# Directions for Future Models of Chaplaincy and Pastoral Care in Seventh-day Adventist Secondary Schools in Australia: A Modified Delphi Application



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Submitted on 3/11/2004

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## DECLARATION

I certify that this thesis does not, without acknowledgement, incorporate any material that has previously been submitted for credit in any other academic subject. All material contained within this thesis is my own original work except where referenced. I understand that if at any time it is shown that I have significantly misrepresented material presented to the College, any degree or credits awarded to me on the basis of that material may be revoked.

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## ABSTRACT

Chaplaincy is increasingly becoming an important service and ministry in public and private schools in Australia. Given the current growth of, but perceived lack of direction for chaplaincy in Seventh-day Adventist schools, this study sought to explore and ascertain the views of groups of stakeholders regarding the nature and future development of chaplaincy.

A search of relevant literature revealed a diversity and complexity of roles and settings in chaplaincy. Conceptual material from the literature was subsequently used in the initial stage of the research.

A modified application of the Delphi technique consisting of two rounds with a 73% participation rate, involving 60 participants, was utilised as a suitable methodology for data collection to answer a cluster of research questions.

An analysis of data showed wide-spread "concurrence" and considerable "intensity" regarding the structure, goals, significance, roles and functions, employment practices and procedures, and the planning and implementation of chaplaincy and pastoral care. Similar levels of "concurrence" and "intensity" were shown for requisite personal qualities and qualifications of, and assessment criteria and professional development for chaplains. The findings of the study combined to construct what was considered to be a realistic and workable model for effective chaplaincy and pastoral care in SDA secondary schools in Australia.

The general conclusion of the study was to accept the outcomes of the Delphi procedure with the hope that these might be of interest and use to Christian educators in particular in providing directions for future models of chaplaincy and pastoral care.

# CHAPTER ONE

## *Overview of the Study*

### Introduction and Background

Chaplaincy has been a time-honoured ministry of the Christian Church over many centuries. Traditionally, chaplains have served and provided pastoral care in the military, prisons and hospitals (Berlach, 1993; VandeCreek & Burton, 2002; Padilla et al., 1992; Pruiett, 1999). History shows, both overseas and in Australia, that chaplains have also been attached to private and church-associated schools (boarding & day) to care for the spiritual needs of students and "to build individuals into the image of God" (Chittenden, 2003, p.9).

State Government Schools in Australia have also been active in the area of chaplaincy for some time. The appointment of the first three school chaplains to Victorian schools occurred in 1954, while Western Australia, where presently 108 chaplains work in government schools (Caring Schools, 2004), gained its first three school chaplains in 1982. Chaplains were first appointed to state schools in South Australia and Queensland in 1987, the Australian Capital Territory in 1992, and Tasmania in 1998 (Salecich, 2001, p.1).

Since the beginning of Australian Seventh-day Adventist (SDA) education in Fitzroy, Victoria, in 1892, SDA schools have always emphasised the *general* pastoral care role of teachers. (cf White, 1893, p.262, 263). The vision and mission of SDA schools is

> to promote holistic student development expressed in academic excellence, Christ-centred worship, loving relationships and practical concern for others.... This means that all that is planned and

> happens in the school is anchored in a biblical world view (Adventist Education Australia, 2004, p.9).

Within Australia, the *specific* notion of chaplaincy in SDA secondary schools, although quickly gaining acceptance, is even newer than in some state government schools. According to oral history and hearsay, the first chaplain was not appointed to a Seventh-day Adventist secondary school in Australia, until 1999. Prior to this time, there was a loose association between church pastors and schools. Although SDA secondary schools usually have had several feeder churches, no direct connection had been established between the school and a pastor figure, and any chaplaincy arrangements were usually made on an "ad hoc" basis. Over the last decade, the number of chaplains appointed to secondary schools within the Australian Union Conference (AUC) has been increasing with 12 out of the 23 secondary schools currently having full-time or part-time chaplains (Australian Union Conference, 2004).

Currently, about 14 chaplains are employed in SDA secondary schools around Australia. It is noteworthy that many of these schools are K – 12, and consequently the chaplains are not necessarily specific to secondary schools. Of these chaplains, only 3 have full-time chaplaincy responsibilities, the rest combine their chaplaincy role with other pastoral duties (e.g. church pastor, associate pastor, youth pastor). It is also possible that the remaining schools may have their chaplaincy needs catered for by Seventh-day Adventist ministers in the local area, but no listing is available for this (Australian Union Conference, 2004).

## Statement of the Problem

Because chaplaincy appears to have burst on the scene in schools in the AUC, there is an apparent lack of direction regarding job descriptions, appointments and allocation of resources.

The majority of chaplains in SDA secondary schools are employed by the Local Conference. At least one school has chosen to use a teacher as the school chaplain, but in the majority of schools the chaplain is drawn from the ranks of Seventh-day Adventist ministers. In some schools, volunteers from overseas have acted in the role of chaplain for limited periods of time.

Funding appears to undergird the choice of ministers as chaplains. The Local Conference will only fund chaplains, which they have appointed from their pastoral team. This leaves the schools without any input, a situation with potential for conflict. Lack of clarification and specificity and ongoing ambiguity thus make effective planning, decision-making and policy development difficult tasks.

## The Aims of the Study

Given the state of uncertainty regarding the role and function of chaplaincy in SDA secondary schools, in essence the study endeavours to address a practical problem. To achieve this it seeks to:

1) explore, ascertain and understand, the perceptions of various stakeholders, (chaplains, principals, teachers, conference administrators, parents and

students) regarding the nature and future development of chaplaincy within SDA secondary school.

2) provide valuable information to educational planners and policy makers in giving a focus to, and facilitating a structure for chaplaincy in SDA secondary schools.
3) explore options for directions in chaplaincy and pastoral care in SDA secondary schools in Australia.
4) provide a possible chaplaincy model for the SDA education system in Australia.
5) provide data for institutions that may be beneficial in training personnel who wish to take up school chaplaincy as a career.

In summary it is hoped that this research will prove a useful tool in providing directions for development of chaplaincy programs within SDA secondary schools in Australia.

## Significance of the Study

This study is of importance for at least four reasons:

First, there is a perceived need. It appears that the roles of a chaplain within an SDA secondary school are not well understood by those individuals and groups associated with the school itself. With the rapid growth and implementation of chaplaincy program in SDA secondary schools, there has been a lack of direction and specification of job description in chaplaincy. As a relatively new phenomenon it needs guidance and direction.

Second, it is timely. Chaplaincy is an area that is currently being recognised as

important by at least two Local Conferences; South Queensland and South Australia, which are planning to implement chaplaincy policies (Prescott Schools, 2004; Tasmania Education Directors, 2004; Prescott Primary Northern, 2004) (see Appendix 6a,b,c). Underlining the recognised importance at the Local Conference level, the AUC formed a committee in 2003, to examine the role of chaplaincy in SDA schools with a view to establishing guidelines and job descriptions for schools and chaplains.

Third, the role and function of chaplaincy has been the focus of some research, both within the public and Catholic school environment (Salecich, 2001; Diocese of Arundel & Brighton, 1995; Berlach, 1993; Scott, 1998; Pohlmann, 2003). However, there is an absence of research in relation to SDA secondary schools.

Fourth, the outcomes of the study, potentially have a wide impact. The pastoral care program of a school, whether run by an individual chaplain or a team, will influence the ethos and tone of the entire school (Shaw, 1999, p.4).

## The Research Method & Theoretical Framework

The research design in this study utilises a modified Delphi technique. Based on the notion that several heads are better than one (Helmer,1967), the technique is a nominal group process used for eliciting opinions or judgements. These are sought from a selected panel of qualified and knowledgeable persons, who do not meet, but complete a series of written questionnaires consisting of open-ended statements or questions. The use of subsequent

rounds gives participants opportunity to revise their judgements, after having received feedback. The output of the Delphi process is used as input for decision making to construct a 'general' chaplaincy model.

The technique has been used widely for almost 60 years in the fields of education, industry, business, and human services. Advantages claimed (among others) for the utilisation of the Delphi technique include:

- reduction of the pressure of face-to-face group interaction in reaching decisions,
- an increased likelihood to capture a wide range of connected variables and complex features,
- cost and time efficient collection of data from a widely dispersed group of individuals,
- improved quality of participant contributions and overall output, and
- comparative ease of summarising judgements and opinions into precise statements (Hanafin, 2004, pp.10 – 11).

Although the technique's name is steeped in ancient Greek history - the famous oracle at Delphi made pronouncements on religion, economics and politics; (cf. Waterfield, 2004, p. 131), there is nothing mystical or mysterious about the Delphi technique. Rather, it is a useful research tool for investigating problems that can benefit from reflective subjective judgements on a group basis. The use of Delphi makes particular sense because the 21st century is regarded as "an age of finding *middle ground*" (Pfandl, 2004, p. 41).

This study should be seen as being within the general theoretical framework of

social systems theory. Schools, the work place of chaplains, are organisations that qualify as open systems. In organisational terms, schools are made up of groups of people (in a system of interdependent structures and functions) whose behaviour may be explained as the product of their individuality and their ascribed role expectations (cf. Owens, 1991, pp.68-69).

## Research Questions

The following research questions are considered foundational to the study, and guide the data collection process:

1) What are the perceived goals of schools' pastoral care programs?
2) Why are chaplains important in schools?
3) What are perceived as significant roles, services and tasks performed by chaplains?
4) What personal qualities, qualifications, and skills are perceived as desirable in chaplains?
5) Who should be responsible for effecting procedures and practices in the employment of chaplains? (job descriptions, selection procedures, appointment, transfer, release, line of accountability / responsibility.)
6) What are perceived professional development expectations for chaplains?
7) What are perceived general evaluation criteria for chaplains?
8) Who has the responsibility for planning, organising and implementing the school's pastoral care program?
9) What are perceived current issues in chaplaincy?
10) What is the perceived place of chaplaincy within a general framework?

11) What are the levels of inter-group / panel concurrence and intensity of participants' responses, in relation to the posited questionnaire items?

12) What chaplaincy model(s) might be constructed from the outcomes of the Delphi study to improve the effectiveness of chaplaincy in SDA secondary schools in Australia?

**Definitions**

Many specific terms are adopted throughout this study. In order to better understand and clarify these terms, definitions have been outlined below.

Pastoral Care: (sometimes referred to as 'student welfare') - "a very comprehensive concept, expressing a commitment to the welfare, well-being and fullest development of the individual" (Best, 1996 p.15).

Chaplain: a qualified person (teacher, clergy, counsellor or other professionally trained person) appointed to facilitate and promote the well-being of a (school) community.

Chaplaincy: a human services ministry, which cares for the spiritual development of a specific community (eg. a school).

Seventh-day Adventist School System: (SASS) a reader-friendly synonym for "Adventist Schools Australia" (ASA) Ltd," which is the official incorporated *educational* arm of the Australian Union Conference. ASA directors are responsible for the *overall* planning, organising, and administering of the SDA school system in Australia. The directors have counterparts at the Local

Conference level. ASA, through the Local Conferences, operates institutions at the pre-school, primary, and secondary levels. The secondary system consists of 23 schools across all states.

Local Conference: An autonomous organisational and administrative regional unit of the SDA Church, comprised of many local church congregations. Presently nine Local Conferences make up the Australian Union Conference (AUC). They are: Northern Australia, (NA), South Queensland, (SQD) North New South Wales (NNSW), South New South Wales (SNSW), Greater Sydney (GS), Victoria (VIC), South Australia (SA), Western Australia (WA), and Tasmania (TAS). Each local church congregation and school comes under the jurisdiction of its respective Local Conference.

Australian Union Conference (AUC): The "umbrella" organisational and administrative unit for the nine Local Conferences of the SDA Church in Australia, with headquarters in Melbourne, Victoria. The executive committee of the AUC is responsible for overseeing the governance of the Church across Australia.

Delphi Technique: "A method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with a complex problem" (Linstone & Turoff, cited in Hanafin, 2004, p.5).

## Delimitations / Limitations

The researcher chose to place the following delimitation on the study to keep it within manageable proportions and available financial and time resources:
The research covers only SDA secondary schools and Local Conferences in the AUC of the SDA Church.

The research collects data samples from the following groups: students, chaplains, teachers, parents, conference administrators and principals in, linked to, or associated with, SDA secondary schools in the AUC. A limitation of the study is that it does not include female principals or female chaplains, because at the time the study was conducted, there were no female incumbents of these positions.

## Chapter Summary

Against a background of long-recognised chaplaincy in some sections of society, and a recent, steady acceptance of this human services support in Australian government and some non-government schools, chaplaincy has become a growing phenomenon in Seventh-day Adventist secondary schools in the AUC over the last six years.

This relatively undirected and spontaneous growth has led to a perceived lack of clarity regarding the service that chaplains are expected to provide to school communities. To address this need, the study aims to obtain data from groups of stakeholders to provide planning and policy makers with useful information for decision making.

The study is seen as significant because it meets research and practical needs, is timely, and it also has a potential impact on schools. The Delphi method, a widely accepted and utilised nominal group technique is employed for its advantages in eliciting opinions and judgements from knowledgeable participant groups, within a larger framework of social systems theory. A set of specific research questions guide the data collection process while the definition of terms and listing of de/limitations should enhance the clarity of the study.

## Outline of Succeeding Chapters

Chapter two examines relevant literature concerning the nature, direction and current situation surrounding chaplaincy and pastoral care programs within a wider context of hospitals, prisons and the military, as well as the narrower focus of chaplaincy and pastoral care within schools. Attention is paid to such development within the State and Catholic education systems as well as developments within the Seventh-day Adventist Schooling System (SASS). The chapter also expands on the use and suitability of the Delphi technique.

Chapter three describes the methodology employed in the study, including a demographic profile of respondents, and outlines the process of analysing the data. Chapter four presents the results of the study which are discussed in light of the research questions.

Chapter five presents conclusions in relation to the findings, the literature and the posited research questions. It then presents recommendations and suggests areas for further study.

## CHAPTER TWO

## *Literature Review*

### Introduction

Chaplaincy is not a recent phenomenon. The concept of persons being engaged to care specifically for the spiritual needs of a group of people has a long history. Chaplains have functioned in hospices and in the military as far back as medieval times in Europe. Chaplains also made a contribution to the colonisation of America and Australia.

The purpose of chaplaincy may be discerned in mission statements such as that of the Evangelical Free Church of America: "Taking the Good News beyond the local Church and providing transforming ministry within unique settings." (http://www.efca.org/chaplains/) Similarly, Adventist Chaplaincy Ministries in the USA views chaplaincy as "extensions of the ministry of Jesus Christ and the church, touching the lives of people in correctional institutions, healthcare facilities, military installations, schools and so on."
(http://adventistchaplains.org/scope.htm)

Generically, chaplaincy is a term that refers to the task of caring for the spiritual needs of people outside of a regular religious environment, i.e. the church. Traditionally, chaplains have worked in areas where highly stressful situations are likely to be encountered. It is not surprising, "when facing a crisis, persons often turn to their spirituality as a means of coping" (Pargament, 1997, cited in VandeCreek & Burton, 2002, p.2). The armed services, prisons and hospitals are institutions that are likely to employ the services of a chaplain, but they are

also valued in coast-guard services, governments, businesses and in some team sports.

## The Significance of Chaplaincy

"Institutions that ignore the spiritual dimension...increase their risk of becoming only 'biological garages' where dysfunctional human parts are repaired or replaced" (VandeCreek & Burton, 2002, p.3). "We [pastoral carers] are not machines, and cannot be replaced by them" (McNeill, 2004). These statements from persons involved in pastoral care strongly recognise the important role of chaplains, particularly at crucial points in a person's life. Chaplains are generally regular clergy from various denominations or belief systems, although a trained lay person may also fulfil this role (VandeCreek & Burton, 2002). There is a long-held general body of opinion that chaplaincy is for the benefit of the recipient, rather than the 'church' or institution (Hughes, 2002; Bond, 2001; Salecich, 2001; Hughes & Bond, 2001).

More recently, in an endeavour to provide a comprehensive pastoral care package for their students, schools have been added to the list of institutions employing chaplains. While a number of government education departments in Australian states and territories acknowledge the value of chaplaincy, Western Australia appears to have the clearest documented objectives about, and commitment to its school chaplaincy service, as reflected in the excerpt from a recent political party document below:

> In more than 100 government schools throughout Western Australia, school chaplains work with school staff to provide emotional, spiritual, social, mental and physical support to the school community. They

assist students and staff with issues such as problems with school or family, alcohol and drug abuse, teenage pregnancy, depression and suicide.

Unlike school counsellors and psychologists, who are primarily concerned with learning difficulties and can sometimes be restricted by the school structure, chaplains provide a vital link between students, parents and the community.

School chaplains offer support using a variety of strategies such as one-on-one counselling, home visits to families, outdoor activities, assisting teachers in values education, voluntary spiritual activities, helping students become involved in community projects, developing programs for students with special needs and mentoring.

School chaplains also play an important role in allowing teachers to maintain their academic focus on all students, rather than having to divert their attention from a class to deal with one student's emotional or social problem.

The School Chaplaincy Service is Christian-based but the pastoral care and guidance they offer is strictly unconditional and non-denominational.

Chaplains do not, in any way, promote religion to students. Rather, they simply listen to, and guide students.

School chaplains provide another, unique adult role model in schools and have proven to be very popular and extremely well utilised by students, many of whom seek out their counsel and support.
(Caring Schools, 2004, p.2).

For high school students, the adolescent years are among the most stressful

they will experience. Not only are they experiencing rapid physical changes at a time when they are keenly aware of peer approval, but they are struggling with fluctuating emotions and struggles to discover self-identity. High school students are therefore at a crucial time in their lives, and can benefit from a chaplaincy program.

As schools continue to grow and develop, the need to support and provide students with emotional and spiritual nurture is also increased. As a result, the employment of chaplains within the school environment is evidently on the rise, not only in the private education sector, but also in the public sector in Australia (Salecich, 2001). In research conducted by Chittenden (2002) the notion of care is explored within a school context, and " the moral, ethical and spiritual development of students" is established as being a fundamental goal of education in Australia. The author highlights the importance of both spiritual and moral education as life preparation, in addition to social and academic aspects. This research also points out that conducting Chapel services, and other religious programs in a school do not necessarily indicate a climate of spirituality. This suggests that school chaplains need to be more than program coordinators if they are to have an impact on students' spirituality.

In schools, the concept of pastoral care and chaplaincy appear to be linked.

> Caring in schools is a critical component of human interaction and has undoubtedly influenced educational leaders and teachers in their desire to demonstrate ethical behaviours and to ensure a degree of happiness in the personal, social and spiritual development of their students. (Chittenden, 2002, p. 10)

It should also be noted that both Anglican and Catholic schools see the chaplain's role to include nurturing the traditions of their faith. On the other hand, this is seen as inappropriate in public schools, where most chaplaincy arrangements are voluntary and the students are drawn from a wide diversity of backgrounds and faiths.

The introduction of chaplains into the Seventh-day Adventist School System in Australia is a fairly recent occurrence. In the past, teachers have informally served in this role in addition to their regular teaching duties. Some schools have been fortunate enough to receive support from local church pastors although this has, of necessity, been in a limited capacity due to demands of their other work. Presently, SDA secondary schools are showing increasing interest in this field of ministry. For example, Prescott College (Prospect campus), a SDA secondary school in Adelaide, has found benefits in running a strong chaplaincy program. A local administrator associated with the school believes:

> Chaplaincy ministry has huge hidden potential. Young people are asking major questions about their life. What we're doing is providing answers to those questions (Stacey, 2004, p.5).

## Recent Research

### GENERAL MATTERS OF RELEVANCE

Research in chaplaincy issues has utilised mostly qualitative methodologies. Underlying reasons relate to the subjective aspects of spirituality, and there not being a universally accepted agreement concerning a definition of spirituality. It also follows that research into chaplaincy tends to be qualitative in its

methodology, as, in the case of all studies reviewed, an interview method was utilised. For many researchers there appears to be a good 'fit' between the topic and a qualitative research paradigm, the latter allowing much more scope in "teasing out" understandings from chaplains' and colleagues' comments. In her thesis examining the role of school chaplaincy in Queensland state schools, Salecich (2001) gathered data by surveying all chaplains employed by Scripture Union Queensland, as well as conducting student focus groups as part of her study.

In research conducted by Hughes (2002), Bond (2001), Salecich (2001), and Pohlmann (2003), the focal point was the contribution that chaplaincy makes to the school system. Salecich (2001) focused specifically on the increasing role of chaplains in Queensland's public education system, while Hughes & Bond (2001) studied chaplaincy in Uniting Church schools and the specific break-down and focus of a chaplain's role. In part, the present study drew on the ideas of this group of researchers, in formulating key concepts, and building a foundation for exploring the topic under investigation.

Although the nature of chaplaincy work may vary from state to state and according to the type of institution and faith tradition, the literature, including research studies, reveals underlying principles that apply across the board. Thus relevant information about the nature of chaplaincy may also be found in areas other than school education. The present literature review incorporates research findings from some of these areas.

Research focusing on chaplaincy in settings other than a school environment has been conducted by a number of researchers (Padilla et al., 1992; VandeCreek & Burton, 2002; Carey, 2003). The first study focused on chaplain staffing in federal prisons of the Californian Department of Corrections, while the latter two studies were specific to the role and importance of professional chaplaincy in health care. Table 1 summarises statistics that show the importance of, and increasing focus on the role of chaplaincy within state and private school systems in Australia. The recorded information suggests significant increases in chaplaincy staffing numbers. However, on all counts, authors and researchers failed to give *past* statistics to strengthen their particular case.

Having referred to relevant material from current research, this review will now turn to the different aspects of chaplaincy including the ways in which the role of a chaplain is conceptualised, and how chaplaincy may be implemented in different ways.

## ROLE AMBIGUITY AND CONFLICT

Without doubt, one of the most widely discussed issues relating to chaplaincy is the *role* of the chaplain. Research indicates that there is confusion and apparent ambiguity surrounding the role of a school chaplain (Hughes, 2001; Bond, 2001; Pohlmann, 2003; Hill, 2001; VandeCreek & Burton, 2002). It is unclear whether their role is to be teachers of religious education, evangelists, or providers of pastoral care (or a combination of these), not to mention a myriad of other duties they might be expected to perform. There has been further conjecture as

**Table 1.**

Increase in Chaplain Numbers in Australian Schools:

Data from Recent Research

| YEAR OF FINDINGS | NUMERICAL DATA | LOCATION | RESEARCHER OR SOURCE |
|---|---|---|---|
| 2004 | Chaplains working in state schools presently number 108. | Western Australia | Caring Schools (2004) |
| 2003 | 54% of Seventh-day Adventist schools have part-time, or full-time chaplains. | All states in Australia | Australian Union Conference (2003) |
| 2001 | 110 QLD schools now have paid chaplains offering pastoral care. | Brisbane and 5 non-metropolitan schools | Salecich (2002) |
| 2001 | 53 chaplains in state schools | Victoria | Hughes (2001) |
| | 4 extra people accredited with *Council for Christian Education in Schools* to engage in pastoral work in 5 government schools. | | |
| 2000 | 83 people serve as part-time or full-time chaplains in state schools | Western Australia | |
| 2000 | Fewer chaplains in state schools because religious involvement in schools has been organised on a denominational, rather than an ecumenical basis.<br>In some areas, local congregations have come together to work with schools and have someone appointed to serve in a chaplaincy role. | N.S.W and QLD | |

to whom the chaplain should be accountable (Hughes 2001: p.1).

Pruiett (1999). identified four main roles of a chaplain in a study on jail ministry. These are: to serve as Christian teacher and preacher, counsellor, religious programs coordinator, and community liaison. The study conducted by Padilla et al. (1992) indicated that the greater proportion of time by Catholic, Jewish, Muslim and Protestant chaplains in prison chaplaincy was spent in counselling activities. VandeCreek & Burton (2002), however, point out that counselling is a specialist role and should be left to professionals. They claim that the chaplain's primary role is to provide spiritual nurture while maintaining confidentiality.

Research also clearly indicates, particularly in a hospital environment, that chaplains should not proselytise (VandeCreek & Burton, 2002). Padilla et al. (1992) raise the salient point that the nature of work is not the same for all chaplains, but depends on their environment, circumstances and skills. Their findings included ambiguity of work expectations, with 37% of chaplains reporting that they did not have clear work goals, and 66% experiencing significant role overload. In some situations, chaplains 'gave up' because expectations were too great, and the resources insufficient. This suggests a need for clarification of both role expectations and time appropriations in chaplaincy. The confusion about role definition raises the question of whether chaplains are taking a holistic approach to providing pastoral care and facilitating well being.

A scanning of the research literature revealed conceptual similarity and continuity regarding chaplains' duties and services whether performed in a school environment, a correctional centre or a health care facility. A convenient method of comparing these expected duties and services is through an examination of Table 2.

The table shows that the role of a chaplain is complex and relates to a variety of people. In some cases it relates to whole community groups, as illustrated by the work of one chaplain who uses his involvement with a particular school in Western Australia as a way of connecting with the indigenous community:

> It [his work at the school] connects with parents of kids straight away. My network in town is primarily through the kids who come from there and so I keep in contact with them. On weekends during school holidays, I try to get into town and get together the parents and the kids... (Fletcher, quoted in Brown, 2004, p.9).

While Vandecreek & Burton (2002) list counselling and pastoral care activities as "high priority", Bond (2001) sees the chaplain as occupying three distinct roles, that of pastor, teacher, and priest.

Pohlmann (2003) explored the various roles of chaplains and categorised them into two broad areas: pastoral and evangelistic. This raises questions on two counts: the validity of a two-category division for chaplaincy, and whether any emphasis should be placed on either one of these roles. It is anticipated that this study will bring further definition to this area.

Chittenden (2002) has researched the topic of teachers as care-givers. He sees

**Table 2.**

Duties and Services Performed by Chaplains in Different Settings

| RESEARCH & SETTING | PERCEIVED DUTIES | SPECIFIC DIVISIONS PRESENT? | ROLE |
|---|---|---|---|
| Pohlmann (2003) *(School)* | - Pastoral counselling<br>- Visitation<br>- Ministration of the rites and sacraments of the church<br>- Peer support<br>- Prayer support<br>- Preaching of the word<br>- Christian education<br>- Discipleship activities<br>- Conducting of elective Christian groups<br>- Reminder of power of religious faith | Yes | Pastoral Care<br>Evangelism |
| VandeCreek & Burton (2002) *(Health Care)* | - Reaching across faith group boundaries, not proselytising.<br>- Provide supportive spiritual care through empathetic listening, demonstrating and understanding.<br>- Grief and loss care<br>- Risk screening ( in terms of religious conflicts)<br>- Crisis intervention<br>- Referral and linkages to resources<br>- Assistance with decision making<br>- Lead out in religious ceremonies<br>- Participate in ethics programs<br>- Educate staff team and community regarding the relationship of religious and spiritual issues to institutional services.<br>- Mediator and reconciler<br>- Encourager and supporter | Yes | Counselling<br>Pastoral Care<br><br>(no proselytising) |
| Salecich (2001) *(School)* | - Community development<br>- Identification of spiritual/physical needs of individuals<br>- mobilizing community resources to meet these needs.<br>- Relationship builder<br>- Faith modelier. | No | Pastoral Care<br>Program Facilitator |
| Bond (2001) *(School)* | - Pastor<br>- Teacher<br>- Priest | Yes | Pastor<br>Teacher<br>Priest |
| Hughes & Bond (2001) *(School)* | - School worship<br>- Moral education<br>- Pastoral counselling (students)<br>- Support of students<br>- Pastoral counselling (staff)<br>- Theological reflection<br>- Links to church denomination<br>- Pastoral counselling of families<br>- Religious education, spiritual guidance<br>- Providing school's ethical conscience<br>- Co-curricular activities<br>- Rites of passage<br>- Evangelism | Yes | Pastor<br>Teacher<br>Priest |
| Padilla et al. (1992) *(Correction Centre)* | - Conduct worships<br>- Administer sacraments<br>- Pastoral visitation<br>- Religious education<br>- Counselling<br>- Community relations | Yes | Pastor<br>Priest |

the whole issue of chaplaincy being closely tied to the notion of pastoral care. While some secondary school teachers maintain that caring lies outside their professional role, Chittenden (2002) reinforces the concept of teachers as care givers, and supports the idea that pastoral care must be a whole-school initiative and team effort. Implications of this research are that, for maximum effectiveness, chaplains need to be part of a team, that has as its primary concern, the well-being of all students.

Whom should chaplains serve? The question raises the issue of the specification of the client service base. Despite the undisputed involvement of chaplains with students or patients, research suggests that working with staff members and providing them the same support and spiritual guidance is also part of a chaplain's role (VandeCreek & Burton, 2002; Padilla et al., 1992; Salecich 2001). Within the Catholic education system, chaplaincy provides care, support and affirmation to the whole school community. This includes staff, pupils and parents (Dioceses of Arundel & Brighton, 1995). Whether chaplains are able to extend their sphere of influence to include the whole school community is an area that may depend on available resources, and one that could be further explored.

It is evident that differences in role expectations for chaplains could lead not only to role ambiguity, but also to role conflict. Understanding the sources or causes of role ambiguity and conflict should help with role clarification, and this could be a positive step towards establishing clear directions for planning, as well as being a useful tool in writing job descriptions.

## PERSONAL QUALITIES AND CHARACTERISTICS OF CHAPLAINS

The area of personal qualities and characteristics needed for effective chaplaincy has received specific attention. A study by Hughes & Bond (2001) ranks a set of abilities and personal qualities as being important to function effectively as a chaplain (see Figure 1). The authors identify "ability to communicate faith", "personal integrity", "ability to listen", and "approachability" as significant abilities and qualities in effective chaplains.

Hughes & Bond (2001) have collected data from school principals and chaplains about abilities and qualities perceived as important in chaplains. But they have not identified the perceptions of other significant groups, such as students, teachers and parents. Given the possibility that various sectors of the Seventh-day Adventist School System may respond differently, there would be value in recording the views of each group individually, as well as collectively.

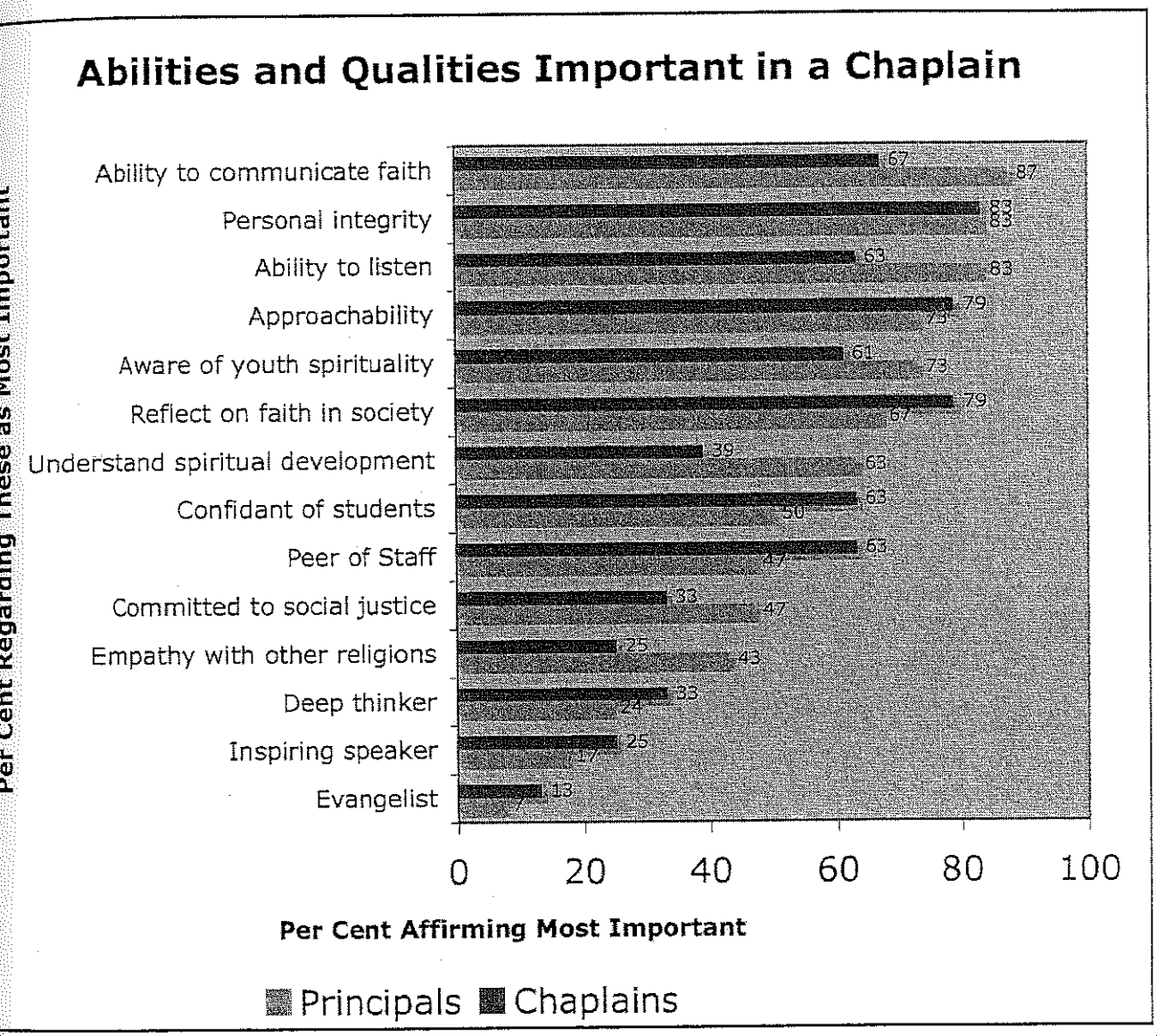
The study by Hughes & Bond (2001) has limited the findings according to the percentage of participants that rated the given characteristics as "most important." A more complete picture might have resulted if categories other than "most important" had been reported.

## QUALIFICATIONS OF CHAPLAINS

It is important to consider the professional training that chaplains receive. Research indicates the existence of courses specific to the training of chaplains to enable them to fulfil their roles as 'professionals' (VandeCreek & Burton 2002; Padilla et al., 1992). This has implications not only for the definition of

Figure 1:

Abilities and Qualities Important in a Chaplain




Source: Hughes & Bond (2001)

"chaplain", but also in considering applicants for chaplaincy positions.

Within the SASS it appears that little formal training is required or completed beyond either ministerial or teaching qualifications (Australian Union Conference, 2003). This is pertinent to the Seventh-day Adventist schooling

community as the limited availability of chaplaincy training programs, or their complete absence, places additional responsibility on theologically trained ministers who may lack the skills to work effectively with adolescents and who consequently may be struggling to perform as a team player in the school environment. It is difficult to ascertain from current, available SASS documents whether some schools have volunteer chaplains, and the nature of their qualifications. Chaplains appear to come from both teaching and ministerial backgrounds, and indeed, some combine their chaplaincy with Bible teaching (Australian Union Conference, 2003).

## BENEFITS OF CHAPLAINCY PROGRAMS

A recent PhD study completed at the University of Central Queensland claims:

> Chaplains in Queensland state schools provide a unique and much needed support role, ensuring school communities are equipped to deal with the 'big' or 'soul' issues facing young people today. (Salecich, 2001, p.67).

This suggests that benefits come not only to the school, but the extended community as well. Vandecreek & Burton (2002) support this claim. Working in a health care setting, they identified a number of benefits that chaplaincy programs bring to the immediate and wider community. These include leadership roles in support groups, participation on a continuum of spiritual care, guidance and support for institutional staff, establishing educational programs, maintaining active links with local ministers' fraternals, and providing community educational programs.

On closer examination, the resulting benefits of chaplaincy are seen in the

following ways:

*1) Supporting religious/spiritual beliefs and practices:* A meta-analysis of data from 42 published mortality studies involving approximately 126,000 participants showed those patients maintaining an involvement in spiritual practices such as prayer and fellowship to maintain a better quality of life. Researchers see this to mean that a longer, happier life with less depression, is a direct result of reported frequent religious involvement, while lack of, or infrequent involvement was likely to lead to earlier death (VandeCreek & Burton 2002, p.11).

*2) The importance of religious / spiritual coping:* Research has identified that during times of illness and other painful experiences, individuals may turn to spiritual guidance for help (VandeCreek & Burton 2002, p.13). Chaplains are there to provide encouragement in the 'religious' coping process.

*3) Responding to spiritual distress:* Chaplains can play an important role in identifying 'spiritual distresses' amongst individuals, helping them to resolve their religious or spiritual problems before the situation gets out of control.

*4) Enhancing coping strategies:* Chaplains provide a safe environment and secure network and therefore support clients as they cope with the stress of the situation. Chaplains, moving across disciplinary boundaries, serve as integral members of health care teams as they care for staff members who themselves experience the stress of patient care. Chaplains not only help staff members cope, but empower them to recognise the meaning and value of their work in new ways. Growth in chaplaincy thus enhances the rise and growth of new opportunities and challenges.

*5) Caring for families:* Chaplains in hospitals render a valuable service to families of patients, providing comfort, support, and encouragement, particularly

in times of crises. The notion of caring for families is an interesting one that has implications for schools. Does the role of the chaplain extend to students' families? While it is not possible to explore this issue fully, it highlights the importance of including parents in research about chaplaincy. Parents, ultimately, are paying clients, and therefore, should be given an opportunity to benefit from this ministry.

It cannot be assumed that all the findings from health care settings are transferable to school situations. Nevertheless, the likelihood of similar benefits within a school community, although lacking research support, presents itself as highly conceivable, leading hopefully to a caring school ethos and higher school morale. Thus it can be concluded that chaplains appear to play an integral role in supporting and strengthening religious and spiritual resources, which, when used effectively, impact upon emotional and physical well being.

The extracts from school websites in Table 3 illustrate some of the benefits of chaplaincy as seen in a school setting.

In review, research in general has established and schools have also recognised the benefits to be gained from chaplaincy programs. Further, gains by schools could be made by looking at the effectiveness of the chaplaincy program itself, in terms of meeting the overall and specific needs of the school community.

**Table 3**

School Websites that Illustrate the Benefits of Chaplaincy

## Extract 1: Methodist Ladies College

The major objectives for chaplains are:

- to initiate students into a Christian way of life, the world, themselves and others
- to implement and develop new and creative ways to relate the Gospel to students and staff in Assemblies and Chapel Services
- to accept and acknowledge other faiths and the spiritual dimension of life.

Chaplains are responsible for the worship life of the schools in which they work. These duties include Assembly segments, Chapel Services, Boarders Chapel and Annual Church Services. In the area of worship it is assumed chaplains will encourage students and staff to contribute in various ways. With respect to the wider MLC community, the chaplain may undertake weddings, funerals and thanksgiving services, plus other particular services, eg Old Collegians Service.

Chaplains will be a part of a Pastoral Care team which includes Social Workers, Careers Advisors and Special Education Staff. The chaplain may also be involved in pastoral counselling of staff and students when requested or approached.

Chaplains are expected to participate in the wider school program eg curriculum committees, staff meetings, camps, faculty meetings and school administration.

http://www.mlc.vic.edu.au/about/mission_and_vision_56.htm

## Extract 2: Mercy College

While we would hope, that at some stage, the school will enjoy the services of a full-time chaplain, current provision is through the parish. This serves as a limiting factor in the chaplain's role within the school system.

Insofar as parish commitments allow, the chaplain undertakes to contribute to the spiritual life of the whole school community. This role is worked out through:

- Presiding at liturgical services within the school e.g. Mass for the beginning of the school year, graduation mass for 6th years, reconciliation services etc.;
- Attending/facilitating prayer services within the school e.g. advent wreath ceremony, Ash Wednesday celebrations etc.;
- Visiting classes to represent the wider Christian community;
- Informing the school community of local initiatives which are relevant to the school.
- [Contributing] during school outings or in response to school events.

http://www.mercycoolock.ie/mercyhp/POLICY%20pastoral%20care.htm

## Extract 3: Scotch Oakburn College

At Scotch Oakburn College, we believe every student needs and deserves individual care.

Effective pastoral care in a school setting requires a close, supportive community committed to nurturing and developing the social and personal competencies of all within it.

Teachers are mindfull of nurturing the full range of competencies in their teaching – academic, social and personal – and developments in all these areas are regularly assessed and reported to parents.

In addition, student counsellors and the Chaplain play important roles, providing specialist guidance in personal matters.

http://www.soc.tas.edu.au/About/pastoralcare.htm

## Pastoral Care and Chaplaincy

"The notion of 'care' or 'caring' has become an important aspect of the mission of schools" (Millar & Rieger, 2002, p.49). One Christian educator has "drawn a line in the sand" by claiming:

> The very core of our mission lies not in the academic excellence of our programs, nor in the attractiveness of our buildings or even the academic qualifications of our teaching staff. As important as these are, if our focus is only in these areas, we have missed the mark. No child who is emotionally broken or physically abused can gain the full benefit from a modern classroom or degreed teacher.... The only effective teachers are those who take the time to really connect with their students, finding time to listen, to empathise, to laugh and cry with children. This is the challenge and reward of our ministry (Williams, 2004, p.12).

Similar convictions are expressed in a cross-section of Christian education literature (cf Roy, 2003, p.14; Sietsma, 1996, p.129).

The term pastoral care has roots in the concept of a leader, or shepherd, demonstrating care for his flock. The term points to a fundamental notion – "the gospel is restorative, that it restores the creation" (Goheen, 2004, p.17), and that we are invited by Jesus to participate in this ministry. Considering its origins, it is surprising that the term has found its way into the world of secular education. It is a difficult term to define as it encompasses so much of what happens within a school environment. A UK report, following the study of aspects of pastoral care in twenty-seven schools, defined it as:

> Pastoral care is concerned with promoting pupils' personal and social development and fostering positive attitudes: through the quality of teaching and learning; through the nature of relationships amongst pupils, teachers and adults other than teachers; through

> arrangements for monitoring pupils' overall progress, academic personal and social; through specific pastoral structures and support systems; and through extra-curricular activities and the school ethos. Pastoral care, accordingly should help a school to achieve success. In such a context it offers support for the learning, behaviour and welfare of all pupils, and addresses the particular difficulties some individual pupils may be experiencing. It seems to help ensure that all pupils, and particularly girls and members of ethnic minorities, are enabled to benefit from the full range of educational opportunities which a school has available (DES cited in Best, 1996, p.5).

It has been described more succinctly as, "a very comprehensive concept, expressing a commitment to the welfare, well-being and fullest development of the individual" (Best, 1996, p.15).

Chaplaincy brings another dimension to the concept of pastoral care. In addition to promoting academic and social development, it strengthens personal development by including spiritual aspects. Moreover, it introduces a qualified and trained professional to the caring task.

In exploring chaplaincy in an educational setting, it is important to establish where the role of chaplain fits into the overall pastoral care framework. Best (1996) has proposed an interesting and widely recognised pastoral care structure that attempts to meet four identifiable types of needs encountered in schools. The structures and attempts to meet these needs, are designated "pastoral tasks", and are outlined below.

1. *Casework:* This refers to the role of teachers or chaplains as they respond to the needs of students. These needs may include security, guidance or emotional support. Teachers have traditionally supported children through listening, and offering guidance or counsel when requested. Best (1996) defends this task by pointing out that successful learning will not occur if basic needs are not met. This suggests there is room for chaplains in this pastoral care role.
2. *Curriculum:* How the curriculum is organised and how well it meets the needs of the learner is included in this pastoral task. The author argues that as the pastoral curriculum is about the personal and social development of students, there is a sound rationale for including opportunities for students to "examine beliefs and explore feelings" (Best, 1996, p.14).
3. *Control/Community:* It is maintained that this task takes up much time in a school as it relates to behaviour management. It is believed that schools should be pro-active in the role of building responsible citizens, and promoting moral order in schools by creating a caring community.
4. *Management:* This is a facilitative task and provides the infrastructure to enhance the work of teachers. It includes structures such as inspirational leadership, adequate resources and facilities, staff development and appraisal, regular purposeful meetings, team-building opportunities and affirmation of staff, a framework of shared norms, and access to personal support in a stressful work situation (Best, 1996, pp 14-16).

The overall picture that Best "paints" is one of students' emotional needs for healing being met through casework, where the curriculum provides students

with knowledge for becoming more resilient, where behaviour management focuses on building a strong school community rather than on punishment, and where a whole-school approach (*vis a vis* leaving pastoral care to one or two individuals) results in achieving planned outcomes. The latter are indicators of program effectiveness which are dealt with in a significant Northern Ireland Report:

> The school's system of pastoral care is effective when:
>
> A.
>
> i. all members of staff are fully committed to creating an environment of care and trust, to ensuring the emotional and physical welfare of the pupils as well as their academic progress;
>
> ii. the staff are well informed about the potential dangers to children and young people arising from issues such as child abuse, drug and substance abuse and bullying: they are implementing the requirements and recommendations of relevant DENI circulars;
>
> iii. the pupils feel secure and free from emotional and physical harm, and are able to express their views and their concerns, in the knowledge that any concerns will be received sympathetically and that appropriate action will be taken;
>
> v. the pupils gain insights into a range of important areas, including aspects of health education, and, in the post-primary sector, careers education and study skills. The pupils are also developing useful personal and social skills to help them cope with existing challenges, and to prepare them for the next stage of their education or for adult and working life;
>
> v. high standards of behaviour are expected and are evident; the teachers are fair, firm, consistent and compassionate in their approach to keeping good order in the school;
>
> vi. there is frequent and effective liaison with parents and appropriate external support agencies; indiscipline and other related problems are tackled by the school in partnership with parents and representatives of these agencies;

> **vii.** the achievements of all of the pupils, whether within or outside the classroom, are recognised, valued and celebrated by the school, and in this way, the pupils' self-esteem is enhanced (Dept. of Education and Training, Nth Ireland, 1999, p.8).

In specifying the nature of pastoral tasks, Best (1996) has attempted to provide a basis for pastoral care in a school setting. How well chaplaincy fits into this structure has not been explored, but it has ample room to integrate chaplaincy within the pastoral tasks, highlighting the opportunities and contributions that chaplains could explore, either as leaders, or as part of a team, rather than in isolation.

## The Delphi Technique

The Delphi technique constitutes the data collection methodology for the present study and it seems appropriate and useful to elaborate on it in the context of the literature review.

This nominal group technique, where participants do not meet face-to-face, allows for anonymous individual responses that contribute to a pooled group response. It is a useful technique for gathering data from individuals, giving them equal status and allowing their personal judgements or opinions to be registered. Anonymity is a key feature of the technique because participants remain unaware of the identity of their colleagues. The individual responses are pooled and aggregated, but never "tagged" to individuals' names. The anonymity characteristic of Delphi neutralises the pressures generated by some participants (particularly powerful and dominant individuals) to influence others. The outcome is not unlike casting a "secret ballot" in an election, where (as in

the case of Delphi) power relationships are made inoperative, ensuring that these do not sway the judgements or opinions of voters.

A Delphi procedure consists of several stages:

1. Initially participants are requested to respond to a series of open-ended questions and/or statements in writing, that constitutes Round One of the procedure.
2. Written responses are collated into clusters of concepts, issues, and themes.
3. Feedback is provided to participants in the form of a questionnaire constructed from responses in the previous round. Participants are requested to respond to this questionnaire. The responses are pooled and aggregated. This completes Round Two of the exercise.
4. Data from Round Two is analysed to determine the level of concurrence (agreement) shown by participants' responses. If considered helpful in providing a clearer outcome (ie significantly further concurrence being achieved), a third round is commenced. Participants are given the option to revise their judgements, having been given feedback in the form of the calculated means ($\bar{x}s$) of the pooled responses from Round Two.
5. This process continues until concurrence is achieved on issues, or it is deemed, at an appropriate point, to bring closure to the process.

Because the Delphi technique has the advantage of eliciting responses without the whole group meeting together, it was perceived as suitable for this study, as SDA secondary schools in Australia are widespread and the feasibility of bringing such a large group of diverse participants together was nil.

A second advantage the technique brought to this study related to the diversity of participants. Students might not have felt comfortable expressing their opinions in front of their teachers. Teachers, in turn might have felt ill at ease if confronted with certain issues in the presence of school principals, while principals might have been constricted in a face-to-face group situation together with Local Conference (church) administrators. By utilising this technique, the probability of receiving honest responses was significantly increased.

The Delphi method has flexibility. There is no specified number of rounds, therefore the process can be stopped when an appropriate level of concurrence has been reached. Similarly, if the number of rounds needs to be extended, this is also acceptable.

> The Delphi technique brings advantages of clarity, privacy, voice and collegiality. In doing so it engages the issues of confidentiality, anonymity and disclosure of relevant information whilst protecting participants' rights to privacy (Cohen, 2000, p.238).

The above statement summarises the reasons for selecting the technique as suitable for the data collection process of the present study.

## Chapter Summary

While research into chaplaincy programs has established some basic parameters regarding the role and qualities of chaplains, the studies themselves have shown that chaplaincy is diverse and varies according to its immediate environment.

In most cases research studies have tended to favour descriptive approaches, formulating suggested lists regarding chaplains' roles, but without establishing any particular direction suited to secondary school chaplains. The few attempts that endeavoured to pinpoint direction (Pohlmann, 2003), failed to take a forward stance, in developing a useful chaplaincy model or program to meet perceived client needs.

The literature provided clear indicators regarding the benefits of chaplaincy in schools and other settings. Also, there was strong support from Christian and secular educators regarding the need for and the importance of pastoral care in schools, with a basic structure of "pastoral tasks" being presented as a suitable starting point, together with effectiveness criteria.

On the other hand the literature foreshadowed some concerns. Because of the relatively quick growth in chaplaincy programs within Seventh-day Adventist secondary schools, there is a risk that individual schools' chaplaincy could be lacking in direction, have limited role definition, and operate ineffective pastoral care programs. A review of relevant literature seems to suggest that there is justification in providing direction for chaplaincy rather than just letting it evolve. This outcome, derived from the literature, together with obtaining a clearer overall picture of chaplaincy, as well as the selection of a suitable methodology, indicates the valuable contribution that the literature has made to the study.

A discussion on the eminent suitability of the Delphi technique (a nominal group process for deriving opinions or judgements from the aggregation of participants'

responses) for the research study preceded the chapter summary.

# CHAPTER THREE

## *Research Methodology*

### Introduction

This chapter delineates the research design and procedures used in operationalising the study. A series of sequential, discrete stages is outlined to provide an understanding of the conduct of the entire Delphi exercise. In addition, Figure 2 should provide a helpful visual overview.

Next, the population sample and the demographic profile of participants are described and explained and an account of the research design and methodology is given. Statistical procedures for dealing with and interpreting participants' responses are also outlined. These enabled the researcher to identify the level of concurrence and level of intensity for each questionnaire item to which Delphi panel members responded.

The ethical protocols observed in completing the study are also recorded.

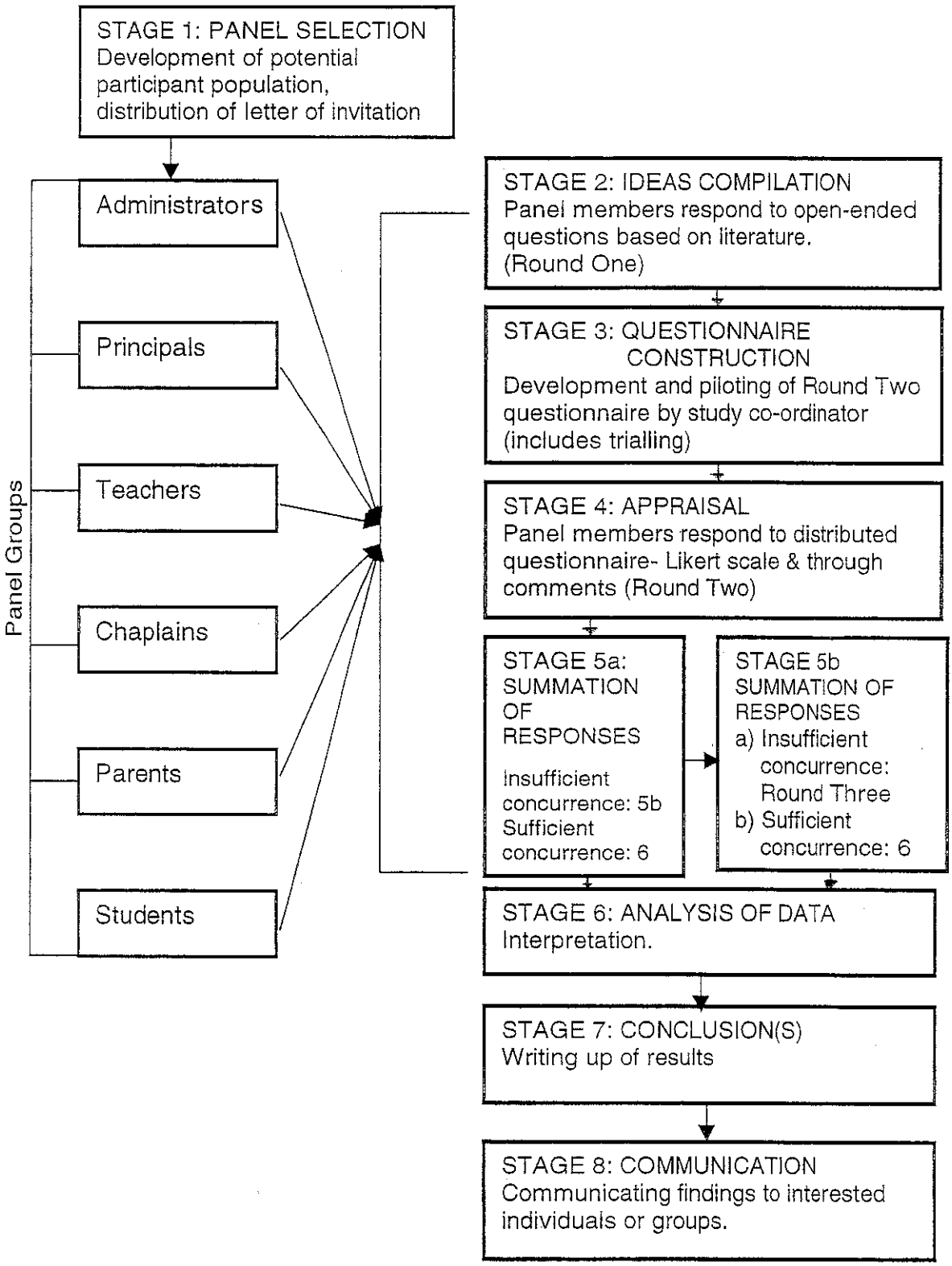
### Stages of the Delphi Study

STAGE 1 – PANEL SELECTION

At the beginning, the required task of the researcher (who was also the co-ordinator of the study) was to select potential members of the Delphi panel, from a data-base of names of knowledgeable and experienced individuals, in relation to the topic.

**Figure 2**

Diagrammatic Overview and Flowchart of the Delphi Study



After contacting, approaching and inviting participants (see Appendix 2c,d,e) and receiving their (non) acceptances the actual Delphi panel was formed. It was comprised of six sub-groups: local conference (church) administrators, principals, teachers, chaplains, parents and students – that totalled 82 individuals. Careful consideration was given to assembling a balanced and representative panel. This was seen as essential to the credibility of the study.

STAGE 2: IDEAS COMPILATION (ROUND ONE)

The questionnaire employed in the first round of the Delphi study consisted of a series of open-ended questions, based on the literature (see Appendix 3b). It was directed at gathering information from a representative section (approximately 1/3) of the total group of participants. Each participant received, together with the questionnaire, a covering letter explaining the nature of the research and how results would be used (see Appendix 2c,d,e). The covering letter pointed out that the present study had the approval of the Director of Education for the AUC (see Appendix 2c).

The purpose of the Round One questionnaire was to enable the researcher to acquire a more accurate, reliable understanding and an overall picture of existing perceptions and thoughts about issues and current practices in relation to chaplaincy, within the Seventh-day Adventist schooling system (SASS).

STAGE 3: QUESTIONNAIRE CONSTRUCTION

The responses from panellists in Round One were collected and edited by the

study co-ordinator and used to construct a pilot questionnaire, This was then trialled and refined, before being utilised in the succeeding round.

An open-ended approach was deemed more useful than a "ready-made" instrument because it matched the spirit of the Delphi technique. Moreover, with a greater emphasis on panel involvement, there was an increased likelihood of group ownership and of obtaining a more representative picture of participants' thinking.

STAGE 4: APPRAISAL OF QUESTIONNAIRE ITEMS (ROUND TWO)

The second round questionnaire was distributed to all panel participants, who were required to respond to a bank of 67 questionnaire items, under ten headings. (see Appendix 3b). Responses could be made on a seven-point Likert scale and also, in addition, in a comments column. At the end of the questionnaire, participants were invited to make general comments if they wished. The questionnaires for Round Two were distributed either personally, by regular post, or by e-mail.

STAGE 5a: SUMMATION OF RESPONSES & DECISION RE. CONTINUATION

When all questionnaires had been returned on completion of Round Two, all individual responses were statistically aggregated to determine the group means response, ($G\bar{x}$), as measured on the seven-point Likert scale, for each specific questionnaire item, and also, most importantly, the panel mean ($P\bar{x}$)

At this point of the Delphi procedure, it was necessary to examine the levels of concurrence that had been reached and decide whether proceeding to a further

round was an efficient use of time, or even necessary. Given the available data, and the concurrence levels reached (refer to research design), the researcher, after consultation, made the decision not to extend the Delphi exercise to another round, but to conclude it: Thus Stage 5b was not commenced.

STAGE 6: DATA ANALYSIS, INTERPRETATION

With the group means ($G\bar{x}s$) and panel mean ($P\bar{x}$) having been calculated for each questionnaire item, and levels of *concurrence* having been reached, the *intensity* of participants' responses was also determined according to set criteria (see research design). These measures, together with "free" responses by participants to individual questionnaire items, provided meaningful data for interpretation.

STAGE 7 - 8: CONCLUSIONS & COMMUNICATION

The outcomes of the Delphi process were examined and conclusions were drawn from the findings of the study. These could be communicated to a wider audience if required or requested.

**Population Sample**

When considering the purpose of the Delphi, it was important to acknowledge the wide variety of stakeholders involved, either as employers or recipients of the service. In light of this, the present study desired to obtain comments from what the researcher believed to be six key stakeholder groups in relation to school chaplaincy: local conference (church) administrators, principals, teachers, chaplains, parents and students. The selection of potential panel participants from

within these groups was in keeping with purposive, stratified sampling (Kish, 1965, p.19).

All the potential participants of the Delphi study were perceived as having knowledge or experience that could contribute to the study. Students, however, were not asked to complete questionnaire items in sections 5, 7, 8 and 10 which related to responsibility for employment; job description, appointment, transfer and release; evaluation criteria; planning, organising and implementing the school's pastoral care program; and chaplaincy within a general framework, respectively. It was deemed that students would have insufficient knowledge about these topics to be able to make valid responses.

In order to gain a wider Australian picture of the issue, the researcher aimed to include participants from a wide range of schools and local conferences. Presently there are nine local conferences within the AUC that have schools as part of the SASS. These secondary schools total 23, including those which only go to Year 8 (Australian Union Conference, 2004).

## Demographic Profile of Participants

The potential participants of the Delphi study represented a stratified 'purposive' sample of the total population that was perceived as having knowledge or experience, and who could make a valuable contribution to the study. Table 4 shows the number of potential panellists for the Delphi study that were nominated and invited to participate.

**Table 4**

Profile of Invited Delphi Panel

| Panelists (Category) | Number invited to participate |
|---|---|
| Conference Administrator | 10 |
| Principal | 6 |
| Chaplain | 14 |
| Teacher | 20 |
| Parent | 12 |
| Student | 20 |
| **Total** | **82** |

LOCAL CONFERENCE ADMINISTRATORS

Individuals in this group were identified through the personnel directory of the Seventh-day Adventist Church for the South Pacific Division (SPD). The group included education directors (at local conference and union conference level), conference presidents and ministerial coordinators from within the 9 local conferences.

These individuals could bring a global perspective to chaplaincy issues. They were also given representation because, in most cases, chaplains are paid by the local conference rather than the school. Participants in this group represented different sectors of conference administration: Education, ministry, and departmental administration.

PRINCIPALS

Principals were also identified through the SPD personnel directory, and chosen only if a chaplain was listed for their school. Six principals were invited to participate in the research, of whom 3 responded. They represented, K-12 schools, and one K-10 school. Being responsible for the every day running of schools, principals' input was considered essential.

TEACHERS

Teachers were identified through the AUC personnel directory. Years of teaching experience, subject areas, gender and location were taken into consideration when nominating teachers.

Teachers were considered an important group because they share the pastoral care load in schools, and work alongside chaplains in caring for the needs of the students. They may also have a different perspective on chaplaincy than principals, in being closer to the "chalk-face".

CHAPLAINS

Chaplains were also identified through the AUC directory. All listed chaplains were included, whether part-time or full-time employees, although it was not possible to identify schools that may have had part-time chaplains working in a voluntary capacity.

Chaplains were included as they are major stakeholders in the study and findings

are likely to impact them more than other groups. Their perceptions as clergy, also, would bring a different perspective.

PARENTS

Because of the difficulty of contacting parents of children attending SDA secondary schools Australia-wide, the parent sample was chosen from schools in the local North New South Wales Conference. Care was taken to choose parents with children in a range of grades and participants were drawn from parents who are, and are not members of the SDA Church. In most cases, the parents indicated that they wished to respond as a couple, but no data were requested to confirm this. This explains the exact gender split for parents as seen in Figure 4.

STUDENTS

Students were also chosen from the local area, simply because of contact difficulties and because the fact that students needed more direction and explanation in filling out the Round Two questionnaire.

Care was taken to attain student variety, taking into consideration grade, gender, and religious home background. The researcher felt it was very important to determine the perceptions of students from a non-SDA background in order to meet perceived needs equitably.

The inclusion of parents and students as part of the Delphi panel validated the participation of these groups as equal partners in Christian education and thus

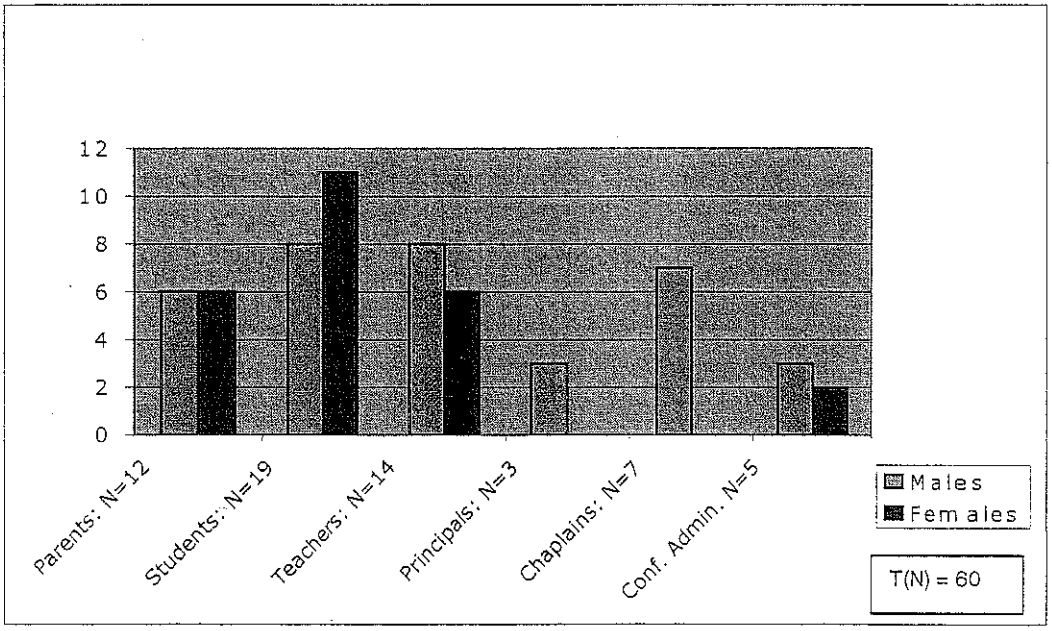
avoiding their increasing marginalisation in educational decision–making processes, as indicated in the literature (cf Lambert & White, pp.49 – 51).

GENDER SPLIT

A consideration of the gender split is appropriate for this study. Whenever possible the study aimed to achieve a general gender balance in each group, with the exception of principals and chaplains, because, at the time of the study, there were no female principals or chaplains in SDA secondary schools in the AUC.

**Figure 3**

Gender Split of Participants According to Groups: Round One




## Research Design and Methodology

A number of concepts are central to the research design and methodology of the study. It is seen appropriate to provide a number of brief explanations regarding

these, to enhance the clarity of the study.

QUALITATIVE & QUANTITATIVE DATA:

The Delphi technique represents the core of the methodology of the present study. It utilises both quantitative and qualitative data in the form of measures on the Likert scale and the aggregation of participants' judgements, as well as written comments, suggestions, explanations, observations.

CONCURRENCE:

The iterative nature of the Delphi procedure (feedback over several rounds) aims to facilitate concurrence of opinions or judgements *vis a vis* dispersion. Concurrence is measured by how far a judgement deviates from the mean ( $\bar{x}$ ); and refers to the extent of a group's or panel's (dis) agreement. A simple measure of determining significant inter-group differences in judgements is if the group mean ( $G\bar{x}$ ) is more than two points (2.0) from the panel mean ( $P\bar{x}$ ), ie. ( $P\bar{x} - G\bar{x} > \pm 2.0$) on the Likert scale.

A general criterion for determining the level of concurrence is the sum of the responses of the "highest" category (on the Likert scale) and the "higher" adjacent category (expressed as a percentage of the total responses) on the same "polarity" (Dajani et al., 1979).

The following terms and the matching percentages refer to various levels of concurrence (according to categories) adopted in this study:

Unanimity - 90 – 100%

Consensus - 70 – 89%

Majority - 51 – 69%

Bi-polarity - 50% agreement, 50% disagreement

Plurality - 49% or less for the "highest" category plus the higher adjacent category; also other categories with percentages between 0 – 49% (adapted from Dajani et al., 1979, p.86).

INTENSITY:

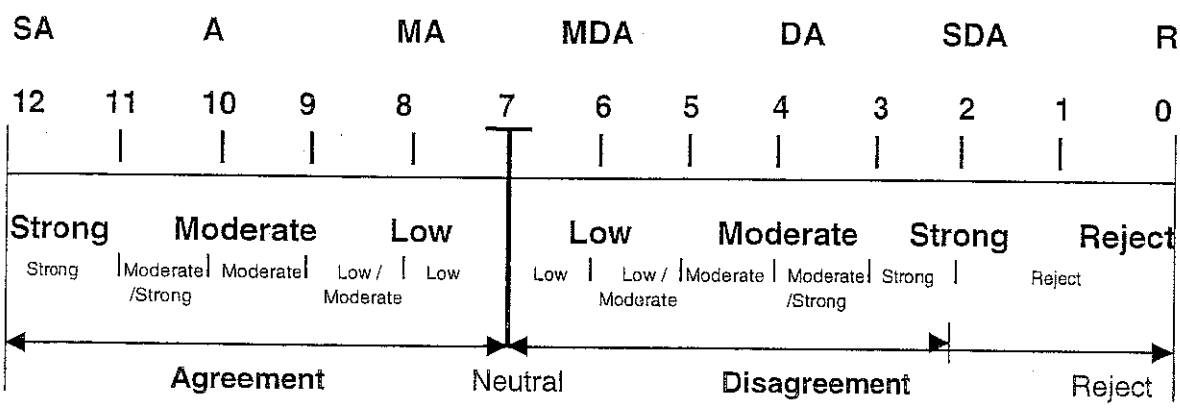
The notion of intensity refers to the "emphasis" or weight" that participants place on their judgements and perceptions. It can be measured on the seven – point Likert scale, when the "points" are given values from 12 (Strongly Agree) to 0 (Reject). Five levels of intensity for (dis) agreement are shown in Figure 4: "strong"; "moderate to strong"; "moderate"; "low to moderate"; and "low."

ASSUMPTION:

The Delphi panel was planned to comprise groups of similar size, ie. 10 members per group (10 teachers, 10 parents, 10 principals etc). To compensate for some group size variation beyond the researcher's control, a weighted numerical measure was used to equate group size in the analysis of data. It was assumed that various groups' members, to some extent, shared similar backgrounds, experiences, and value positions and that the validity of the study's outcomes would not be compromised.

**Figure 4**

Levels of Intensity as Measured on the Questionnaire's Likert Scale




**CODE:**

**SA** = Strongly Agree
**A** = Agree
**MA** = Mostly Agree
**MDA** = Mostly Disagree
**DA** = Disagree
**SDA** = Strongly Disagree
**R** = Reject

NB: "7" represents the neutral point between "Strongly Agree" and "Strongly Disagree" because of a "Reject" (0) category.

## Ethical Protocols

The strength of the present study was dependent on comments and perceptions of individuals from six key stakeholder groups. It was clearly understood by individuals that they could express personal opinions and make any comments they wished. Anonymity was thus maintained throughout the study. Also, potential

participants could decline the invitation to participate and were not pressured to accept.

Before commencing any data collection, an ethics proposal stating the researcher's aims, objectives, proposed methodology and method of storing data etc. together with a letter sample of invitation to participate in the study, was prepared and presented to the Avondale College Human Research Ethics Committee (HREC) for approval (see Appendix 1a). Approval for the study was granted on the condition that minor changes be made to the initial letter of consent. These changes were duly made.

## Chapter Summary

This chapter presented a clear description of the Delphi procedure and the research design, including nomination of potential participants, questionnaire construction, data analysis and statistical treatments of data. These were intended to strengthen the validity of the study and to lead to a clearer understanding of the findings. This was also the reason for providing a demographic profile of participants, the explanations of the levels (categories) of concurrence and intensity of participants' pooled responses, and also coverage of the ethical protocols that guided the study.

Having endeavoured to give due regard for careful research methodology (within the de/limitations outlined), and to exercise necessary "quality control" in planning

and implementing the Delphi procedure (cf Rieger, 1986), the researcher's attention now turns to the data analysis and findings of the study.

# CHAPTER FOUR

## *Data Analysis, Findings and Discussion*

### Introduction

This chapter begins with a brief discussion of response rates to create a viable background for the presentation of data. For ease of interpretation, the results have been presented under the respective research questions, with accompanying statistical data on the next-following page (if possible). "Concurrence" has been defined by the percentages that comprise the summed responses of the "highest category," plus those of the higher adjacent category (expressed as a percentage of the total responses) of the same polarity, as stated in the research design. Comments written in response to individual questions have also been noted and discussed where relevant.

### Response Rates

PANEL SELECTION

Of the 82 potential panel members invited, only 60 eventually participated, giving a participation rate of 73% (see Table 5).

ROUND ONE

The questionnaire for Round One, consisting of open-ended questions and comprising the "ideas compilation" phase of the study, was sent to 22 participants. This sub-group from within the larger Delphi panel consisted of principals, conference administrators, chaplains and teachers. There was an overall return rate of 86% (19/22) for Round One that permitted the construction of a balanced and comprehensive Round Two questionnaire.

**Table 5**

Response Rates: Panel Selection & Round Two

| Panellists (Category) | Proportion participating |
|---|---|
| Conference Administrator | 5/10 |
| Principal | 3/ 6 |
| Chaplain | 7/14 |
| Teacher | 14/20 |
| Parent | 12/12 |
| Student | 19/20 |
| **Total** | **60/82** |

There were two items of interest in Round One response rates. Only 2 ministerial directors were invited to participate, and both responded, indicating their interest in the role that chaplains might have in schools. No local conference presidents responded.

Parents and students were not included in Round One, which consisted of open-ended questions requiring extended responses. It was thought that these 2 groups would be able to make a greater contribution to the study by participating in Stage 4.

The responses received in Round One indicated several current issues for inclusion in the study. Respondents viewed areas such as professional development as important, but had different ideas about what form it should take. Similarly, all respondents felt there should be some form of evaluation, but lacked ideas how this could best take place.

It was from the responses to Round One that 10 general areas were identified for the Round Two questionnaire. Each of these areas was then divided into

discrete questionnaire items derived from the patterns of response. These will be examined in more detail under the heading – Round One: Panel Response.

ROUND TWO

It was hoped that the use of e-mail questionnaires would increase the rate of questionnaire return as well as the turn-around time. This perception proved to be flawed (as was the postal service). Response rates were just as slow via e-mail, and the return rate was surprisingly low. It was perhaps ambitious to expect a high response rate from such a large and diverse range of participants. The overall response rate for Round Two was 73%, as indicated by Table 5. It is of interest to note that some of the individuals not responding to Round Two were the same as those in Round One.

The response rate for conference administrators was low at 50%. Not one local conference president responded, indicating that perhaps they see themselves as distant from what happens on the educational scene. The majority of administrators who responded were involved in the field of education, and the remainder was responsible for the ministers in their conference. This gave a reasonable balance between the perceptions of administrators with a teaching background and those with a pastoral or ministerial background.

The response rate for principals was 50%, similar to that of chaplains, and several contacts had to be made in some cases before respondents replied. The researcher found this surprising as it was anticipated that these groups would have been the keenest to have input into the study.

There could be possible explanations for this, although this is only conjecture:

1. Principals and chaplains might be overworked and therefore did not have time to respond.
2. Part-time chaplains did not perceive chaplaincy as their major role, and therefore did not express the same interest in participating in the study.

The response rate for teachers was 70%. Teachers were contacted by mail initially, with an invitation to participate, and a request for an e-mail address for subsequent communication and the facility to complete the survey on-line. Although some teachers took advantage of this method, others responded better when the survey was posted or handed to them personally. The researcher took advantage of annual teachers' meetings to make direct contact with teachers from 3 local conferences (North New South Wales, Greater Sydney and South New South Wales). This method gained the best results. The researcher felt that respondents found an e-mail easy to ignore, unless they personally knew the researcher.

The parent group had the highest response rate of any group, with a 100% return rate. This suggested that parents of students in SDA secondary schools are interested in chaplaincy, and welcomed input into the quality and nature of their children's education.

The parent questionnaires were distributed personally by the researcher, and this could, in part, account for the high return rate and the quick and efficient turn-over.

Student response also was high. This could be because questionnaires were handed out personally to students who were instructed to leave their questionnaires at the school office. The researcher then called at the office to pick up completed questionnaires. As questionnaires were anonymous and no list of students' names was recorded at the school office, any missing surveys were not followed up except by general reminders.

Overall, although the response rates for some groups were lower than anticipated, the researcher was satisfied however, that the data collected from participants were representative of each group of stakeholders.

## Round One: Panel Responses & Discussion

This section deals with opinions elicited from respondents in relation to the open-ended questions in Round One (see Appendix 3b).

Opinions and comments for each open-ended question were examined, collated and categorised according to similarity of ideas and concepts. It should be noted that data from Round One were not statistically treated in any way.

The questionnaire items and resulting comments in Round One have been explored and discussed below.

Q ITEM 1: **I consider that chaplaincy and pastoral care are (not) important in school because:**

It is evident, that increasingly, the Seventh-day Adventist School System is becoming an attractive option for the general non-SDA public.

Many schools see this as an excellent opportunity to promote Christian values and teach Christian beliefs in an environment where it is accepted and, in many cases, appreciated. Overall, it was emphasised that chaplaincy and pastoral care are extremely valuable, important, and an integral part of SDA secondary schools.

This is reflected in two typical comments:

- "I consider chaplaincy and pastoral care as extremely important in a school because this sets the tone of a school."
- "I consider they are very important, in fact so important that they are at the very heart of being an Adventist school."

It became evident from responses that there was a continuum of reasons why such programs were considered important. Reasons given included:

- "They are essential to the operation of Adventist schools if we are to fulfil our mission to evangelise."
- "Chaplaincy and Pastoral Care focus on removing barriers preventing students from reaching their fullest potential."
- "To maximise student spiritual growth, develop well balanced individuals, to enhance personal Christian relationships and enable Adventist schools to be effective Christian change agents."
- "They are the link to the students; that [link] never needs to be disciplinary or confrontational."

Respondents also felt strongly that spiritual and emotional well-being were vital components of Christian education, and that chaplaincy had a key role in facilitating this. Despite these feelings, it was frequently mentioned that such programs should not reduce the involvement of the teachers, but rather be integrated throughout the whole school. One participant explained:

> So important and central are they to the success of the mission of Adventist Education that they should NOT be handed to a

> "professional Chaplain / Pastor" because this is the work of each teacher. When a professional is used, the teacher's role as offering pastoral care is in great danger of being lost.

Another participant questioned whether there was any need for chaplains in schools:

> No question, chaplains do perform an important work, however is there evidence from the past to validate chaplains? Are students now better off having chaplains in schools as opposed to those who didn't 10 – 15 years ago?

Q. ITEM 2: **The main goals of pastoral care programs in schools should be:**

The idea of nurturing students as well as staff came through strongly in participants' responses. In general, all ideas that arose were carried through to Round Two. Of significance in this section was the issue of evangelism within chaplaincy / pastoral care programs. There were numerous responses advocating that a chaplain / pastoral care program should "lead and challenge students to commit their lives to Christ." There were some, however, who took this a step further seeing the main goal of the chaplaincy /pastoral care program being "to share our Adventist message and so carry out the general commission to make disciples, that is [Christian] Seventh-day Adventist disciples"

However, such strong denominational advocacy, was not shared by other respondents who strongly opposed this idea.

> To nurture students, not to try to make them Adventists. To be good listeners and to support them with their problems regardless of what

it is. In doing this, if it leads to spiritual areas then it is wonderful, but our main goals shouldn't be baptism.

This raises the philosophical and ethical question of whether pastoral care in Christian schools should be motivated, primarily by "disinterested", tactful and compassionate concern for individuals, or should the "salvation of individual's souls" be at the very heart of pastoral care. Indeed, it may be asked whether one goal could (or should) be achieved without the other. Is it a case of whether the chicken or the egg comes first?

Q. ITEM 3: **What comments would you like to make about your school's chaplaincy / pastoral care policy?**

Responses to this question were very personalised and in many cases quite pointed. Due to the nature of these comments it was considered of utmost importance by the researcher to maintain anonymity for all comments.

The overall impression was that each chaplain took an individual approach in the implementation of their school's pastoral care policy. It was pointed out that chaplaincy programs "had come a long way" in the past few years, now having more direction than previously. However, it was also made clear that there were many schools that could benefit from having a stronger program, with more direction.

There were many positive comments about the strengths of current chaplaincy programs. In most cases there was a positive reflection on the Bible study programs which the chaplains were conducting in schools.

> He has many Bible studies going which is very positive. He must be helpful because many students visit him when they have problems, so they must feel that he is a friend.

There were also some limitations to chaplaincy programs that emerged. It was felt that chaplains may need a better understanding of how schools run as they did not fully appreciate the disruption to the teaching program when students were (called) out of class.

Many respondents also felt that their chaplains' / pastoral care programs needed more variety in how their work and goals were approached and achieved.

On all counts it was mentioned variously that policies needed to be updated in order to maintain relevance to the growth of student numbers in schools. Some participants commented that they had never seen the chaplain's program or school's pastoral care policy. It was also felt that being / having a part-time chaplain impacted dramatically on the effectiveness of their role as noted by one participant:

> Chaplains need to be left in a school for a number of years so that they can gain trust and learn the running of the school – What he can and can't do.

Many comments were made in regards to clarification of individuals' roles as a minister, in relation to their conference responsibilities and the expectations for school chaplains.

It became clear from comments that each chaplain brought their own "flavour" to the school environment in which they worked, with some chaplains having a wider impact, but to a lesser degree, while others' impact was more confined but of a greater effect.

Q. ITEM 4: **I see the main role(s) of the chaplain as:**

The following roles (in no particular order) were perceived as important:

- Mentor
- Supporting administrators and teachers in accomplishing the mission of the SDA Church.
- Listening to any student who wants to discuss issues.
- Running excellent chapel programs and week of prayer programs
- Spending time playing with the students and building rapport.

The role of the chaplain as a counsellor was debated somewhat. Some individuals felt that it was the place of the chaplain to take on a counselling role, while others felt strongly opposed to this: "It should, and needs to be different from the school counsellor role."

Once again, there was diverse opinion over evangelism. Some participants saw the main role as leading out in the evangelistic thrust of the school, as well as liasing and working with local church pastors in providing Bible studies and evangelising within the school environment.

Q ITEM 5: **The most important personal qualities required by school chaplains are:**

Many qualities were viewed as being important for school chaplains. After

analysing and grouping, a list of the "top eight" was formulated. The personal qualities are as follows:

- Fun loving, loves to spend time with students; (A view voiced was):

  > One of the most effective and accepted chaplains I have seen was one who regularly got out into the playground and played with the children.

- Totally committed to Christ in their own personal lives
- Has a wide range of life experiences
- Able to keep confidences
- Has wisdom and discernment
- A genuine person who practices what they preach
- Organised and resourceful
- Demonstrates excellent communication skills; is open and caring

Q ITEM 6: **Essential qualification, skills and experience needed for a school chaplain are:**

This question received a variety of responses with comments ranging from having a B.A in Theology or Education through to "being a bus driver." Other qualifications, skills and experience considered essential included demonstrating a sound knowledge of the Bible and biblical beliefs as well as flexibility to draw on one's knowledge at a moment's notice.

Good communication and speaking abilities were considered essential skills, while life experience was felt to be one of the main factors in the success of programs run by chaplains. One participant pointed out: "In order to gain credibility with the students they must NOT be straight out of High school /

College" [in the case of graduates]. Other areas mentioned included the ability to use modern technology in order to enhance and hold the interest of youth. It was also mentioned that having a certificate in C.P.E. (a recognised course in Clinical Pastoral Education / Counselling), would be desirable.

Q ITEM 7: **Whose responsibility should it be to employ, appoint and release the school chaplain?**

Significant confusion reigned in this area, and forceful comments were made regarding certain options. However, no clear directions emerged, as to who should be responsible for those areas.

Some respondents felt that it should be the principal as "he has his finger on the pulse of the school," while others observed: "In my experience this has always been done by the conference in consultation with the school." This idea was challenged by comments such as "the current system of two employers – school and conference does NOT work," and "it depends on whether [the chaplain is employed] full-time or not, and who is paying their wages."

As a result of this apparent uncertainty it was decided by the researcher to develop some "combinations" for constructing the Round Two questionnaire.

Q ITEM 8: **Who do you think should have significant input into determining / writing job descriptions for school chaplains?**

This was another area where the researcher felt there was a range of opinions. As a result the researcher, again, developed a list of possible "combinations" for

Round Two. Some participants perceived input coming from multiple sources. Others suggested that having too many people involved only "muddies the waters."

Q ITEM 9: **Ongoing professional development and training for chaplains should take the form of:**

The researcher felt that this questionnaire item was not well received or understood. Probably, little previous thought had ever been given by participants, to the ongoing professional development and training of chaplains. In general, it was thought that professional development would vary according to the school situation and the skills/needs of the chaplain.

There appeared to be a recognition of the importance of professional development for school chaplains, but there was a wide diversity of suggestions as to what form the professional development should take. Suggestions ranged from youth-related in-service programs and specifically tailored annual chaplaincy conferences, to study leave for further qualifications.

Q ITEM 10: **Valid criteria for assessing / evaluating chaplains' performances are:**

The idea of assessing / evaluating chaplain's performances was an area that received mixed responses. It was felt that the chaplains themselves did not like the idea of being assessed or evaluated, however the impression was gained that other participating groups felt it would be a valuable exercise.

There were different levels of suggestions for the evaluation / assessment of chaplains' performances:

1) Informal Appraisal: This includes self evaluation on a regular basis; parent and student appraisal through verbal and written means.
2) Observation: This includes general observations about the growth of the spiritual tone and morale of the school; changes in the lives of students; students making commitments to Christ.
3) Reporting: Actual numbers of students having Bible studies; non-Christians won for Christ; SDA youth baptised; SDA youth discipled.
4) Formal Appraisal: It was felt that if teachers had to undergo assessment, chaplains should be part of the process just like accreditation. "It shouldn't be done 'in house' but should incorporate professionals from varied areas as well as from outside the system."

Q ITEM 11: **Who should be involved in planning, organising and implementing a school's chaplaincy and pastoral care program?**

This was another area of diversity of opinion. Typical responses suggested: "the whole school staff and admin. with chaplain, Conference Ministerial Secretary and Conference Ed. Director should be involved," while others suggested a pastoral care team be appointed to deal with these matters.

From the wide variation of responses, the researcher developed a representative selection of options for Round Two.

Q ITEM 12: **Issues that are presently challenging our school chaplain [or the person(s) responsible for pastoral care] are:**

Of the issues presented, it was felt that a lack of time was the major issue challenging chaplains or persons responsible for pastoral care. Incorporated

into this was the notion of "overload". This might be in the form of responsibilities within a school, or balancing school chaplaincy with pastoring a church. This also showed itself in respondents' concern over full-time versus part-time expectations placed on chaplains. Lack of specific training, experience and resources, were frequently mentioned as challenges for chaplains, as well as the lack of clearly defined job descriptions. A need for "finding ways to make the gospel attractive and personally meaningful in an ever increasing materialistic and secular community," was also highlighted.

Q ITEM 13: **What kind of service(s) and assistance might a chaplain provide to parents or other school community sub-groups?**

It was felt that such services may consist of:

- Providing support in times of grief, although it was emphasised that chaplains should not necessarily be involved in grief counselling.
- Facilitating and running community service projects.
- Making home visitation. It was strongly felt by some that this should only occur at the request of the families so as not to be seen as a "sticky beak", going where some parents just do not want them.
- Facilitating seminars relating to parenting matters, youth issues etc.

It was also felt that services provided depended on the needs of schools, with the focus always being on pastoral support and evangelistic outreach.

Q ITEM 14: **Are there any particularly noticeable examples which seem to indicate that your chaplain really is / pastoral care personnel really are (not) meeting your school community's need? Please give examples.**

On the whole, response to this question was positive suggesting that chaplains and pastoral care programs throughout schools in the SASS are meeting the needs of school communities. Examples given as evidence included the increasing numbers of non-Adventist families starting to show greater interest in school activities, including those of a religious nature, and a general positive change in the attitudes of students towards the spiritual aspects of school life and general behaviour.

On the other hand, a few areas were presented as limitations to the effectiveness of the chaplain/ pastoral care program in meeting school communities' needs. For example, many school chaplains were dually employed by the school and the local conference, having responsibilities to both. As pointed out by one respondent: "Our chaplain is called away to ministers meetings and camp [a regional meeting of church members], and when school is in session."

Q ITEM 15: **What changes, if any, would you like to see in your school's chaplaincy and pastoral care program?**

On the whole, the majority of changes that were suggested were minor ones that could be made at an individual school level, such as the chaplain being "willing to accept that some students may not want to get involved with the chaplain because he is religious, or maybe because of their gender. However, there were a few changes mentioned that were of a larger magnitude.

Some participants felt that there was a tendency to compartmentalise spirituality within schools and it was suggested: "a closer look at a more integrated

approach between chaplains and teachers," needs to be taken. The development and "strengthening of team spirit," and "a recognition that all teachers are part of the pastoral care program," were also seen as changes that needed to be made within some schools.

Long-term placement of chaplains versus short-term placement was also an issue many participants wanted addressed. Respondents felt that in order for the chaplaincy / pastoral care programs to be more effective, chaplains needed to be left in the same school for a longer period of time to allow for adjustment and connection with the students.

Q ITEM 16: **Are there any other issues regarding school chaplaincy and pastoral care that you wish to comment on?**

When given the opportunity to comment on other aspects of chaplaincy and pastoral care programs, many of the participants' responses highlighted areas already covered. Overall it was felt that chaplains must be enthusiastic about caring for people and introducing them to Jesus. It was thought that benefits could be gained from having the Bible department and the school chaplaincy program working closely together and in order for the majority of chaplains to be more effective, it was felt that they needed more time and better developed policies and job descriptions.

There was also a feeling that chaplains might be phased out in smaller schools as the staff may be asked to perform many chaplain-type duties with emphasis on concern for individual students, as expressed by one participant:

> I would be tempted to look at a different approach – eg. Having counsellors (trained) in our schools and have a more integrated approach with teachers leading out in Bible studies and spiritual activities even to the extent of eventually phasing chaplains out of the schools!

## Utilisation of Data

It is important to reiterate that the output from Round One of the Delphi procedure (ie. the collection, categorisation, and conceptualisation of participants' responses), became the input for the questionnaire items of Round Two. The latter was not an *a priori* questionnaire, but derived from the responses of participants given in Round One. Thus the questionnaire construction process for Round Two of the study, was *informed* by the participants' responses in Round One.

On completion of development, the Round Two questionnaire was piloted before being sent out to participants in the Delphi Study.

## Round Two: Panel Responses & Discussion

GENERAL OVERVIEW

This section, focuses on the outcomes of Round Two of the Delphi study, ie. the pooled judgements (responses) of the panel in relation to each of the 67 questionnaire items that were arranged under 10 major headings. The analysed data provided answers to the research questions posed in Chapter One of the thesis. Research questions (RQs) 1 – 10 are dealt with separately, while research question 11 is integrated in the analysis and discussion of data in relation to RQs 1 –10. Finally, RQ 12 has been addressed by constructing a

model from the judgements of the Delphi panel, according to criteria of levels of concurrence and intensity attained in the Delphi procedure.

The overview provided by Table 6 shows the level of concurrence (according to categories) for a total 67 questionnaire items. A scanning of the data leaves the impression that there is wide general agreement in relation to many questionnaire items, with a tendency towards uncertainty or dispute regarding a band of 10 items, mainly in relation to responsibility for employment; evaluation criteria; and planning, organising and implementing the school's pastoral care program. This result was not entirely unexpected by the researcher (given the responses of Round One), and reiterates the point that while there are many matters on which there is wide agreement, there are also some others that need further clarification.

**Table 6**

Number of Questionnaire Items According to Categories of Concurrence

| **Concurrence Category** | | **Attained in number of Questionnaire Items T(N)= 67** |
|---|---|---|
| Unanimity | (90 – 100%) | 10 |
| Consensus | (70 – 89%) | 23 |
| Majority | (51 – 69%) | 24 |
| Bi-polarity | (50 / 50%) | 0 |
| Plurality | (0 – 49%) | 10 |

After a very general overview of data regarding concurrence, attention is now given to a more detailed examination of questionnaire items.

In order to provide structure and clarity to the analysis and the discussion of the data, the latter have been linked to their matching research question, and dealt with under their "umbrella."

To enhance the reader-friendliness of the data, codes that are identical to those outlined in the research design, have been provided at the bottom of Tables 7 – 16 (space permitting). The codes and their meanings are listed below:

CODES

**Inter-group / panel intensity category of mean ( $P\bar{x}$ ) of responses as measured on Likert scale.**

**s** = strong
**m-s** = moderate - strong
**m** = moderate
**l-m** = low to moderate
**l** = low

**Level of inter-group /panel concurrence(according to category) :**

| | |
|---|---|
| **U** = "Unanimity" | 90 – 100% |
| **C** = Consensus | 70 – 89% |
| **M** = Majority | 51 – 69% |
| **BI** = Bi-polarity | 50% agreement, 50% disagreement |
| **P** = Plurality | 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49% |

RESEARCH QUESTIONS

Research Question 1: ***What are the perceived goals of schools' pastoral care programs?***

Table 7 sets out statistical details and gives an overall classification of inter-group /panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 1.10 – 1.40

The "U, m-s" classification of Q item 1.20 indicated that the panel saw that LEARNING: planning and implementing programs that teach knowledge; practical life skills; values and an authentic Christian lifestyle; should be a very important aspect of a school's pastoral care program. One student commented: "The pastor should be seen as a friend that can offer support."

Similar high levels of concurrence ("consensus" category) were registered for the other goals –NURTURE, COMMUNITY and INVOLVEMENT, suggesting that these, together with LEARNING should be among the essential building blocks that comprise effective pastoral care programs.

The group means ($G\bar{X}s$) for Q Items 1.10 – 1.40 for conference administrators and principals (see Appendix 5a), suggested that they had very high and clear expectations for pastoral care outcomes in the school environment. While concurrence within remaining groups (students, parents, chaplains and teachers) was not quite as high for these items, as indicated by their ($G\bar{X}s$), overall responses from panel members were similar.

*All respondents* were clear on what the focus of a school pastoral care program should be. There was little indecision as evidenced by the following teacher (T) and student (S) comments:

- "This should be an outcome of the total school program." (T, 1.40)
- "Yes, everyone is accountable. This is a real challenge." (T, 1.40)
- "This helps build a school family and makes connections through the kids in the school. E.g. The band all join together." (S, 1.40)

## (1) GOALS OF THE SCHOOL'S PASTORAL CARE PROGRAM

Table 7

**The outcomes of a school's pastoral care program should focus on:**

| Q. I No. | Questionnaire Item (Q.I) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel Intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. ($\Sigma$) | Sum of responses of highest category and higher adjacent category as a % of all responses. ($\Sigma$as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 1.10 | NURTURE: offering counselling healing and guidance, in a school context, to individuals and families who need help. | 60 | 10.84 | 90.3 | m-s | 52 | 87 | C | C, m-s |
| 1.20 | LEARNING: planning and implementing programs that teach knowledge, practical life skills, values and an authentic Christian life style. | 60 | 10.99 | 91.6 | m-s | 56 | 93 | U | U, m-s |
| 1.30 | COMMUNITY: Building and growing a school into a Christian community where each person is valued, shares in privileges and takes responsibilities. | 60 | 10.99 | 91.6 | m-s | 52 | 87 | C | C, m-s |
| 1.40 | INVOLVEMENT: Maintaining an effective school wide program under a servant leadership, where everyone is accountable and contributes. | 60 | 10.30 | 85.9 | m-s | 46 | 77 | C | C, m-s |

Research Question 2: ***Why are chaplains important?***

Table 8 sets out statistical details and gives an overall classification of inter-group / panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 2.10 – 2.40.

It is significant to note that the focus of the research question is the justification of the importance of a school chaplaincy program. It is not evaluating whether respondents feel that chaplaincy is important, but *why* it is important.

Regarding Q item 2.10 ( U, s ), almost all participants felt that chaplains were important because they viewed chaplains in the primary role of spiritual leaders for the pastoral care program. They also felt that providing support and nurture for students, staff and parents should be part of the rationale for chaplaincy (Q item 2.30; U,m-s).

Similar advocacy was expressed for Q item 2.20, revealing that 83% of participants "Agreed" and "Strongly Agreed" that chaplains should be proactive in leading students to Christ.

Although Q item 2.40 had a "majority" concurrence, it only had a "low to moderate" intensity. Group means ( $G\bar{x}s$ ) (see Appendix 5g) provide a possible explanation for this level of intensity. Conference Administrators favoured chaplains undertaking tasks to enhance and strengthen the learning and teaching environment. On the other hand, those involved in the daily operation of schools (particularly principals) had a lower group mean ($G\bar{x}$ ) (see Appendix

5g). suggesting the possibility that they thought this was beyond the role definition for a chaplain. One teacher's comment was: "If a chaplain had to take care of this aspect, I doubt whether he/she would have time to do justice to other areas." An insight which may have escaped some panellists was that the important contributions of leadership, "introduction (to Jesus) ministry", and nurture by chaplains should consequently enhance and strengthen the learning and teaching environment of the school, thus making it equally important.

*Students* were more concerned that chaplains maintain their distance from the teaching environment. One student commented: "When pastors join the teaching environment, it involves discipline and that can break trust." This seemed to be a concern among some students, with another student commenting: "I think the chaplain should not be seen as a teacher but as a friend who students can talk to."

## (2) THE IMPORTANCE OF CHAPLAINCY

**Chaplains are important because they should:**

**Table 8**

| Q.I No. | Questionnaire Item (QI) | Number of participants | Inter-group / panel mean of responses | Inter-group / panel mean of responses expressed as a % | Inter-group/ panel intensity category of mean ($P\bar{x}$) of responses on Likert | Sum of responses of highest category and higher adjacent category. | Sum of responses of highest category and higher adjacent category as a % of all responses. | Level of inter-group/ panel concurrence | Overall classification of inter-group / panel concurrence and intensity of participants' responses. |
|---|---|---|---|---|---|---|---|---|---|
| | | (N=) | ($P\bar{x}$) | ($P\bar{x}$)% | (P.I.C) | ($\Sigma$) | ($\Sigma$as %) | (L.P.C) | (LPC & PIC) |
| 2.10 | give spiritual leadership to the pastoral care program of the school | 60 | 11.10 | 92.5 | s | 56 | 93 | U | U, s |
| 2.20 | serve as a catalyst for evangelism and decision making in bringing students to Christ | 60 | 10.57 | 88.1 | m-s | 50 | 83 | C | C, m-s |
| 2.30 | provide support and nurture for students, staff and parents | 60 | 10.89 | 90.8 | m-s | 54 | 90 | U | U, m-s |
| 2.40 | enhance and strengthens the learning and teaching environment of the school. | 60 | 8.60 | 71.6 | l-m | 40 | 67 | M | M, l-m |

*CODES:*

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong,** **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **Bl** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

Research Question 3: ***What are the perceived significant roles, services and tasks performed by chaplains?***

Table 9 sets out statistical details and gives an overall classification of inter-group /panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 3.10 – 3.85.

This section of the questionnaire contained 16 separate items regarding the role of the chaplain. The panellists expressed a range of opinions with considerable concurrence on some points and a lesser degree on others.

Four questionnaire items (3.35, 3.70, 3.75 & 3.85) registered "unanimity" concurrence with "strong" intensity. On the basis of the panel's perceptions, it could be concluded that the co-ordination of, and involvement in special events, together with being available for students / staff / parent contact, as well as working collegially with teachers (and not in isolation or competition) should be considered essential components of an effective chaplaincy program. A further examination of statistical data indicates that almost similar advocacy was expressed for chaplains facilitating, discipling, and giving Bible studies in the school environment. (see Q item 3.10)

Q items 3.55 (settling in new students), 3.70 (newsletter column), and 3.75 (broad versus specific role), did not register with the same levels of inter-group / panel concurrence or intensity, reaching a "majority" concurrence with "low" and "low-moderate" intensity.

The concept of chaplains writing a regular column in the weekly newsletter attracted the most comments for an individual Q Item. While adults thought it was worthwhile: "I have found this works well" (chaplain) and, "gives a regular 'voice' for/from the chaplain" (parent), students perceived this role as less important. Student comments ranged from, "this is fine but not essential" to, " a waste of space."

The remainder of the Q items reached "consensus" with a range of intensity from "moderate/ strong" to "low/ moderate". The Q item gaining most support in this bracket was for the chaplain to lead the school's pastoral care team.

A comparison of separate group means ( $G\bar{x}s$ ) and the inter-group /panel mean ( $P\bar{x}$ ), ie. that of the whole Delphi panel, revealed that principals had a significantly lower mean ($G\bar{x}$ =6.67) (see Appendix 5b) than other groups. Possible explanations for this could include that principals do not wish their chaplain to be off site, or spending significant amounts of time in program preparation and delivery. This is in line with their earlier responses that chaplains primarily should be there to nurture and give spiritual guidance.

Q item 3.20 was the target of a number of comments on whether or not chaplains should be engaged in, or focus on visiting homes in crisis or trauma situations. Some significant comments are listed below to give added insight into participants' positions:

- "Must be careful to ensure that the chaplain's role is seen as <u>additional</u> to and not replacing that of the teacher as a spiritual

leader in the school." (Local Conf. Administrator 1), (emphasis in original)

- "Time constraints, but would of course expect involvement to the maximum extent possible." (Teacher 8)
- "This is a most valuable opportunity/vulnerable time." (Chaplain 5) "Making contact may be more appropriate in some situations." (Parent 1) "If they agree" (Parent 3)
- "Disagree unless it is a strong Christian home and someone has died but that is otherwise too close a relationship." (Student 2)
- "Only where appropriate." (Student 6)

The overall impression gained was that this is a service task that (if performed) needs to be approached with considerable sensitivity that would require an experienced person with highly developed skills.

## (3) SIGNIFICANT ROLES, SERVICES AND TASKS PERFORMED BY THE CHAPLAIN

Table 9

**In order to achieve the goals of the school's pastoral care program, chaplains should be engaged in / focus on:**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. (Σ) | Sum of responses of highest category and higher adjacent category as a % of all responses. (Σas %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 3.10 | discipling, (becoming followers of Jesus), giving Bible studies in the school environment. | 60 | 11.06 | 92.1 | s | 53 | 88 | C | C, s |
| 3.15 | liasoning and working with local church pastors. | 60 | 9.95 | 82.9 | m | 44 | 73 | C | C, m |
| 3.20 | visiting homes in crisis or trauma situations. | 60 | 10.37 | 86.4 | m-s | 49 | 82 | C | C, m-s |
| 3.25 | establishing a point of Christian contact with students' homes. | 60 | 10.22 | 85.2 | m-s | 46 | 77 | C | C, m-s |
| 3.30 | collaborating in planning and implementing extra- curricular events such as service activities – (STORM CO, Church visits, ADRA Appeal). | 60 | 10.53 | 87.8 | m-s | 48 | 80 | C | C, m-s |
| 3.35 | being involved in regular school activities such as staff worship, school camps, lunch time play). | 60 | 11.32 | 94.4 | s | 57 | 95 | U | U,s |

**Table 9 cont.**

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 3.40 | coordinating special school events (week of prayer, chapels). | 60 | 11.38 | 94.8 | s | 57 | 95 | U | U, s |
| 3.45 | leading the school's pastoral care team. | 60 | 10.42 | 86.8 | m-s | 50 | 83 | C | C, m-s |
| 3.50 | being available for student / staff / parent contact. | 60 | 11.18 | 93.2 | s | 57 | 95 | U | U,s |
| 3.55 | assisting with settling in of new students. | 60 | 8.95 | 74.6 | l-m | 41 | 68 | M | M. l-m |
| 3.60 | referring individual needs to a qualified professional counsellor. | 60 | 10.49 | 87.4 | m-s | 47 | 78 | C | C, m-s |
| 3.65 | arranging or running workshops to address significant, perceived needs. | 60 | 9.02 | 75.2 | m | 49 | 82 | C | C, m |
| 3.70 | writing a regular column in the weekly / fortnightly school newsletter / bulletin. | 60 | 8.37 | 69.7 | l-m | 34 | 57 | M | M, l-m |
| 3.75 | taking on a broad general role, rather than a specific specialist role. | 60 | 7.96 | 66.3 | l | 31 | 52 | M | M,l |
| 3.80 | running an integrated pastoral care program and avoiding compartmentalization of the schools' program. | 60 | 9.08 | 75.7 | m | 44 | 73 | C | C,m |
| 3.85 | working collegially with teachers, rather than in isolation or competition. | 60 | 11.76 | 98.0 | s | 55 | 92 | U | U,s |

*CODES:*

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **Bl** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

Research Question 4: ***What personal qualities, qualifications, and skills are perceived as desirable in chaplains?***

Table 10 sets out statistical details and gives an overall classification of inter-group /panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 4.10 – 4.60.

Q items 4.10 and 4.60 stand out, as might be expected, with "unanimity" of concurrence and "strong" intensity. Loving children, relating well to them and having a burden for their salvation, together with a personhood of authenticity and integrity matched by ethical behaviour, are perceived paramount personal qualities of chaplains and should be regarded as further "building blocks" for a proposed model. As one chaplain commented: "Won't work any other way – Kids see right through facades."

Being a people person with a positive frame of mind and being an interesting speaker and presenter were also perceived as desirable qualities and skills for chaplains (4.20). This questionnaire item caused some difficulty perhaps because it contained too many varied qualities / skills for one Q item. Some respondents indicated that they would have responded differently to specific parts of the Q item had it been possible:

- "Agree with people/person skills, but not necessarily with speaker, presenter etc". (Teacher)
- "Few people could meet all these criteria." (Chaplain)
- "Must remember we're all gifted differently, therefore unlikely to possess all these." (Chaplain)

There was a similar problem with Q Item 4.50, which listed "tertiary qualification", "being a professional" and "a self-starter", all in the one category.

- "This question has different parts – Yes to some, No to others." (Teacher)

Q Item 4.40 (relating to musical talents and computer skills) attained only "majority" concurrence, with a "low" intensity. It was interesting to note that the group mean of student responses was significantly lower ($G\bar{X} = 5.26$), than the inter-group / panel mean ( $P\bar{x} = 7.52$ ) (see Appendix 5g). This suggests that students don't perceive musical talents or computer skills as important as relational skills and personhood qualities. The "low" intensity level for 4.40 suggests that while respondents may feel these skills are *desirable* they do not perceive them to be *essential*. This is confirmed by other comments:

- "Would be helpful, but not absolutely necessary." (Teacher)
- "Not vital – certainly helpful – there are many better at music and advertising than me!" (Chaplain)
- "Preferable." (Principal)
- "Nice idea but far from essential." (Parent)

Perhaps the most profound statement regarding these skills came from a student who commented: "They don't need music and computers to connect with the audience on God."

Q item 4.30 resulted in "majority" concurrence, and a "moderate to strong" intensity level. This warrants comment too, because as in Round One, some participants strongly felt that life experience was essential in an effective chaplain.

This feeling seems to have somewhat "subsided." This may be the result of teaching and organising skills being grouped with it.

## (4)PERSONAL QUALITIES, QUALIFICATIONS, AND SKILLS

**Chaplains should possess and exhibit the following personal qualities, qualifications and skills:**

Table 10

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. ($\Sigma$) | Sum of responses of highest category and higher adjacent category as a % of all responses. ($\Sigma$as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 4.10 | authenticity, integrity, ethical behaviour. | 60 | 11.76 | 98 | s | 53 | 88 | C | C,s |
| 4.20 | people-person and skills, positive frame of mind, interesting speaker and presenter. | 60 | 10.77 | 89.8 | m-s | 53 | 88 | C | C, m-s |
| 4.30 | maturity, pastoral and life experience, organising and teaching ability. | 60 | 10.29 | 85.7 | m-s | 37 | 62 | M | M, m-s |
| 4.40 | musical talents, computer skills. | 60 | 7.52 | 62.6 | l | 39 | 65 | M | M,l |
| 4.50 | tertiary qualification, be a professional, a self-starter. | 60 | 9.52 | 79.3 | m | 36 | 60 | M | M,m |
| 4.60 | loves children and relates well to them; has a burden for their salvation. | 60 | 11.60 | 96.6 | s | 57 | 95 | U | U,s |

Research Question 5: ***Who should be responsible for effecting chaplain employment practices and procedures?***

Table 11 sets out statistical details and gives an overall classification of inter-group /panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 5.10 – 5.90.

Job Description:

On closer examination there appears to be a significant difference between the group mean ($G\bar{X}$ = 9.60) for Local Conference Administrators (LCAs) and the inter-group /panel mean ($P\bar{X}$ = 7.55). LCAs, more than any other group felt that chaplains should have the most say in determining their own job description.

The results for Q item 5.20, showed that the group mean for principals ($G\bar{X}$ = 11.33) was significantly higher than the inter-group / panel mean ($P\bar{X}$ = 8.58) suggesting principals felt that *they* should have the main input in formulating the chaplain's job description. In actual fact, the preferred option of the panel was that a representative group which included the chaplain, and which was led by the school principal should be responsible for that task.

"Plurality" concurrence for Q items 5.20 and 5.30 with "low / moderate" intensity appeared to indicate that participants felt that job description formulation was best left in the hands of a group rather than any individual. Indeed, more *disagreement* than agreement was registered by the Delphi panel for these two Q items. A lack of comments on these also suggested that individuals may not

have felt confident or lacked conviction in giving suggestions. Alternatively, they may have had insufficient background information, to answer adequately.

Although Q item 5.40 attained "consensus" concurrence; the "low / moderate" level of intensity registered suggesting that respondents were generally uncertain regarding who should have the main input into the formulation of job description.

Selection Procedures:

Q item 5.50 (advertising position / interviewing applicant) attained "consensus" concurrence of "moderate" intensity. Group means (see Appendix 5g) showed that local conference administrators ($G\bar{X}$ = 7.60) are *least* likely to view the selection process as one that should be advertised, together with interviews and the consequent identification of the preferred applicant.

Respondents were almost equally split between agreement and disagreement in response to Q item 5.60 (chaplains being appointed as for regular teaching positions). On the other hand there was a "majority" concurrence for the secondment of a *suitably* qualified pastor for an agreed time period (Q item 5.65), signifying that current practice is perceived to be a viable, but not a preferred way of appointing a chaplain. However, participants only responded with "low" intensity.

Appointment, Transfer and Release:

Of the three options given, Q item 5.75 registered highest, with "consensus" concurrence and "moderate" intensity. Local conference administrators (eg. President, Sec-treasurer, Ed. Director) in consultation with the principal and school board, were seen as the preferred parties for facilitating appropriate employment procedures and conditions. It is noteworthy (see Appendix 5g) that the group mean for teachers was significantly lower ($G\bar{X}$ = 7.29) than the inter-group / panel mean ($P\bar{X}$ = 9.50). A further analysis and comparison of other judgements that teachers made, leads to the conclusion that they prefer the exercise of local (school –based) power over that of regional or nationally exercised power. In the latter case, this would see education Directors in Local Conferences and the AUC appointing chaplains to schools.

The other two options: 5.70 (the school board and principal), and 5.80 (employment personnel), were not as highly regarded as 5.75. Q item 5.80 only scored "plurality" concurrence and "low" intensity, with the data showing that more panel members were in *disagreement* than agreement, regarding chaplains being put under the same jurisdiction than teachers for their employment procedures and conditions. This may suggest that many parties feel that those responsible for implementing normal employment procedures are not adequately informed or have insufficient knowledge about chaplains. On the other hand, it may suggest that respondents were really not quite sure how they felt about the Q item, resulting in its "low" intensity.

Responsibility To Whom In His / Her Every Day Work:

Two options were given here: 5.85, (the principal and school board), or 5.90 (a separate body, ie. conference administration / education director). A clear preference was expressed for a direct line of responsibility from the chaplain to the *school* administration ("consensus" concurrence and "moderate/strong" intensity). On the whole, this option may work better, with principal, school board *and* chaplain being linked directly to the school.

## REFLECTIONS AND CONNECTIONS

At this point it seems appropriate to discuss some matters of interest that span a number of research questions, and which were raised in the qualitative comments provided by participants. As already pointed out in the literature review, counselling, although an important aspect of pastoral care, is best left to professionals (VandeCreek & Burton, 2002). Although there was no Q item that specifically asked for opinions on this, qualitative data in the form of comments relating to a number of Q items, supported this view. Parents, in particular, had reservations about untrained personnel. One parent commented, "Anyone giving guidance on an individual/family basis must be fully qualified and experienced in this field" (1.10), while another parent felt that chaplains could provide support and nurture for the school community "within limits – professionals should be used for counselling" (2.30). Another parent comment, relating to Q item 9.60, was: "Counselling needs to be left to the professional."

Comments indicated that some chaplains felt inadequate regarding counselling. One chaplain commented: "This requires professional referral in most situations

and is only practical on-site, if the school is able to sustain relevant staff" (1.20). One parent felt that all chaplains should be trained as counsellors. Best (1996) lists counselling as one of the four main "pastoral tasks" of the school and refers to it as "case work". It appears, both from the literature and from participants' comments that the area of counselling is one that SDA secondary schools may need to investigate further.

The second matter relates to specific perceptions of students who have a non-spiritual or non-Christian perspective on life. The perceptions of some of these students were most clearly seen in their comments. Regarding the role of chaplains as spiritual leaders, one student commented: "If students want to go to Christ they will. We don't need pastors annoying us" (2.20). Another student made the point: "This is important as long as non-Christians are not discriminated against" (2.20).

One student's comments related to ethical behaviour: "Needs to be in touch with new laws and needs to be open to all races, sexes, ages and sexuality" (4.10). The same student stated: "They [chaplains] should know all laws and different levels to communicate with people" (4.50). Generally, however, students' perceptions were similar, irrespective of students' spiritual or religious background.

The third matter, not explored in the Delphi study but raised by participants' comments was that of the "teaching chaplain." The following student comments

indicate that respondents would prefer the chaplain to be separate from the teaching aspects of the school.

- "When pastors join the teaching environment, it involves discipline and that can break trust" (Student 2, Q item 2.40).
- "I think the chaplain should not be seen as a teacher, but as a friend who students can talk to" (Student 5, Q item 2.40).
- "Not teaching; leave that to the teachers" (Student 6, Q item 4.30).

The above comments point to the real possibility of role conflict for any *"teaching* chaplain", a role that demands reflection and careful consideration before (and if) it is entered into.

## (5) RESPONSIBILITY FOR EMPLOYMENT: JOB DESCRIPTION, APPOINTMENT, TRANSFER, AND RELEASE

(a) **Job descriptions for chaplains should be formulated by:** **Table 11**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel Intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. (Σ) | Sum of responses of highest category and higher adjacent category as a % of all responses. (Σas %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 5.10 | the chaplain, with input from the school principal and staff. | 50 | 7.55 | 62.9 | I | 26 | 52 | M | M,I |
| 5.20 | the school principal, with input by the chaplain and staff. | 50 | 8.58 | 71.5 | I-m | 23 | 46 | P | P, I-m |
| 5.30 | a Conference administrator, with input from the school. | 50 | 6.36 | 53.0 | I | 24 | 48 | P | P. I |
| 5.40 | a representative group,( that includes the chaplain), led by the school principal. | 50 | 9.84 | 82.0 | I-m | 38 | 76 | C | C, I-m |

***CODES:***

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **I-m** = low to moderate, **I** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **BI** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49

**(b) Selection procedures for chaplains should consist of:** **Table 11 cont.**

| Q.I No. | Questionnaire Item (QI) | Number of participants | Inter-group / panel mean of responses | Inter-group / panel mean of responses expressed as a % | Inter-group/ panel Intensity category of mean ($P\bar{x}$) of responses on Likert | Sum of responses of highest category and higher adjacent category. | Sum of responses of highest category and higher adjacent category as a % of all responses. | Level of inter-group/ panel concurrence | Overall classification of inter-group / panel concurrence and intensity of participants' responses. |
|---|---|---|---|---|---|---|---|---|---|
| | | (N=) | ($P\bar{x}$) | ($P\bar{x}$)% | (P.I.C) | ($\Sigma$) | ($\Sigma$as %) | (L.P.C) | (LPC & PIC) |
| 5.50 | advertising the position, interviewing applicants, identification of preferred applicant. | 50 | 9.79 | 81.6 | m | 35 | 70 | C | C, m |
| 5.60 | implementing existing employment selection procedures as for regular teaching positions in conferences in the AUC. | 50 | 6.91 | 57.6 | l | 20 | 40 | P | P, l |
| 5.65 | secondment of a suitably qualified pastor from a (local) Conference to a school for an agreed time period. | 50 | 7.48 | 62.3 | l | 33 | 66 | M | M, l |

***CODES:***

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **BI** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

**(c)Appointment, transfer and release of the chaplain should be under the jurisdiction of:** **Table 11 cont.**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. ($\Sigma$) | Sum of responses of highest category and higher adjacent category as a % of all responses. ($\Sigma$as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 5.70 | the school board and principal. | 50 | 8.85 | 73.8 | I-m | 32 | 64 | M | M, I-m |
| 5.75 | the conference administrators (eg. President, Sec- treasurer, Ed. Director) in consultation with principal and school board. | 50 | 9.50 | 79.2 | m | 35 | 70 | C | C, m |
| 5.80 | the personnel responsible for implementing normal employment procedures as for regular teaching positions in conference in the AUC. | 50 | 6.64 | 55.3 | I | 22 | 44 | P | P, I |

***CODES:***

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **I-m** = low to moderate, **I** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **BI** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

**( d ) In his/her everyday work a chaplain should be responsible to:** **Table 11 cont.**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. (Σ) | Sum of responses of highest category and higher adjacent category as a % of all responses. (Σas %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 5.85 | the principal and school board. | 50 | 10.45 | 87.1 | m-s | 41 | 82 | C | C, m-s |
| 5.90 | a separate body (Conference admin / Education Director). | 50 | 7.23 | 60.3 | l | 30 | 60 % | M | M, l |

*CODES:*

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **Bl** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

Research Question 6: ***What are the perceived professional development expectations for chaplains?***

Table 12 sets out statistical details and gives an overall classification of inter-group / panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 6.10 – 6.40.

The overall impression from responses is that the professional development of chaplains is regarded as important. Meeting with other professionals on a regular basis for interaction and debriefing was regarded favourably by the panel, with a classification of "consensus" concurrence and "moderate" intensity. Similar advocacy was shown for on the job training, professional growth plans for chaplains, and the provision of budgets for attending conferences and courses.

Group means for Q item 6.10 (see Appendix 5g) suggest that it is only the principals who do not see a great need for professional interaction, on a regular basis for chaplains. Conference administrators, chaplains, teachers and parents all had group means ( $G\bar{x}s$ ) between 10.0 and 11.0, compared to that of principals ($G\bar{x}$ = 6. 67). (NB. Students were not asked to respond to this question.) Considering that teachers have professional development meetings, it also should be regarded as a valid option for chaplains.

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## (6) PROFESSIONAL DEVELOPMENT EXPECTATIONS

**The on-going professional development of chaplains should incorporate:**

**Table 12**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{X}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{X}$)% | Inter-group/ panel Intensity category of mean ($P\bar{X}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. ($\Sigma$) | Sum of responses of highest category and higher adjacent category as a % of all responses. ($\Sigma$as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 6.10 | attending regular, planned meetings (eg. once a term) with other school chaplains, for interaction and debriefing. | 60 | 9.94 | 82.8 | m | 45 | 75 | C | C,m |
| 6.20 | benefiting from 'on-the-job' training provided by visiting consultants. | 60 | 9.31 | 77.6 | m | 42 | 70 | C | C,m |
| 6.30 | drawing up a personal professional growth plan by the chaplain him/herself. | 60 | 9.26 | 77.2 | m | 40 | 67 | M | M,m |
| 6.40 | the provision of a budget for attending relevant courses and conferences for job – embedded effectiveness. | 60 | 9.69 | 80.7 | m | 43 | 71 | C | C,m |

Research Question 7: ***What are perceived general evaluation criteria for chaplains?***

Table 13 sets out statistical details and gives an overall classification of inter-group / panel concurrence and intensity of the Delphi panel's responses for Questionnaire item 7.10 – 7.40

The data dealing with evaluation criteria did not reveal any areas with "unanimity" concurrence. At the other end of the continuum "plurality" was registered by Q item 7.40, suggesting that it was not felt that chaplains should be assessed in a similar fashion to teachers. Self assessment for chaplains attracted the highest advocacy within the evaluation criteria section. This Q item returned a "consensus" of concurrence with a "moderate" level of intensity.

Q items 7.10 and 7.20 both had "majority" concurrence and a "low to moderate" intensity response. This gives the impression that any evaluation should involve *internal* as well as *external* personnel, and be against a set of specified program outcomes.

## (7) EVALUATION CRITERIA

**Table 13**

**The following general principles should be applied in assessing / evaluating the effectiveness of the professional work of chaplains:**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel Intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. (Σ) | Sum of responses of highest category and higher adjacent category as a % of all responses. (Σas %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 7.10 | evaluation against a set of specified program outcomes. | 50 | 8.52 | 71.0 | l-m | 30 | 60 | M | M, l-m |
| 7.20 | assessment should be both 'internal' and 'external'. | 50 | 8.22 | 68.5 | l-m | 26 | 52 | M | M, l-m |
| 7.30 | each chaplain should also do a self-assessment. | 50 | 9.24 | 77.0 | m | 38 | 76 | C | C,m |
| 7.40 | the assessment procedure for chaplains should be similar to that of the teachers (accreditation). | 50 | 7.31 | 60.9 | l | 21 | 42 | P | P,l |

***CODES:***

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **Bl** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

Research Question 8: ***Who has the responsibility for planning, organising and implementing the school's pastoral care program?***

Table 14 sets out statistical details and gives an overall classification of inter-group / panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 8.10 – 8.70.

Responsibility For Planning and Organising:

Both Q items 8.20 and 8.30 registered "plurality" concurrence. Respondents were divided over whether the principal, in consultation with the chaplain and the school staff, or a larger representative group from the school and the local conference, led by the chaplain should be responsible for the planning and running of the school's pastoral care program. Both of these Q items did not score well on inter-group /panel intensity, suggesting that participants were unsure on how they felt or had insufficient knowledge in the area to comment with conviction. A further analysis of data showed that in each case, approximately one third of the panel expressed disagreement with the proposition advanced by the Q item.

"Majority" concurrence was obtained for Q item 8.10, giving the impression that, although having a "low to moderate" intensity, participants felt that this was probably the best option in relation to the planning and organising of the pastoral care program, and in giving the chaplain a leadership role.

Responsibility For Implementing:

The panel clearly and definitively spelled out its preferred option. Responsibility for implementing and actually running the school's pastoral care program

should be in the hands of a pastoral care team which includes the chaplain. The registered "unanimity" concurrence and "moderate to strong" intensity (for Q item 8.60) supports that interpretation, and provides another 'brick' in the edifice of a pastoral care model. Opinion was divided on whether the principal or the chaplain (refer to data for Q items 8.40 and 8.50) should have that responsibility.

Again, indicators pointed to the panel's preference for a team situation and the use of shared power and decision-making. This position should ensure that the success of the program does not depend on any one individual, but rests on a broader base. Also this conception complements the notion of chaplain leadership in the planning and organising phase of programs (see 8.10), as part of a team approach that also involves the chaplain (see 8.60).

Surprisingly (some individuals might say "understandably"), chaplains, *less* than any other group, saw themselves assuming the responsibility for running the school's pastoral care program (8.50). *More* than any other group, however, they supported the notion of a pastoral care *team* (of which they were a member) taking charge. Similarly, data showed (see Appendix 5c) that chaplains were equally *not* in favour of principals taking charge of pastoral care programs, whereas conference administrators had no such apprehension.

## (8) PLANNING, ORGANISING AND IMPLEMENTING THE SCHOOL'S PASTORAL CARE PROGRAM

**(a) Planning and organising the school's pastoral care program should be the responsibility of:**

Table 14

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel Intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. (∑) | Sum of responses of highest category and higher adjacent category as a % of all responses. (∑as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 8.10 | the chaplain her/himself, and ratified by the principal and school staff. | 50 | 8.11 | 67.6 | l-m | 26 | 52 | M | M, l-m |
| 8.20 | the principal, in consultation with the chaplain and the school staff. | 50 | 8.15 | 67.9 | l-m | 23 | 46 | P | P, l-m |
| 8.30 | a larger representative group from the school and the local conference, led by the chaplain. | 50 | 7.45 | 62.1 | l | 21 | 42 | P | P, l |

***CODES:***

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **BI** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

**(b) The actual running of the school's pastoral care program should be in the hands of:** **Table 14 cont.**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel Intensity category of mean ($P\bar{x}$) of responses on Likert (P.I.C) | Sum of responses of highest category and higher adjacent category. (∑) | Sum of responses of highest category and higher adjacent category as a % of all responses. (∑as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 8.40 | the school principal. | 50 | 6.31 | 52.6 | l | 22 | 44 | P | P,l |
| 8.50 | the school chaplain. | 50 | 7.89 | 65.7 | l | 23 | 46 | P | P,l |
| 8.60 | a pastoral care team, which includes the chaplain. | 50 | 10.86 | 90.5 | m -s | 46 | 92 | U | U, m-s |
| 8.70 | the whole school, with leadership and support given by a pastoral care team that is headed by the chaplain. | 50 | 8.87 | 73.9 | l-m | 32 | 64 | M | M, l-m |

*CODES:*

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **BI** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

Research Question 9: ***What are perceived current issues in* chaplaincy?**

Table 15 sets out statistical details and gives an overall classification of inter-group / panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 9.10 – 9.60.

Issues are points of discussion, contention, or debate. The following significant issues were identified: The provision of adequate resources (eg. time & budgets), a need for establishing clearly defined job descriptions, and the need for personnel with experience and appropriate qualifications. These issues (9.10; 9.20 and 9.30) attained "consensus" concurrence with "moderate" and "moderate to strong" intensity.

Q items 9.40, 9.50, and 9.60, although having "majority" concurrence, only registered "moderate to low" intensity. This gave the impression that limited opportunities for professional development, people's unrealistic expectations of chaplains, and the danger of narrowing chaplains' roles are issues that need to be dealt with. However, they were not perceived as having high priority. A comparison of group means ($G\bar{X}s$) showed that chaplains rated Q item 9.40 (limited opportunities for professional development) significantly higher as an issue, ($G\bar{x}$ = 10.57) than did parents ($G\bar{x}$ = 5.83), (see Appendix 5h). This 'self-perception' of chaplains should alert principals and local conference administrators about human resources development for this group.

## (9) CURRENT ISSUES IN CHAPLAINCY

Table 15

**Current issues, challenges and needs which require addressing for chaplains effectively to perform their roles are:**

| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses (P$\bar{x}$) | Inter-group / panel mean of responses expressed as a % (P$\bar{x}$)% | Inter-group/ panel Intensity category of mean (P$\bar{x}$) of responses on Likert scale (P.I.C) | Sum of responses of highest category and higher adjacent category. ($\Sigma$) | Sum of responses of highest category and higher adjacent category as a % of all responses. ($\Sigma$as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 9.10 | the provision of adequate resources – time, budgets. | 60 | 9.69 | 80.8 | m | 45 | 75 | C | C, m |
| 9.20 | establishing clearly defined job descriptions | 60 | 10.50 | 83.8 | m-s | 44 | 73 | C | C, m-s |
| 9.30 | The need for personnel with experience and appropriate qualifications. | 60 | 10.11 | 84.3 | m-s | 46 | 77 | C | C, m-s |
| 9.40 | limited opportunities for professional development | 60 | 8.18 | 68.2 | l-m | 34 | 57 | M | M, l-m |
| 9.50 | people's unrealistic expectations of chaplains | 60 | 8.34 | 69.5 | l-m | 35 | 58 | M | M, l-m |
| 9.60 | The danger of narrowing chaplains' roles (ie confined to a specialist area e.g. counselling) does not meet schools' needs. | 60 | 8.58 | 71.5 | l-m | 35 | 58 | M | M, l-m |

Research Question 10: ***What is the perceived place of chaplaincy within a general framework?***

Table 16 sets out statistical details and gives an overall classification of inter-group /panel concurrence and intensity of the Delphi panel's responses for Questionnaire items 10.10 – 10.40.

In order to develop a chaplaincy program that will work for a wide range of schools, it is important to ascertain whether individuals and groups view chaplaincy and pastoral care from a similar perspective. The data from this section of the questionnaire showed that stake holder groups concurred that chaplaincy is a subset of pastoral care. In other words, pastoral care is the over-arching concept for the school's nurturing policies, personnel and programs. Q item 10.10 achieved "consensus" concurrence with a "moderate to strong" intensity. This is significant for the planning and implementation of programs, because there is a higher chance of cohesion and success being achieved if all parties operate using the same framework.

Q Item 10.30 is the mirror image of 10.10; and this is reflected by the data which show almost 80% of the panel in disagreement with the idea that pastoral care is a subset of chaplaincy. The Q item thus served the purpose of checking the reliability of participants' responses.

Q item 10.40 was *not* a viable variation for a general framework and was perceived as such by the Delphi panel, with 85% indicating disagreement with the notion that pastoral care and chaplaincy were parallel activities with similar goals, but operating in distinct and separate areas.

The responses to Q item 10.20 indicated that while some respondents were in agreement with chaplaincy and pastoral care being "one and the same thing" (the notion of similarity), many more were in disagreement (56%) with the statement, wanting to differentiate between the two concepts.

## (10) CHAPLAINCY WITHIN A GENERAL FRAMEWORK

**Chaplaincy and pastoral care should have the following relationship within a general framework:** Table 16

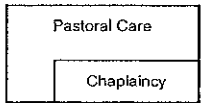
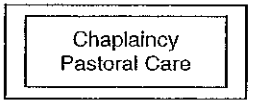
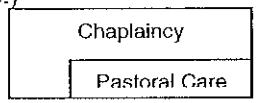
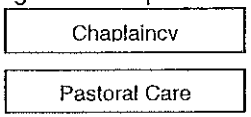
| Q.I No. | Questionnaire Item (QI) | Number of participants (N=) | Inter-group / panel mean of responses ($P\bar{x}$) | Inter-group / panel mean of responses expressed as a % ($P\bar{x}$)% | Inter-group/ panel Intensity category of mean ($P\bar{x}$) of responses on Likert scale (P.I.C) | Sum of responses of highest category and higher adjacent category. ($\Sigma$) | Sum of responses of highest category and higher adjacent category as a % of all responses. ($\Sigma$as %) | Level of inter-group/ panel concurrence (L.P.C) | Overall classification of inter-group / panel concurrence and intensity of participants' responses. (LPC & PIC) |
|---|---|---|---|---|---|---|---|---|---|
| 10.10 | Chaplaincy is a subset of pastoral care (ie. Pastoral care is the over-arching concept for the school's nurturing policies, personnel and programs.)   | 50 | 10.60 | 88.3 | m-s | 41 | 82 | C | C, m-s |
| 10.20 | Chaplaincy and pastoral care are one and the same thing.   | 50 | 6.48 | 54.0 | I | 22 | 44 | P | P, I |

**Table 16 cont.**

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 10.30 | Pastoral care is a subset of chaplaincy (ie. Chaplaincy is the over-arching concept for the school's nurturing policies, personnel and programs.)   | 50 | 4.99 | 41.6 | m | 30 | 60 | M | M, m |
| 10.40 | Pastoral care and chaplaincy are parallel activities and programs. (ie. They have similar goals but operate in distinct and separate areas.   | 50 | 4.09 | 34.1 | m | 28 | 56 | M | M,m |

***CODES:***

**Level of intensity of inter-group responses according to Likert scale:**
**s = strong**, **m-s** = moderate – strong, **m** = moderate, **l-m** = low to moderate, **l** = low

**Level of inter-group concurrence:**
**U** = "Unanimity" 90 – 100%, **C** = Consensus 70 – 89%
**M** = Majority 51 – 69%, **Bl** = Bi-polarity 50 % agreement, 50% disagreement
**P** = Plurality 49% or less for the "highest category" plus the higher adjacent category; and also other groups with percentages between 0 – 49%

Research Question 11: ***What are the levels of inter-group / panel concurrence and intensity of participants' responses, in relation to the posited questionnaire items?***

(Research question 11 has been integrated into the analysis and discussion of data for research questions 1- 10).

Research Question 12: ***What chaplaincy model(s) could be constructed from the outcomes of the Delphi study to improve the effectiveness of chaplaincy in SDA secondary schools in Australia?***

This research question endeavours to combine the outcomes of the Delphi procedure, in the form of the panel's "priority preferences" into an effective model for chaplaincy in SDA secondary schools in Australia. This model should not be seen as the only viable model, but as one that incorporates essential characteristics for effectiveness. In constructing the model, the utilisation of the panel's priority preferences refers to those questionnaire items that registered significant levels of concurrence (preferably "unanimity" or "consensus") and intensity (preferably "strong" or "moderate to strong"). The model is constructed under headings that link with the research questions.

FRAMEWORK

A successful chaplaincy program within a SDA secondary school should be seen as a subset of the total pastoral care program. This means that the pastoral care program should be the over-arching concept for the school's nurturing policies, personnel and programs, of which chaplaincy would be an essential part.

FOCUS

The goals of a chaplaincy program in a Christian school should focus on learning, nurture, community, and involvement. It is a program in which learning refers to the planning and implementing of programs that teach knowledge, practical life skills, values and an authentic Christian life style. Nurture is achieved through providing counselling and guidance (within a school context), to individuals and families who need help. Depending on size and circumstances each individual school should decide whether they require their chaplain to take on a counsellor's role, based on qualifications and other resources available. Larger schools would be advised to employ the services of a fully qualified counsellor to work closely with the chaplain and other members of the pastoral care team, so that involvement becomes a shared responsibility.

A model for chaplaincy in schools also incorporates the development of a sense of community. The building and growing of a school into a Christian community requires that each person is valued, shares in privileges and takes on responsibilities. To be effective, it is important to maintain a school-wide program under a servant leadership, where *everyone* is accountable and contributes; a notion clearly expressed by:

> A danger is that teachers could leave the spiritual care of students to chaplains ....In high schools there is a specialist Bible teacher and Maths, English or Science etc. teacher doesn't have any obvious opportunity or obligation to speak about anything in the spiritual dimension at all. The chaplain could end up undermining the very thing they're wanting to achieve if the system is not set up carefully (Conference administrator).

SIGNIFICANCE

Chaplaincy is important. Any Chaplaincy model or program, however modest, should not be devalued, but must be regarded as central to accomplishing the mission of a Seventh-day Adventist secondary school. Effective models of chaplaincy recognise the far-reaching contributions that chaplains make to the school's pastoral care program, because chaplains are expected to -

1) give spiritual leadership to the pastoral care program of the school (Priest role).
2) provide support and nurture for students, staff and parents (Pastor role).
3) serve as a catalyst for evangelism and decision-making in bringing students to Christ (Teacher role).

ROLES, SERVICES & TASKS

The roles of a chaplain in an effective chaplaincy model are many and varied. For chaplains to meet perceived needs, it is essential to specify and prioritise role expectations, *vis a vis* broad, all-encompassing descriptions. Besides giving spiritual leadership to the school and providing support and nurture to the school community, effective chaplaincy will also include coordinating special school events (week of prayer, chapels), involvement in regular school activities (such as staff worship, school camps, lunch time play), and readily being available for students / staff / parent contact (easily contactable, i.e. a phone number and direct line to their office, or the availability of their e-mail address).

An effective model should also incorporate the following roles, services, and tasks for chaplains:

- giving Bible studies within the school environment, and encouraging but not "pushing or forcing" discipling.
- liaising and working with local church pastors.
- visiting homes in situations of trauma or crisis, (but not intruding: only when invited or after initial phone contact).
- establishing a point of Christian contact with students' homes.
- collaborating in planning and implementing extra-curricular events such as service activities (STORM CO, Church visits, ADRA Appeal.)
- referring individuals to a qualified professional counsellor where appropriate.
- arranging and running workshops to address significant, perceived needs.
- avoiding compartmentalisation of the school's program, by running an integrated pastoral care program.

Minor services that may be beneficial, but not essential to the school's chaplaincy program might include contributing to the school's weekly newsletter, or helping some new students settle in, if they need pastoral assistance.

## PROFILE OF A CHAPLAIN

A useful model of chaplaincy should provide a vignette of a person suited to this servant-hood ministry. Participants in the study highlighted the fact that it is hard to find an individual who meets all requirements for such a ministry. The exemplar *par excellence*, of course, is Jesus. Thus a model for chaplaincy places emphasis on a number of different desirable qualities, qualifications and skills that are requisites for a chaplain.

It is a "given" that chaplains must be individuals who love children and relate well to them, as well as having a burden for their salvation: someone who can be a friend to the students. Chaplains must be authentic in their Christianity and personal life, as well as being persons of integrity. To work as professionals, they must be seen to demonstrate ethical behaviour and be aware of ethical issues with the ability to have an open mind. Because chaplains work in the field of human services, they should demonstrate excellent people-person skills, and exhibit a positive frame of mind, being optimistic and willing to try new ways of doing things if the current way is not working. Last, but not least, they should be an interesting speaker and presenter, if they intend to reach a wider audience.

## JOB DESCRIPTION DEVELOPMENT

Included in a valid chaplaincy model is a clear specification of roles. This task is performed by a representative group (that includes the chaplain) and is led by the principal or head of school. This should give the job description wider ownership and credibility.

## PROFESSIONAL DEVELOPMENT

Professional development for chaplains is essential if a school's chaplaincy program is to meet perceived needs. No professional can work for long if their "fuel tank is empty." A sound chaplaincy model therefore makes budget provisions for attending relevant courses and conferences for job-embedded effectiveness. There is also access to 'on-the-job' training provided by visiting consultants. Furthermore, there is much value in chaplains participating in

regular, planned meetings with other school chaplains for interaction and debriefing, similar to specialist teachers meeting together for professional development activities.

## EVALUATION FOR CHAPLAINCY PROGRAMS

Appraisal is part of an effective chaplaincy model. Without appraisal, it is difficult to know whether goals have been achieved. The following strategies are basic to evaluating the professional work of chaplains:

- The chaplain appraises his/her own performance against specified program outcomes.
- The chaplain invites a qualified colleague, or colleagues (eg. teacher, church pastor, another chaplain) to appraise his/her performance in relation to selected outcomes.
- Based on the appraisal document, the chaplain formulates goals to improve the effectiveness of his/her ministry in the school community.
- The appraisal process happens annually.

## PLANNING, ORGANISING AND IMPLEMENTING PROGRAMS.

Planning, organising and the actual running of the school's pastoral care program should be the responsibility of a *pastoral care team* which includes the chaplain and principal.

## IMPORTANT ISSUES

An appropriate model for chaplaincy must address existing issues in the workplace that might limit the effectiveness of the chaplain. A current list worth

perusing includes a need for clearly defined job descriptions, unrealistic expectations of chaplains, role specificity versus breadth, professional collegiality versus isolation, and limited opportunities for professional development. It is a reasonable assumption that strategies would be developed to address these issues.

SUMMARY

The model that has "emerged" from the Delphi panel's perceptions seems practical, realistic, in line with the literature, and most importantly, in harmony with a Christian world view.

## Chapter Summary

A representative panel (as indicated by relatively high response rates, and the inclusion of six different groups), took part in the Delphi study. The ideas compilation phase generated conceptual material and information, which, when organised and categorised, was used to construct the 67 item bank for the Round Two questionnaire. A return rate of 73% was achieved for Round Two. From the data in the completed, returned questionnaires the level of inter-group / panel *concurrence* was computed for each questionnaire item, as well as the level of *intensity*. The findings indicated wide, general concurrence in relation to 85% of Q items, with the exception of some items pertaining to responsibility for employment, evaluation criteria, and the operationalising of the school's pastoral care program.

An illustrative model for effective pastoral care was then constructed from the foremost preferences of the Delphi panel, comprised of components essential to the effectiveness of a school's pastoral care program. The model seemed practical, realistic and in harmony with a Christian world view.

# CHAPTER FIVE

## *Conclusions and Recommendations*

### Review

An increasing number of chaplains are being employed in SDA secondary schools in a climate of role ambiguity, ill-defined job descriptions and employment procedures. This study sought to explore and ascertain the views of groups of stakeholders regarding the nature and future development of chaplaincy in secondary schools in the AUC.

A cluster of research questions was posited in relation to the structure, goals, significance,role and functions,employment practices and procedures, issues, and planning and implementing of chaplaincy and pastoral care. Another cluster of research questions probed personal qualities and qualifications of, and assessment criteria and professional development for chaplains.

Two research questions spanned all others. When combined they enquired: What model of chaplaincy could be constructed from the levels of concurrence (dis/agreement) and intensity attained by the stakeholders (in the form of a Delphi panel) regarding essential elements of chaplaincy and pastoral care? The Delphi method was used as a suitable methodology for data collection to answer the research questions. A review of the literature preceded the commencement of the two-round Delphi exercise which, in the initial stage, drew on concepts derived from the literature. Six separate groups comprised the Delphi panel: conference administrators, principals, teachers, chaplains, parents, and students (60 participants in total).

## Conclusions

There was considerable concurrence, "across the board", on different aspects of chaplaincy and pastoral care, as deliniated by the research questions. Consequently, a clear picture was formed. It appears reasonable to draw the following conclusions from the analysis of data and the findings, in relation to the posited research questions:

### CONCLUSION 1 - GOALS

The goals of chaplaincy programs should encompass learning, nurture, community and involvement within school communities. This notion encapsulates the four pastoral tasks proposed by Best (1996), while the balance resulting from each one of the four goals should become a strength of such a program.

### CONCLUSION 2 – SIGNIFICANCE

There is no doubt that chaplaincy and pastoral care were perceived as critical to the mission of the SDA Church. The spiritual leadership; the support and nurture provided to students, staff and parents; and the contribution of chaplaincy to discipling were fully appreciated by the Delphi panel. They perceived that the importance of chaplaincy fits clearly with Bond's (2001) findings relating to the tri-une role aspects of pastor, priest and teacher.

### CONCLUSION 3 – ROLES AND FUNCTIONS

After examining the data, it was concluded that eight tasks and activities were typical of being associated with the chaplain's role: Scripture studies and

discipling; liaising and networking with colleagues; home contacts and visitations; involvement in service activities; referral work; running workshops; and operating an integrated pastoral care program.

CONCLUSION 4 – PERSONAL QUALITIES, QUALIFICATIONS & SKILLS

It was concluded that a "short-list" of the above should include: Having a genuine interest in children and their salvation; being a person of integrity and positive outlook; and exhibiting an authentic Christian life style and ethical behaviour.

CONCLUSION 5 – EMPLOYMENT PROCEDURES AND PRACTICES

The conclusion drawn from examining the data is that discernment needs to be shown in adopting employment procedures that have staff support. Considerable support was shown for:

- the formulation of job descriptions by a representative group that includes the chaplain and is led by the principal.
- a process of advertising of, and interviewing for chaplains' positions.
- appointment, transfer and release under the jurisdiction of conference administrators in consultation with the principal and the school board.
- the chaplain's direct responsibility to the principal and the school board in their everyday work.

CONCLUSION 6 – PROFESSIONAL DEVELOPMENT

This is a pre-condition for effective chaplaincy and includes budget provisions for courses, conferences, training, and collegial meetings and debriefing.

CONCLUSION 7 – EVALUATION CRITERIA

The conclusion reached was that assessment may take several forms including: internal, external, or self-assessment on an annual basis in relation to specified program outcomes.

CONCLUSION 8 – RESPONSIBILITY FOR PROGRAM

The data show that this is another area lacking concurrence, with one exception: If the operationalising of the school's pastoral care program is in the hands of a pastoral care team, which includes the chaplain, it should receive whole –hearted support.

CONCLUSION 9 – CURRENT ISSUES

Continuing issues appear to be the lack of clearly defined job descriptions and the need for resources and experienced, qualified staff.

CONCLUSION 10 – GENERAL FRAMEWORK

It can safely be concluded from the data that pastoral care is perceived as the over-arching concept for schools' nurturing and caring activities, programs, and personnel, of which chaplaincy forms an integral part.

CONCLUSION 11 – LEVELS OF CONCURRENCE & INTENSITY

These criteria served a useful purpose in identifying preferred options of the panel according to specific categories, as part of the Delphi procedure.

CONCLUSION 12 – CHAPLAINCY MODEL

The conclusion reached in relation to the constructed model for chaplaincy is that it is not merely wishful thinking, but a realistic and workable model. This assertion could be tested by forwarding it to the Delphi panel for comments and suggestions. That should have been a logical "next step" in this study had greater time resources been available.

## General Reflections

There were sixty participants who contributed to this study. They comprised a Delphi panel that was representative and lent credibility to the model and to the study as a whole. A consequence of this representativeness is that the findings of the study cannot be dismissed summarily as merely being the product of one or two individuals with a particular agenda. Thus the findings, including the proposed model of chaplaincy are likely to have a wider audience and acceptance.

It is hoped that the outcomes of this research might provide SDA planners, and policy and decision-makers with helpful information for shaping future directions, structures and models in chaplaincy in Seventh-day Adventist secondary schools in Australia.

## Recommendations

1. That the findings of the study be made available to policy makers and planners in the SASS, as a useful tool to assist in the planning and implementation of chaplaincy programs.

2. that schools in the AUC continue to develop generic job descriptions for part-time and full-time chaplains with the provision that these be modified to suit the needs of individual schools and chaplains.
3. That the findings of this study be made available to the tertiary institution responsible for training educators and theologians in the SDA Church, with a view to the possible inclusion, either as an elective at undergraduate level, or at MA level, of courses relevant to persons wishing to pursue a career in school chaplaincy.
4. That the AUC work towards formulating a pastoral care model for both small and large secondary schools that clearly defines roles and encourages a collegial approach to the nurture and development of students' physical, social, emotional, academic and spiritual needs.
5. That teachers in the SASS be encouraged to continue providing for the pastoral care of their students, and furthermore, to work closely with chaplains in offering spiritual nurture.

## Further Studies

Several possible areas for future research have emerged from the current study. The following may be valid areas for fruitful investigation:

- Ascertaining the feasibility of offering an MA course in chaplaincy at a tertiary level, and exploring the desired components of the course, and entrance criteria.
- Exploring the perceived needs of chaplains in relation to personal development and formulating a "PD ideas bank" to assist chaplains with their professional growth.

- Utilising the findings of this study to research and formulate an appraisal program suitable for school chaplains.
- Researching role conflicts experienced by chaplains who operate in the dual role of church pastor and school chaplain, with a view to assisting them in their challenging ministry.

## Final Comments

It should not be assumed that the findings of this study may automatically be generalised to a larger population. However, at a time when chaplaincy is becoming an increasingly important service and ministry in both public and private education, the various findings of this study may be of interest to Christian education audiences specifically, and public audiences, generally.

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# APPENDICES

# Appendix 1a

Ethics Application

AVONDALE COLLEGE

HUMAN RESEARCH ETHICS (HRE) COMMITTEE
(Form updated April 2001)

# APPLICATION FOR APPROVAL OF RESEARCH USING HUMAN SUBJECTS

*HRE Committee use only*

☐ Approved

☐ Not approved

☐ Returned for modification

Signed.....

Date.....

## 1. INSTRUCTIONS

Have you read the guidelines on the disk for completing this form?

☒ Yes – Proceed to point 2.

☐ No – Please read them, then proceed to point 2.

## 2. TITLE OF RESEARCH PROJECT (Complete all answers in *italics*)

*Finding Direction for Seventh-day Adventist Secondary School Chaplains.*

*(Future directions and models for Chaplaincy and pastoral care in SDA secondary schools: a Delphi application.)*

## 3. PRINCIPAL INVESTIGATOR

| | |
|---|---|
| NAME | *Tiani Christian BA/BTch* |
| QUALIFICATIONS | *Undergraduate: Honours* |
| FACULTY | *Avondale Department of Education* |

## 4. CO-INVESTIGATOR(S)

*None*

## 5. INITIAL, CONTINUING OR AMENDED APPLICATION

Please tick one of the following:

(a) New project ☒

(b) Continuing project ☐

(c) Amended project ☐

## 6. DURATION OF THE RESEARCH PROJECT

| | |
|---|---|
| PROPOSED COMMENCEMENT DATE | *January 2004* |
| PROPOSED DURATION OF THE PROJECT | *12 months* |

## 7. FUNDING

Do you have funding? ☐ Yes

☒ No

If yes, identify the source:

## 8. COMMONWEALTH PRIVACY LEGISLATION

Does your project require access to data governed by Commonwealth Privacy Legislation?

☐ Yes

☒ No

## 9. SCIENTIFIC OR EDUCATIONAL AIMS OF THE PROJECT

*My research deals with determining the directional focus of chaplains', thus providing valuable information in structuring the growth of chaplaincy in SDA secondary schools. More specifically my aims are:*

*1. To explore directions for chaplaincy and pastoral care in Seventh-day Adventist Schools in Australia*

*2. To provide a possible chaplaincy model for the SDA Education System in Australia*

*3. To provide data for institutions that may be beneficial in training personal who wish to take up school chaplaincy as a career.*

## 10. REPLICATION STUDIES

Has the same or similar research been conducted in Australia or overseas?

☐ Yes

☒ No

If yes, please give details:

*Note: The role of chaplaincy in school has been the focus of some research, however there has been no study done in the area of school chaplaincy within the Seventh-day Adventist system in Australia.*

## 11. DETAILS OF PROJECT

RESEARCH QUESTION OR HYPOTHESIS/SES

*1) What do users of the Seventh-day Adventist school system perceive to be important tasks of a school chaplain?*

*2) What are present job descriptions of incumbents?*

*3) What agreement can be reached by a Delphi panel regarding the purpose and function of school chaplaincy programs?*

*4) What kind of chaplaincy model would best meet the needs of users?*

*NB: Users being school principals, a sampling of teachers and students, parents, conference administrators and the chaplains themselves.*

TARGET POPULATION

*The population targeted is in the Australian Union Conference (AUC) and includes:*

*Current chaplains from all Seventh-day Adventist secondary schools.*

*Principals from all Seventh-day Adventist secondary schools.*

*Conference administrators from all conferences.*

*Teachers, students and parents from a variety of Seventh-day Adventist secondary schools.*

RESEARCH DESIGN

*Research design will be based on the Delphi Technique. This is a nominal group process used for eliciting opinions or judgments.*

*Input from a chosen panel of experience and qualified practitioners will be invited to complete a preliminary round questionnaire consisting of open-ended questions in order to facilitate the Delphi process. The output of the Delphi process will be used to construct a chaplaincy model.*

SAMPLING

a. How will the participants be selected?

*The sample from the AUC will include:*

*All chaplains and principals along with some teachers, students and parents from all SDA schools.*

*Conference administrators in the AUC.*

*The stratified random sampling technique will apply to the Delphi panel.*

b. Number of Participants

*Delphi Panel:80*

*Approximate break down of Delphi panel:*

*Chaplains: 15*

*Conference Administrators: 9*

*Teachers: 30*

*Students:15*

*Parents:10*

c. Informed Consent

What procedures do you plan to follow to gain informed consent from your subjects? Please attach a copy of the consent form to be used. If you do not intend to gain informed consent explain why.

*Initial contact with (potential) participants will be made via posted letter inviting them to take part in the study. This will occur after approval and support has been obtained from both the Education Director of the Australian Union Conference, and each of the Conference Presidents.*

*See attached letters:*

1. *Directed to Dr. John Hammond (Education director for the AUC)*
2. *Directed to the Conference Presidents and conference Education Directors.*
3. *Directed to the (potential) Delphi panel*

DATA COLLECTION PROCEDURES

Please attach a copy of your subjects' information letter and instrument, if applicable.

a. Briefly describe all data collection methods (eg. blood taking, ingestion of chemicals, interview, survey instruments, educational testing, observation, etc) to be used with human subjects.

*Participants will be chosen based on their background, experience, and potential applications of the outcomes of the study. The Delphi panellists will not meet. The Delphi procedures will be conducted online by the researcher, via e-mail, and will probably involve several rounds where participants are given the opportunity to revise their earlier expressed opinions and judgements until consensus is reached, or opinions are stabilised.*
*Included is the 'preliminary round' stem questionnaire sheet. As the 'round one' Delphi questionnaire is to be based on the responses from these questions, it, and subsequent round questionnaires cannot be formulated yet.*

b. Outline the possible dangers, risks or ill effects of these procedures and the precautions to be taken to prevent or minimise them.

*Nil*

c. In the case of interviews or surveys, how will confidentiality of data be maintained?

*Data records will only be accessible to the researcher and individuals shall not be identified in presentations and/or publications arising from the study. Surveys will not be named. Responses from the Delphi panel will be anonymous, and pooled for statistical analyses*

| |
|---|
| d. Where will the procedures involving human subjects be undertaken? |
| *Participants in the Delphi panel will initially be contacted through the postal system. The Delphi procedure will be conducted on-line.* |
| e. What facilities are there for dealing with emergencies? (If applicable) |
| *Not applicable* |

| DATA ANALYSIS PROCEDURES |
|---|
| *The data analysis will include both qualitative and quantitative data analysis. Recognised statistics for Delphi studies (reaching consensus and stability) will be used.* |

## 12. PROPOSED STORAGE OF AND ACCESS TO DATA AND RESULTS

| | |
|---|---|
| a. | Where will the data be stored? *On a computer, and a hard copy will be stored in a locked filing cabinet, Avondale College.* |
| b. | When and how will the data be disposed of? *Data sheets will be shredded after the standard five years* |

## 13. ADDITIONAL APPROVAL FROM OTHER ETHICS COMMITTEES

| |
|---|
| a. To which other ethics committee have you or do you intend to submit this proposal? |
| *None* |

### References


Berlach, R. & Thornber, B. (1993). *Pastoral Care: The First Ten Year Of Chaplaincy In Western Australia Government Schools.* Edith Cowan University: Churchlands W.A

Good, C & Scates, D. (1954). *Methods of Research.* Appleton-Century-Crofts: USA.

Hughes, P. & Bond, S. (2001). *Chaplaincy in Uniting Church schools: Report on Research conducted in 2001.* Available: http:www.unitinged.org.au/files/Chaplaincy%20Report.pdf

Pohlmann, D. (2003). Chaplaincy in State Schools – pastoral or evangelistic? *Religious Education Journal of Australia, 19(1).pp20-25*

Salecich, J. (2001). *Chaplaincy in Queensland State Schools: An investigation.* Judith Salecich: North Rockhampton.

## DECLARATION

*I have read the NHMRC Ethical Considerations in Human Research (attached to guidelines) and I certify that the information supplied in this application is correct to the best of my knowledge. I hereby undertake to notify the HRE Committee in advance of any proposed ethically significant variations to the project.*

Signature of Principal Investigator

.....

Signature of Supervisor ..... Date .....
(If an Avondale College Student)

Please check you have completed the following, as appropriate:

- ☐ Consent form (with HREC approval and recourse statement included) attached.
- ☐ Information letter for subjects, or equivalent, attached.
- ☐ Data collection instrument eg. questionnaire (if relevant) attached.
- ☐ Form signed by Principal Investigator.
- ☐ If you are a student, form signed by your supervisor.
- ☐ If you are a student, letter of endorsement from your faculty attached *.
- ☐ ***Thirteen*** signed copies of the application as well as the completed disk are submitted.

Please note that incomplete applications will not be accepted and will be returned to the researcher for completion.

- Students are to provide evidence that their project has been endorsed by their relevant faculty to ensure that it is well designed, methodologically sound, and likely to yield valid and useful data.

# Appendix 2a

Letter to Dr John Hammond,
Director of Seventh-day Adventist Education in Australia

Avondale College
DEGREES WITH A CAREER FOCUS

TIANI CHRISTIAN (BA/BTch Honours)
Email: tiani.christian@care2.com
Telephone: (02) 4977 1594

National Director of Education
Australian Union Conference of the Seventh-day Adventist Church
PO Box 116
Mitcham
Vic, 3132

Dear Dr Hammond,

I am a BA/BTch Honours student at Avondale College researching future directions and models for chaplaincy and pastoral care in Seventh-day Adventist secondary schools in Australia. Hence I am seeking your permission/support to approach principals in various secondary schools in the AUC to collect data.

The broad aims of my study are to:

1. explore directions for chaplaincy and pastoral care in Seventh-day Adventist secondary schools in Australia
2. provide a possible chaplaincy model for the SDA Education System in Australia
3. provide data for institutions that may be beneficial in training personnel who wish to take up school chaplaincy as a career.

I am planning to use the Delphi method to collect data, and will be seeking participants from Seventh-day Adventist secondary school communities, including administration, chaplains, teachers, students and parents. I am also planning to seek input from Conference presidents.

***This research project has been approved by the Avondale College Human Research Ethics Committee (HREC). Avondale College requires that all participants are informed that if they have and complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's HREC secretary, Avondale College, P.O Box 19, Cooranbong, NSW, 2265 or phone (02) 4980 2161 or fax (02) 4980 2190.***

At no stage will data or findings be identified with the names of individuals, schools or local conferences.

It is hoped that the findings of the study will benefit not only school chaplains, but also the Seventh-day Adventist secondary school system in general.

Before I make contact with individuals, I would appreciate a cover letter indicating your approval of this research.

Thanking you in anticipation,
Yours sincerely,

*Tiani Christian*
*(Primary Researcher)*

*Dr. Wilf Rieger*
*(Research Supervisor)*

cc. Mr. Dennis Reye, Associate Director

# Appendix 2b

E-mail from Dr John Hammond,
Director of Seventh-day Adventist Education in Australia

**Subject:** Research program
**From:** JHammond@adventist.org.au Add to Contacts
**Date:** Fri, Jan 30 2004 12:45:27 PM +1100

**Cc:** abutler@adventist.org.au, BHill@adventist.org.au, browe@adventist.org.au,CKingston@adventist.org.au, DReye@adventist.org.au,DRoy@adventist.org.au, gblagden@adventist.org.au,ghodgkin@adventist.org.au, GWatson@adventist.org.au,jcarter@adventist.org.au, KWeslake@adventist.org.au,KAmos@adventist.org.au, LChapman@adventist.org.au,mhansen@adventist.org.au, PDevine@adventist.org.au,pmichalski@adventist.org.au, GWebster@adventist.org.au,marionjs@pacific.net.au, oellis@adventist.org.au,DJackson@adventist.org.au, rjackson@adventist.org.au,BCollins@adventist.org.au, meloisen@idl.com.au,DMurdoch@adventist.org.au

---

Dear Tiani,

Thank you for your letter applying for permission to approach principals in various secondary schools within the AUC.
We are happy to give our endorsement to your research and thereby give permission for you to approach the principals on the proviso that:

1. you adhere to the Avondale College Human Research Ethics Committee and that;
2. you provide a copy of your thesis to us when complete;
3. it has the approval of the Education Directors for each of the Conferences within the AUC.

I am sharing this note with all Conference Directors because they have the direct jurisdiction for schools within each Conference. To save you the trouble of trying to contact each Director, I will do this on your behalf.
I take this opportunity to wish you well on this significant project.

Regards,

John Hammond
National Director
Adventist Schools Australia

# Appendix 2c

## Participant Introductory Letter

Avondale College
DEGREES WITH A CAREER FOCUS

TIANI CHRISTIAN (BA/BTch Honours)
Email: tiani.christian@care2.com
Telephone: (02) 4977 1594

<Title><First Name><Surname>
<Institution>

Dear <First Name>,

I would like to invite you to participate in a Delphi study about:
"Future directions and models for chaplaincy and pastoral care in Seventh-day Adventist secondary schools in Australia."

A person with your background, experience, and interests could make a valuable contribution as a member of this research panel.

It may be beneficial to explain several points about the study:

1. Chaplaincy and pastoral care are receiving increased attention in Australian education, in both public and private school sectors.
2. The research has the approval of Dr. John Hammond (Education Director of the Australian Union Conference).
3. ***This research project has been approved by the Avondale College Human Research Ethics Committee (HREC). Avondale College requires that all participants are informed that if they have and complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's HREC secretary, Avondale College, P.O Box 19, Cooranbong, NSW, 2265 or phone (02) 4980 2161 or fax (02) 4980 2190.***
4. This research aims to explore how chaplaincy and pastoral care programs might effectively meet the perceived needs of SDA secondary school communities.
5. Delphi panel participants will have an opportunity to express their views and opinions about a relevant topic.
6. The research findings will help educational planners, administrators, chaplains, school principals, and their employers gain a broader understanding of a developing area and thus assist in determining priorities for chaplaincy and pastoral care programs. Furthermore, findings may also aid individuals in deciding whether to become chaplains.

Your participation during this research is much appreciated and valued. Please turn to the attached information sheet for details of the study. Also, feel free to contact the researcher if you require additional information regarding any aspect of the research.

Thanking you in anticipation,
Sincerely,

*Tiani Christian*
*(Primary Researcher)*

*Dr. Wilf Rieger*
*(Research Supervisor)*

# Appendix 2d

## Information Sheet 2:

## Delphi Panel

[INFORMATION SHEET:2]
[Delphi Panel]

The Delphi Method: – What is it?

The Delphi technique is a method of eliciting and refining group judgements. The rationale for the procedure is primarily the age-old adage, 'two heads are better than one', when the issue is one where exact knowledge is not available" (Dalkey, 1969:408).

The Delphi method comprises:

1. Participants on a panel, chosen because of their background, knowledge and experience. The panel does not actually meet or come together to discuss matters in relation to the study, but will be sent a series of questionnaires to ascertain individuals' opinions, views and perceptions about the specific topic. Participants' questionnaire responses are returned to the researcher. In subsequent rounds, participants are provided with feedback, in the form of a summary of the results, from the previous round. Panel members will again be requested to consider questionnaire items until consensus or stability is reached.

2. In this specific study the initial questionnaire, sent to 20 randomly chosen participants, (including yourself), is open-ended and will be used to construct a second round questionnaire which will be sent to the complete Delphi panel. It is planned to have a 'turn around' time of one week for the first questionnaire.

3. Questionnaire responses from individuals will be given anonymity. The responses will not be reported on an individual basis, but will be pooled and statistically analysed. Information received from participants will be stored securely. On completion of the research, all written individual responses will be shredded, while e-mail data will be deleted.

NB: It is intended that this research will rely heavily upon internet / e-mail responses in order to obtain quicker response times.

# Appendix 2e

Information sheet 3a:

Response of participation by e-mail

[INFORMATION SHEET:3]

PLEASE SEND A RESPONSE E-MAIL TO: tiani.christian@care2.com
REGARDING THE FOLLOWING INFORMATION

---

**Research Invitation:**

1. I am willing to participate in the Delphi study on:
   "Future directions and models for chaplaincy and pastoral care in Seventh-day Adventist secondary schools in Australia."

*Reply in e-mail as outlined below.*

2. I wish to receive a summary of the findings of the study:

*Reply in e-mail as outlined below.*

**NB:** Please respond via e-mail using the guide line below. Send a response even if you do not wish to participate in the study as this allows the researcher to keep an accurate record of participants.

Your e-mail address is essential as this is how you will be contacted for further participation. If you do not have an e-mail address please provide a current postal address.

At all times anonymity will be maintained.

---

**Response e-mail outline**

Attention:
Tiani Christian

From:
*(Your name)*
*(Your e-mail address)*
*(Your postal address if no e-mail is available)*

**1. Yes.** I (*state your name*) am happy to participate in this research.

***OR***

**No.** I (*state your name*) am not able to participate in this research.

**2. Yes.** I would like to receive a summary of the findings of the study.

***OR***

**No.** I would not like to receive a summary of the findings of the study.

---

Your prompt response is much appreciated.

# Appendix 2f

Information sheet 3b:

Response of participation by post

[INFORMATION SHEET: 3]

PLEASE COMPLETE AND RETURN THIS SHEET ALONG WITH THE QUESTIONNAIRE,IN THE ENCLOSED SELF ADDRESSED STAMPED ENVELOPE PROVIDED

---

QUESTIONNAIRE 1: Preliminary Round

1. I am willing to participate in the Delphi study on:
"Future directions and models for chaplaincy and pastoral care in Seventh-day Adventist secondary schools in Australia."

Please indicate thus: [√]

YES [ ] NO [ ]

2. I wish to receive a summary of the findings of the study:

YES [ ] NO [ ]

3. Respondent's Name: _____

4. Respondent's e-mail: _____
please print clearly

Your e-mail address is essential as this is how you will be contacted for further participation.

# Appendix 3a

## Biographical Data

# Biographical Data

(Strictly confidential *)

* The information requested below in questions 4 – 7, will be pooled with data from other participants for statistical analysis. Names of participants, conferences or schools will NOT be linked with any data, and are only needed for contact or mailing purposes.

---

1)Participant's family name: ..... Given Names (s): .....

2)E-mail address: .....

and/or postal address: .....

.....

.....

3)Name of the school / conference with which you are connected: .....

4) Participant category – Please tick [ √ ]

a) Administrator [ ] b) Teacher [ ] c) Chaplain/Pastor [ ]

5) Personal Information – Please tick [ √ ]

| | | | | | |
|---|---|---|---|---|---|
| State residency: | NSW [ ] | QLD [ ] | VIC [ ] | SA/ WA [ ] | NT/ACT/ TAS [ ] |
| Gender: | MALE [ ] | FEMALE [ ] | | | |
| Age in years: | < 20 [ ] | 21-24 [ ] | 25-35 [ ] | 36-49 [ ] | 50+ [ ] |

Highest academic/ professional qualification:

| HIGH SCHOOL | TERTIARY GRADUATE | TERTIARY POST- GRADATE |
|---|---|---|
| [ ] | [ ] | [ ] |

---

THE INFORMATION IN No's 6 & 7 BELOW IS ONLY REQUESTED FROM ADMINISTRATORS AND TEACHERS.

6) Administrator / Teachers information – Please tick [√ ]

| | | | | | |
|---|---|---|---|---|---|
| Years of teaching experience: | 1-3 [ ] | 4-15 [ ] | 16-29 [ ] | 30+ [ ] | |
| Subjects most recently taught: | Humanities Bible [ ] | Fine Arts Ind. Tech. [ ] | Maths Sciences [ ] | PDH/PE [ ] | Other [ ] |

7) School Information- Please tick [ √ ]

| | | | | | |
|---|---|---|---|---|---|
| Student enrolment numbers (secondary only) | <200 [ ] | 201-300 [ ] | 301-400 [ ] | 401+ [ ] | NA [ ] |

School setting and environment

| Metropolitan / City | Semi-urban / rural |
|---|---|
| [ ] | [ ] |

# Appendix 3b

## Round 1 Questionnaire

# QUESTIONNAIRE

## INTRODUCTION:

- Thank you for your willingness to participate in this research. Your views, opinions, and suggestions are much appreciated.
- This is an open – ended questionnaire and should take about 20 - 30 minutes to complete.
- The stems and questions below all relate to school chaplaincy and pastoral care within secondary schools in the Seventh-day Adventist secondary school system in Australia. Your endeavour to provide a candidresponse is much appreciated.
- The following brief definitions are provided to help avoid ambiguity:
  - Chaplain: a person (teacher, clergy, counsellor or other qualified person) appointed to facilitate and promote the well-being of a school community.
  - Chaplaincy: may be defined as a human services ministry which cares for a specific community.
  - Pastoral Care: (sometimes referred to as "student welfare") a very comprehensive concept, expressing a commitment to the welfare, well-being and fullest development of the individual (Best, 1996 p.15).

## STEMS and QUESTIONS

1) I consider that chaplaincy and pastoral care are (not) important in schools because:

2) The main goals of pastoral care programs in schools should be:

3) What comments would you like to make about your school's chaplaincy / pastoral care policy?

4) I see the main role(s) of the chaplain as:

5) The most important personal qualities required by school chaplains are:

6) Essential qualifications, skills and experience needed for a school chaplain are:

7) Whose responsibility should it be to employ, appoint and release the school chaplain?

8) Who do you think should have significant input into determining / writing job descriptions for school chaplains?

9) Ongoing professional development and training for chaplains should take the form of:

10) Valid criteria for assessing / evaluating chaplains' performances are:

11) Who should be involved in planning, organising and implementing a school's chaplaincy and pastoral care program?

12) Issues that are presently challenging our school chaplain [or the person(s) responsible for pastoral care] are:

13) What kind of service(s) and assistence might a chaplain provide to parents or other school community subgroups?

14) Are there any particularly noticeable examples which seem to indicate that your chaplain really is./ pastoral care personnel really are (not) meeting your school community's need? Please give examples.

15) What changes, if any, would you like to see in your school's chaplaincy and pastoral care program?

16) Are there any other issues regarding school chaplaincy and pastoral care that you wish to comment on?

**- END OF QUESTIONNAIRE -**

Thank you once again for you willingness to participate in this research. The views, opinions and suggestions that you have provided are much appreciated.

# Appendix 4a

Introductory Letter: Cover Sheet

# DELPHI QUESTIONNAIRE: ROUND ONE

## (Version A: Chaplain, Teacher, Principal, Church Administration)

### INTRODUCTION

Thank you for participating in this Delphi study. As an Honours student at Avondale College I am conducting research into chaplaincy within the Seventh-day Adventist Secondary school system. In order to obtain valid and unbiased data I require response from teachers, principals, chaplains, students, conference administrators and parents.

**Some points about the Delphi Method:**

1) Participants are given a set of questions to ascertain individuals' opinions, views and perceptions about the specific topic.
2) There may be need for a third round of questioning where participants are provided with feedback from the second round (this one) in order to gain consensus and/or clarify responses.
3) All responses from individuals will be given anonymity. Responses will not be reported on an individual basis, but will be pooled and statistically analysed.

**In order to participate effectively, please note the following**

1) Complete EVERY question.
2) Place a cross ( X ) in the box which most represents your feelings towards the given statements. (Cross only ONE box per response)
3) If you wish to clarify or make further comments on a statement, please use the comment box provided.
4) If you feel a statement is irrelevant, you may put a cross ( X ) in the reject box.
5) In order to assist you in providing responses, please refer to the following definitions.

**Chaplain:** a person (teacher, clergy, counsellor or other qualified person) appointed to facilitate and promote the well-being of a school community.

**Chaplaincy:** a human services ministry which cares for a specific community.

**Pastoral Care:** (sometimes referred to as "student welfare") a very comprehensive concept, expressing a commitment to the welfare, well-being and fullest development of the individual. (Best, 1996 p.15)

Your contribution and prompt and early response to this questionnaire would be much appreciated.

Tiani Christian
*Honours Student*
*Avondale College*

# Appendix 4b

Personal Information Form and Example Question

Although all data will be given anonymity, please provide the following information for further contact.

Name: _____

e-mail: _____

Phone: _____

Position: _____

**Example Question**

**(Eg. 1) Busy people should always be:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | |
|---|---|---|---|---|---|---|---|---|---|
| 1.01 | Prepared to participate in valuable research | X | | | | | | | *Type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |

# Appendix 4c

Questionnaire 2

## (1) GOALS OF THE SCHOOL'S PASTORAL CARE PROGRAM

**The outcomes of a school's pastoral care program should focus on:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 1.10 | NURTURE: offering counselling healing and guidance, in a school context, to individuals and families who need help. | | | | | | | | |
| 1.20 | LEARNING: planning and implementing programs that teach knowledge, practical life skills, values and an authentic Christian life style. | | | | | | | | |
| 1.30 | COMMUNITY: Building and growing a school into a Christian community where each person is valued, shares in privileges and takes responsibilities. | | | | | | | | |
| 1.40 | INVOLVEMENT: Maintaining and effective school wide program under a servant leadership, where everyone is accountable and contributes. | | | | | | | | |

## (2) THE IMPORTANCE OF CHAPLAINCY

**Chaplains are important because they:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 2.10 | give spiritual leadership to the pastoral care program of the school | | | | | | | | |
| 2.20 | serve as a catalyst for evangelism and decision making in bringing students to Christ | | | | | | | | |
| 2.30 | provide support and nurture for students, staff and parents | | | | | | | | |
| 2.40 | enhance and strengthen the learning and teaching environment of the school. | | | | | | | | |

## (3) SIGNIFICANT ROLES, SERVICES AND TASKS PERFORMED BY THE CHAPLAIN

**In order to achieve the goals of the school's pastoral care program chaplains should be engaged in / focus on:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 3.10 | discipling, (becoming followers of Jesus), giving Bible studies in the school environment. | | | | | | | | |
| 3.15 | liaising and working with local church pastors. | | | | | | | | |
| 3.20 | visiting homes in crisis or trauma situations. | | | | | | | | |
| 3.25 | establishing a point of Christian contact with students' homes. | | | | | | | | |
| 3.30 | collaborating in planning and implementing extra- curricular events such as service activities – (STORM CO, Church visits, ADRA Appeal). | | | | | | | | |
| 3.35 | involvement in regular school activities such as staff worship, school camps, lunch time play). | | | | | | | | |
| 3.40 | coordinating special school events (week of prayer, chapels). | | | | | | | | |
| 3.45 | leading the school's pastoral care team. | | | | | | | | |
| 3.50 | being available for student / staff / parent contact. | | | | | | | | |
| 3.55 | assisting with settling in of new students. | | | | | | | | |
| 3.60 | referring individual needs to a qualified professional counsellor. | | | | | | | | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 3.65 | arranging or running workshops to address significant, perceived needs. | | | | | | | | |
| 3.70 | writing a regular column in the weekly / fortnightly school newsletter / bulletin. | | | | | | | | |
| 3.75 | taking on a broad general role, rather than a specific specialist role. | | | | | | | | |
| 3.80 | running an integrated pastoral care program and avoiding compartmentalization of the schools' program. | | | | | | | | |
| 3.85 | working collegially with teachers, rather than in isolation or competition. | | | | | | | | |

## (4) PERSONAL QUALITIES, QUALIFICATIONS, AND SKILLS

**Chaplains should possess and exhibit the following personal qualities, qualifications and skills:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 4.10 | authenticity, integrity, ethical behaviour. | | | | | | | | |
| 4.20 | people-person skills, positive frame of mind, interesting speaker and presenter. | | | | | | | | |
| 4.30 | maturity, pastoral and life experience, organising and teaching ability. | | | | | | | | |
| 4.40 | musical talents, computer skills. | | | | | | | | |
| 4.50 | tertiary qualification, be a professional, a self-starter. | | | | | | | | |
| 4.60 | loves children and relates well to them; has a burden for their salvation. | | | | | | | | |

Question 5 on next page

## (5) RESPONSIBILITY FOR EMPLOYMENT: JOB DESCRIPTION, APPOINTMENT, TRANSFER, AND RELEASE

**(a) Job descriptions for chaplains should be formulated by:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 5.10 | the chaplain, with input from the school principal and staff. | | | | | | | | |
| 5.20 | the school principal, with input by the chaplain and staff. | | | | | | | | |
| 5.30 | a Conference administrator, with input from the school. | | | | | | | | |
| 5.40 | a representative group,( that includes the chaplain), led by the school principal. | | | | | | | | |

**(b) Selection procedures for chaplains should consist of:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 5.50 | advertising the position, interviewing applicants, identification of preferred applicant. | | | | | | | | |
| 5.60 | implementing existing employment selection procedures as for regular teaching positions in conferences in the AUC. | | | | | | | | |
| 5.65 | secondment of a suitably qualified pastor from a (local) Conference to a school for an agreed time period. | | | | | | | | |

Question 5 continued on next page

**(c) Appointment, transfer and release of the chaplain should be under the jurisdiction of:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 5.70 | school board and principal. | | | | | | | | |
| 5.75 | conference administrators (eg. President, Sec- treasurer, ed. Director) in consultation with principal and school board. | | | | | | | | |
| 5.80 | personnel responsible for implementing normal employment procedures as for regular teaching positions in conference in the AUC. | | | | | | | | |

**(d) In his/her everyday work a chaplain should be responsible to:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 5.85 | the principal and school board. | | | | | | | | |
| 5.90 | a separate body (Conference admin / Education Director). | | | | | | | | |

Question 6 on next page

## (6) PROFESSIONAL DEVELOPMENT EXPECTATIONS

**The on-going professional development of chaplains should incorporate:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 6.40 | Attendance at regular, planned meetings (eg. once a term) with other school chaplains, for interaction and debriefing. | | | | | | | | |
| 6.50 | 'on-the-job' training provided by visiting consultants. | | | | | | | | |
| 6.60 | a personal professional growth plan drawn up by the chaplain him/herself. | | | | | | | | |
| 6.40 | the provision of a budget for attending relevant courses and conferences for job – embedded effectiveness. | | | | | | | | |

## (7) EVALUATION CRITERIA

**The following general principles should be applied in assessing / evaluating the effectiveness of the professional work of chaplains:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 7.10 | evaluation against a set of specified program outcomes. | | | | | | | | |
| 7.20 | assessment should be both 'internal' and 'external'. | | | | | | | | |
| 7.30 | each chaplain should also do a self-assessment. | | | | | | | | |
| 7.40 | the assessment procedure for chaplains should be similar to that of the teachers (accreditation). | | | | | | | | |

**Question 8 on next page**

## (8) PLANNING, ORGANISING AND IMPLEMENTING THE SCHOOL'S PASTORAL CARE PROGRAM

**(a) Planning and organizing the school's pastoral care program should be the responsibility of:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 8.10 | the chaplain her/himself, and ratified by the principal and school staff. | | | | | | | | |
| 8.20 | the principal, in consultation with the chaplain and the school staff. | | | | | | | | |
| 8.30 | a larger representative group from the school and the local conference, led by the chaplain. | | | | | | | | |

**(b) The actual running of the school's pastoral care program should be in the hands of:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 8.40 | the school principal. | | | | | | | | |
| 8.50 | the school chaplain. | | | | | | | | |
| 8.60 | a pastoral care team, which includes the chaplain. | | | | | | | | |
| 8.70 | the whole school, with leadership and support given a pastoral care team that is headed by the chaplain. | | | | | | | | |

**Question 9 on next page**

## (9) CURRENT ISSUES IN CHAPLAINCY

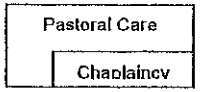
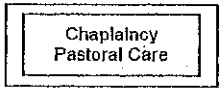
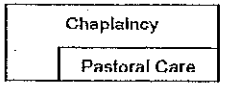
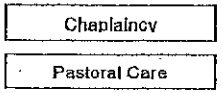
**Current issues, challenges and needs which require addressing in order for chaplains to perform their roles effectively are:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 9.10 | the provision of adequate resources – time, budgets. | | | | | | | | |
| 9.20 | establishing clearly defined job descriptions. | | | | | | | | |
| 9.30 | personnel with experience and appropriate qualifications. | | | | | | | | |
| 9.40 | limited opportunities for professional development | | | | | | | | |
| 9.50 | people's unrealistic expectations of chaplains | | | | | | | | |
| 9.60 | The danger of narrowing chaplains' roles (ie confined to a specialist area e.g. counselling) does not meet schools' needs. | | | | | | | | |

**Question 10 on next page**

## (10) CHAPLAINCY WITHIN A GENERAL FRAMEWORK

**Chaplaincy and pastoral care should have the following relationship within a general framework:**

| | | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | *Below type any comments you wish to make in order to clarify or justify your choice, if you feel the need.* |
|---|---|---|---|---|---|---|---|---|---|
| 10.10 | Chaplaincy is a subset of pastoral care (ie. Pastoral care is the over-arching concept for the school's nurturing policies, personnel and programs.)   | | | | | | | | |
| 10.20 | Chaplaincy and pastoral care are one and the same thing.   | | | | | | | | |
| 10.30 | Pastoral care is a subset of chaplaincy (ie. Chaplaincy is the over-arching concept for the school's nurturing policies, personnel and programs.)   | | | | | | | | |
| 10.40 | Pastoral care and chaplaincy are parallel activities and programs. (ie. They have similar goals but operate in distinct and separate areas.   | | | | | | | | |

## END OF DELPHI QUESTIONNAIRE ONE

☺ Thank you for your participation and prompt response ☺

**NB:** Now that you have completed this questionnaire:

1) place it in the return addressed envelope
2) Either post it back, or deliver it to the Avondale College Library and ask for it to be placed in Tiani's box.

# Appendix 5a

Data spread sheets: Conference Administrators

**CONFERENCE ADMINISTRATORS**

| | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Number of participants | Highest possible score | Actual score | Mean | Percentage |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 12 | 10 | 8 | 6 | 4 | 2 | 0 | 5 | 48 | Number of responses in each box X their value plus same of other boxes | actual score divided by number of participants | Actual score divided by highest possible score X 100 |
| **Goals Of The School Chaplains** | | | | | | | | | | | | |
| 1.10 | 3 | 2 | | | | | | 5 | 60 | 56 | 11.2 | 93.3 |
| 1.20 | 5 | | | | | | | 5 | 60 | 60 | 12 | 100.0 |
| 1.30 | 5 | | | | | | | 5 | 60 | 60 | 12 | 100.0 |
| 1.40 | 3 | 2 | | | | | | 5 | 60 | 56 | 11.2 | 93.3 |
| **Importance of Chaplaincy** | | | | | | | | | | | | |
| 2.10 | 4 | 1 | | | | | | 5 | 60 | 58 | 11.6 | 96.7 |
| 2.20 | 4 | 1 | | | | | | 5 | 60 | 58 | 11.6 | 96.7 |
| 2.30 | 4 | 1 | | | | | | 5 | 60 | 58 | 11.6 | 96.7 |
| 2.40 | 2 | 1 | 2 | | | | | 5 | 60 | 50 | 10 | 83.3 |
| **Significant Roles, Services and Tasks performed by the Chaplain** | | | | | | | | | | | | |
| 3.10 | 5 | | | | | | | 5 | 60 | 60 | 12 | 100.0 |
| 3.15 | | 4 | 1 | | | | | 5 | 60 | 48 | 9.6 | 80.0 |
| 3.20 | 3 | 1 | 1 | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 3.25 | 4 | 1 | | | | | | 5 | 60 | 58 | 11.6 | 96.7 |
| 3.30 | 2 | 1 | 2 | | | | | 5 | 60 | 50 | 10 | 83.3 |
| 3.35 | 3 | 2 | | | | | | 5 | 60 | 56 | 11.2 | 93.3 |
| 3.40 | 3 | 2 | | | | | | 5 | 60 | 56 | 11.2 | 93.3 |
| 3.45 | 2 | 3 | | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 3.50 | 3 | 2 | | | | | | 5 | 60 | 56 | 11.2 | 93.3 |
| 3.55 | 1 | 2 | 1 | | | | 1 | 5 | 60 | 40 | 8 | 66.7 |
| 3.60 | 5 | | | | | | | 5 | 60 | 60 | 12 | 100.0 |
| 3.65 | 2 | 3 | | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 3.70 | 1 | 2 | 2 | | | | | 5 | 60 | 48 | 9.6 | 80.0 |
| 3.75 | 1 | 1 | 2 | | 1 | | | 5 | 60 | 42 | 8.4 | 70.0 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 3.80 | 1 | 4 | | | | | | 5 | 60 | 52 | 10.4 | 86.7 |
| 3.85 | 5 | | | | | | | 5 | 60 | 60 | 12 | 100.0 |
| Personal Qualities, Qualifications and skills | | | | | | | | | | | | |
| 4.10 | 5 | | | | | | | 5 | 60 | 60 | 12 | 100.0 |
| 4.20 | 2 | 2 | 1 | | | | | 5 | 60 | 52 | 10.4 | 86.7 |
| 4.30 | 2 | 1 | 2 | | | | | 5 | 60 | 50 | 10 | 83.3 |
| 4.40 | 1 | 1 | 3 | | | | | 5 | 60 | 46 | 9.2 | 76.7 |
| 4.50 | 3 | 1 | 1 | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 4.60 | 5 | | | | | | | 5 | 60 | 60 | 12 | 100.0 |
| Repsonsibility For Employment, Job Description, Appointment, Transfer, Release | | | | | | | | | | | | |
| 5.10 | 2 | | 3 | | | | | 5 | 60 | 48 | 9.6 | 80.0 |
| 5.20 | 2 | | 1 | 1 | | | 1 | 5 | 60 | 38 | 7.6 | 63.3 |
| 5.30 | 1 | | 2 | 1 | | | 1 | 5 | 60 | 34 | 6.8 | 56.7 |
| 5.40 | 3 | | 1 | | | | 1 | 5 | 60 | 44 | 8.8 | 73.3 |
| 5.50 | 1 | 1 | 2 | | | | 1 | 5 | 60 | 38 | 7.6 | 63.3 |
| 5.60 | 1 | 1 | 2 | | | | 1 | 5 | 60 | 38 | 7.6 | 63.3 |
| 5.65 | 1 | 1 | 2 | 1 | | | | 5 | 60 | 44 | 8.8 | 73.3 |
| 5.70 | 2 | 3 | | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 5.75 | 3 | | 2 | | | | | 5 | 60 | 52 | 10.4 | 86.7 |
| 5.80 | | 1 | 1 | 1 | 1 | | 1 | 5 | 60 | 28 | 5.6 | 46.7 |
| 5.85 | 3 | 1 | 1 | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 5.90 | | | 1 | 3 | | | 1 | 5 | 60 | 26 | 5.2 | 43.3 |
| Professional Development Expectations | | | | | | | | | | | | |
| 6.10 | 3 | 1 | 1 | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 6.20 | 2 | 2 | 1 | | | | | 5 | 60 | 52 | 10.4 | 86.7 |
| 6.30 | 2 | 2 | 1 | | | | | 5 | 60 | 52 | 10.4 | 86.7 |
| 6.40 | 4 | 1 | | | | | | 5 | 60 | 58 | 11.6 | 96.7 |
| Evaluation Criteria | | | | | | | | | | | | |
| 7.10 | | 2 | 2 | | | | 1 | 5 | 60 | 36 | 7.2 | 60.0 |
| 7.20 | 1 | | 3 | | | | 1 | 5 | 60 | 36 | 7.2 | 60.0 |
| 7.30 | 1 | 2 | 1 | | | | 1 | 5 | 60 | 40 | 8 | 66.7 |
| 7.40 | | 1 | 3 | | | | 1 | 5 | 60 | 34 | 6.8 | 56.7 |
| Planning, Organisation and Implementing the schools pastoral Care program | | | | | | | | | | | | |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 8.10 | 2 | | 2 | | | | 1 | 5 | 60 | 40 | 8 | 66.7 |
| 8.20 | 1 | 1 | 2 | | | | 1 | 5 | 60 | 38 | 7.6 | 63.3 |
| 8.30 | | 1 | 3 | | | | 1 | 5 | 60 | 34 | 6.8 | 56.7 |
| 8.40 | 1 | 2 | 1 | | 1 | | | 5 | 60 | 44 | 8.8 | 73.3 |
| 8.50 | 2 | 1 | 1 | | 1 | | | 5 | 60 | 46 | 9.2 | 76.7 |
| 8.60 | 3 | 2 | | | | | | 5 | 60 | 56 | 11.2 | 93.3 |
| 8.70 | 2 | 1 | 1 | 1 | | | | 5 | 60 | 48 | 9.6 | 80.0 |
| Current Issues In Chaplaincy | | | | | | | | | | | | |
| 9.10 | 3 | 1 | 1 | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 9.20 | 3 | 1 | 1 | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 9.30 | 3 | 1 | 1 | | | | | 5 | 60 | 54 | 10.8 | 90.0 |
| 9.40 | 2 | 1 | 1 | 1 | | | | 5 | 60 | 48 | 9.6 | 80.0 |
| 9.50 | 2 | 1 | 1 | 1 | | | | 5 | 60 | 48 | 9.6 | 80.0 |
| 9.60 | 2 | 2 | 1 | | | | | 5 | 60 | 52 | 10.4 | 86.7 |
| Chaplaincy within a general framework | | | | | | | | | | | | |
| 10.10 | 4 | 1 | | | | | | 5 | 60 | 58 | 11.6 | 96.7 |
| 10.20 | 1 | 1 | | 2 | 1 | | | 5 | 60 | 38 | 7.6 | 63.3 |
| 10.30 | | 1 | 1 | 1 | 2 | | | 5 | 60 | 32 | 6.4 | 53.3 |
| 10.40 | | 1 | 1 | 1 | 2 | | | 5 | 60 | 32 | 6.4 | 53.3 |

# Appendix 5b

Data spread sheets: Principals

**PRINCIPALS**

| | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Number of participants | Highest possible score | Actual score = Number of responses in each box X their value plus same of other boxes | Mean = actual score divided by number of participants | Percentage = Actual score divided by highest possible score X 100 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 12 | 10 | 8 | 6 | 4 | 2 | 0 | 3 | 48 | | | |
| **Goals Of The School Chaplains** | | | | | | | | | | | | |
| 1.10 | 4 | | | | | | | 4 | 48 | 48 | 12.00 | 100.0 |
| 1.20 | 2 | 2 | | | | | | 4 | 48 | 44 | 11.00 | 91.7 |
| 1.30 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 1.40 | 2 | 2 | | | | | | 4 | 48 | 44 | 11.00 | 91.7 |
| **Importance of Chaplaincy** | | | | | | | | | | | | |
| 2.10 | 2 | 1 | 1 | | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 2.20 | 2 | 1 | 1 | | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 2.30 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 2.40 | | 1 | 2 | | 1 | | | 4 | 48 | 30 | 7.50 | 62.5 |
| **Significant Roles, Services and Tasks performed by the Chaplain** | | | | | | | | | | | | |
| 3.10 | 4 | | | | | | | 4 | 48 | 48 | 12.00 | 100.0 |
| 3.15 | 2 | 1 | 1 | | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 3.20 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 3.25 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 3.30 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 3.35 | 4 | | | | | | | 4 | 48 | 48 | 12.00 | 100.0 |
| 3.40 | 4 | | | | | | | 4 | 48 | 48 | 12.00 | 100.0 |
| 3.45 | 2 | 1 | 1 | | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 3.50 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 3.55 | 1 | 2 | | | 1 | | | 4 | 48 | 36 | 9.00 | 75.0 |
| 3.60 | 2 | 1 | 1 | | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 3.65 | 1 | 1 | 1 | | | | 1 | 4 | 48 | 30 | 7.50 | 62.5 |
| 3.70 | 1 | 1 | 1 | | | | 1 | 4 | 48 | 30 | 7.50 | 62.5 |
| 3.75 | | 2 | 1 | | | 1 | | 4 | 48 | 30 | 7.50 | 62.5 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 3.80 | | 4 | | | | | | 4 | 48 | 40 | 10.00 | 83.3 |
| 3.85 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| Personal Qualities, Qualifications and skills | | | | | | | | | | | | |
| 4.10 | 4 | | | | | | | 4 | 48 | 48 | 12.00 | 100.0 |
| 4.20 | 2 | 2 | | | | | | 4 | 48 | 44 | 11.00 | 91.7 |
| 4.30 | 2 | 2 | | | | | | 4 | 48 | 44 | 11.00 | 91.7 |
| 4.40 | | 2 | 2 | | | | | 4 | 48 | 36 | 9.00 | 75.0 |
| 4.50 | 2 | 2 | | | | | | 4 | 48 | 44 | 11.00 | 91.7 |
| 4.60 | 4 | | | | | | | 4 | 48 | 48 | 12.00 | 100.0 |
| Repsonsibility For Employment, Job Description, Appointment, Transfer, Release | | | | | | | | | | | | |
| 5.10 | 1 | 1 | 1 | | 1 | | | 4 | 48 | 34 | 8.50 | 70.8 |
| 5.20 | 2 | 2 | | | | | | 4 | 48 | 44 | 11.00 | 91.7 |
| 5.30 | 1 | | 1 | 1 | 1 | | | 4 | 48 | 30 | 7.50 | 62.5 |
| 5.40 | | 3 | | 1 | | | | 4 | 48 | 36 | 9.00 | 75.0 |
| 5.50 | 2 | 1 | 1 | | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 5.60 | 2 | | | 1 | 1 | | | 4 | 48 | 34 | 8.50 | 70.8 |
| 5.65 | | 1 | 3 | | | | | 4 | 48 | 34 | 8.50 | 70.8 |
| 5.70 | 1 | 2 | 1 | | | | | 4 | 48 | 40 | 10.00 | 83.3 |
| 5.75 | 2 | 1 | | | 1 | | | 4 | 48 | 38 | 9.50 | 79.2 |
| 5.80 | 1 | | | 1 | 2 | | | 4 | 48 | 26 | 6.50 | 54.2 |
| 5.85 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 5.90 | | 2 | 1 | | | 1 | | 4 | 48 | 30 | 7.50 | 62.5 |
| Professional Development Expectations | | | | | | | | | | | | |
| 6.10 | 2 | | 1 | | | | 1 | 4 | 48 | 32 | 8.00 | 66.7 |
| 6.20 | 2 | 1 | | | | | 1 | 4 | 48 | 34 | 8.50 | 70.8 |
| 6.30 | 1 | 2 | | | | | 1 | 4 | 48 | 32 | 8.00 | 66.7 |
| 6.40 | 2 | | 1 | | | | 1 | 4 | 48 | 32 | 8.00 | 66.7 |
| Evaluation Criteria | | | | | | | | | | | | |
| 7.10 | 3 | | | | | | 1 | 4 | 48 | 36 | 9.00 | 75.0 |
| 7.20 | 1 | | | 1 | 1 | | 1 | 4 | 48 | 22 | 5.50 | 45.8 |
| 7.30 | 1 | 1 | 1 | | | | 1 | 4 | 48 | 30 | 7.50 | 62.5 |
| 7.40 | 1 | 1 | | 1 | | | 1 | 4 | 48 | 28 | 7.00 | 58.3 |
| Planning, Organisation and Implementing the schools pastoral Care program | | | | | | | | | | | | |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 8.10 | 3 | | | | | 1 | | 4 | 48 | 38 | 9.50 | 79.2 |
| 8.20 | 1 | 2 | | 1 | | | | 4 | 48 | 38 | 9.50 | 79.2 |
| 8.30 | 1 | | | 1 | | 1 | 1 | 4 | 48 | 20 | 5.00 | 41.7 |
| 8.40 | 1 | | 2 | | | | 1 | 4 | 48 | 28 | 7.00 | 58.3 |
| 8.50 | 2 | | 1 | | | | 1 | 4 | 48 | 32 | 8.00 | 66.7 |
| 8.60 | 2 | 1 | 1 | | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 8.70 | | 2 | 1 | | 1 | | | 4 | 48 | 32 | 8.00 | 66.7 |
| Current Issues In Chaplaincy | | | | | | | | | | | | |
| 9.10 | | 2 | 1 | 1 | | | | 4 | 48 | 34 | 8.50 | 70.8 |
| 9.20 | 3 | | | 1 | | | | 4 | 48 | 42 | 10.50 | 87.5 |
| 9.30 | 3 | 1 | | | | | | 4 | 48 | 46 | 11.50 | 95.8 |
| 9.40 | | 2 | 2 | | | | | 4 | 48 | 36 | 9.00 | 75.0 |
| 9.50 | | 2 | 1 | | 1 | | | 4 | 48 | 32 | 8.00 | 66.7 |
| 9.60 | | 1 | 2 | | 1 | | | 4 | 48 | 30 | 7.50 | 62.5 |
| Chaplaincy within a general framework | | | | | | | | | | | | |
| 10.10 | 3 | | | | | | 1 | 4 | 48 | 36 | 9.00 | 75.0 |
| 10.20 | | | 2 | | | 1 | 1 | 4 | 48 | 18 | 4.50 | 37.5 |
| 10.30 | 1 | | | | 1 | 1 | 1 | 4 | 48 | 18 | 4.50 | 37.5 |
| 10.40 | | | | | 1 | 1 | 2 | 4 | 48 | 6 | 1.50 | 12.5 |

# Appendix 5c

Data spread sheets: Chaplains

**CHAPLAINS**

| | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Number of participants | Highest possible score | Actual score | Mean | Percentage |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 12 | 10 | 8 | 6 | 4 | 2 | 0 | 7 | 48 | Number of responses in each box X their value, plus same of other boxes | actual score divided by number of participants | Actual score divided by highest possible score X 100 |
| **Goals Of The School Chaplains** | | | | | | | | | | | | |
| 1.10 | 2 | 3 | 1 | 1 | | | | 7 | 84 | 68 | 9.71 | 81.0 |
| 1.20 | 3 | 4 | | | | | | 7 | 84 | 76 | 10.86 | 90.5 |
| 1.30 | 4 | 2 | 1 | | | | | 7 | 84 | 76 | 10.86 | 90.5 |
| 1.40 | 1 | 4 | 1 | 1 | | | | 7 | 84 | 66 | 9.43 | 78.6 |
| **Importance of Chaplaincy** | | | | | | | | | | | | |
| 2.10 | 5 | 2 | | | | | | 7 | 84 | 80 | 11.43 | 95.2 |
| 2.20 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 2.30 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 2.40 | 1 | 1 | 4 | 1 | | | | 7 | 84 | 60 | 8.57 | 71.4 |
| **Significant Roles, Services and Tasks performed by the Chaplain** | | | | | | | | | | | | |
| 3.10 | 5 | 2 | | | | | | 7 | 84 | 80 | 11.43 | 95.2 |
| 3.15 | 2 | 5 | | | | | | 7 | 84 | 74 | 10.57 | 88.1 |
| 3.20 | 3 | 4 | | | | | | 7 | 84 | 76 | 10.86 | 90.5 |
| 3.25 | 5 | 1 | 1 | | | | | 7 | 84 | 78 | 11.14 | 92.9 |
| 3.30 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 3.35 | 5 | 2 | | | | | | 7 | 84 | 80 | 11.43 | 95.2 |
| 3.40 | 6 | 1 | | | | | | 7 | 84 | 82 | 11.71 | 97.6 |
| 3.45 | | 5 | 2 | | | | | 7 | 84 | 66 | 9.43 | 78.6 |
| 3.50 | 5 | 2 | | | | | | 7 | 84 | 80 | 11.43 | 95.2 |
| 3.55 | 1 | 4 | 2 | | | | | 7 | 84 | 68 | 9.71 | 81.0 |
| 3.60 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 3.65 | 2 | 5 | | | | | | 7 | 84 | 74 | 10.57 | 88.1 |
| 3.70 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 3.75 | 2 | 3 | 1 | 1 | | | | 7 | 84 | 68 | 9.71 | 81.0 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 3.80 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 3.85 | 6 | 1 | | | | | | 7 | 84 | 82 | 11.71 | 97.6 |
| Personal Qualities, Qualifications and skills | | | | | | | | | | | | |
| 4.10 | 6 | 1 | | | | | | 7 | 84 | 82 | 11.71 | 97.6 |
| 4.20 | 4 | 1 | 1 | 1 | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 4.30 | 1 | 4 | 2 | | | | | 7 | 84 | 68 | 9.71 | 81.0 |
| 4.40 | | | 3 | 4 | | | | 7 | 84 | 48 | 6.86 | 57.1 |
| 4.50 | 1 | 1 | 4 | 1 | | | | 7 | 84 | 60 | 8.57 | 71.4 |
| 4.60 | 6 | 1 | | | | | | 7 | 84 | 82 | 11.71 | 97.6 |
| Repsonsibility For Employment: Job Description, Appointment, Transfer, Release | | | | | | | | | | | | |
| 5.10 | | 1 | 3 | 2 | 1 | | | 7 | 84 | 50 | 7.14 | 59.5 |
| 5.20 | 1 | | 4 | 1 | 1 | | | 7 | 84 | 54 | 7.71 | 64.3 |
| 5.30 | | | 2 | 3 | 1 | 1 | | 7 | 84 | 40 | 5.71 | 47.6 |
| 5.40 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 5.50 | 4 | 1 | 2 | | | | | 7 | 84 | 74 | 10.57 | 88.1 |
| 5.60 | 1 | | 2 | 3 | 1 | | | 7 | 84 | 50 | 7.14 | 59.5 |
| 5.65 | | 1 | 4 | 1 | 1 | | | 7 | 84 | 52 | 7.43 | 61.9 |
| 5.70 | 1 | | 3 | 2 | 1 | | | 7 | 84 | 52 | 7.43 | 61.9 |
| 5.75 | 2 | 4 | | 1 | | | | 7 | 84 | 70 | 10.00 | 83.3 |
| 5.80 | 1 | | 3 | 1 | 1 | | 1 | 7 | 84 | 46 | 6.57 | 54.8 |
| 5.85 | 2 | 3 | 1 | | 1 | | | 7 | 84 | 66 | 9.43 | 78.6 |
| 5.90 | 1 | 4 | 1 | 1 | | | | 7 | 84 | 66 | 9.43 | 78.6 |
| Professional Development Expectations | | | | | | | | | | | | |
| 6.10 | 4 | 2 | 1 | | | | | 7 | 84 | 76 | 10.86 | 90.5 |
| 6.20 | 5 | | 1 | | 1 | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 6.30 | 4 | 2 | 1 | | | | | 7 | 84 | 76 | 10.86 | 90.5 |
| 6.40 | 5 | 2 | | | | | | 7 | 84 | 80 | 11.43 | 95.2 |
| Evaluation Criteria | | | | | | | | | | | | |
| 7.10 | 1 | 5 | | 1 | | | | 7 | 84 | 68 | 9.71 | 81.0 |
| 7.20 | 4 | 2 | 1 | | | | | 7 | 84 | 76 | 10.86 | 90.5 |
| 7.30 | 2 | 5 | | | | | | 7 | 84 | 74 | 10.57 | 88.1 |
| 7.40 | 2 | 3 | | | 1 | 1 | | 7 | 84 | 60 | 8.57 | 71.4 |
| Planning, Organisation and Implementing the schools pastoral Care program | | | | | | | | | | | | |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 8:10 | | 1 | 3 | 1 | 1 | | 1 | 7 | 84 | 44 | 6.29 | 52.4 |
| 8:20 | 1 | 1 | 3 | 1 | 1 | | | 7 | 84 | 56 | 8.00 | 66.7 |
| 8:30 | 2 | 4 | | | | | 1 | 7 | 84 | 64 | 9.14 | 76.2 |
| 8:40 | | | 2 | | 5 | | | 7 | 84 | 36 | 5.14 | 42.9 |
| 8:50 | | | 2 | | 5 | | | 7 | 84 | 36 | 5.14 | 42.9 |
| 8:60 | 5 | 2 | | | | | | 7 | 84 | 80 | 11.43 | 95.2 |
| 8:70 | 1 | 3 | 1 | | 2 | | | 7 | 84 | 58 | 8.29 | 69.0 |
| Current Issues In Chaplaincy | | | | | | | | | | | | |
| 9:10 | 2 | 5 | | | | | | 7 | 84 | 74 | 10.57 | 88.1 |
| 9:20 | 2 | 4 | 1 | | | | | 7 | 84 | 72 | 10.29 | 85.7 |
| 9:30 | 2 | 3 | 1 | | | | 1 | 7 | 84 | 62 | 8.86 | 73.8 |
| 9:40 | 3 | 3 | 1 | | | | | 7 | 84 | 74 | 10.57 | 88.1 |
| 9:50 | 1 | 3 | 2 | 1 | | | | 7 | 84 | 64 | 9.14 | 76.2 |
| 9:60 | 1 | 4 | 1 | | | | 1 | 7 | 84 | 60 | 8.57 | 71.4 |
| Chaplaincy within a general framework | | | | | | | | | | | | |
| 10:10 | 5 | 2 | | | | | | 7 | 84 | 80 | 11.43 | 95.2 |
| 10:20 | | | 2 | 1 | 3 | | 1 | 7 | 84 | 34 | 4.86 | 40.5 |
| 10:30 | | | | 2 | 4 | | 1 | 7 | 84 | 28 | 4.00 | 33.3 |
| 10:40 | | 1 | | 1 | 3 | 1 | 1 | 7 | 84 | 30 | 4.29 | 35.7 |

# Appendix 5d

Data spread sheets: Teachers

**TEACHERS**

| | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Number of participants | Highest possible score | Actual score | Mean | Percentage |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 12 | 10 | 8 | 6 | 4 | 2 | 0 | 14 | 48 | Number of responses in each box X their value plus same for other boxes | actual score divided by number of participants | Actual score divided by highest possible score X 100 |
| **Goals Of The School Chaplains** | | | | | | | | | | | | |
| 1.10 | 11 | 2 | 1 | | | | | 14 | 168 | 160 | 11.43 | 95.2 |
| 1.20 | 7 | 6 | 1 | | | | | 14 | 168 | 152 | 10.86 | 90.5 |
| 1.30 | 10 | 4 | | | | | | 14 | 168 | 160 | 11.43 | 95.2 |
| 1.40 | 6 | 3 | 5 | | | | | 14 | 168 | 142 | 10.14 | 84.5 |
| **Importance of Chaplaincy** | | | | | | | | | | | | |
| 2.10 | 10 | 4 | | | | | | 14 | 168 | 160 | 11.43 | 95.2 |
| 2.20 | 9 | 2 | 3 | | | | | 14 | 168 | 152 | 10.86 | 90.5 |
| 2.30 | 7 | 4 | 3 | | | | | 14 | 168 | 148 | 10.57 | 88.1 |
| 2.40 | 4 | 1 | 8 | 1 | | | | 14 | 168 | 128 | 9.14 | 76.2 |
| **Significant Roles, Services and Tasks performed by the Chaplain** | | | | | | | | | | | | |
| 3.10 | 8 | 3 | 1 | 2 | | | | 14 | 168 | 146 | 10.43 | 86.9 |
| 3.15 | 1 | 8 | 5 | | | | | 14 | 168 | 132 | 9.43 | 78.6 |
| 3.20 | 6 | 6 | 2 | | | | | 14 | 168 | 148 | 10.57 | 88.1 |
| 3.25 | 7 | 5 | 1 | | | | 1 | 14 | 168 | 142 | 10.14 | 84.5 |
| 3.30 | 6 | 5 | 2 | 1 | | | | 14 | 168 | 144 | 10.29 | 85.7 |
| 3.35 | 12 | 1 | 1 | | | | | 14 | 168 | 162 | 11.57 | 96.4 |
| 3.40 | 11 | 2 | | 1 | | | | 14 | 168 | 158 | 11.29 | 94.0 |
| 3.45 | 7 | 6 | | 1 | | | | 14 | 168 | 150 | 10.71 | 89.3 |
| 3.50 | 11 | 2 | 1 | | | | | 14 | 168 | 160 | 11.43 | 95.2 |
| 3.55 | 3 | 8 | 2 | 1 | | | | 14 | 168 | 138 | 9.86 | 82.1 |
| 3.60 | 10 | 3 | 1 | | | | | 14 | 168 | 158 | 11.29 | 94.0 |
| 3.65 | 2 | 7 | 4 | 1 | | | | 14 | 168 | 132 | 9.43 | 78.6 |
| 3.70 | | 7 | 5 | 2 | | | | 14 | 168 | 122 | 8.71 | 72.6 |
| 3.75 | 2 | 1 | 7 | 3 | 1 | | | 14 | 168 | 112 | 8.00 | 66.7 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 3.80 | 2 | 7 | 3 | | | | 2 | 14 | 168 | 118 | 8.43 | 70.2 |
| 3.85 | 10 | 3 | 1 | | | | | 14 | 168 | 158 | 11.29 | 94.0 |
| Personal Qualities, Qualifications and skills | | | | | | | | | | | | |
| 4.10 | 13 | 1 | | | | | | 14 | 168 | 166 | 11.86 | 98.8 |
| 4.20 | 9 | 4 | 1 | | | | | 14 | 168 | 156 | 11.14 | 92.9 |
| 4.30 | 7 | 4 | 3 | | | | | 14 | 168 | 148 | 10.57 | 88.1 |
| 4.40 | 1 | 1 | 9 | | 2 | | 1 | 14 | 168 | 102 | 7.29 | 60.7 |
| 4.50 | 4 | 3 | 6 | | | | 1 | 14 | 168 | 126 | 9.00 | 75.0 |
| 4.60 | 12 | 2 | | | | | | 14 | 168 | 164 | 11.71 | 97.6 |
| Repsonsibility For Employment, Job Description, Appointment, Transfer, Release | | | | | | | | | | | | |
| 5.10 | | 3 | 5 | 2 | 3 | 1 | | 14 | 168 | 96 | 6.86 | 57.1 |
| 5.20 | 4 | 3 | 3 | 2 | 1 | 1 | | 14 | 168 | 120 | 8.57 | 71.4 |
| 5.30 | | 3 | 3 | 3 | 3 | 1 | 1 | 14 | 168 | 86 | 6.14 | 51.2 |
| 5.40 | 8 | 2 | 3 | | 1 | | | 14 | 168 | 144 | 10.29 | 85.7 |
| 5.50 | 4 | 3 | 5 | 1 | 1 | | | 14 | 168 | 128 | 9.14 | 76.2 |
| 5.60 | 1 | 2 | 5 | 3 | 2 | | 1 | 14 | 168 | 98 | 7.00 | 58.3 |
| 5.65 | 1 | 1 | 8 | 1 | 1 | 1 | 1 | 14 | 168 | 98 | 7.00 | 58.3 |
| 5.70 | 2 | 6 | 4 | | 2 | | | 14 | 168 | 124 | 8.86 | 73.8 |
| 5.75 | | 6 | 4 | 1 | 1 | | 2 | 14 | 168 | 102 | 7.29 | 60.7 |
| 5.80 | | 4 | 4 | 2 | 3 | | 1 | 14 | 168 | 96 | 6.86 | 57.1 |
| 5.85 | 4 | 4 | 6 | | | | | 14 | 168 | 136 | 9.71 | 81.0 |
| 5.90 | 1 | 1 | 4 | 3 | 2 | | 3 | 14 | 168 | 80 | 5.71 | 47.6 |
| Professional Development Expectations | | | | | | | | | | | | |
| 6.10 | 6 | 6 | 2 | | | | | 14 | 168 | 148 | 10.57 | 88.1 |
| 6.20 | 2 | 9 | 2 | 1 | | | | 14 | 168 | 136 | 9.71 | 81.0 |
| 6.30 | 4 | 2 | 6 | 1 | 1 | | | 14 | 168 | 126 | 9.00 | 75.0 |
| 6.40 | 5 | 5 | 4 | | | | | 14 | 168 | 142 | 10.14 | 84.5 |
| Evaluation Criteria | | | | | | | | | | | | |
| 7.10 | | 6 | 7 | 1 | | | | 14 | 168 | 122 | 8.71 | 72.6 |
| 7.20 | 3 | 5 | 4 | | 1 | | 1 | 14 | 168 | 122 | 8.71 | 72.6 |
| 7.30 | 5 | 6 | 3 | | | | | 14 | 168 | 144 | 10.29 | 85.7 |
| 7.40 | 3 | 1 | 7 | | 2 | | 1 | 14 | 168 | 110 | 7.86 | 65.5 |
| Planning, Organisation and Implementing the schools pastoral Care program | | | | | | | | | | | | |
| 8.10 | 2 | 6 | 2 | 3 | | | 1 | 14 | 168 | 118 | 8.43 | 70.2 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **8.20** | 1 | 3 | 3 | 4 | 2 | | 1 | **14** | **168** | 98 | 7.00 | 58.3 |
| **8.30** | 5 | 2 | 5 | 1 | 1 | | | **14** | **168** | 130 | 9.29 | 77.4 |
| **8.40** | | 1 | 5 | 5 | 2 | | 1 | **14** | **168** | 88 | 6.29 | 52.4 |
| **8.50** | 3 | 4 | 3 | 2 | 1 | | 1 | **14** | **168** | 116 | 8.29 | 69.0 |
| **8.60** | 8 | 2 | 3 | | | | 1 | **14** | **168** | 140 | 10.00 | 83.3 |
| **8.70** | 5 | 7 | 1 | 1 | | | | **14** | **168** | 144 | 10.29 | 85.7 |
| **Current Issues In Chaplaincy** | | | | | | | | | | | | |
| **9.10** | 7 | 6 | | | 1 | | | **14** | **168** | 148 | 10.57 | 88.1 |
| **9.20** | 8 | 3 | 2 | | 1 | | | **14** | **168** | 146 | 10.43 | 86.9 |
| **9.30** | 7 | 5 | 2 | | | | | **14** | **168** | 150 | 10.71 | 89.3 |
| **9.40** | 2 | 4 | 4 | 1 | 1 | | 2 | **14** | **168** | 106 | 7.57 | 63.1 |
| **9.50** | 3 | 4 | 6 | 1 | | | | **14** | **168** | 130 | 9.29 | 77.4 |
| **9.60** | 2 | 3 | 6 | 2 | 1 | | | **14** | **168** | 118 | 8.43 | 70.2 |
| **Chaplaincy within a general framework** | | | | | | | | | | | | |
| **10.10** | 7 | 1 | 3 | 1 | 1 | | 1 | **14** | **168** | 128 | 9.14 | 76.2 |
| **10.20** | 1 | 5 | 1 | 3 | 3 | 1 | | **14** | **168** | 102 | 7.29 | 60.7 |
| **10.30** | 1 | | 4 | 4 | 3 | | 2 | **14** | **168** | 80 | 5.71 | 47.6 |
| **10.40** | | | 2 | 3 | 2 | 3 | 4 | **14** | **168** | 48 | 3.43 | 28.6 |

# Appendix 5e

Data spread sheets: Parents

PARENTS

| | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Number of participants | Highest possible score | Actual score | Mean | Percentage |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 12 | 10 | 8 | 6 | 4 | 2 | 0 | 4 | 48 | Number of responses in each box X their value, plus same of other boxes | actual score divided by number of participants | Actual score divided by highest possible score X 100 |
| **Goals Of The School Chaplains** | | | | | | | | | | | | |
| 1.10 | 6 | 4 | 1 | 1 | | | | 12 | 144 | 126 | 10.50 | 87.5 |
| 1.20 | 6 | 5 | 1 | | | | | 12 | 144 | 130 | 10.83 | 90.3 |
| 1.30 | 5 | 4 | 3 | | | | | 12 | 144 | 124 | 10.33 | 86.1 |
| 1.40 | 3 | 5 | 4 | | | | | 12 | 144 | 118 | 9.83 | 81.9 |
| **Importance of Chaplaincy** | | | | | | | | | | | | |
| 2.10 | 7 | 5 | | | | | | 12 | 144 | 134 | 11.17 | 93.1 |
| 2.20 | 5 | 6 | 1 | | | | | 12 | 144 | 128 | 10.67 | 88.9 |
| 2.30 | 6 | 5 | 1 | | | | | 12 | 144 | 130 | 10.83 | 90.3 |
| 2.40 | 2 | 2 | 6 | 1 | 1 | | | 12 | 144 | 102 | 8.50 | 70.8 |
| **Significant Roles, Services and Tasks performed by the Chaplain** | | | | | | | | | | | | |
| 3.10 | 6 | 6 | | | | | | 12 | 144 | 132 | 11.00 | 91.7 |
| 3.15 | 3 | 5 | 4 | | | | | 12 | 144 | 118 | 9.83 | 81.9 |
| 3.20 | 2 | 8 | 2 | | | | | 12 | 144 | 120 | 10.00 | 83.3 |
| 3.25 | 2 | 5 | 4 | 1 | | | | 12 | 144 | 112 | 9.33 | 77.8 |
| 3.30 | 6 | 2 | 4 | | | | | 12 | 144 | 124 | 10.33 | 86.1 |
| 3.35 | 7 | 4 | 1 | | | | | 12 | 144 | 132 | 11.00 | 91.7 |
| 3.40 | 8 | 3 | | 1 | | | | 12 | 144 | 132 | 11.00 | 91.7 |
| 3.45 | 7 | 4 | | | | | | 11 | 132 | 124 | 11.27 | 93.9 |
| 3.50 | 7 | 5 | | | | | | 12 | 144 | 134 | 11.17 | 93.1 |
| 3.55 | | 3 | 7 | 1 | 1 | | | 12 | 144 | 96 | 8.00 | 66.7 |
| 3.60 | 4 | 4 | 4 | | | | | 12 | 144 | 120 | 10.00 | 83.3 |
| 3.65 | | 3 | 6 | 2 | | | 1 | 12 | 144 | 90 | 7.50 | 62.5 |
| 3.70 | 3 | 3 | 2 | 4 | | | | 12 | 144 | 106 | 8.83 | 73.6 |
| 3.75 | | 1 | 1 | 6 | 4 | | | 12 | 144 | 70 | 5.83 | 48.6 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 3.80 | 1 | 2 | 8 | | | | 1 | 12 | 144 | 96 | 8.00 | 66.7 |
| 3.85 | 6 | 4 | 2 | | | | | 12 | 144 | 128 | 10.67 | 88.9 |
| Personal Qualities, Qualifications and skills | | | | | | | | | | | | |
| 4.10 | 11 | 1 | | | | | | 12 | 144 | 142 | 11.83 | 98.6 |
| 4.20 | 7 | 5 | | | | | | 12 | 144 | 134 | 11.17 | 93.1 |
| 4.30 | 6 | 4 | 2 | | | | | 12 | 144 | 128 | 10.67 | 88.9 |
| 4.40 | 1 | | 4 | 7 | | | | 12 | 144 | 86 | 7.17 | 59.7 |
| 4.50 | 4 | 2 | 6 | | | | | 12 | 144 | 116 | 9.67 | 80.6 |
| 4.60 | 11 | 1 | | | | | | 12 | 144 | 142 | 11.83 | 98.6 |
| Repsonsibility For Employment: Job Description, Appointment, Transfer, Release | | | | | | | | | | | | |
| 5.10 | 2 | 1 | 1 | 5 | 2 | 1 | | 12 | 144 | 82 | 6.83 | 56.9 |
| 5.20 | 1 | 2 | 4 | 4 | 1 | | | 12 | 144 | 92 | 7.67 | 63.9 |
| 5.30 | 1 | 2 | 1 | 2 | 4 | 1 | 1 | 12 | 144 | 70 | 5.83 | 48.6 |
| 5.40 | 4 | 4 | 3 | 1 | | | | 12 | 144 | 118 | 9.83 | 81.9 |
| 5.50 | 4 | 7 | | 1 | | | | 12 | 144 | 124 | 10.33 | 86.1 |
| 5.60 | | 1 | 4 | 2 | 3 | | 2 | 12 | 144 | 66 | 5.50 | 45.8 |
| 5.65 | | 2 | 2 | 3 | 3 | | 2 | 12 | 144 | 66 | 5.50 | 45.8 |
| 5.70 | 1 | 4 | 1 | 5 | 1 | | | 12 | 144 | 94 | 7.83 | 65.3 |
| 5.75 | 3 | 4 | 1 | 3 | | | 1 | 12 | 144 | 102 | 8.50 | 70.8 |
| 5.80 | 1 | 2 | 2 | 5 | 1 | | 1 | 12 | 144 | 82 | 6.83 | 56.9 |
| 5.85 | 6 | 6 | | | | | | 12 | 144 | 132 | 11.00 | 91.7 |
| 5.90 | | 2 | 3 | 5 | 1 | | 1 | 12 | 144 | 78 | 6.50 | 54.2 |
| Professional Development Expectations | | | | | | | | | | | | |
| 6.10 | 6 | 5 | 1 | | | | | 12 | 144 | 130 | 10.83 | 90.3 |
| 6.20 | 3 | 6 | 1 | 1 | 1 | | | 12 | 144 | 114 | 9.50 | 79.2 |
| 6.30 | 3 | 5 | 2 | 1 | 1 | | | 12 | 144 | 112 | 9.33 | 77.8 |
| 6.40 | 4 | 5 | 3 | | | | | 12 | 144 | 122 | 10.17 | 84.7 |
| Evaluation Criteria | | | | | | | | | | | | |
| 7.10 | 2 | 5 | 2 | 3 | | | | 12 | 144 | 108 | 9.00 | 75.0 |
| 7.20 | 1 | 5 | 5 | 1 | | | | 12 | 144 | 108 | 9.00 | 75.0 |
| 7.30 | 3 | 6 | 3 | | | | | 12 | 144 | 120 | 10.00 | 83.3 |
| 7.40 | 2 | 3 | 1 | 2 | 3 | 1 | | 12 | 144 | 88 | 7.33 | 61.1 |
| Planning, Organisation and Implementing the schools pastoral Care program | | | | | | | | | | | | |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **8.10** | 3 | 6 | | 1 | 2 | | | **12** | **144** | 110 | 9.17 | 76.4 |
| **8.20** | 4 | 2 | 2 | 3 | 1 | | | **12** | **144** | 106 | 8.83 | 73.6 |
| **8.30** | 2 | 1 | 2 | 5 | 2 | | | **12** | **144** | 88 | 7.33 | 61.1 |
| **8.40** | | 1 | 1 | 7 | 3 | | | **12** | **144** | 72 | 6.00 | 50.0 |
| **8.50** | 3 | 3 | 3 | 2 | 1 | | | **12** | **144** | 106 | 8.83 | 73.6 |
| **8.60** | 5 | 5 | 1 | 1 | | | | **12** | **144** | 124 | 10.33 | 86.1 |
| **8.70** | 1 | 5 | 1 | 4 | 1 | | | **12** | **144** | 98 | 8.17 | 68.1 |
| **Current Issues In Chaplaincy** | | | | | | | | | | | | |
| **9.10** | 3 | 8 | | | | | 1 | **12** | **144** | 116 | 9.67 | 80.6 |
| **9.20** | 5 | 3 | 2 | 1 | | | 1 | **12** | **144** | 112 | 9.33 | 77.8 |
| **9.30** | 5 | 3 | 3 | | | | 1 | **12** | **144** | 114 | 9.50 | 79.2 |
| **9.40** | | 3 | 3 | 2 | 1 | | 3 | **12** | **144** | 70 | 5.83 | 48.6 |
| **9.50** | 1 | 5 | 3 | 2 | | | 1 | **12** | **144** | 98 | 8.17 | 68.1 |
| **9.60** | 3 | 5 | 1 | 2 | | | 1 | **12** | **144** | 106 | 8.83 | 73.6 |
| **Chaplaincy within a general framework** | | | | | | | | | | | | |
| **10.10** | 3 | 4 | 1 | 3 | 1 | | | **12** | **144** | 106 | 8.83 | 73.6 |
| **10.20** | 1 | 1 | 2 | 5 | 3 | | | **12** | **144** | 80 | 6.67 | 55.6 |
| **10.30** | 2 | 1 | 1 | 4 | 4 | | | **12** | **144** | 82 | 6.83 | 56.9 |
| **10.40** | | | | 4 | 7 | | 1 | **12** | **144** | 52 | 4.33 | 36.1 |

# Appendix 5f

Data spread sheets: Students

**STUDENTS**

| | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Number of participants | Highest possible score | Actual score | Mean | Percentage |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 12 | 10 | 8 | 6 | 4 | 2 | 0 | 4 | 48 | Number of responses in each box X their value plus same of other boxes | actual score divided by number of participants | Actual score divided by highest possible score X 100 |
| **Goals Of The School Chaplains** | | | | | | | | | | | | |
| 1.10 | 10 | 5 | 2 | 1 | | 1 | | 19 | 228 | 194 | 10.21 | 85.1 |
| 1.20 | 7 | 7 | 4 | 1 | | | | 19 | 228 | 192 | 10.11 | 84.2 |
| 1.30 | 7 | 5 | 3 | 3 | | 1 | | 19 | 228 | 178 | 9.37 | 78.1 |
| 1.40 | 9 | 2 | 6 | 2 | | | | 19 | 228 | 188 | 9.89 | 82.5 |
| **Importance of Chaplaincy** | | | | | | | | | | | | |
| 2.10 | 12 | 5 | 1 | 1 | | | | 19 | 228 | 208 | 10.95 | 91.2 |
| 2.20 | 7 | 8 | 3 | | | 1 | | 19 | 228 | 190 | 10.00 | 83.3 |
| 2.30 | 11 | 4 | 4 | | | | | 19 | 228 | 204 | 10.74 | 89.5 |
| 2.40 | 5 | 6 | 5 | | 1 | 1 | 1 | 19 | 228 | 166 | 8.74 | 72.8 |
| **Significant Roles, Services and Tasks performed by the Chaplain** | | | | | | | | | | | | |
| 3.10 | 7 | 3 | 8 | | | 1 | | 19 | 228 | 180 | 9.47 | 78.9 |
| 3.15 | 6 | 6 | 4 | 3 | | | | 19 | 228 | 182 | 9.58 | 79.8 |
| 3.20 | 7 | 1 | 7 | 2 | | 1 | 1 | 19 | 228 | 164 | 8.63 | 71.9 |
| 3.25 | 5 | 1 | 7 | 1 | 3 | 2 | | 19 | 228 | 148 | 7.79 | 64.9 |
| 3.30 | 11 | 6 | 2 | | | | | 19 | 228 | 208 | 10.95 | 91.2 |
| 3.35 | 10 | 6 | 3 | | | | | 19 | 228 | 204 | 10.74 | 89.5 |
| 3.40 | 12 | 5 | 2 | | | | | 19 | 228 | 210 | 11.05 | 92.1 |
| 3.45 | 8 | 6 | 5 | | | | | 19 | 228 | 196 | 10.32 | 86.0 |
| 3.50 | 9 | 7 | 2 | 1 | | | | 19 | 228 | 200 | 10.53 | 87.7 |
| 3.55 | 4 | 7 | 7 | 1 | | | | 19 | 228 | 180 | 9.47 | 78.9 |
| 3.60 | 6 | 6 | 5 | 1 | | | 1 | 19 | 228 | 178 | 9.37 | 78.1 |
| 3.65 | 4 | 8 | 5 | 1 | | | 1 | 19 | 228 | 174 | 9.16 | 76.3 |
| 3.70 | 3 | 2 | 3 | 5 | 1 | 1 | 4 | 19 | 228 | 116 | 6.11 | 50.9 |
| 3.75 | 5 | 8 | 3 | 1 | 1 | | 1 | 19 | 228 | 174 | 9.16 | 76.3 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 3.80 | 5 | 2 | 5 | 3 | | 1 | 3 | 19 | 228 | 140 | 7.37 | 61.4 |
| 3.85 | 9 | 4 | 4 | | 2 | | | 19 | 228 | 188 | 9.89 | 82.5 |
| Personal Qualities, Qualifications and skills | | | | | | | | | | | | |
| 4.10 | 12 | 6 | 1 | | | | | 19 | 228 | 212 | 11.16 | 93.0 |
| 4.20 | 12 | 5 | 1 | 1 | | | | 19 | 228 | 208 | 10.95 | 91.2 |
| 4.30 | 10 | 5 | 2 | | 1 | 1 | | 19 | 228 | 192 | 10.11 | 84.2 |
| 4.40 | 1 | 1 | 5 | 4 | 3 | 1 | 4 | 19 | 228 | 100 | 5.26 | 43.9 |
| 4.50 | 5 | 4 | 4 | 4 | 1 | | 1 | 19 | 228 | 160 | 8.42 | 70.2 |
| 4.60 | 8 | 6 | 5 | | | | | 19 | 228 | 196 | 10.32 | 86.0 |
| Repsonsibility For Employment: Job Description, Appointment, Transfer, Release | | | | | | | | | | | | |
| 5.10 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.20 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.30 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.40 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.50 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.60 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.65 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.70 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.75 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.80 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.85 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 5.90 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| Professional Development Expectations | | | | | | | | | | | | |
| 6.10 | 8 | 5 | 4 | 1 | 1 | | | 19 | 228 | 188 | 9.89 | 82.5 |
| 6.20 | 7 | 3 | 4 | 3 | | | 2 | 19 | 228 | 164 | 8.63 | 71.9 |
| 6.30 | 3 | 7 | 4 | 3 | 2 | | | 19 | 228 | 164 | 8.63 | 71.9 |
| 6.40 | 2 | 7 | 5 | 2 | 1 | 2 | | 19 | 228 | 154 | 8.11 | 67.5 |
| Evaluation Criteria | | | | | | | | | | | | |
| 7.10 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 7.20 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 7.30 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 7.40 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| Planning, Organisation and Implementing the schools pastoral Care program | | | | | | | | | | | | |
| 8.10 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 8.20 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 8.30 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 8.40 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 8.50 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 8.60 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 8.70 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| **Current Issues in Chaplaincy** | | | | | | | | | | | | |
| 9.10 | 3 | 6 | 6 | 2 | 1 | 1 | | 19 | 228 | 162 | 8.53 | 71.1 |
| 9.20 | 5 | 6 | 6 | 2 | | | | 19 | 228 | 180 | 9.47 | 78.9 |
| 9.30 | 6 | 5 | 6 | 1 | 1 | | | 19 | 228 | 180 | 9.47 | 78.9 |
| 9.40 | 1 | 4 | 7 | 3 | 1 | | 3 | 19 | 228 | 130 | 6.84 | 57.0 |
| 9.50 | 2 | 4 | 3 | 4 | 2 | 2 | 2 | 19 | 228 | 124 | 6.53 | 54.4 |
| 9.60 | 3 | 7 | 1 | 4 | 3 | | 1 | 19 | 228 | 150 | 7.89 | 65.8 |
| **Chaplaincy within a general framework** | | | | | | | | | | | | |
| 10.10 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 10.20 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 10.30 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |
| 10.40 | | | | | | | | 0 | 0 | 0 | #DIV/0! | #DIV/0! |

# Appendix 5g

Data spread sheets: Combined Means

**TOTALS - TEST**

| | Strongly Agree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Number of participants | Highest possible score | Actual score | Mean | Percentage |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 12 | 10 | 8 | 6 | 4 | 2 | 0 | 75 | 48 | Number of responses in each box x their value plus same of other boxes | actual score divided by number of participants | Actual score divided by highest possible score X 100 |
| **Goals Of The School Chaplains** | | | | | | | | | | | | |
| 1.10 | 47 | 18 | 6 | 3 | 0 | 1 | 0 | **75** | **900** | 812 | 10.83 | 90.2 |
| 1.20 | 37 | 30 | 7 | 1 | 0 | 0 | 0 | **75** | **900** | 806 | 10.75 | 89.6 |
| 1.30 | 44 | 20 | 7 | 3 | 0 | 1 | 0 | **75** | **900** | 804 | 10.72 | 89.3 |
| 1.40 | 30 | 21 | 21 | 3 | 0 | 0 | 0 | **75** | **900** | 756 | 10.08 | 84.0 |
| **Importance of Chaplaincy** | | | | | | | | | | | | |
| 2.10 | 50 | 22 | 2 | 1 | 0 | 0 | 0 | **75** | **900** | 842 | 11.23 | 93.6 |
| 2.20 | 38 | 24 | 12 | 0 | 0 | 1 | 0 | **75** | **900** | 794 | 10.59 | 88.2 |
| 2.30 | 40 | 23 | 12 | 0 | 0 | 0 | 0 | **75** | **900** | 806 | 10.75 | 89.6 |
| 2.40 | 18 | 13 | 35 | 4 | 3 | 1 | 1 | **75** | **900** | 664 | 8.85 | 73.8 |
| **Significant Roles, Services and Tasks performed by the Chaplain** | | | | | | | | | | | | |
| 3.10 | 43 | 17 | 10 | 4 | 0 | 1 | 0 | **75** | **900** | 792 | 10.56 | 88.0 |
| 3.15 | 15 | 37 | 20 | 3 | 0 | 0 | 0 | **75** | **900** | 728 | 9.71 | 80.9 |
| 3.20 | 30 | 27 | 14 | 2 | 0 | 1 | 1 | **75** | **900** | 756 | 10.08 | 84.0 |
| 3.25 | 33 | 19 | 14 | 2 | 3 | 2 | 2 | **75** | **900** | 726 | 9.68 | 80.7 |
| 3.30 | 36 | 24 | 13 | 2 | 0 | 0 | 0 | **75** | **900** | 788 | 10.51 | 87.6 |
| 3.35 | 53 | 16 | 6 | 0 | 0 | 0 | 0 | **75** | **900** | 844 | 11.25 | 93.8 |
| 3.40 | 55 | 15 | 2 | 3 | 0 | 0 | 0 | **75** | **900** | 844 | 11.25 | 93.8 |
| 3.45 | 33 | 31 | 8 | 2 | 0 | 0 | 0 | **74** | **888** | 782 | 10.57 | 88.1 |
| 3.50 | 49 | 21 | 4 | 1 | 0 | 0 | 0 | **75** | **900** | 836 | 11.15 | 92.9 |
| 3.55 | 13 | 34 | 21 | 4 | 2 | 0 | 1 | **75** | **900** | 696 | 9.28 | 77.3 |
| 3.60 | 39 | 21 | 13 | 1 | 0 | 0 | 1 | **75** | **900** | 788 | 10.51 | 87.6 |
| 3.65 | 13 | 34 | 20 | 5 | 0 | 0 | 3 | **75** | **900** | 686 | 9.15 | 76.2 |
| 3.70 | 10 | 26 | 19 | 13 | 1 | 1 | 5 | **75** | **900** | 616 | 8.21 | 68.4 |
| 3.75 | 12 | 17 | 22 | 14 | 8 | 1 | 1 | **75** | **900** | 608 | 8.11 | 67.6 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 3.80 | 13 | 30 | 20 | 3 | 0 | 1 | 8 | **75** | **900** | 636 | 8.48 | 70.7 |
| 3.85 | 49 | 16 | 8 | 0 | 2 | 0 | 0 | **75** | **900** | 820 | 10.93 | 91.1 |
| **Personal Qualities, Qualifications and skills** | | | | | | | | | | | | |
| 4.10 | 64 | 10 | 1 | 0 | 0 | 0 | 0 | **75** | **900** | 876 | 11.68 | 97.3 |
| 4.20 | 45 | 23 | 5 | 2 | 0 | 0 | 0 | **75** | **900** | 822 | 10.96 | 91.3 |
| 4.30 | 35 | 24 | 14 | 0 | 1 | 1 | 0 | **75** | **900** | 778 | 10.37 | 86.4 |
| 4.40 | 5 | 6 | 35 | 15 | 7 | 1 | 6 | **75** | **900** | 520 | 6.93 | 57.8 |
| 4.50 | 23 | 16 | 27 | 5 | 1 | 0 | 3 | **75** | **900** | 686 | 9.15 | 76.2 |
| 4.60 | 58 | 12 | 5 | 0 | 0 | 0 | 0 | **75** | **900** | 856 | 11.41 | 95.1 |
| **Repsonsibility For Employment: Job Description, Appointment, Transfer, Release** | | | | | | | | | | | | |
| 5.10 | 5 | 9 | 18 | 11 | 10 | 3 | 0 | **56** | **672** | 406 | 7.25 | 60.4 |
| 5.20 | 14 | 10 | 15 | 10 | 4 | 2 | 1 | **56** | **672** | 468 | 8.36 | 69.6 |
| 5.30 | 3 | 8 | 12 | 13 | 12 | 4 | 4 | **56** | **672** | 346 | 6.18 | 51.5 |
| 5.40 | 25 | 15 | 11 | 2 | 2 | 0 | 1 | **56** | **672** | 558 | 9.96 | 83.0 |
| 5.50 | 19 | 16 | 15 | 3 | 2 | 0 | 1 | **56** | **672** | 534 | 9.54 | 79.5 |
| 5.60 | 6 | 6 | 18 | 12 | 9 | 0 | 5 | **56** | **672** | 384 | 6.86 | 57.1 |
| 5.65 | 3 | 7 | 27 | 7 | 6 | 2 | 4 | **56** | **672** | 392 | 7.00 | 58.3 |
| 5.70 | 9 | 21 | 13 | 7 | 6 | 0 | 0 | **56** | **672** | 488 | 8.71 | 72.6 |
| 5.75 | 10 | 21 | 11 | 6 | 3 | 0 | 5 | **56** | **672** | 466 | 8.32 | 69.3 |
| 5.80 | 3 | 11 | 14 | 12 | 11 | 0 | 5 | **56** | **672** | 374 | 6.68 | 55.7 |
| 5.85 | 22 | 19 | 14 | 0 | 1 | 0 | 0 | **56** | **672** | 570 | 10.18 | 84.8 |
| 5.90 | 3 | 10 | 14 | 15 | 5 | 1 | 8 | **56** | **672** | 360 | 6.43 | 53.6 |
| **Professional Development Expectations** | | | | | | | | | | | | |
| 6.10 | 35 | 25 | 12 | 1 | 1 | 0 | 1 | **75** | **900** | 776 | 10.35 | 86.2 |
| 6.20 | 23 | 30 | 11 | 6 | 2 | 0 | 3 | **75** | **900** | 708 | 9.44 | 78.7 |
| 6.30 | 21 | 22 | 20 | 6 | 5 | 0 | 1 | **75** | **900** | 688 | 9.17 | 76.4 |
| 6.40 | 27 | 25 | 17 | 2 | 1 | 2 | 1 | **75** | **900** | 730 | 9.73 | 81.1 |
| **Evaluation Criteria** | | | | | | | | | | | | |
| 7.10 | 6 | 24 | 18 | 6 | 0 | 0 | 2 | **56** | **672** | 492 | 8.79 | 73.2 |
| 7.20 | 13 | 17 | 17 | 2 | 3 | 0 | 4 | **56** | **672** | 486 | 8.68 | 72.3 |
| 7.30 | 17 | 26 | 11 | 0 | 0 | 0 | 2 | **56** | **672** | 552 | 9.86 | 82.1 |
| 7.40 | 11 | 10 | 18 | 3 | 8 | 2 | 4 | **56** | **672** | 430 | 7.68 | 64.0 |
| **Planning, Organisation and Implementing the schools pastoral Care program** | | | | | | | | | | | | |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 8.10 | 12 | 19 | 9 | 8 | 3 | 1 | 4 | **56** | **672** | 468 | 8.36 | 69.6 |
| 8.20 | 9 | 12 | 13 | 13 | 6 | 0 | 3 | **56** | **672** | 434 | 7.75 | 64.6 |
| 8.30 | 15 | 10 | 15 | 8 | 4 | 1 | 3 | **56** | **672** | 466 | 8.32 | 69.3 |
| 8.40 | 2 | 5 | 16 | 17 | 13 | 0 | 3 | **56** | **672** | 356 | 6.36 | 53.0 |
| 8.50 | 13 | 12 | 13 | 6 | 9 | 0 | 3 | **56** | **672** | 452 | 8.07 | 67.3 |
| 8.60 | 31 | 14 | 8 | 1 | 0 | 0 | 2 | **56** | **672** | 582 | 10.39 | 86.6 |
| 8.70 | 14 | 25 | 6 | 7 | 4 | 0 | 0 | **56** | **672** | 524 | 9.36 | 78.0 |
| **Current Issues In Chaplaincy** | | | | | | | | | | | | |
| 9.10 | 25 | 34 | 8 | 3 | 3 | 1 | 1 | **75** | **900** | 736 | 9.81 | 81.8 |
| 9.20 | 34 | 20 | 14 | 4 | 2 | 0 | 1 | **75** | **900** | 752 | 10.03 | 83.6 |
| 9.30 | 33 | 23 | 15 | 1 | 1 | 0 | 2 | **75** | **900** | 756 | 10.08 | 84.0 |
| 9.40 | 10 | 21 | 22 | 8 | 4 | 0 | 10 | **75** | **900** | 570 | 7.60 | 63.3 |
| 9.50 | 12 | 23 | 22 | 10 | 3 | 2 | 3 | **75** | **900** | 626 | 8.35 | 69.6 |
| 9.60 | 13 | 25 | 18 | 10 | 6 | 0 | 3 | **75** | **900** | 634 | 8.45 | 70.4 |
| **Chaplaincy within a general framework** | | | | | | | | | | | | |
| 10.10 | 29 | 9 | 7 | 5 | 3 | 0 | 3 | **56** | **672** | 536 | 9.57 | 79.8 |
| 10.20 | 4 | 12 | 8 | 14 | 13 | 3 | 2 | **56** | **672** | 374 | 6.68 | 55.7 |
| 10.30 | 5 | 2 | 10 | 15 | 17 | 1 | 6 | **56** | **672** | 320 | 5.71 | 47.6 |
| 10.40 | 0 | 2 | 5 | 12 | 17 | 8 | 12 | **56** | **672** | 216 | 3.86 | 32.1 |

# Appendix 5h

Mean and Percentage Comparison Data

| CONF ADMIN | | PRINCIPALS | | TEACHERS | | CHAPLAINS | | PARENTS | | STUDENTS | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Mean | Percentage | Mean | Percentage | Mean | Percentage | Mean | Percentage | Mean | Percentage | Mean | Percentage |
| actual score divided by number of participants | Actual score divided by highest possible score X 100 | actual score divided by number of participants | Actual score divided by highest possible score X 100 | actual score divided by number of participants | Actual score divided by highest possible score X 100 | actual score divided by number of participants | Actual score divided by highest possible score X 100 | actual score divided by number of participants | Actual score divided by highest possible score X 100 | actual score divided by number of participants | Actual score divided by highest possible score X 100 |
| 11.20 | 93.3 | 12.00 | 100.0 | 11.43 | 95.2 | 9.71 | 81.0 | 10.50 | 87.5 | 10.21 | 85.1 |
| 12.00 | 100.0 | 11.00 | 91.7 | 10.86 | 90.5 | 10.86 | 90.5 | 10.83 | 90.3 | 10.11 | 84.2 |
| 12.00 | 100.0 | 11.50 | 95.8 | 11.43 | 95.2 | 10.86 | 90.5 | 10.33 | 86.1 | 9.37 | 78.1 |
| 11.20 | 93.3 | 11.00 | 91.7 | 10.14 | 84.5 | 9.43 | 78.6 | 9.83 | 81.9 | 9.89 | 82.5 |
| 11.60 | 96.7 | 10.50 | 87.5 | 11.43 | 95.2 | 11.43 | 95.2 | 11.17 | 93.1 | 10.95 | 91.2 |
| 11.60 | 96.7 | 10.50 | 87.5 | 10.86 | 90.5 | 10.29 | 85.7 | 10.67 | 88.9 | 10.00 | 83.3 |
| 11.60 | 96.7 | 11.50 | 95.8 | 10.57 | 88.1 | 10.29 | 85.7 | 10.83 | 90.3 | 10.74 | 89.5 |
| 10.00 | 83.3 | 7.50 | 62.5 | 9.14 | 76.2 | 8.57 | 71.4 | 8.50 | 70.8 | 8.74 | 72.8 |
| 12.00 | 100.0 | 12.00 | 100.0 | 10.43 | 86.9 | 11.43 | 95.2 | 11.00 | 91.7 | 9.47 | 78.9 |
| 9.60 | 80.0 | 10.50 | 87.5 | 9.43 | 78.6 | 10.57 | 88.1 | 9.83 | 81.9 | 9.58 | 79.8 |
| 10.80 | 90.0 | 11.50 | 95.8 | 10.57 | 88.1 | 10.86 | 90.5 | 10.00 | 83.3 | 8.63 | 71.9 |
| 11.60 | 96.7 | 11.50 | 95.8 | 10.14 | 84.5 | 11.14 | 92.9 | 9.33 | 77.8 | 7.79 | 64.9 |
| 10.00 | 83.3 | 11.50 | 95.8 | 10.29 | 85.7 | 10.29 | 85.7 | 10.33 | 86.1 | 10.95 | 91.2 |
| 11.20 | 93.3 | 12.00 | 100.0 | 11.57 | 96.4 | 11.43 | 95.2 | 11.00 | 91.7 | 10.74 | 89.5 |
| 11.20 | 93.3 | 12.00 | 100.0 | 11.29 | 94.0 | 11.71 | 97.6 | 11.00 | 91.7 | 11.05 | 92.1 |
| 10.80 | 90.0 | 10.50 | 87.5 | 10.71 | 89.3 | 9.43 | 78.6 | 11.27 | 93.9 | 10.32 | 86.0 |
| 11.20 | 93.3 | 11.50 | 95.8 | 11.43 | 95.2 | 11.43 | 95.2 | 11.17 | 93.1 | 10.53 | 87.7 |
| 8.00 | 66.7 | 9.00 | 75.0 | 9.86 | 82.1 | 9.71 | 81.0 | 8.00 | 66.7 | 9.47 | 78.9 |
| 12.00 | 100.0 | 10.50 | 87.5 | 11.29 | 94.0 | 10.29 | 85.7 | 10.00 | 83.3 | 9.37 | 78.1 |
| 10.80 | 90.0 | 7.50 | 62.5 | 9.43 | 78.6 | 10.57 | 88.1 | 7.50 | 62.5 | 9.16 | 76.3 |
| 9.60 | 80.0 | 7.50 | 62.5 | 8.71 | 72.6 | 10.29 | 85.7 | 8.83 | 73.6 | 6.11 | 50.9 |
| 8.40 | 70.0 | 7.50 | 62.5 | 8.00 | 66.7 | 9.71 | 81.0 | 5.83 | 48.6 | 9.16 | 76.3 |

| | |
|---|---|
| 10.40 | 86.7 |
| 12.00 | 100.0 |
| | |
| 12.00 | 100.0 |
| 10.40 | 86.7 |
| 10.00 | 83.3 |
| 9.20 | 76.7 |
| 10.80 | 90.0 |
| 12.00 | 100.0 |
| | |
| 9.60 | 80.0 |
| 7.60 | 63.3 |
| 6.80 | 56.7 |
| 8.80 | 73.3 |
| 7.60 | 63.3 |
| 7.60 | 63.3 |
| 8.80 | 73.3 |
| 10.80 | 90.0 |
| 10.40 | 86.7 |
| 5.60 | 46.7 |
| 10.80 | 90.0 |
| 5.20 | 43.3 |
| | |
| 10.80 | 90.0 |
| 10.40 | 86.7 |
| 10.40 | 86.7 |
| 11.60 | 96.7 |
| | |
| 7.20 | 60.0 |
| 7.20 | 60.0 |
| 8.00 | 66.7 |
| 6.80 | 56.7 |
| | |

| | |
|---|---|
| 10.00 | 83.3 |
| 11.50 | 95.8 |
| | |
| 12.00 | 100.0 |
| 11.00 | 91.7 |
| 11.00 | 91.7 |
| 9.00 | 75.0 |
| 11.00 | 91.7 |
| 12.00 | 100.0 |
| | |
| 8.50 | 70.8 |
| 11.00 | 91.7 |
| 7.50 | 62.5 |
| 9.00 | 75.0 |
| 10.50 | 87.5 |
| 8.50 | 70.8 |
| 8.50 | 70.8 |
| 10.00 | 83.3 |
| 9.50 | 79.2 |
| 6.50 | 54.2 |
| 11.50 | 95.8 |
| 7.50 | 62.5 |
| | |
| 8.00 | 66.7 |
| 8.50 | 70.8 |
| 8.00 | 66.7 |
| 8.00 | 66.7 |
| | |
| 9.00 | 75.0 |
| 5.50 | 45.8 |
| 7.50 | 62.5 |
| 7.00 | 58.3 |
| | |

| | |
|---|---|
| 8.43 | 70.2 |
| 11.29 | 94.0 |
| | |
| 11.86 | 98.8 |
| 11.14 | 92.9 |
| 10.57 | 88.1 |
| 7.29 | 60.7 |
| 9.00 | 75.0 |
| 11.71 | 97.6 |
| | |
| 6.86 | 57.1 |
| 8.57 | 71.4 |
| 6.14 | 51.2 |
| 10.29 | 85.7 |
| 9.14 | 76.2 |
| 7.00 | 58.3 |
| 7.00 | 58.3 |
| 8.86 | 73.8 |
| 7.29 | 60.7 |
| 6.86 | 57.1 |
| 9.71 | 81.0 |
| 5.71 | 47.6 |
| | |
| 10.57 | 88.1 |
| 9.71 | 81.0 |
| 9.00 | 75.0 |
| 10.14 | 84.5 |
| | |
| 8.71 | 72.6 |
| 8.71 | 72.6 |
| 10.29 | 85.7 |
| 7.86 | 65.5 |
| | |

| | |
|---|---|
| 10.29 | 85.7 |
| 11.71 | 97.6 |
| | |
| 11.71 | 97.6 |
| 10.29 | 85.7 |
| 9.71 | 81.0 |
| 6.86 | 57.1 |
| 8.57 | 71.4 |
| 11.71 | 97.6 |
| | |
| 7.14 | 59.5 |
| 7.71 | 64.3 |
| 5.71 | 47.6 |
| 10.29 | 85.7 |
| 10.57 | 88.1 |
| 7.14 | 59.5 |
| 7.43 | 61.9 |
| 7.43 | 61.9 |
| 10.00 | 83.3 |
| 6.57 | 54.8 |
| 9.43 | 78.6 |
| 9.43 | 78.6 |
| | |
| 10.86 | 90.5 |
| 10.29 | 85.7 |
| 10.86 | 90.5 |
| 11.43 | 95.2 |
| | |
| 9.71 | 81.0 |
| 10.86 | 90.5 |
| 10.57 | 88.1 |
| 8.57 | 71.4 |
| | |

| | |
|---|---|
| 8.00 | 66.7 |
| 10.67 | 88.9 |
| | |
| 11.83 | 98.6 |
| 11.17 | 93.1 |
| 10.67 | 88.9 |
| 7.17 | 59.7 |
| 9.67 | 80.6 |
| 11.83 | 98.6 |
| | |
| 6.83 | 56.9 |
| 7.67 | 63.9 |
| 5.83 | 48.6 |
| 9.83 | 81.9 |
| 10.33 | 86.1 |
| 5.50 | 45.8 |
| 5.50 | 45.8 |
| 7.83 | 65.3 |
| 8.50 | 70.8 |
| 6.83 | 56.9 |
| 11.00 | 91.7 |
| 6.50 | 54.2 |
| | |
| 10.83 | 90.3 |
| 9.50 | 79.2 |
| 9.33 | 77.8 |
| 10.17 | 84.7 |
| | |
| 9.00 | 75.0 |
| 9.00 | 75.0 |
| 10.00 | 83.3 |
| 7.33 | 61.1 |
| | |

| | |
|---|---|
| 7.37 | 61.4 |
| 9.89 | 82.5 |
| | |
| 11.16 | 93.0 |
| 10.95 | 91.2 |
| 10.11 | 84.2 |
| 5.26 | 43.9 |
| 8.42 | 70.2 |
| 10.32 | 86.0 |
| | |
| #DIV/0! | #DIV/0! |
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| #DIV/0! | #DIV/0! |
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| #DIV/0! | #DIV/0! |
| #DIV/0! | #DIV/0! |
| #DIV/0! | #DIV/0! |
| | |
| 9.89 | 82.5 |
| 8.63 | 71.9 |
| 8.63 | 71.9 |
| 8.11 | 67.5 |
| | |
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| #DIV/0! | #DIV/0! |
| #DIV/0! | #DIV/0! |
| #DIV/0! | #DIV/0! |
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|---|---|---|---|---|---|---|---|---|---|
| 8.00 | 66.7 | 9.50 | 79.2 | 8.43 | 70.2 | 6.29 | 52.4 | 9.17 | 76.4 | #DIV/0! | #DIV/0! |
| 7.60 | 63.3 | 9.50 | 79.2 | 7.00 | 58.3 | 8.00 | 66.7 | 8.83 | 73.6 | #DIV/0! | #DIV/0! |
| 6.80 | 56.7 | 5.00 | 41.7 | 9.29 | 77.4 | 9.14 | 76.2 | 7.33 | 61.1 | #DIV/0! | #DIV/0! |
| 8.80 | 73.3 | 7.00 | 58.3 | 6.29 | 52.4 | 5.14 | 42.9 | 6.00 | 50.0 | #DIV/0! | #DIV/0! |
| 9.20 | 76.7 | 8.00 | 66.7 | 8.29 | 69.0 | 5.14 | 42.9 | 8.83 | 73.6 | #DIV/0! | #DIV/0! |
| 11.20 | 93.3 | 10.50 | 87.5 | 10.00 | 83.3 | 11.43 | 95.2 | 10.33 | 86.1 | #DIV/0! | #DIV/0! |
| 9.60 | 80.0 | 8.00 | 66.7 | 10.29 | 85.7 | 8.29 | 69.0 | 8.17 | 68.1 | #DIV/0! | #DIV/0! |
| | | | | | | | | | | | |
| 10.80 | 90.0 | 8.50 | 70.8 | 10.57 | 88.1 | 10.57 | 88.1 | 9.67 | 80.6 | 8.53 | 71.1 |
| 10.80 | 90.0 | 10.50 | 87.5 | 10.43 | 86.9 | 10.29 | 85.7 | 9.33 | 77.8 | 9.47 | 78.9 |
| 10.80 | 90.0 | 11.50 | 95.8 | 10.71 | 89.3 | 8.86 | 73.8 | 9.50 | 79.2 | 9.47 | 78.9 |
| 9.60 | 80.0 | 9.00 | 75.0 | 7.57 | 63.1 | 10.57 | 88.1 | 5.83 | 48.6 | 6.84 | 57.0 |
| 9.60 | 80.0 | 8.00 | 66.7 | 9.29 | 77.4 | 9.14 | 76.2 | 8.17 | 68.1 | 6.53 | 54.4 |
| 10.40 | 86.7 | 7.50 | 62.5 | 8.43 | 70.2 | 8.57 | 71.4 | 8.83 | 73.6 | 7.89 | 65.8 |
| | | | | | | | | | | | |
| 11.60 | 96.7 | 9.00 | 75.0 | 9.14 | 76.2 | 11.43 | 95.2 | 8.83 | 73.6 | #DIV/0! | #DIV/0! |
| 7.60 | 63.3 | 4.50 | 37.5 | 7.29 | 60.7 | 4.86 | 40.5 | 6.67 | 55.6 | #DIV/0! | #DIV/0! |
| 6.40 | 53.3 | 4.50 | 37.5 | 5.71 | 47.6 | 4.00 | 33.3 | 6.83 | 56.9 | #DIV/0! | #DIV/0! |
| 6.40 | 53.3 | 1.50 | 12.5 | 3.43 | 28.6 | 4.29 | 35.7 | 4.33 | 36.1 | #DIV/0! | #DIV/0! |

# Appendix 5i

Delphi Panel's (Participants') Responses to Questionnaire items:

According to Categories ("Strongly Agree" to "Reject")

Appendix : Delphi Panel's (Participants') Responses to Questionnaire items:
According to Categories ("Stongly Agree" to "Reject")

| | StronglyAgree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Sum of responses of highest category and higher adjacent category | %Sum of responses of highest category and higher adjacent category as a % of all responses | Level of inter-group/ panel Concurrence |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Σ | % | LC |
| Goals of the School Chaplains | | | | | | | | | | |
| 1.10 | 36.8 | 15.6 | 3.4 | 2.7 | 0 | 0.5 | 0 | 52 | 87 | C |
| 1.20 | 34.7 | 21.2 | 3.6 | 0.5 | 0 | 0 | 0 | 56 | 93 | U |
| 1.30 | 40.7 | 11.2 | 5.5 | 1.6 | 0 | 0.5 | 0 | 52 | 87 | C |
| 1.40 | 25.6 | 20.4 | 11.5 | 2.5 | 0 | 0 | 0 | 46 | 77 | C |
| Importance of Chaplaincy | | | | | | | | | | |
| 2.10 | 37.6 | 17.9 | 3.8 | 0.5 | 0 | 0 | 0 | 56 | 93 | U |
| 2.20 | 28.5 | 21.6 | 9.2 | 0 | 0 | 0.5 | 0 | 50 | 83 | C |
| 2.30 | 33.4 | 20.2 | 6.4 | 0 | 0 | 0 | 0 | 54 | 90 | U |
| 2.40 | 12.6 | 9.0 | 29.7 | 2.9 | 4.6 | 0.5 | 0.5 | 40 | 67 | M |
| Significant Roles, Services and Tasks Performed by the Chaplain | | | | | | | | | | |
| 3.10 | 41.1 | 11.6 | 4.9 | 1.4 | 0 | 0.5 | 0 | 53 | 88 | C |
| 3.15 | 16.0 | 28.2 | 14.9 | 1.6 | 0 | 0 | 0 | 44 | 73 | C |
| 3.20 | 26.7 | 22.5 | 8.0 | 1.1 | 0 | 0.5 | 0.5 | 49 | 82 | C |
| 3.23 | 31.1 | 15.0 | 9.1 | 1.3 | 1.6 | 1.1 | 0.7 | 46 | 77 | C |

| | StronglyAgree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Sum of responses of highest category and higher adjacent category | %Sum of responses of highest category and higher adjacent category as a % of all responses | Level of inter-group/ panel Concurrence |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Σ | % | LC |
| 3.30 | 28.7 | 19.5 | 11.2 | 0.7 | 0 | 0 | 0 | 48 | 80 | C |
| 3.35 | 42.8 | 14.1 | 3.1 | 0 | 0 | 0 | 0 | 57 | 95 | U |
| 3.40 | 45.2 | 11.9 | 1.1 | 1.5 | 0 | 0 | 0 | 57 | 95 | U |
| 3.45 | 22.9 | 27.5 | 8.8 | 0.7 | 0 | 0 | 0 | 50 | 88 | C |
| 3.50 | 37.9 | 19.5 | 1.8 | 0.5 | 0 | 0 | 0 | 57 | 95 | U |
| 3.55 | 10.9 | 24.6 | 15.8 | 2.0 | 4.1 | 0 | 2.0 | 41 | 68 | M |
| 3.60 | 29.8 | 17.6 | 11.3 | 0.5 | 0 | 0 | 0.5 | 47 | 78 | C |
| 3.65 | 13.7 | 24.8 | 13.8 | 2.9 | 0 | 0 | 4.6 | 49 | 82 | C |
| 3.70 | 12.5 | 18.3 | 15.6 | 7.3 | 0.5 | 0.5 | 5.4 | 34 | 57 | M |
| 3.75 | 8.9 | 15.3 | 16.1 | 9.0 | 6.5 | 3.3 | 0.5 | 31 | 52 | M |
| 3.80 | 9.7 | 30.9 | 12.8 | 1.6 | 0 | 0.5 | 3.8 | 44 | 73 | C |
| 3.85 | 43.1 | 12.2 | 4.5 | 0 | 1.1 | 0 | 0 | 55 | 92 | U |
| Personal Qualities, Qualifications and Skills | | | | | | | | | | |
| 4.10 | 53.4 | 6.1 | 0.5 | 0 | 0 | 0 | 0 | 53 | 88 | C |
| 4.20 | 31.5 | 21.8 | 4.6 | 1.9 | 0 | 0 | 0 | 53 | 88 | C |
| 4.30 | 20.7 | 16.5 | 11.8 | 0 | 0.5 | 0.5 | 0 | 37 | 62 | M |

| | StronglyAgree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Sum of responses of highest category and higher adjacent category | %Sum of responses of highest category and higher adjacent category as a % of all responses | Level of inter-group/ panel Concurrence |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Σ | % | LC |
| 4.40 | 4.0 | 9.9 | 25.5 | 13.6 | 3.0 | 0.5 | 3.8 | 39 | 65 | M |
| 4.50 | 19.5 | 16.0 | 19.1 | 3.5 | 0.5 | 0 | 1.2 | 36 | 60 | M |
| 4.60 | 50.6 | 6.8 | 2.6 | 0 | 0 | 0 | 0 | 57 | 95 | U |
| Responsibility of Employment: Job Description, Appointment, Transfer, Release | | | | | | | | | | |
| 5.10 | 5.7 | 7.6 | 18.0 | 11.2 | 5.2 | 1.5 | 0 | 26 | 52 | M |
| 5.20 | 15.8 | 7.1 | 13.1 | 8.1 | 2.9 | 0.7 | 3.1 | 23 | 46 | P |
| 5.30 | 6.1 | 3.8 | 9.8 | 17.8 | 6.8 | 2.9 | 3.5 | 24 | 48 | P |
| 5.40 | 17.9 | 20.4 | 8.2 | 0.8 | 0.7 | 0 | 2.0 | 38 | 76 | C |
| 5.50 | 20.6 | 14.6 | 10.5 | 1.5 | 0.7 | 0 | 2.0 | 35 | 70 | C |
| 5.60 | 7.4 | 4.2 | 13.8 | 11.4 | 8.6 | 0 | 4.4 | 20 | 40 | P |
| 5.65 | 2.7 | 9.1 | 23.8 | 6.6 | 4.6 | 0.7 | 2.4 | 33 | 66 | M |
| 5.70 | 7.6 | 20.3 | 11.3 | 7.1 | 3.6 | 0 | 0 | 31 | 64 | M |
| 5.75 | 18.1 | 16.6 | 7.7 | 4.6 | 0.7 | 0 | 2.2 | 35 | 70 | C |
| 5.80 | 6.5 | 6.6 | 10.9 | 12.3 | 9.6 | 0 | 4.9 | 22 | 44 | P |
| 5.85 | 23.5 | 17.5 | 7.7 | 0 | 1.4 | 0 | 0 | 41 | 82 | C |
| 5.90 | 2.1 | 15.8 | 12.1 | 13.7 | 2.2 | 0 | 4.9 | 30 | 60 | M |
| Professional Development Expectations | | | | | | | | | | |
| 6.10 | 28.5 | 16.0 | 11.0 | 0.5 | 0.5 | 0 | 3.3 | 35 | 58 | M |
| 6.20 | 22.0 | 20.3 | 7.7 | 3.1 | 2.2 | 0 | 4.4 | 42 | 70 | C |

| | StronglyAgree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Sum of responses of highest category and higher adjacent category | %Sum of responses of highest category and higher adjacent category as a % of all responses | Level of inter-group/ panel Concurrence |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Σ | % | LC |
| 6.30 | 20.0 | 19.5 | 11.5 | 3.1 | 2.6 | 0 | 3.3 | 40 | 67 | M |
| 6.40 | 26.4 | 16.4 | 11.3 | 1.1 | 0.5 | 1.1 | 3.3 | 41 | 68 | M |
| Evaluation Criteria | | | | | | | | | | |
| 7.10 | 9.8 | 19.6 | 10.7 | 4.6 | 0 | 0 | 5.3 | 30 | 60 | M |
| 7.20 | 13.9 | 10.7 | 14.5 | 0.8 | 4.0 | 0 | 6.0 | 26 | 52 | M |
| 7.30 | 14.3 | 23.6 | 6.6 | 0 | 0 | 0 | 5.3 | 33 | 76 | C |
| 7.40 | 10.0 | 9.5 | 11.8 | 5.0 | 5.3 | 2.2 | 6.0 | 21 | 42 | P |
| Planning, Organisation and Implementing the School's Pastoral Care Program | | | | | | | | | | |
| 8.10 | 14.6 | 10.7 | 9.2 | 4.3 | 3.1 | 3.3 | 4.1 | 26 | 52 | M |
| 8.20 | 10.7 | 10.5 | 12.1 | 10.1 | 3.6 | 0 | 2.7 | 23 | 46 | P |
| 8.30 | 11.5 | 9.9 | 11.3 | 4.9 | 2.4 | 3.3 | 6.7 | 21 | 42 | P |
| 8.40 | 2.0 | 5.5 | 16.0 | 9.4 | 13.0 | 0 | 4.0 | 22 | 44 | P |
| 8.50 | 15.3 | 7.4 | 7.8 | 3.1 | 10.6 | 0 | 4.0 | 23 | 46 | P |
| 8.60 | 29.7 | 15.8 | 2.9 | 0.8 | 0 | 0 | 0.7 | 46 | 92 | U |
| 8.70 | 9.8 | 22.2 | 4.9 | 6.0 | 7.0 | 0 | 0 | 32 | 64 | M |
| Current Issues in Chaplaincy | | | | | | | | | | |
| 9.10 | 18.0 | 26.6 | 8.5 | 4.4 | 1.2 | 0.5 | 0.8 | 45 | 75 | C |
| 9.20 | 28.1 | 15.5 | 9.7 | 5.2 | 0.7 | 0 | 0.8 | 44 | 73 | C |

| | StronglyAgree | Agree | Mostly Agree | Mostly Disagree | Disagree | Strongly Disagree | Reject | Sum of responses of highest category and higher adjacent category | %Sum of responses of highest category and higher adjacent category as a % of all responses | Level of inter-group/ panel Concurrence |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Σ | % | LC |
| 9.30 | 28.0 | 18.3 | 10.5 | 0.5 | 0.5 | 0 | 2.2 | 46 | 77 | C |
| 9.40 | 13.5 | 20.5 | 12.5 | 6.0 | 2.0 | 0 | 5.5 | 34 | 57 | M |
| 9.50 | 9.4 | 18.8 | 16.6 | 7.9 | 4.4 | 1.1 | 1.9 | 35 | 58 | M |
| 9.60 | 10.9 | 23.0 | 12.3 | 5.2 | 5.6 | 0 | 2.7 | 35 | 58 | M |
| Chaplaincy within a General Framework | | | | | | | | | | |
| 10.10 | 32.6 | 8.9 | 2.9 | 3.2 | 1.5 | 0 | 0.7 | 41 | 82 | C |
| 10.20 | 3.5 | 6.4 | 12.0 | 1.7 | 10.9 | 4.0 | 1.4 | 22 | 44 | P |
| 10.30 | 2.4 | 2.8 | 5.7 | 11.1 | 18.4 | 3.3 | 6.1 | 30 | 60 | M |
| 10.40 | 0 | 3.4 | 8.4 | 8.8 | 18.8 | 6.8 | 8.4 | 28 | 56 | M |

# Appendix 6a

Prescott Primary Northern Job Description for Chaplains

This was done by our northern school before we had the "role statement" meeting. I want to have a similar document in each sch

Then

## PRESCOTT PRIMARY NORTHERN
## JOB DESCRIPTION FOR CHAPLAINS

Prescott Primary Northern has its own special character and it is the principal's responsibility to ensure the school runs effectively. Our school provides a warm, caring Christian environment where all children can learn to relate positively to students, staff and other adults. The school recognizes the uniqueness of each child and priority is given to helping each child develop socially, spiritually, emotionally, academically and physically to provide a balance for life-skills and life choices. It is therefore essential for the Chaplain to work within the framework of the school.
The School Chaplain would be part of the ministry team of the South Australian Conference and would be responsible to the Conference Administration. The chaplain is not seen as simply 'another staff member'. The Chaplain is not relied on to provide supervision or sport coaching.

The teachers are dedicated to encouraging students to develop a love for God, a love and acceptance of other people and a healthy self-esteem.

At Prescott Primary Northern we welcome the involvement of the chaplains and appreciate their availability for spiritual guidance, counseling, family support and positively contributing to the school's morale.

**Possible job description for the Chaplains:**

| | | |
|---|---|---|
| Pastoral Visits and Nurture | From time to time parents might need a visit from the chaplains. Be available for staff, students and parents. This needs to be done in consultation with the principal. | Jim and Dave |
| Evangelism | - Information evenings<br>- Health seminars<br>- Lifestyle seminars<br>- Marriage enrichment<br>- etc.<br>- Focus on Evangelism 2004<br>(In consultation with the principal and the conference) | Jim and Dave |
| Staff Worship | Roster | Dave |
| Staff Support | Prayer, Counselling, | Jim and Dave |
| Bible Class Yr 7, 6, 5 (Negotiate with class teacher) | '(Bible Study)<br>A registered teacher must be present at all times. | Jim and Dave |

| | | |
|---|---|---|
| Parent Support | Counselling, etc. Pastoral Support | Jim and Dave |
| Child Protection | Rec, Yr 1 – 7<br>A registered teacher must be present at all times. | Jim to oversee |
| Sports Day | Voluntary Basis (if the chaplain can be present) | Jim and Dave |
| Choir Program | By invitation from the Choir Program Coordinator | Jim and Dave |
| School Excursion (Camp) | If available | Jim and Dave |
| Sports Involvement | Basketball, Cricket, etc<br>Voluntary Basis (if the chaplain can assist the school) | Jim and Dave |
| Combined Worship | Assist with the speaking appointments from time to time | Dave |
| Class Visits / | If teachers have time available in the weekly programs they invite chaplains into their classrooms. | Jim and Dave |
| Chaplain's Page | Chaplains can contribute something to the school's newsletter. All articles need to be given to the principal before going into the newsletter. | Jim and Dave |
| Student and Parent Counseling | Be available as required | Jim |
| Pastoral Care | Be available as required | Dave |
| Special Events | Speech night, concert, Opening, etc<br>(An invitation to attend these, if available) | Jim and Dave |
| First week opening day | Teacher's staff Meeting<br>Worship | Jim and Dave |
| Staff Meetings | When required | Jim and Dave |
| School Assembly | Monday Mornings | Jim and Dave |

# Appendix 6b

Role statement – School Chaplains

from Marion Shields JP

# ROLE STATEMENT - SCHOOL CHAPLAINS



## PRESCOTT SCHOOLS

**SOUTH AUSTRALIA**
**FEBRUARY 2004.**

1. Chaplains are valuable members of the school community and they and the work they do is greatly appreciated in the Prescott School System.

2. Chaplains are responsible to The Conference and the Conference Executive for the amount of time spent in the schools, which will be a total of two days a week maximum, except for additional time on a voluntary basis.

3. While in the school and on school related matters, the chaplain is accountable to the school principal.

4. The chaplain is responsible for overseeing the spiritual development of the school family. This includes staff, students and families, under the direction of the principal.

5. The chaplain's core business is to ensure that through the year, every student is challenged to make a decision for Jesus.

6. While sporting involvement is of value in developing relationships between students and chaplain, this should not occupy the major portion of Chaplaincy time.

7. The role of the primary chaplains also includes the maintenance of the link between the students and Jesus, as well as the church community, through the transition to secondary school.

8. Chaplains' specific activities will vary from school to school depending on the interests of the particular chaplain and the needs of the particular school, and could be taken from the attached list. However all activities will be decided in negotiation with the principal.

# Sample activities conducted by chaplains:

1. Responsible for chapels
2. Responsible for staff worships
3. Responsible for planning for week of spiritual emphasis with the principal
4. Be the spiritual leader on camps
5. Involvement with staff retreat
6. Contributions to school newsletter
7. Visit homes of students to pray with families
8. Assist with classroom Bible / Christian Faith Development lessons
9. Provide support and resourcing for Bible teaching
10. Conduct Bible study classes including leading to baptism
11. Involvement with all major functions e.g. Speech Nights, Concerts, Opening etc
12. Conduct special events such as Friday night programs
13. Organise and run parent education nights
14. Be an advocate for the student in a disciplinary situation
15. Maintain a link with past students
16. Be involved in establishing and monitoring a pastoral care program
17. Be available for crisis education
18. Be available in a 'drop in room' during recess and lunch times
19. Sports coaching as time and suitability permit

# Appendix 6c

Chaplain's job description: Tasmania

in Tasmania at Ed Directors meetings. OK if you full time, but almost "everything to everyone"!!

School Chaplaincy

The chaplaincy ministry must work hand in hand with the school administration as well as the local church. Every child, whether from an Adventist or non-Adventist background, will have the opportunity to establish a life changing relationship.

The school chaplain will:

1. be a spiritual counsellor and guide to students and staff
2. Be responsible for chapels, staff worships and spiritual tone of the school. In conjunction with the principal and staff, plan for the week of spiritual emphasis
3. Be a spiritual leader in school camps and be available for school outings
4. Visit homes of students on a regular basis (preferably once each term). Enquire on student progress emotionally and scholastically. Pray with the family for the success of the children in the school and at home. Invite the family to special functions held by the school.
5. Support the Bible teachers – resources
6. Conduct special Bible classes with a view to leading students to Christ and to baptism.
7. Plan the baptismal event
8. Conduct special events such as Friday night fellowships, and outreach programs, which include witnessing for Christ
9. Be involved with informal student recreation
10. Organise and run parent education nights. What your school teachers about God. Parenting seminars
11. Be a community spokesperson for selected school issues in consultation with the principal
12. Participate in planning for the out of hours life of the school: social events, camps, parent education, sports coaching, holiday programs for the community
13. Be an advocate for the student in a disciplinary situation
14. Maintain a link with past students and friends of the school
15. Be actively involved in establishing and monitoring a pastoral care program for current and past students
16. Be available for crisis intervention
17. Be part of the high school year level coordination teams
18. Be part of the chaplains support network
19. Be prepared to complete at least a unit of formal education in Clinical Pastoral Care
20. Every year the chaplain, principal and church elder meet together to consider the balance of pastoral and chaplaincy issues for an understanding of both these roles.

Initial contact by a new family will be to the principal who will ex-plain the special character of the school. The principal will identify to the family the services of the school chaplain and suggest that the chaplain make contact with the family in order to establish a relationship to serve possible future needs. From the very first contact, the chaplain needs to be advised and respond within a week.

# Appendix 6d

E-mail from Don Roy: Ad Hoc Chaplaincy Committee Chairman

**To:** David Faull <principal@avondaleschools.nsw.edu.au>,Craig Gillis <cag@alphalink.com.au>,Graham Christian <gchristian@adventist.org.au>,Janine Taylor <heritage@hcinternet.com.au>,John Denne <jdenne@adventist.org.au>,Ken Weslake <kweslake@adventist.org.au>,Tiani Christian tiani.christian@care2.com

**Subject:** Chaplaincy Profile
**From:** Don Roy donroy@ozemail.com.au
**Date:** Tue, Jul 27 2004 3:07:53 PM +1000

**Attachments:** Chaplaincy Guidelines 7-2004.doc

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Hello All,

The next AUC Board of Education will convene in August. The issue of chaplaincy was raised at the meetings earlier this year, and it is known that the draft chaplaincy profile has been in development prior to that meeting. It has been refined and refined to the point where I believe it is potentially ready for the Board to adopt. For that reason, I am asking you, each one, to say if you are happy to endorse the profile as members of the ad hoc committee, and support its presentation at the August Board. Please respond by email.

The most recent copy is attached.

Regards,

Don Roy
Chairman
Ad Hoc Chaplaincy Committee

# Appendix 6e

Draft Chaplain's Job Description: Australian Union Conference

**Vision** as an integral part of a school's program

The chaplaincy ministry functions in liaison with the ministry of the local church. Every child in the school, both Adventist and non-Adventist, will be invited into, and supported in a life changing relationship with Jesus Christ.

## Forms of Chaplaincy

The role of school chaplain in Australian Adventist schools has a variety of possible forms. These include:

- the chaplain as a full-time employee of the school;
- the chaplain also as a local church pastor also serving the school on a part-time basis;
- the chaplain serving also as pastor of, or associated with an affiliated "school church";
- The chaplain under secondment from the conference's ministerial team.

## Accountability and Logistics

It is important to clearly establish clearly defined lines of accountability relative to the school principal and conference president, depending on the form of chaplaincy in each case.

Every year the chaplain, principal and possibly, the church elder, should meet to consider the balance of pastoral and chaplaincy responsibilities and an understanding of relevant expectations.

If the school chaplain is not also the local church pastor, the chaplain will continue to liaise with the church pastor on a regular basis.

## Possible Functions of the School Chaplain

Because every school is unique, and the role in each case will vary in relation to available time and other circumstances, it is unrealistic to prescribe a *single* set of expectations to suit *all* chaplains. However it *is* appropriate to identify a set of typical responsibilities and activities many of which could reasonably become part of a particular chaplain's role. Whenever a chaplain is appointed, and then from time to time afterwards, school and conference administrators, together with the chaplain, should create or review the job description for their specific role in that particular school. In recommending the following list of activities and responsibilities as suggestions for preparing such a job description, it should be stressed that it is unrealistic to expect that every item in the following list will be included in any one person's role.

The school chaplain's role will include items from the following:

### *Spiritual Modelling and Mentoring*

- Be a spiritual model and mentor at all times to students and staff, and actively contribute to the building of the spiritual tone of the school.

### *Worship Activities*

- In partnership with school administration and staff, plan and organise chapels, staff worships.
- Participate in the planning of special worship events such as weeks of spiritual emphasis.

### *Bible Study and Teaching*

- Conduct special Bible study groups with a view to leading students to Christ and baptism, participate in such baptismal events.
- Support the Bible teachers in the school and contribute to the development of resources for teaching Bible.

### *Lead-out or Assist in School and Related Activities*

Worship and Fellowship:

- Youth rallies and Friday night fellowships
- School-presented church programs

Outreach and Service:

- Service activities and community programs
- STORMCO
- Witnessing activities

Social and Recreation:

- Support or participate in formal and informal recreation activities and social events
- School camps
- Sports coaching

### *Parents and the Community*

- Contribute and participate in the organisation of parent education nights e.g. "What your school teaches about God"; "What do Adventists believe?"
- Parenting seminars and community programs.

### *Pastoral Care*

- Be actively involved in a pastoral care program for students.
- Be involved in the induction of new students into the school as one of the points of contact between the school and the student's family to establish a relationship to serve possible future needs.
- Visit homes of students on a systematic basis: to enquire on student progress emotionally, scholastically and spiritually; to pray with the family for the success of the children in the school and at home, and; to invite the family to special functions held by the school.
- Liaise with form teachers (secondary) to be informed and provide feedback to support students.
- Be available for crisis management.
- Support the student in a disciplinary situation. (Not a member of the school discipline committee.)
- Maintain a pastoral link with past students and friends of the school.

### *Professional Development*

- Be prepared to complete at least a unit of formal education in pastoral care.
- Participate in a chaplains' network supported by the AUC .
- Attend conferences provided by SPD/AUC.

DRAFT

# Appendix 6f

Adventist Schools Australia: Guidelines for School Chaplaincy

ADVENTIST EDUCATION

# ADVENTIST SCHOOLS AUSTRALIA

# GUIDELINES FOR SCHOOL CHAPLAINCY

**Vision** – Dedicated chaplaincy as an integral part of a school's program

The chaplaincy ministry functions in liaison with the ministry of the local church. Every child in the school, both Adventist and non-Adventist, will be invited into, and supported in a life changing relationship with Jesus Christ.

## Forms of Chaplaincy

The role of school chaplain in Australian Adventist schools has a variety of possible forms. These include:

- the chaplain as a full-time employee of the school;
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- the chaplain serving also as pastor of, or associated with an affiliated "school church";
- the chaplain under secondment from the conference's ministerial team.

## Accountability and Logistics

It is important to clearly establish clearly defined lines of accountability relative to the school principal and conference president, depending on the form of chaplaincy in each case.

Every year the chaplain, principal and possibly, the church elder, should meet to consider the balance of pastoral and chaplaincy responsibilities and an understanding of relevant expectations.

If the school chaplain is not also the local church pastor, the chaplain will continue to liaise with the church pastor on a regular basis.

## Possible Functions of the School Chaplain

Because every school is unique, and the role in each case will vary in relation to available time and other circumstances, it is unrealistic to prescribe a *single* set of expectations to suit *all* chaplains. However it *is* appropriate to identify a set of typical responsibilities and activities many of which could reasonably become part of a particular chaplain's role. Whenever a chaplain is appointed, and then from time to time afterwards, school and conference administrators, together with the chaplain, should create or review the job description for their specific role in that particular school. In recommending the following list of activities and responsibilities as suggestions for preparing such a job description, it should be stressed that it is unrealistic to expect that every item in the following list will be included in any one person's role.

The school chaplain's role will include items from the following:

### *Spiritual Modelling and Mentoring*

- Be a spiritual model and mentor at all times to students and staff, and actively contribute to the building of the spiritual tone of the school.

### *Worship Activities*

- In partnership with school administration and staff, plan and organise chapels, staff worships.
- Participate in the planning of special worship events such as weeks of spiritual emphasis.

### *Bible Study and Teaching*

- Conduct special Bible study groups with a view to leading students to Christ and baptism, participate in such baptismal events.
- Support the Bible teachers in the school and contribute to the development of resources for teaching Bible.
- Assist in development of resources for use in pastoral care, and for roll teachers in their presentation of class worships

### *Lead-out or Assist in School and Related Activities*

Worship and Fellowship:

- Youth rallies and Friday night fellowships
- School-presented church programs

Outreach and Service:

- Service activities and community programs
- STORMCO
- Witnessing activities

Social and Recreation:

- Support or participate in formal and informal recreation activities and social events
- School camps
- Sports coaching

### *Parents and the Community*

- Contribute and participate in the organisation of parent education nights e.g. "What your school teaches about God"; "What do Adventists believe?"
- Assist in parenting seminars and community programs.
- Access and provide appropriate resources on Christian parenting and family.

### *Pastoral Care*

- Be actively involved in the school's pastoral care program.
- Be involved in the induction of new students into the school as one of the points of contact between the school and the student's family to establish a relationship to serve possible future needs.
- Visit homes of students on a systematic basis: to enquire on student progress emotionally, scholastically and spiritually; to pray with the family for the success of the children in the school and at home, and to invite the family to special functions held by the school.
- Liaise with form teachers (secondary) to be informed and provide feedback to support students.
- Be available for crisis management.
- Support the student in a disciplinary situation. (Not a member of the school discipline committee.)
- Maintain a pastoral link with past students and friends of the school.

### *Professional Development*

- Be prepared to complete at least a unit of formal education in pastoral care.
- Participate in a chaplains' network supported by the AUC .
- Attend conferences provided by SPD/AUC.



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