133}{1+133(0.05)^2} = 250$$

Validity and Reliability of the Instruments

Anyanwu defines reliability as “the ability of a particular measuring instrument to yield similar results when applied to the same situation at different times.”¹ To find the reliability of the instrument, a reliability test was carried out through the use of a pilot study. The test and retest approach was adopted and the pre-test was done using a questionnaire administered to the randomly selected respondents. A total of twenty (20) copies of the questionnaire were administered to the test population. All the copies of the questionnaire distributed were completed and returned. Using the Pearson Product Moment correlation Coefficient, the reliability was found to be high, $r = 0.96$ showing that there is consistency in the items of the survey.

$$r = \frac{n \sum xy - (\sum x)(\sum y)}{(n \sum x^2 - (\sum x)^2) \cdot (n \sum y^2 - (\sum y)^2)} = 0.96$$

An interview and focus group discussion with 6 students was done to check the validity of the hypothesis and the variables and the responses harvested were high and gave a good result. Which provided extra information that couldn't be harvested from the questionnaire.

¹ J. C. Anyanwu et al., *Structure of the Nigerian Economy (1960-1997)* (Onitsha, Nigeria: JOANEE Educational, 1997).

Data Gathering Procedure

The next part, is the close-ended questions that requires the respondents to respond with *Strongly Agree, Agree, Not Sure, Disagree* and *Strongly Disagree*. This allows the respondents to freely tick which response they are comfortable with as they scan through the questions in the questionnaire. As stated earlier, the target sample population of respondents was 250. About 270 questionnaires were distributed to the respondents, 257 were returned while 7 of the returned questionnaires were either not properly filled or not filled at all. As a result, they were not analyzed, but 250 copies of the questionnaires were analyzed and presented.

For effective distribution of the questionnaires, the researcher used faculty officers of the various schools to help distribute the questionnaires and to also help in collecting them back for analysis. This was necessary in order to avoid or least, mitigate the loss of questionnaires, so that the original target will not be lost and thereby, reduce the expected outcome of the research at the end. The various faculty officers helped in administering the questionnaires, and retrieving them for the researcher. The researcher in turn analyzed them, and presented them after the work was finished.

Data Presentation, Analysis and Discussion of Findings

This section of the research work provides a presentation of the demographic information of the respondents. The researcher chose the use of frequencies and percentages to analyze the data. The analysis shows the respondents demographical information which was used for the purpose of the research. The details were presented in tables for easy readability and accentuation.

Table 1 shows the demographical representations of the respondents based on their gender.

Table 1. Demography of Respondents by Gender

S/N	Variable	Frequency	Percentage (%)
1	Male	97	38.8
2	Females	153	61.2
3	Total	250	100

Source: Field Survey, 2023

From the data gathered, 97 of the respondents, representing 38.8% of the total respondents are male by gender, while 153 respondents representing 61.2% of the total respondents are female. From the data above, majority of the respondents are females.

Table 2 is a presentation of respondents by age.

Table 2. Respondents Distribution by Age

S/N	Age Bracket	Frequency	Percentage (%)
1	10-20	43	17.2
2	21-30	61	24.4
3	31-40	34	13.6
4	41-50	45	18
5	51-60	41	16.4
6	61-Above	26	10.4
7	Total	250	100

Source: Field Survey, 2023

The data provided shows that, 43 of the respondents, which make up for 17.2 % of the respondents are between the ages of 10-20. Then 61 of the respondents representing 24.4 % of the respondents are between the ages of 21-30 years. The next shows that 34 of the respondents representing 13.6% of the total respondents are between the ages of 31-40. The next group shows that, 45 of the respondents

representing 18% of the respondents are between the ages of 41-50. The next group has 41 respondents representing 16.4% of the total respondents showing that they belong to the age group, of 51-60, while 26 respondents, representing 10.4% are from age 61 and above. Age actually determined their responses to the questions asked. Table 3 presents the respondents responses classified under educational background.

Table 3. Respondents Distribution by Educational Background

S/N	Variables	Frequency	Percentage (%)
1	OND/NCE	36	14.4
2	HND	46	18.4
3	Degree	81	32.4
4	Masters	43	17.2
5	PhD	44	17.6
6	Total	250	100%

Source: Field Survey, 2023

From the table, 36 of the respondents representing 14.4% of the respondents have either of National Certificate in Education (NCE) or a National Diploma (ND). 46 of the respondents which represents 18.4% of the respondents, have a Higher National Diploma (HND). 81 of the respondents, representing 32.2 % of the total respondents, have a first degree. 43 of the them, representing 17.2% have a master degree. While 44 of them, representing 17.6% have a doctoral degree (PhD.) from this data presented, majority of the respondents, have a first degree. Table 4 is a presentation of respondents distribution by occupation

Table 4. Respondents Distribution by Occupation

S/N	Variables	Frequency	Percentage(%)
1	Students	113	45.2
2	Academic Staff	61	24.4
3	Non-Academic Staff	76	30.4
4	Total	250	100

Source: Field Survey, 2023

From the table, 113 Of the respondents representing 45.2% of the total respondents, are students, 61 of the, representing 24.4% of the respondents, are academic staff. While 76 of them, representing 30.4% are non-academy staff. From the data gathered, the majority of the respondents are students. Table 5 is a distribution of respondents by religious affiliation.

Table 5. Respondents Distribution by Religious Affiliation

Variables	Frequency	Percentage (%)
Christianity	195	78%
Islam	55	22%
Total	250	100%

Source: Field Survey, 2023

From the findings, 195 of the respondents representing 78% of the total respondents are Christians. 55 of the respondents, representing 22% of the total respondents are Muslims, while those who don't subscribe to any religion had none. From the data, majority of the respondents were Christians. Table 6 is the presentation of respondents' distribution by denominations. From the data gathered.

Table 6. Respondents Distribution by Denomination

S/N	Variables	Frequency	Percentage (%)
1	Adventist	71	28.4
2	Catholics	32	12.8
3	A G.	27	10.8
4	Methodist	32	12.8
5	Baptist	22	8.8
6	C &C	24	9.6
7	Others	42	16.8

Source: Field Survey, 2023

Seventy-One (71) of the respondents, representing 28.4% of the total respondents are Adventists (Seventh-day Adventist Church) members. Thirty-Two (32) of the respondents representing 12.8% of the total respondents, were Catholics. Next is twenty-seven (27) of the respondents representing 10.8% of the total respondents, are members of AG (Assemblies of God). Thirty-Two (32) of the respondents representing 12.8% of the total number of respondents were Methodist. Twenty-Two (22) of the respondents, which represents 8.8% of the respondents are Baptist. Twenty-Four (24) of the respondents, representing 9.6% of the respondents were members of the Cherubim and Seraphim church, while other unclassified denominations make up 42 and 16.8% of the total number of respondents. From the data provided, there are more Adventist respondents followed by the unclassified denominations, then the Catholics and Methodist, then the rest followed.

Analysis of Research Questions

This section provides answers to research questions that were generated in the course of this research work. The questionnaires were developed with a 5-point Likert scale of 5=Strongly Agree, 4=Agree, 3=Not Sure, 2=Disagree, and 1=Strongly Disagree. Table 7 shows the responses of the respondents on juvenile delinquency among students in Babcock University with a mean score of 3.71.

Table 7. Data Presentation and Analysis from Questionnaire

Items	SA n (%)	A n (%)	NS n (%)	D n (%)	SD n (%)	Mean	Std. Dev.
God Created Man a perfect being who is to work harmoniously with His divine will.	164 (65.6)	41 (16.4)	14 (5.6)	19 (7.6)	12 (4.8)	4.30	1.166
Delinquency is a distortion of God's original plan for man.	115 (46)	82 (32.8)	20 (8)	18 (7.2)	15 (6)	4.05	1.170
Parents play a vital role in helping young ones develop godly habits.	142 (56.8)	66 (26.4)	14 (5.6)	15 (6)	13 (5.2)	4.23	1.132
It is the role of the society to teach morals to the young people.	84 (33.6)	101 (40.4)	26 (10.4)	23 (9.2)	16 (6.4)	3.85	1.169
Divided home is a major contributor to juvenile delinquency in the society today.	90 (36)	87 (34.8)	41 (16.4)	16 (6.4)	16 (6.4)	3.87	1.160
Many juveniles are brought to faith-based Institutes to remedy their delinquent tendencies or attitudes.	62 (24.8)	118 (47.2)	38 (15.2)	38 (15.2)	7 (2.8)	3.81	1.010
Faith-based Institutions have a role to place in restoring delinquent juveniles to normalcy.	104 (41.6)	94 (37.6)	24 (9.6)	18 (7.2)	10 (4)	4.05	1.077
The rate of juvenile delinquency is on the increase even in faith-based institutions.	50 (20)	106 (42.4)	40 (16)	31 (12.4)	23 (9.2)	3.51	1.206
Babcock University is also having a rise in the number of acts of delinquency amongst her students.	55 (22)	90 (36)	61 (24.4)	30 (12)	14 (5.6)	3.56	1.125
Social and peer pressure amongst students of Babcock University is undoing the efforts of the University in curbing delinquent tendencies of students in the school.	76 (30.4)	77 (30.8)	37 (14.8)	41 (16.4)	19 (7.6)	3.60	1.280
The creation of hostels that allows only two persons per room makes it easier for students to connect with others and be influenced with juvenile delinquency.	37 (14.8)	56 (22.4)	60 (24)	61 (24.4)	36 (14.4)	2.98	1.281
The students have proper attention both emotional, social and spiritual, to help them deal with juvenile delinquency.	56 (22.4)	90 (36)	56 (22.4)	35 (14)	13 (5.2)	3.56	1.136
The staff ratio to the students in Babcock is over stretched to allow a closer mentorship and monitoring of juvenile delinquent tendencies in the school.	65 (26)	80 (32)	52 (20.8)	35 (14)	18 (7.2)	3.55	1.218
Babcock Chaplaincy unit has the capacity to deal with every delinquent tendency on campus.	76 (30.4)	62 (24.8)	53 (21.2)	41 (16.4)	18 (7.2)	3.54	1.273
Babcock University has the facilities to meet the raising cases of juvenile delinquency in the society and the University community.	45 (18)	113 (45.2)	58 (23.2)	25 (10)	9 (3.6)	3.64	1.005

(table continues)

Table 7 (continued). Data Presentation and Analysis from Questionnaire

Items	SA n (%)	A n (%)	NS n (%)	D n (%)	SD n (%)	Mean	Std. Dev.
The assumption that since the university is a Christian institute, therefore, godly character will be cultivated naturally, has led to a double standard philosophy by the student.	31 (12.4)	119 (47.6)	61 (24.4)	28 (11.2)	11 (4.4)	3.52	.994
Babcock University needs to increase its chaplaincy capacity and development in order to deal with the issues of juvenile delinquency.	39 (15.6)	83 (33.2)	71 (28.4)	35 (28.4)	22 (8.8)	3.32	1.160
There should be social media control on campus if juvenile delinquency will be curb amongst students.	42 (16.8)	85 (34)	42 (16.8)	40 (16)	41 (16.4)	3.18	1.341
During admission screening, the university should be concerned about student's character not just academic performance.	77 (30.8)	102 (40.8)	29 (11.6)	29 (11.6)	13 (5.2)	3.80	1.150
The university community should develop new approach with both spiritual and technological viewpoints in meeting new trends of delinquency among students.	52 (20.8)	91 (36.4)	60 (24)	27 (10.8)	20 (8)	3.51	1.169
The university should intensify the culture of mentoring and friendship in dealing the delinquent students.	93 (37.2)	97 (38.8)	32 (12.8)	16 (6.4)	12 (4.8)	3.97	1.091
Church activities alone do not solve the problem of juvenile delinquency.	111 (44.4)	88 (35.2)	18 (7.2)	21 (8.4)	12 (4.8)	4.06	1.133
The university will do better if it practices fairness and justice to all regardless of status on campus.	101 (40.4)	88 (35.2)	26 (10.4)	19 (7.6)	16 (6.4)	3.95	1.179
Chaplaincy Unit of the school needs modern campus ministries approach to help in dealing with juvenile delinquency.	81 (32.4)	100 (40)	28 (11.2)	30 (12)	11 (4.4)	3.84	1.136
Average Mean						3.71	1.156

Source: Field Survey, 2023; Decision rule: if mean is ≤ 1.49 =very low, 1.5 to 2.49 = low, 2.5 to 3.49 = moderate, 3.5 to 3.9 = high, 4.0 to 5.0 = very high

The respondents agreed that God Created Man a perfect being who is to work harmoniously with His divine will (65.6%). They also agreed that delinquency is a distortion of God's original plan for man (46%). They further agreed that parents play a vital role in helping young ones develop godly habits (56.8%). They also agreed that many juveniles are brought to faith-based Institution to remedy their delinquent tendencies or attitudes (47.2%).

The respondents agreed that social and peer pressure amongst students of Babcock University is undoing the efforts of the University in curbing delinquent tendencies of students in the school (30.8%). The respondents disagreed that the creation of hostels that allows only two persons per room makes it easier for students to connect with others and be influenced with juvenile delinquency (24.4%). They also agreed that the university community should develop new approach with both spiritual and technological viewpoints in meeting new trends of delinquency among students (38.8). Church activities alone do not solve the problem of juvenile delinquency (44.4%). Chaplaincy Unit of the school needs modern campus ministries approach to help in dealing with juvenile delinquency (40%).

Open Ended Questions Analysis

Open-ended questions were also part of the questionnaire and it gave the opportunity for the respondents to express their opinions. The following questions were asked and the summary of the responses follows from the different respondents.

1. What do you think is (are) the factor(s) that necessitate juvenile delinquency amongst faith-based institutes in Nigeria?
 - a. Home, society and social media.
 - b. Violence at home, dysfunctional homes, social media, peer pressure even indiscipline among staff to students, lack of moral guidance.
 - c. Social media and peer pressure.

- d. Poor class attendance, peer pressure, violence, poor home background, substance abuse.
 - e. Family background and peer pressure.
 - f. A large number of individual factors and characteristics has been associated with the development of juvenile delinquency e.g., age, gender, substance abuse.
 - g. Lack of home training, Christians who don't act like Christians among the workforce of Babcock University handling the students.
2. How faith-based institution can better help students who have delinquent tendencies?
- a. More mentoring than monitoring.
 - b. Teach morals, fairness, justice, role modelling, intentional spiritual exposure.
 - c. Intensity on its spiritual development.
 - d. The evidence is clear that religious involvement can lower the risks of both minor and delinquent behaviour.
 - e. Teaching, preaching and godly environments have influence on delinquent tendency.
3. What implications do you think are there for chaplaincy ministries in Babcock University considering the rise of juvenile delinquency in the institution?
- a. More chaplains and regular training.
 - b. They should be prayerful and also be real to themselves.
 - c. Radical approach to adolescent morals, involvement of youth in planning and implementation of spiritual programs.
 - d. Live Christianity and behave as we preach.
 - e. Chaplains may also provide educational programs for conversion, counselling to the students.
 - f. It makes the ministries meaningless.
4. What are some negative effects of juvenile delinquency on the wholistic development of Babcock University vis-à-vis the core values the university holds?
- a. Juvenile delinquents have no recognition for core values.

- b. It has rendered the effort of chaplaincy in Babcock University useless. As if they are not doing enough.
 - c. Bad influence on weak students. In the bid to help them the standard may be lowered, poor academic performance.
 - d. It increases bad behaviour, increase in crimes and misconduct.
5. What are some ways parents and society can help faith-based institutions curb the rise of juvenile delinquency amongst students?
- a. If the home and society can sing the same song with the institutions, there will be no more respite.
 - b. Parents and teachers' cooperation in youth and adolescent upbringing.
 - c. Charity begins at home, proper home training and lead and guide them to Christ. This is to support the agenda of faith-based institutions.

Quasi Experimental Result

Because the program and the research work also included a quasi-experimental work, 38 volunteer persons with delinquent cases volunteered to provide vital information on the subject. Some withdrew in the process, while 18 followed through to the end. They were subjected to psycho-social counselling, rehabilitation, and spiritual counselling and mentoring. At the end of the period of working with them, 8 have completely been transformed and, are now functioning as volunteer student-chaplains with the Division of Spiritual life, helping others who are struggling with juvenile delinquency also to come out.

Discussion of Findings

From the research conducted, there are key findings which are very important to be discussed. These findings are the pointers for the research which answered the research questions and hypothesis. The research found out the following:

That juvenile delinquency is a fact in faith-based institutions and is the distortion of God's original plans for creating man shows that a delinquent's habits

contradict God's ideal for living. This fact finding even among the students is a call to educate the younger generation on the harmful effects of juvenile delinquency.

The family is the bedrock of character formation as the research findings shows. The schools will impact little on the child if the families do not pay attention to the kind of friends and associates they keep, the site they visit, the kind of materials they are exposed to that can influence their thought patterns. All these have to be checked by the family to help curb the rampage of juvenile delinquency.

Faith-based institutions are seen as rehabilitation centers today; this is because the home has failed in its role of instilling character and values in young people due to so many factors and reasons associated with poor parenting, spouse separations, dysfunctional homes etc. so when children from this types of background find themselves in Faithbase institutions, extra efforts will be needed to help them. From this findings, the school will need to work more on the rehabilitational aspect of the core values of the school, than can be imagined.

Because peer pressure is a contributing factor to juvenile delinquency, which has been identified in the research carried out, this factor is a known factor by many, and it has been identified as the fastest means of being a victim of juvenile crimes.¹ The number of respondent who agreed with peer pressure as a factor is about 67.3% of the total respondent. This means that faithbased institutions should do their best to improve in all aspects of care giving which will deal with peer preasure and counselling for young people without beign judgemental or partial.

Over concentration on the spiritual aspect of the young people will not do much good, the school should devise a more reliable means of meeting the needs of

¹ Daniel McWean, *Juvenile Crimes and Life Style: A Handbook for Social Workers and Correctional Ministers* (Accra, Ghana: Kwasei Publishing House, 2018), 127.

the students, both mental, social, physical and spiritual without neglecting the other. This combined approach will help in dealing with the crisis of juvenile delinquency among young people in faith-based institutions.

Summary

At the end of the data gathering, presentation, analysis and interpretation, the respondents show to a large extent that the prevalence of juvenile delinquency in faith-based institutions of higher learning shows that the mean distribution is ≥ 3.9 , which suggests that the hypotheses are correct. The data show a lot of juveniles are product of dysfunctional homes or environmental influence. The mean distribution for Babcock University, suggests that the delinquents in Babcock University are majorly product of poor parental care and peer pressure.

CHAPTER 5

PROJECT INTERVENTION AND IMPLEMENTATION

This chapter provides a sequential description of the approach employed by the researcher in achieving the result expected in the research work as it concerns dealing with juvenile delinquency in faith-based campuses or institutions of higher learning, especially Babcock University and other Seventh-day Adventist institutions in Nigeria.

This chapter shows how the research work was implemented: seeking for permission to carry out the field, ethical considerations, the field work, questionnaire design, distribution, collection, practical work, seminar, etc.

Stage One: Preliminary – Preparation

The preliminary stage is gathering research questions, problems, and hypotheses. In the preliminary stage, the researcher went to the library to get books, magazines, and journals in print, related to juvenile crisis and how it has affected the society. A statistical data for juvenile delinquency within Nigeria, especially those found on the national dailies, gave the researcher an added insight into the work. After the print resources gathered, the researcher consulted with media resources for current and more updated resources to help in providing a deeper and further information on the subject under study.

Securing Research Permission

After gathering resources to help in the research work, the next thing done by the researcher is to work on securing the required series of permissions for the research work.

Securing permission from Adventist University of Africa. From the commencement of the research process, the topic was presented to the Supervisor, who after consultations and corrections, approved the present topic. Then the School of Theological studies gave their approval of the continuation of the research, accompanied with an introductory letter to the school chosen to serve as the case study and an ethical form. From this stage, the researcher proceeded to Babcock University to seek for permission to conduct the research in Babcock University Campus.

Securing permission for Babcock University. Babcock University is the school chosen as the case study for the research work, considering the fact that it is a faith-based higher institution of repute, for the research work. Since the school owns research and ethical committee where research related projects are vetted and approved, the researcher went with the AUA Research permission and introductory letter addressed to the research committee of Babcock University known as (BUREC) which is in full, known as; Babcock University Research and Ethical Committee, to secure permission to carry the on with the research work, using Babcock university as a pilot center. The committee requested that a presentation of the proposal be made in order to ascertain the validity of the research and its viability. The researcher had to present his research proposal before the committee of 6 persons who corrected the earlier templet and guided the researcher in the right direction for the research work.

After an initial presentation, the topic was approved to be researched on. The motivation for the choice of the research topic is as a result of the researcher's experience during his Clinical Pastoral Education (CPE) posting at the Babcock University Teaching Hospital for his first and second CPE units, as well as working with the psycho-social department of Babcock University. The researcher picked interest in developing a program for the chaplaincy department of Babcock University that will promote whole-person care via the work of trained or professional chaplains.

Securing permission from the Division of Spiritual Life. Since the research measures the prevalence of juvenile delinquency among students in faith-based institute of higher learning and its implication for chaplaincy ministry, the researcher needs to secure approval from the Department of Spiritual Life (DSL) of Babcock University to carry on with the research using their staff as research assistants, their volunteer student hostel chaplains as volunteer assistants too, as well as the use of the facilities belonging the Division of spiritual life as well as Chaplaincy department.

At the end, permission was granted for the research work by the Division of Spiritual Life to test the validity of the researcher's claim of the presence of Juvenile delinquency among students in faith-based institutions of learning, and what implications that has for chaplaincy ministry of chaplains in Babcock University. The request letters and the returned permissions is attached in the appendix of the research work.

Sponsorship

The research was majorly sponsored by the researcher who used his resources for the research project. However, the research will benefit the church considering the fact that the researcher is a worker with the Division of Spiritual life and an ordained minister of the church, while seeking for the approval from the Division of spiritual

life, the researcher also pleaded for sponsorship in organizing seminar, resource materials, facilitators, travels to visit rehabilitation and correctional centers to gather more insights and information in regards to the research topic. Graciously the BU Division of Spiritual life supported and encouraged the research and even provided some financial and personnel support.

Selection of Volunteers/Research Assistants

Another aspect of the research work was the selection of volunteer research assistants and training personnel for the assistants and for the seminar presentation. Because the work requires time and energy, the researcher couldn't do the work alone because he is both a church pastor and member of many committees in the school, one of which is the students Disciplinary committee. For this reason, the researcher sought for the services of volunteer student chaplains, and some staff to assist in the process especially those student chaplains attached to the hostels to help identify students with crisis and especially those with the tendencies of being delinquents.

Then researcher also sought for the services of worship center chaplains especially those in the welfare department to provide information about students who are often withdrawn, who are found defaulting worship center rules, as pointers to delinquency. The categories include students with tendencies to boycott worship activities, those who don't show at all, those who will always want to send others to help them sign for worship, those who will just come to thump print in the biometrics and go. Such also helped in providing the researcher with great deal of information for the research work.

Those volunteers were trained and hinted on the role they will play in helping the researcher obtain a productive result. They were trained with the help of Dr. Nwaka Ijie who is a professional Psychologist and a Chaplain with Babcock

University Teaching Hospital. Pastor Late Pastor Agape Dominic, a chaplaincy staff with the Division of Spiritual life, and Pastor S. A. Afanga of the BUTH Clinical Pastoral Education unit. The training took place at the main auditorium of the Babcock University Pioneer church for three weeks in three months, a week in every month between January to March 2023.

Stage Two: Program Design

At this stage, the researcher selected volunteer chaplains to be trained, designed the training outline, training manual, and chaplain's guide to the ministry. These materials which were used through the period of the research, were all designed and given to the student-volunteer chaplains to help in the smooth running of the research work. The manual contained what the volunteer chaplains are expected to do when they come in contact with delinquent persons or students.

Control Group

Next, the researcher designed a structure for assessing the level of delinquency among the juvenile. The structure include, the kind of activities the delinquents are involved in, the age from when they noticed the attitudinal change, factors that led them into delinquent acts, the frequency of their delinquency acts, the level of their delinquency acts, whether they have been arraigned before a juvenile court before for any juvenile crime, whether they have been suspended before in school as a result etc. These structural templates helped the volunteer-chaplains or research assistants to assess the level of delinquency involved by the volunteer research group, otherwise known as the control group for the sake of the research work. This also include the design of Questionnaire as instrument to get feedback from a randomly selected group of respondents who responded to the various questions asked in the questionnaire.

Quantitative Data Structure

Because of the nature of the research work which is descriptive and a quasi-experimental in nature, a control group was selected for practical purpose, while a questionnaire was shared to ascertain the validity of the researcher's claim. A questionnaire was designed and distributed on Babcock campus to some students and staffs. They were given a space of a week to respond to the questionnaires and after filling the questionnaire, they returned them through the volunteer chaplains who forwarded them to the researcher for analysis, interpretation and presentation. During the data gathering process, 270 questionnaires were distributed using the Chi Square test for sampling. At the end of the process, 250 questionnaires were properly filled and returned because the volunteer chaplains monitored all those who were given the questionnaires and followed up with them to collect the questionnaires, after they were done with filling the questionnaires.

Gathering of Resource Materials

Gathering resource material for the research work was key in the study. The researcher gathered a collection of relevant materials from the library, the print and electronic media, the internets and other academic sources, from professional campus chaplains in books, journals and magazines. These materials were assembled as a tool for both the training of volunteer chaplains and for secondary data for the research work. The availability of the data gathered helped the researcher a great deal in dealing with issues, especially as it relates to the research topic.

Stage Three: Implementation/Experimental Stage

The implementation stage, is the stage at which the research work was implemented. This stage includes the research training and seminar, the distribution of

research instruments (both the volunteer control group data and the questionnaire) for a wider range of information and responds in the research work for data finding and gathering.

Seminar/Training of Volunteer

Haven gotten few volunteers (Delinquents) who pleaded for anonymity, to serve as the control group for the quasi-experimental group, they were sensitized by a clinician, Pastor Promisen, Ajie, who took three days from March 12th-16th 2023, in leading them step to step in overcoming delinquent acts as well as how they can help identify some of their friends, they were sent back also as assistant researchers. They provided the coded information about the prevalence of juvenile delinquency in Babcock University.

The researcher organized a 21 days training for the volunteer chaplains which was conducted at the Pioneer Church Auditorium of Babcock University. It held for seven days in a week per month, for the period of three months due to the activities of the school and the academic work of the student volunteer-chaplains.

What to Do

At the seminar or training session, a total forty-one volunteers were trained on the following: providing effective care to people in crisis, ABC of visitation, Crisis Management among students, Identifying students with Juvenile tendencies, Reporting of findings, Journaling of information, Psychodynamics, etc. In addition to these, some simple soft level clinical pastoral care orientation was also given to them. Their primary roles include: identifying of juvenile delinquents, ministering to them, assess their level of delinquency, report same to the researcher and some volunteer staff to do a follow up on them, share questionnaires and help collect them for onward analysis, presentation and intervention. The training and seminar given to the

volunteer chaplains on caring for the juvenile delinquents was designed to help meet the emotional social, physical and spiritual need of the volunteered delinquents to come out of their crisis through chaplaincy intervention since they have been discovered by the volunteer chaplains who were working with the researcher.

Seminar at the Faculty of Education, Art and Humanities

This research was originally a property of the researcher, endorsed by the Adventist University of Africa Kenya and BUREC. Although it has implications for Babcock University, it is also open for international consumption.

The research requires a touch of academic ingenuity and scholarly insight and the researcher expects that the seminar will add to the insight already acquired by the researcher.

In pursuance of an academic soundness of the research work, on the 12th of February 2023, a seminar was conducted by the researcher assisted by Dr. Ejie Promisen on the chosen topic. It was presented during the staffs and faculty weekly meeting at the Pioneer Church in Babcock University. The seminar was aimed at getting better feedback on what the researcher was working on. This seminar also helped in sensitizing faculty members on the need to objectively respond to the questionnaire that was to be sent the next week on the subject under discussion. At the end of the seminar, the Dean of the faculty commended the effort and also made some observation such as:

1. The research should employ the use of quasi experiment and the use of questionnaire for a variety of responses, so it does not stop with the idea or view of few persons.
2. The selection of volunteer assistants should be based on their research abilities not just because they are student-chaplains.

3. Since there are volunteer delinquents who want to be used as control group, research ethics should be maintained to the highest level, maintaining strictest confidentiality.

Field Work

The next step in this research work is the field work, which is the heart of the research. Here the evaluation of data gathered from working with control group, the report of the volunteer chaplains as they work with the volunteer control group provided a positive result for the research work. The report from the questionnaire were also a testament to the dedication of the volunteer chaplains or research assistance. The training/seminar yielded good result, this explains why out of 270 questionnaires distributed, 257 (although 250 were used because 7 were either not properly filled or not filled at all) were returned because the volunteer chaplains did a follow up. A few of the respondents to the questionnaires availed themselves to interact with the researcher and shared how they feel their crisis has affected them beyond imagination and the inadequate preparation of the school to deal with the crisis of juvenile delinquency, especially as it relates to faith-based institutions.

The data gathered from the research through the effort of the volunteers were presented in the chapter four of this research work. It was at this stage, some of the volunteer delinquent in the control group opened up and were counselled by Dr. Ejie Promisen (a clinical psychologist), Pastor S. Afanga and the researcher on how they can live meaningful life. Some of them who showed interest were integrated into the student volunteer chaplain's work with the Division of Spiritual Life.

As a result of the work, a few showed up for further help, and a one-on-one interview was conducted with some of the delinquents, which added insight to the researcher's knowledge of care giving to juvenile delinquent students. One of the respondents opened up to state that in a certain hostel, there are more than six of the

students below the ages of 18 years who are already into internet fraud, despite being in a faith-based institution. The school seemed to be concerned with physical conformity than digging deeper into the real crisis of the juvenile in the school who were brought to the school by parents/guardians without their consent. The experimental stage of the research work, provided room for a few of those juveniles to be spoken to and to be heard from their perspective.

Working with the Control Group

The control group here refers to those volunteer-delinquents who responded to the call of the volunteer student-chaplains otherwise known as research assistants, those who helped in getting respondents, both for the quasi experiment and those who filled the questionnaire. The volunteer chaplains worked with a few volunteer-delinquents to help them come out of their crisis, linking them secretly with some senior chaplains and when the cases were more advance, they were referred to the clinical and psycho-social unit of the University for a more effective care.

The delinquents were visited by the volunteer-chaplain, the researcher and sometimes invited for counselling either at the Counselling unit of the University or in the Chaplaincy department in a confidential manner, where their identity cannot be made known. At first, a total of 32 persons volunteer but half way into the research work, only 18 were left out of which 9 are now serving as student-chaplains.

The volunteer delinquents were engaged daily in spiritual, and psycho-social activities to help them refocus in school; they helped in getting others who are also struggling with delinquency crisis. The chaplains sought for spiritual and moral support for them while assessing their improvement through the structural guide given to them as they minister to the volunteer delinquents in the control group.

Working on the Questionnaire Responses

The questionnaire is the qualitative aspect of the research work. It is the instrument used to generate the questions that were shared, and the subsequent responses were interpreted after they were analyzed. Because the research required larger responds, the questionnaires that were shared, served as a tool for getting a larger number of responses to the research assumptions and hypothesis as stated earlier, the questionnaire were structured in a simple format to state level of agreement or disagreement with questions from the hypothesis.

About 270 questionnaires were shared, 257 returned (out of which 7 samples were either not properly filled or blank, while 250 samples were properly filled). The 250 properly filled questionnaires were presented, analyzed and interpreted. From the data gathered in the questionnaires it was evident that faith-based institutions actually house a lot of juvenile delinquents, most of which have issues from their homes prior to admission into the school, others as a result of broken family background.

Data were analyzed with the use of (SPSS 21), to avoid or minimize the error margin in the analysis of statistical data gotten from the survey which used the questionnaire as instrument for data gathering. The result of the research work as derived from the questionnaire were tabulated, analyzed, and interpreted as seen in chapter four of this research work. The result of the work is presented to serve as a tool in helping faith-based institutions to be more proactive and intentional in dealing with juvenile delinquency on campuses, since this phenomenon has become a reality faith-based institution to be tackled. It is also intended to help the in providing the chaplains with a resource or tool for effective, professional, empathetic and wholistic care to delinquent students.

Outcome and Evaluation

At the outcome and evaluation stage, the result of the study measured positive results from the study. The results from the quasi experiment and the questionnaires returned to the researcher indicates that the assumption in the hypothesis were valid and that the research questions were answered by the responses of the respondents who provided information for the data analysis.

The volunteer delinquents who provided vital information for the research work about the prevalence of juvenile delinquency in faith-based institutions of higher learning and who consistently followed the prescribed psycho-social, clinical, mental and spiritual rehabilitation, turned out to be better persons, showing improvement in their behavior over the past six months. Some of the parents of these delinquents also testified to their transformation during the Parents Consultative Forum meeting of Babcock University held on July 6, 2023.

At the end of the work of the chaplains and the volunteer-delinquents who freely yielded in providing samples and allowing themselves to be used in measuring the effectiveness of the research procedure, and the larger data gathered from the research questionnaires, the respondents' contributions and openness were impressive. It gives the research the insight earlier needed, as reflected in the researcher's questions from the outset.

The findings suggest that there were areas of weaknesses and strengths of the research. The weakness of the research is that there was no previous similar research. The researcher had to work with the limited literature available and was forced to include the mixed method of data gathering which required a quasi-experiment. The distance from the main campus of the Adventist University Africa library and poor connection to previous research on that line from AUA, also added to weakness of

this research. Again, the research was supposed to be descriptive but along the way, it added the flare of quasi-experimental due to its need to test run the viability of the theoretical findings and the data presented from the questionnaire, still as a result of poor literature in the area.

The research evaluation found out the areas of strengths of the research showing that, working with juvenile delinquents and helping them form habits that build a better future for them is possible with an intentional strategic plan, coupled with team work by the chaplaincy department, the student support services and the psycho-social department in ministering to students who are victims of juvenile delinquency. The sampled quasi-experimented volunteers and the result obtained suggested that working with juvenile delinquents in faith-based institutions can be rewarding and fruitful if properly handled and monitored. The work ended with the analysis and presentation of the data from the questionnaire.

Summary

It must be noted that developing a program to mitigate juvenile delinquents in faith-based institutions like Babcock University requires intentional planning, collaboration, supervision, and sponsorship. There is implication for chaplaincy ministry which requires a new approach in providing spiritual care to this group of persons.

This work demands intentional, combined effort from the school administration and the leaders of the Division of Spiritual Life to work hand-in-hand with the Students Development, Students Support Service and the Psycho-social Unit in providing care to the Juvenile delinquents in the school. It follows then the chaplaincy ministries at Babcock University needs another approach that is redemptive and correctional to meet the need of these young delinquents on campus.

CHAPTER 6

SUMMARY CONCLUSION AND RECOMMENDATION

Summary

Chaplains provide care for people who are outside of their religious affiliation, in places like schools, hospitals, workplaces, correctional centres, military barracks, etc.¹ Thus, the work of the chaplain as observed by both Paget and McCormack is different from those of clergy because of the settings where their services are rendered and how they are rendered.² Working with delinquent juveniles can be challenging most times as they are exposed to vices in society, what has been done to help juvenile delinquent persons, especially in religious institutions of higher learning?

The research is centred on juvenile delinquency among students in faith-based institutions of higher learning with a focus on Babcock University. It was conducted to examine the claims posed by the hypothesis which was aimed at testing the prevalence of juvenile delinquency among students in faith-based institutions and Babcock being the focal point and the implications it has for chaplaincy ministry. As posited by Adegoke, “Juvenile delinquency is prevalent among school age students not exempting those of faith-based schools, they are products of societal dysfunction, broken homes, poor upbringing among other factors.”³ A dataset comprising a

¹ Paget and McCormack, *The Work of the Chaplain*, xi.

² Elfriede Janz De Veron, “The Mission of Jesus Christ According to Luke 4:18-19,” *Direction Mennonite Brethren* 41, no. 2 (2012): 293-299.

³ Adegoke, “Factors Responsible for Juvenile Delinquency in Nigeria,” 78.

psycho-social analysis of students in Babcock University was made available to the researcher and showed that several delinquent acts have been recorded by students of the school who are still considered juveniles, especially as many of them get to Babcock at the age of 15/16 years. This gave the researcher an insight into the subject and motivated this research. The research work is divided into six chapters.

The work began with the introduction of the research background also known as the background of the study. It surveyed the concept, the background of the concept, the research questions and hypothesis, the statement of problem, the research purpose, limitations, methodology, delimitation and other. This was followed by the theological and biblical foundation of the research topic, which provided insight on the biblical perspective of juvenile delinquency from both the Old and New Testaments, stating some examples of juvenile delinquency in both the Old and the New Testaments, with some insight from the writings of E. G. White.

The research work continued with a survey of literature from other writers about juvenile delinquency, which is called the theoretical and conceptual framework. It looked into the various literature about juvenile delinquency from journals, magazines, books and periodicals. It surveyed the factors responsible for juvenile delinquency, types of juvenile delinquency, working with juvenile delinquents and managing juvenile delinquents. It also looked into campus chaplaincy and the threat juvenile delinquency poses to campus chaplaincy, especially in a faith-based institutions.

Chapter Four is the field work and the research methodology, it was a quantitative descriptive research which involved the use of questionnaire, it has some interviews and training session which test the validity of the hypothesis and from the data analyzed, presented and interpreted, the research questions were answered.

Chapter five is the step-by-step analysis of how the research work was conducted, it is the intervention and implementation of the project. Lastly, the chapter six is the summary, conclusion, and recommendation.

Conclusion

After the research, it was established that indeed Juvenile delinquency is prevalent in faith-based institutions and there are several factors responsible for juvenile delinquency as opined by Adegoke who stated thus: “Juvenile delinquencies today in Nigeria is on the rise, a lot of poorly raised kids found themselves in faith-based institutions, the parents who have failed in raising them up see those faith-based schools as a shortcut to repaired that which has been destroyed by poor parenting, dysfunctional homes, poor societal influences, peer pressure etc, thereby, creating more labour for the spiritual care givers and overburden them.”⁴ This indeed has become a serious issue for spiritual caregivers.

Juvenile delinquency is a reality in faith-based institutions, Babcock University is not exempted as several juvenile delinquent cases have been recorded and just like adegoke opined, some of these teenagers have been poorly raised and when their parents failed the next option that serves as rehabilitation center is Babcock University. The research established the fact that juvenile delinquency is prevalent in Babcock University and it poses a serious crisis for chaplaincy ministry, unless the school becomes intentional in dealing with it.

Recommendations

At the end of this research, the researcher hereby makes the following recommendations to the leaders/administrators of both Babcock University and the

⁴ Adegoke, “Factors Responsible for Juvenile Delinquency in Nigeria,” 78.

Seventh-day Adventist Church to facilitate in dealing with issues of juvenile delinquency in Babcock University and other church educational institutions:

1. The university should screen the history of their students before admitting them and, if students are found to have tendencies for delinquency, they should sign a commitment for rehabilitation and be placed under watch, discipleship, and mentoring.
2. The university should go beyond simply signing attendance for worship and enforcing conformity to rules and regulations by providing students with ample resources to rely on during times of crisis, so they can navigate through the challenges.
3. The Division of Spiritual Life and the Student Support Services should be empowered with more professionals trained to provide spiritual, social, mental, and physical support to students in juvenile crisis and others.
4. There should be a supportive social system where juvenile delinquents can respond to calls for rehabilitation freely, without fear of being judged or condemned.
5. The church should encourage schools to develop discipleship and mentorship programs, where those rehabilitated can be mentored and nurtured to become better individuals after their school and rehabilitation experiences.
6. The university should provide funding and create an enabling platform for further research to address areas or issues not covered by this research due to financial and other constraints.
7. I also recommend a review of this research work to gain further insight that can improve the care of juvenile delinquents in faith-based institutions, including Babcock University.

APPENDICES

APPENDIX A

QUESTIONNAIRE

ADVENTIST UNIVERSITY OF AFRICA, NAIROBI, KENYA RESEARCH QUESTIONNAIRE

SECTION A. DEMOGRAPHICAL INFORMATION

Fill in appropriately below.

- I. **Gender:** Male ☐ Female ☐
- II. **Age:** 10-20[☐] 21-30[☐] 31-40[☐] 41-50[☐] 51-60[☐] 61+[☐]
- III. **Educational Level:** ND/NCE[☐] HND [☐] Degree [☐] Master's Degree [☐] PhD
- IV. **Occupation:** Student [☐] None Academic Staff [☐] Academic Staff [☐]
- 8.
- V. **Religious Affiliation:** Christianity [☐] Islam [☐] Traditional Religion [☐] Others [☐]
- VI. **Denomination:** Adventist [☐] Catholic [☐] AG [☐] Methodist[☐] Baptist [☐] C& S [☐] Others [☐]
- VII. **Occupation :** Student [☐] Applicant [☐] Civil servant [☐] Business [☐] Retired [☐] Others

SECTION B. This section supplied question which requires you to answer from 1-5, 5= Strongly Agreed; 4= Agreed; 3 = Not Sure; 2 = Disagreed; 1= Strongly Disagreed.

Kindly indicate the level of your view by ticking the appropriate response to each question.

to each question.

5	4	3	2	1					
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree					
S/N	Item				Responses				
					5	4	3	2	1
	God Created Man a perfect being who is to work harmoniously with His divine will.								
	Delinquency is a distortion of God’s original plan for man.								
	Parents play a vital role in helping young ones develop godly habits.								
	It is the role of the society to teach morals to the young people.								
	Divided home is a major contributor to juvenile delinquency in the society today.								
	Many juveniles are brought to faith-based Institutes to remedy their delinquent tendencies or attitudes.								
	Faith-based institutions have a role to place in restoring delinquent juveniles to normalcy.								

	The rate of juvenile delinquency is on the increase even in faith-based institutions.					
	Babcock University is also having a rise in the number of acts of delinquency amongst her students.					
	Social and peer pressure amongst students of Babcock University is undoing the efforts of the University in curbing delinquent tendencies of students in the school.					
	The creation of hostels that allow only two persons per room makes it easier for students to connect with others and be influenced in juvenile delinquency.					
	The students have proper attention both emotional, social and spiritual, to help them deal with juvenile delinquency.					
	The staff ration to the students in Babcock is over stretched to allow a closer mentorship and monitoring of juvenile delinquent tendencies in the school.					
	Babcock Chaplaincy unit has the capacity to deal with every delinquent tendency on campus.					
	Babcock University has the facilities to meet the raising cases of juvenile delinquency in the society and the University community.					
	The assumption that since the university is a Christian institute, therefore, godly character will be cultivated naturally, has led to a double standard philosophy by the student.					
	Babcock University needs to increase its chaplaincy capacity and development in order to deal with the issues of juvenile delinquency.					
	There should be social media control on campus if juvenile delinquency will be curb amongst students.					
	During admission screening, the university should be concern about students character not just academic performance.					
	The university community should develop new approach with both spiritual and technological viewpoints in meeting new trends of delinquency among students.					
	The university should intensify the culture of mentoring and friendship in dealing the delinquent students.					
	Church activities alone do not solve the problem of juvenile delinquency.					
	The university will do better if it practices fairness and justice to all regardless of status on campus.					
	Chaplaincy Unit of the school needs modern campus ministries approach to help in dealing with juvenile delinquency.					

SECTION C: Open-ended Question. This section gives room for expressive responses, feel free to write to the best of your understanding:

1. What do you think is(are) the factor(s) that necessitated juvenile delinquency amongst faith-based institutions in Nigeria?

.....

.....

.....

2. How can faith-based institutions better help students who have delinquent tendencies?

.....

.....

.....

3. What implications do you think are there for chaplaincy ministries in Babcock University considering the rise of juvenile delinquency in the institution?

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.....

.....

4. What are some negative effects of juvenile delinquency on the wholistic development of Babcock University vis-à-vis the core values the university holds?

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.....

.....

5. What are some ways parents and society can help faith-based institutions curb the rise of juvenile delinquency amongst students?

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Thank you for your objective responses to the questions above.

APPENDIX B
CONSENT FORM



Thank you for agreeing to take part in this important study entitled: “Juvenile Delinquency among Students in Faith-based Universities: Implications for Chaplaincy Services at Babcock University.” The purpose of this study is to ascertain the prevalence of juvenile delinquency among faith-based Universities in Nigeria with a special focus on Babcock University and its implications for chaplaincy services. Therefore, your thoughts and opinions are very valuable. Please note that your participation in this study is voluntary and your identity will be kept anonymous. All data obtained in this survey will be kept on a password-protected computer. In case you change your mind and wish to withdraw from the study, you can do this at any time. Individual results may not be provided, but the research report will be forwarded to the participant when required and will be available for you to read. If you agree with the terms and conditions mentioned above, please sign the Participation Approval Form below. This form will be collected before the experiment begins. Should you have any questions or queries, please do not hesitate to contact me at the provided telephone number or email address below my signature. Thank you for considering participating. Yours in His Service,
(sign here)
OKAN-GBENEDIO, Gift O. Master of Chaplaincy Student Adventist University of Africa
Phone number: +234(7033942871) giftokangbenedio@gmail.com/okan-gbenediog@aua.ac.ke

APPENDIX C

CORRESPONDENCE



I, OKAN-GBENEDION, GIFT O., a student of the AUA Master of Chaplaincy Program, do hereby ask permission to go ahead with my research, with the full intention of collecting data ethically, without harm of any kind to those who will give me INFORMATION. Title of the project: “Juvenile Delinquency among Students in Faith-based Universities: Implications for Chaplaincy Services at Babcock University.” I agree to obtain the informed consent of the persons whom I will interview, survey, or used as an experimental study. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project.

(sign here)

Signature of the student Date 10- 02-2023

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