

PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

Title: STUDENTS' PERCEPTION OF THE ROLE OF CHAPLAINS AT
BABCOCK UNIVERSITY, ILISHAN-REMO, OGUN STATE, NIGERIA

Researcher: Oluwafunmilayo Dorcas Adegbenle

Primary Adviser: Daudi Ndekeja, DMin

Date completed: October 2023

Chaplains are trained to provide spiritual care and support in different settings, such as schools, hospitals prisons, military and so on. A setting such as Babcock University, a faith-based higher Institution of learning encourages the services of chaplains for students, staff and faculty. The students at Babcock University experience the services of the chaplain in various areas of the school, hospitals, worship center and hostels.

Many students visit the chaplain's office for citizenship grade issues and few for spiritual care. It appears some of the students seem to have misconception about the role of the chaplain which may have prevented them to visit the office of the chaplain for spiritual help. The citizenship grade is being generated at the worship centre through worship attendance record using biometric. The grading system is based on A-F and scores of 0-100%. Undergraduate students with low grade will face

the consequence. The consequence is to visit the chaplaincy office and engage in community service to discourage such behaviour.

The research was conducted to study the students' perception of the role of chaplain. The research was conducted among 362 undergraduate resident students of Babcock University and find out about their perception on the role of school chaplain. This sample size was determined by Raosoft Calculator. The research methodology used is descriptive qualitative research using a designed questionnaire with thirty-one research questions on Likert 5 -point scale of *strongly disagree, disagree, neutral, agree and strongly agree* to collect data. Data analysis was carried out on IBM SPSS version 26 with tables and figures to show the result.

The findings of this study revealed that the perception of the undergraduate students on the role of the school chaplain is that; the chaplains are spiritual caregivers, who provide guidance and support in times of spiritual needs. The findings convinced the researcher that the undergraduate students understand the role of the chaplain. Perhaps some other reasons are responsible for the behaviour of the undergraduate students for visiting the office of the chaplain for citizenship grade issues rather than spiritual help.

For future purpose there is need to understand the behaviour and the attitude of the undergraduate students visiting the office of the chaplain for citizenship grade issues rather than spiritual help.

Adventist University of Africa

Theological Seminary

STUDENTS' PERCEPTION OF THE ROLE OF CHAPLAIN
AT BABCOCK UNIVERSITY, ILISHAN-REMO,
OGUN STATE, NIGERIA

A project

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

by

Oluwafunmilayo Dorcas Adegbenle

October 2023

STUDENTS' PERCEPTION OF THE ROLE OF CHAPLAINS
IN BABCOCK UNIVERSITY, ILISHAN-REMO,
OGUN STATE, NIGERIA

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

by
Oluwafunmilayo Dorcas Adegbenle

APPROVAL BY THE COMMITTEE:

Primary Adviser
Daudi Ndekeja, DMin

Programme Director, MChap
Mahlon Juma, PhD

Secondary Adviser
Kefa O. Matena PhD

Dean, Theological Seminary
Feliks Ponyatovskiy, PhD

Adventist University of Africa

Date: April 2024

This work is dedicated to God Almighty Who gave me breath of Life and Life in abundance to achieve this goal. Praise be to You oh Lord. I also dedicate the work to my Husband, Adedeji Akinlolu for support and encouragement given to me to finish the work, my daughter Jesutofunmi, and two sons Akinloluwa and Boluwatife for their understanding and prayers. I love you all. I dedicate the work also to all Student and Staff Chaplains at Babcock University.

The grace of the Lord will be sufficient for us.

TABLE OF CONTENTS

LIST OF TABLES	vii
ACKNOWLEDGEMENT	viii
CHAPTER	
1. INTRODUCTION	1
Social and Cultural Background	1
Statement of the Problem	4
Purpose of the Study	5
Justification of the Study	5
Delimitation of the Study	6
Methodology/ Procedure of the Study	6
Ethical Consideration	8
Benevolence	8
Non-maleficence	8
Assurance of Confidentiality	8
Post Research Benefits	8
Definition of Terms	9
2. THEOLOGICAL FOUNDATION FOR CHAPLAINCY	10
Chaplains and Chaplaincy in the Pentateuch	11
Chaplain as a Comforter and Caregiver through the Ministry of Presence	12
Chaplain as a Mid-wife	13
Chaplain as a Stranger	15
Chaplain as a Prophet and Priest	16
Chaplains and Chaplaincy in the Four Gospel	16
Chaplain as a Comforter	16
Chaplain as a Midwife	17
Chaplain as a Stranger	17
Chaplain as Prophet and Priest	18
Chaplaincy in the Work of Ellen G. White	19
Summary	20
3. LITERATURE REVIEW	21
Chaplaincy	21
Its Origin and Historical Background	22
The Work, Role and Person of a Chaplain	23

Chaplaincy as a Profession	25
Branches of Chaplaincy	27
Perception and Various Perceptions on the Role of a Chaplain	28
Nurses' Perception	29
Department Directors' Perception	30
Physicians' Perceptions	30
Staff Perceptions	31
University Manager and Students' Perception	31
Directors and Chaplains Perceptions on Muslim Chaplain's Role	32
Chaplain' Perception.....	33
Conclusion	33
Summary	33
4. FIELD RESEARCH METHODOLOGY	35
Social and Cultural Background	35
Research Design.....	39
Data Collection	44
Data Analysis	48
Input of the Data	48
Summary	49
5. PRESENTATION AND ANALYSIS OF DATA AND DISCUSSIONS OF FINDINGS	50
Presentation of Data	50
Findings and Discussion	53
Summary	59
6. SUMMARY, CONCLUSION, RECOMMENDATION.....	60
Summary	60
Conclusion	60
Recommendation	61
APPENDICES	62
A. INFORMED CONSENT	63
B. QUESTIONNAIRE.....	65
BIBLIOGRAPHY	67
VITA.....	70

LIST OF TABLES

1. Divisions of the Bible	11
2. Case Processing Summary	40
3. Reliability Statistics	40
4. Questionnaire Distribution.....	46
5. Age of the Respondents	50
6. Gender of Respondents	51
7. Level of the Study of the Respondents	51
8. Likert Scale of Rating Statistics.....	52

ACKNOWLEDGEMENT

I thank God Almighty for the privilege to study and graduate. I appreciate my Supervisor, Dr. Daudi Ndekeja, whom I have not met physically but has been a great source of encouragement to finish this program. I appreciate his fatherly counsel and pushy method for success God bless you sir. I also acknowledge the effort of my former Program Coordinator Dr. Isarael Kafeero, who is now the VC appointed for Bugema University, for his attention and listening ear when I got stuck and not knowing what to do for his kind gesture.

I appreciate Pastor Chukwuemeka Abaribe for his private prayer on my behalf for the success of this work. I appreciate my present Program Coordinator for his faithful follow up to finish this program, may the Lord bless you all abundantly. I appreciate Pastor Oladosu Opeyemi and Adeniyi Joseph for their encouragement to finish this program.

I acknowledge the support of all my family members for their love and care. I appreciate my sponsor, Babcock University for the privilege given to me to take part in this program, Master of Chaplaincy. I pray that the knowledge acquire shall be useful to lead souls to the Kingdom of OUR GOD.

CHAPTER 1

INTRODUCTION

Social and Cultural Background

Ellen Gould White once wrote in one of her books that “the world is sick and wherever the children of men dwell, suffering abounds.”¹ In other words, the world today is filled with suffering and pain which indicates a deficiency in the existence of men. The suffering and pain are being heightened by the news on the media. The news on the media, such as, kidnapping, killing, terrorism, insecurity, inflation of prices of commodities, young people issues: sexual immoralities, suicides, stealing and other vices that brings and leads to stress, worry, fear, anxiety and depression on individuals. In a world where hopelessness is the order of the day, chaplaincy presents hope.

Many young people are faced with issues of life such as family issues, academics issues, spiritual issues, relationship issues, critical decision-making situation and many a times they seek wrong hands and places for the right solution which eventually influence them for regrettable experience.

The student disciplinary committee that are established in schools to attend and address the misbehaviors of the students as a result of breaking the school rules and regulations may not have any or may have few students to discipline if only many of them, that is the students, visit the chaplains to discuss their issues before getting

¹ Ellen G. White, *The Ministry of Healing* (Nampa, ID: Pacific Press, 1942), 7.

out hand of which they would have received spiritual counsel and guidance to avert many troubles.

Perhaps, the reason for such response of not visiting the office of the chaplains could be lack of understanding of the role of chaplain. Therefore, the need to create more awareness on the role of a chaplain arises.

Generally, chaplaincy is a caregiving ministry that gives spiritual care and the chaplain is a spiritual caregiver with professional measures, who cares for the spiritual need of people or an individual in chaplaincy, there are professional measures that chaplains practice to meet people's needs, one of them is called, ministry of presence² through personal touch.

Chaplaincy in Babcock University is a service that involve, citizenship grade of the student's behavioral attitude in worship attendance. It appears that the citizenship grade record keeping in Spiritual Life Department under Chaplaincy Unit seems to be well known and then overshadow the major services render by the chaplains. Therefore, it might have projected the Chaplaincy ministry to some students as worship attendance record keeping on Campus.

This seems to be the behavior of some students in Babcock University towards the chaplaincy services in the school which may have prevented them from the benefit rendered by the unit when the need for spiritual care arises.

The assumed perception appears to have created hindrances and obstacles for them when they need spiritual help. As a result of the attitude toward the chaplaincy in Babcock University, the need to educate the mind of the students arises which inform the research work and made the researcher to embark on the study. Harry Lee

² Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain: Biblical Bases for Chaplaincy* (Valley Forge, PA: Judson Press, 2006), 9-10.

Poe expressed similar perception in his book, when he referred to campus chaplains as campus ministers and further suggested that “the effectiveness of campus ministers in the future will correspond to their willingness to shift their own approach to ministry as they move from chaplain to missionary.”³ This statement made by Poe sounds as if chaplaincy is a ministry without its own service approach and method. Chaplains and missionaries may have the similar goal(s) in ministry; however, they do not perform the same role. That is why this research is necessary to explore the observed perception among the students about chaplaincy in Babcock University.

In addition, the research work is a result of long-term interaction between the researcher and some individuals in Babcock community especially students who must have spent two to three years in the school or about to graduate not to talk of those who have graduated, who did not have adequate knowledge of the role of chaplaincy services in the school throughout their stay and as a result had failed to obtain spiritual help when needed.

Therefore, the researcher considers it necessary to establish the existing fact about the perceptions of the individuals on the role of the chaplain and at same time help them to understand and change how they perceive the services of the chaplains in Babcock University.

In a nutshell, it is also important to express a little knowledge here about Babcock University where the researcher intends to carry out the research work. Babcock University owned by the Seventh –day Adventist Church. It is a higher institution of learning with different academics and administrative services. Babcock

³ Harry Lee Poe, *Christianity in the Academy: The Challenges of Higher Education* (Grand Rapids, MI: Baker Academic, 2004), 60.

University Academics programs include JUPEB, undergraduate studies and post graduates' studies.

One of the services rendered under presidency division is spiritual life which comprises of chaplaincy and outreach.⁴ However, outreach is not so pronounced but Chaplaincy does.

Statement of the Problem

Many undergraduate students in Babcock University visit the office of chaplain for citizenship grade only rather than for spiritual care.

Most of the time, the chaplains visit the undergraduates' students in their various hall of residence, schools, and hospital when sick and on admission for spiritual care but few or rather insignificant number of the undergraduate students visit the office of the chaplains for spiritual need. There seems to be an existing students' perception on the role of the chaplains which may have prevented many of the undergraduate's students to visit the office of the chaplains for spiritual care. Probably, there could be lack of proper information or understanding about the work and services of the chaplain on campus.

At Babcock University, chaplains are spiritual care givers both on campus and at the teaching hospital. They also have other responsibilities and activities such as worship administration and keeping attendance record at the worship centers commonly known as chapels. The worship records are being generated weekly during worship days: Wednesdays evenings, Fridays evenings, Sabbath mornings and evenings, by each student's attendance with the use of printed card but recently developed to biometrics manned by student chaplains. This record eventually turns

⁴ *Colloquium 2014: Office of Institutional Effectiveness* (Babcock University: Sabbath Program, 2014), 2-5.

out to become the student citizenship grade for behavioral justification attitude in worship. These responsibilities seem to have overshadowed the role of chaplain and appear to have prevented undergraduate students to visit chaplaincy office when in need of spiritual care.

This observation poses a concern, that some of the students may not know that the privilege to visit the office of the chaplain to discuss their spiritual issues is available and that many of the students would have graduated after spending four to seven years without experiencing the work of chaplains in their lives, despite the presence of chaplaincy on campus since 2001, let alone understanding the role of the chaplain, which as a result spring up the need for this study.

Purpose of the Study

The study explored the assumption of undergraduate students on the role of campus chaplains in Babcock University. There is an assumption that undergraduate students not being aware of the role of chaplains increase their anxiety, hence wrong perception of the role of chaplains on campus thus preventing their visitation to the chaplain's office for spiritual care and needs rather than for change of citizenship grade. The result of the findings will inform the need to educate the students on the role of the campus chaplains and the importance of visiting the chaplains' office when in need of spiritual care.

Justification of the Study

This study will enhance the understanding of the students, about the services and role of the chaplains on campus. This benefit will also extend to all that is in relation with Babcock University.

In addition, by the end of this study, the strategies developed will be properly documented and circulated to individuals that visit the university and may also be inserted into staff and faculty handbook but will be added to the former information in the student handbook. Moreover, it will serve as working tools for the chaplains to harmonize and express their role and inform them on how to improve on their services more effectively.

Delimitation of the Study

This research work was carried out only among Babcock University Students. The population of the student is more than twenty thousand the percentage to consider is five percent (5%). Babcock University students comprise of JUPEB (Joint Universities Preliminary Examination Board) Students, Undergraduates students and Post graduates students. For this study, the research will be limited to only Undergraduates Students. Among the Undergraduates Students, there are programs of five years: Law, Medical Laboratory and Nursing and six years which is Medicine and others are four years programs.

This study will start from two hundred level (200 L) Students to Six hundred level (600 L) Students because of the categories of the final year students.

Methodology/ Procedure of the Study

The research methodology is descriptive qualitative research.⁵ The gathering of information and data collection is through the use of questionnaires with research questions to explore the students' perception on the role of the staff campus chaplains. Tables, and figures are used for data analysis

⁵ Nancy J. Vyhmeister and Terry Dwain Robertson, *Your Guide to Writing Quality Research Paper: Descriptive Research* (Grand Rapids, MI: Zondervan, 2014), 30-44.

Having gotten the ethical clearance, questionnaires were distributed only to the Undergraduate Students living in the hall of residence on campus through the assistance of the hall administrator and permission from the Vice President Student Development. The questionnaire has the informed consent attached to it, for each participant so as to seek their permission before the filling of the questionnaire and the importance of their response as it will determine their involvement in the research.

The total population of the undergraduate students of Babcock University excluding 100L that was considered is 7,965. However, it is a sample of the population that was used as a representative. Based on the rules determining the size of the sample, 5% of the population was considered. Below are various the formulas for sample size:

$$x = Z(c/100)^2 r(100-r)$$

$$n = N x / ((N-1) E^2 + x)$$

$$E = \text{Sqrt} [(N - n) x / n(N-1)]^6$$

Where n =sample size, E= margin of error or confidence interval, N= population size, r= fraction of responses interested in, Z = critical value for the confidence level and c = confidence level.

However, this formula below is the one that will be used to determine the sample size of this research work:

$$\text{Sample size} = \frac{(Z\text{-score})^2 \times \text{StdDev} \times (1\text{-StdDev})}{(\text{Confidence interval})^2}^7$$

⁶ Raosoft, "Sample Size Calculator," accessed 24 March 2022, <http://www.raosoft.com/samplesize.htm>.

⁷ Frankline Kibuacha, "How to Determine Sample Size for a Research Study," accessed 24 March 2022, <https://www.geopoll.com/blog/sample-size-research>.

Where z score is confidence level and StdDev is standard of deviation and confidence interval or margin of error divides the value above.

The total population of the undergraduates that was considered from 200L to 600L is 7,975 and the representative sample was 367. In addition, the distribution was carried out in the following order 200L students 115 Questionnaires, 300 L students 107 Questionnaires, 400 L students Questionnaires 85, 500 L students 30 Questionnaires, 600L students 30 Questionnaires.

Ethical Consideration

Benevolence

The benefits of this research will contribute to knowledge of the participants, Babcock Community and others, on the role of a campus chaplain.

Non-maleficence

Each participant will participate voluntarily and only with the use of questionnaires to respond to research questions. There will be no harm or injury of any form involve.

Assurance of Confidentiality

The information of each participant will be kept confidential

Post Research Benefits

By the end of research work, Babcock University Undergraduate students will understand the role of the campus chaplains and choose to consider the visit to campus chaplains' office when in need of spiritual help from on set and help to prevent a bigger problem in future.

Definition of Terms

This study uses some keywords that are defined appropriately as it appears in the study.

Chaplain means the one, male or female, a cleric, (such as minister, priest, pastor, rabbi, imam, or lay representative of a religious tradition, who is attached to a secular institution or a private chapel to offer chaplaincy services as need may arise.

Chaplaincy means the office, position or ministry of a chaplain

Citizenship Grade is a grade collated, using biometrics machine, through the attendance record of students during worship time on Wednesdays, Fridays and Sabbath mornings and evenings in Babcock University.

Perception in the context of this study simply means the understanding of the students on the role of a chaplain.

CHAPTER 2

THEOLOGICAL FOUNDATION FOR CHAPLAINCY

The chapter discusses the biblical and theological foundations of chaplaincy both in the Old and New Testament and also examines the work of Ellen G. White to ascertain the chaplaincy ministry. The essence is to find out the biblical foundations and basis for the ministry of chaplaincy.

Generally, the word chaplaincy does not originate from the bible which means it is not a biblical word. Even though the word chaplaincy or chaplain do not exist in the bible yet it is important to know that the ideas, activity and services of a chaplain and chaplaincy are present in the Bible starting from the creation story which reveal the caring attitude of God which of course describes chaplaincy. Having created man in his image, God displayed a caring attitude by creating a conducive and perfect environment for man, meaning that HE made life comfortable for man. This is applicable to chaplaincy. For the purpose of scholarship, the work in this chapter is limited to Pentateuch in the Old Testament, the gospel in the New Testament and Ellen Gould White Writings

There are several images in the Bible that represent the chaplain and their ministry. Before that is discussed it is important that the word Bible be defined. The Bible as described by William Smith, is the name given to the revelation of God to man contained in sixty-six books or pamphlets, bound together and forming one book and only one, for it has in reality one author and one purpose and plan and is the

development of one scheme of the redemption of man.¹ The Bible consists of both the Old Testaments and the New Testaments and they have been further divided into various sections as well. This division is organized as shown in Table 1.

Table 1. Divisions of the Bible²

Old Testament		New Testament	
Category	Number	Category	Number
Pentateuch	5	Gospels	4
Writings	17	History	1
History	12	Epistles	21
Poetry	5	Prophecy	1
Major Prophets	5		
Minor Prophets	17		

Chaplains and Chaplaincy in the Pentateuch

Pentateuch consists of first five books of the English Bible, Genesis to Deuteronomy.³ The images of chaplain and chaplaincy are well expressed in the Pentateuch. These images are presented in various manners among them we have comfort and care through the ministry of presence, mid-wife, stranger and prophet. The Book of Genesis is the book of the beginning where all information and stories of how this world came to existence are found.

¹ Silvanus N. Chioma, "Origin, Divisions and Characteristics of the Bible," in *Foundations of Christian Faith*, ed. Efe M. Ehioghae, Joseph A. Olarewaju, and Joshua J. Zoaka (Ilishan-Remo, Nigeria: Babcock University Press, 2012), 15, 21.

² Chioma, "Origin, Divisions and Characteristics of the Bible," 21.

³ Gordon J. Wenham, *Exploring the Old Testament: A guide to the Pentateuch* (Downers Grove, IL: InterVarsity Press, 2003), 1; Daniel I. Block, "Pentateuch," *Holman Illustrated Bible Dictionary*, ed. Chad Owen Brand, Charles W. Draper, and Archie W. England (Nashville, TN: Holman Bible Publishers, 2003), 1265.

Chaplain as a Comforter and Caregiver through the Ministry of Presence

The Bible presented God as the first chaplain who provided comfort and care to His creation. God played the role of a chaplain by providing comfort of physical needs and spiritual needs for Adam and Eve by creating a Garden of Eden where the man and the woman lived. He also ministers to them with ministry of presence by visiting them to show care. In his work, Stephen L. White, *The College Chaplain*, stated that one of the work of the chaplain is “to offer support and comfort” to others⁴ and God played these roles to Adam and Eve therefore we can say emphatically that God is the first chaplain.

The original state of man from the beginning of creation can be described as a state of comfort. He had a comfortable environment in the Garden of Eden. We are not talking about comfort here as a result of grieving or pain but this statement is made to ascertain the divine intention for humanity that God’s original plan for man was (and still) comfort and good life.

Looking at the word comfort as defined by online Oxford dictionary, it is a state of physical ease and freedom from pain or constraint.⁵ Online Merriam-Webster Dictionary, also add that it is a strengthening aid in terms of giving consolation in time of trouble or worry at the same time a feeling of relief or encouragement.⁶

Eden was an environment of comfort and God’s presence brought care and support in terms of Ministry of presence as emphasized by Paget and McCormack in

⁴ Stephen L. White, *The College Chaplain: A practical Guide to Campus Ministry* (Cleveland, OH: The Pilgrim Press, 2005), 42.

⁵ *Online Oxford Dictionary*, s.v. “comfort,” accessed 24 March 2022, https://www.oxfordlearnersdictionaries.com/definition/english/comfort_1?q=comfort.

⁶ *Merriam Webster Dictionary*, s.v. “comfort,” accessed 24 March 2022, <https://www.merriam-webster.com/dictionary/comfort>.

their book, the work of a Chaplain, “Presence is both physical and emotional. ... Through presence the chaplain begins to build the relationship that eventually brings comfort to those who feel alone in their suffering or despair”⁷ the point that the researcher is making here is that this comfort and care is the original provision that God has made without the existence of pain and suffering.

Before the existence of sin, which brought suffering, despair and pain to humanity, God as a chaplain provided comfort and care in terms of chaplaincy ministry and services to Adam and Eve in the Garden of Eden as His Original plan for humanity. He created a conducive environment for them. He visited them with His Presence, meaning that God is a Caregiver and comfort provider.

Chaplain as a Mid-wife

The imagery of a midwife runs throughout the Bible expressing the love of God for humanity. The book of Exodus has a practical one where the two midwives spare the lives of mothers and male children of the Hebrew. And when confronted by Pharaoh they expressed that the Hebrew women were stronger than before they, the midwife arrived, the Hebrew women had delivered.

From experience, Karen R. Hanson shared that the work and services of a chaplain is similar to that of a midwife. He explained that ministry as midwifery evokes an important part of who I am as a chaplain meaning that the chaplains also render the same services and ministry like the midwives.⁸

The image of a midwife in the scripture can be seen reflecting the role of a chaplain. There are stories too that reflect the image of a chaplain as expressed by

⁷ Paget and McCormack, *The Work of the Chaplain*, 27.

⁸ Karen R. Hanson, “The Midwife,” in *Images of Pastoral Care Classic Readings*, ed. Robert C. Dykstra (St. Louis, MO: Chalice Press, 2005), 200-208.

Hanson.⁹ However, Overton made clear that the usage of the word midwife/ midwives is only limited to the Old Testament. It appears three times in singular form in Genesis 35:17, Genesis 38:28 and Exodus 1:16, and in plural form seven times in Exodus 1: 15,17,18,19 (twice), 20 and 21¹⁰ and the total occurrence is ten times. Moreover, in Hebrew transliteration the word is *hameyadelet* and literally translated as “childbirth assisting woman.”¹¹

There three basic functions performed by the midwife as expressed by Fred Grewe, let nature take its course, keep everyone safe and clean up the mess when it’s over.¹² These three functions are not explicit enough in terms of the image reflecting the chaplaincy but looking at it from another angle especially considering the work of the midwives in Exodus 1, Puah and Shiphrah. These two played a vital role of risk and lifesaving. They both feared God and turned down the pharaoh’s order and save the lives of both the Hebrew women, from traumatic pain and their male children which in principle is the duty of the midwives.

This image of the midwife is compared to what Hanson described as people suffering affliction and of God delivering them. This image is further explained by Hanson in the practical sense in Exodus 3:7-8 that Gods intent to midwife the people of Israel out of their affliction, or travail, and to deliver them out of bondage into a land flowing with milk and honey and this was achieved as the Israelites passed

⁹ Hanson, “The Midwife,” 202.

¹⁰ Larry G. Overton and Beth Overton, “Midwifery and the Bible Part 1 Genesis 35:16-18,” accessed 24 March 2022, https://www.ccbirthcenter.com/midwifery-bible-i/?doing_wp_cron=1697460065.0254249572753906250000.

¹¹ Ibid.

¹² Fred Grewe, “Chaplain as Midwives to Reorientation,” *APC™ Forum*, 18, no. 8 (2016): 1, accessed 24 March 2022, <https://fredgrewe.com/wp-content/uploads/Chaplains-as-Midwives-to-Reorientation.pdf>.

through the Red through which God birth the people into new life.¹³ In other words, the intervention of the Midwife during affliction, suffering and deliverance portray the image of midwife as a chaplain in the Bible. Therefore, the chaplains are the midwife/midwives and the work of aiding the delivery of new born child comfortably is the chaplaincy.

Chaplain as a Stranger

The Bible consists of numerous metaphors of a chaplain and the services of the chaplain; one of them is chaplain as a stranger. Stranger in the Bible is a figure that is peculiar in terms of teaching and instruction. As for teaching, God taught the children of Israel to plan and care for the stranger knowing fully well that they are once a stranger in the land of Egypt. They were instructed that during harvest they should leave a particular portion for stranger to glean and so on and so forth. Without digressing too much, chaplain as a stranger imagery is what we can see in the story of Abraham and Sarah when they were being visited by Strangers and they entertain them wholeheartedly. The ability of Abraham to accommodate and render hospitality to the Strangers brought blessing eventually to them and alleviated them from their crisis of barrenness.¹⁴

Chaplains are like strangers or are strangers in the room of the patients bringing good tidings most of the time. They keep the patient who is also a stranger to the chaplain company. They bring comfort and hope the weary and despair. They make sad person to smile again, they make guilty conscience person to be free from guilt. They are spiritual Caregiver that care and bless the other patients.

¹³ Hanson, "The Midwife," 202.

¹⁴ Robert C. Dykstra, "The Intimate Stranger," in *Images of Pastoral care*, ed. Robert C. Dykstra (St. Louis, MO: Chalice Press, 2005), 123-136.

Chaplain as a Prophet and Priest

The question is who is a Prophet and a Priest. Generally, a Prophet foretell the future, conveys divine message from divinity to humanity. The priest however, only convey message from humanity to the divinity. They are both intermediaries between divinity and humanity. Therefore, their role as a chaplain is in terms of intermediary. The Chaplain, on the other hands, serve as intermediaries between the patients, clients, care seeker and their family, God and even the medical personal.

Chaplains and Chaplaincy in the Four Gospel

the four gospels are the first books in the New Testaments. The first three are called synoptic gospel. The first scholar to label them synoptic is J.J. Griesbach in eighteenth century, a German scholar. These books are Matthew, Mark, Luke and John.¹⁵ The work here present the images of chaplain as comforter, midwife, stranger and prophet and priest.¹⁶

Chaplain as a Comforter

The word comfort means to ease or alleviate a person's feeling of grief or distress, which means that a comforter eases another person's feeling of grief and distress.¹⁷ Jesus Christ has throughout the four gospel comfort many people. In Matthew 5:4 preached on the Mount that blessed are those who mourn, for they will

¹⁵ D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan Academics, 2005), 77.

¹⁶ Christopher C. Aiken, "Chaplains' Support of Staff" (DMin project, Drew University, Madison, New Jersey, 2016), 28, accessed 17 October 2022, https://www.academia.edu/33342932/CHAPLAINS_SUPPORT_OF_STAFF.

¹⁷ *Online Oxford Dictionary*, s.v. "comfort," accessed 24 March 2022, https://www.oxfordlearnersdictionaries.com/definition/english/comfort_1?q=comfort.

be comforted.¹⁸ The hospital chaplain ease patients' pain on their sick bed. The school or campus chaplain eases their clients' pain as well. A woman with the issue of blood for twelve years receive comfort from Jesus after receiving her healing by exercising faith in tugging the hem of His garment.

Chaplain as a Midwife

The metaphor of the midwife in the New Testaments is not like the way it was in the Old Testament. However, the process of midwife bringing to birth reflects the chaplain as a midwife to a patient or care seeker to pour out the burden within through professional skill of asking the right question with active listening and ministry of presence.¹⁹

Chaplain as a Stranger

Luke expressed in his book that Jesus was a stranger who ease the burden of those disciple that mourned on the way to Damascus using their faith to lead them out of their pain of loss. The chaplain as well connects the people to their belief in order to bring relief to them. Maria Colfer described this scenario in her article about a woman who loss her baby at birth and according to her belief.²⁰

Chaplain as Prophet and Priest

Chaplain as a Priest is described by Stephen L. White, based on the roles he or she performed. There are many roles of a chaplain as a priest that he taught in his book, only three will be referred to in this study which are "bring those in their care

¹⁸ DailyVerses.net, "Matthew 5:4," accessed 2 April 2022, <https://dailyverses.net/matthew/5/4>.

¹⁹ Hanson, "The Midwife," 203-204.

²⁰ Maria Colfer, "Maintaining a Biblical Perspective on the Role of Chaplains in the Effective Care and Healing of Hospital Patient" (MA thesis, Reformed Theological Seminary, Charlotte, North Carolina, 2014), 23.

closer to God in prayer”²¹ “the leading of regular worship”²² and maintaining “a preferential disposition toward those who marginalized or disenfranchised in anyway.”²³ These three roles can be seen in the ministry of Jesus Christ which clarify that the role of a priest is beyond being an intermediary but someone who also care and identified with those who are marginalized and disfranchised in the society. Jesus identified with those who are neglected by the society, the woman caught in the act of adultery. He led out in worship, washing of foot and Holy Communion in leading of His disciples to have and build relationship with God²⁴ and he also brought those in His care to God in Prayer John 17.

The work of a Prophet is more than making prophetic utterances which later come to pass but it involves the identification of wrongdoing in the society or among leaders and speak against it for a change. White exposed some historical knowledge about campus chaplains who spoke out against the establishment in the late 1960s and the 1970s incurred the wrath of the establishment and suffered the consequences.²⁵ This is an indication that just like the prophet of old who stood against the bad attitude of the people especially in the worship of idol they faced the wrath of the King. Jesus also spoke against the pharisees and the religious leaders of His time about their hypocrisy; this did not go well with these leaders and at the face value they conspired to kill Him. The chaplain as prophet promotes the interest of God and will never keep quiet where injustice exists.

²¹ White, *The College Chaplain*, 43.

²² Ibid., 45.

²³ Ibid., 52.

²⁴ Ibid., 42-61.

²⁵ Ibid., 80.

Chaplaincy in the Work of Ellen G. White

The work and writings of Ellen Gould White affirm the existence and presence of a chaplain. One of her writings indicated that Zwingli was a chaplain. There several of her writings too that reflect that even in her time there was a chaplain for the sanitarium. However, the major work on chaplain is found in the *Counsels on Health* and the quote is as follow:

It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man of sound judgment and undeviating principle, a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first; but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed to serve in this position acceptably, yet with unbending integrity, for prejudice, bigotry, and error of every form and description must be met.

This place should not be filled by a man who has an irritable temper, a sharp combativeness. Care must be taken that the religion of Christ be not made repulsive by harshness or impatience. The servant of God should seek, by meekness, gentleness, and love, rightly to represent our holy faith. While the cross must never be concealed, he should present also the Saviour's matchless love. The worker must be imbued with the spirit of Jesus, and then the treasures of the soul will be presented in words that will find their way to the hearts of those who hear. The religion of Christ, exemplified in the daily life of His followers, will exert a tenfold greater influence than the most eloquent sermons.... If all connected with the sanitarium are correct representatives of the truths of health reform and of our holy faith, they are exerting an influence to

mold the minds of their patients. The contrast of erroneous habits with those which are in harmony with the truth of God, has a convicting power.²⁶

She counseled on the character and attitude that a chaplain should portray rather than the work and person of a chaplain. The perception of Ellen G White about Chaplain is that it is only man that can become a chaplain, however she asserted the presence of the Chaplain in the hospital.

Summary

The word Chaplaincy or chaplain is not found in the Bible but the image and metaphor that express these words are present in the Bible. White, in the other way round, gave credit to the work of the chaplain but emphasized more on the character expectation of a chaplain but seems to have a perception that it is only a masculine gender that can become a chaplain as this reflected in her counsel to the chaplain using the word ‘man’ and pronoun ‘he’ in her work. This could be applicable to what is obtainable and believe then but today the story has changed women are involve in the ministry of Chaplaincy.

²⁶ Ellen G. White, “Counsels on Health,” accessed 2 April 2022, <https://m.egwwritings.org/en/book/20.1477>.

CHAPTER 3

LITERATURE REVIEW

Chaplaincy and Chaplain are two words that are not found in the Bible. However, the impact and relevancy in the contemporary world cannot be relegated. Therefore, this chapter will discuss the meaning, origin and historical background of chaplaincy and will further review the work of other scholars who have written on the perceptions of other professionals on the role of the chaplain in the different sectors.

Chaplaincy

What is chaplaincy? This question is necessary for clarity. This is a basic question to ask in order to have soft landing in the course of arriving at a conclusive and concrete foundation.

Generally speaking, chaplaincy could be defined as the office or the position of a member of the clergy attached to a private chapel, institution, ship, regiment, and so on.¹ In addition it could be called the occupation or the place of a chaplain. Furthermore, chaplaincy could be defined as the process of meeting a person's spiritual needs through personal prayer, religious belief which could take place at the hospital, campus and any other settings.²

¹ *Cambridge Dictionary*, s.v. "Chaplaincy," accessed 2 April 2022, <https://dictionary.cambridge.org/dictionary/english/chaplaincy>

² Larry VandeCreek and Laurel Burton, eds., "White Paper: Professional Chaplaincy: Its Role and Importance in Healthcare," *Journal of Pastoral Care & Counseling* 55, no. 1 (2001): 81.

Chaplain, on the other hand, is originally a priest or minister who is in charge of a chapel, and an ordained member of the clergy who is assigned to a special ministry. The title dates to the early centuries of the Christian church.³

Its Origin and Historical Background

The story of the beginnings is very essential because they give meaning to the existence of a person or system. Chaplaincy has its story of origin which is dated back to 4th century⁴ when a soldier who is now known as Saint Martin of Tour was returning home and he met a beggar in the cold and he was starving. This soldier cut his cloak in two and gave one half to the beggar.⁵

Well, it was believed that the beggar was Jesus Christ in disguise and many other stories followed. Anyway, the cape of Saint Martin became a sacred relic, a sign of the Lord's approval of all things and also a treasure object during the Middle Ages that was being carried by the Frankish king everywhere guarded by a soldier who was called cappellanu and the name became the name of all priests who served in the military.⁶ The French word for cappellanu is chapelains from which the English word chaplain is derived. The Cape eventually became what is known as the Colours and Standards, which symbolizes today's armed forces.⁷

³ *Encyclopaedia Britannica*, s.v. "Chaplain," accessed 2 April 2022, <https://www.britannica.com/topic/chaplain>.

⁴ Ibid.

⁵ Rachel L. Seddon, Edgar Jones, and Neil Greenberg, "The Role of Chaplains in Maintaining the Psychological Health of Military Personnel: An Historical and Contemporary Perspective," *Military Medicine* 176, no. 12 (2100):1357, accessed 8 March 2021, <https://www.researchgate.net/publication/221836061>.

⁶ Seddon, Jones, and Greenberg, "The Role of Chaplains in Maintaining the Psychological Health of Military Personnel," 1357.

⁷ Ibid.

The Work, Role and Person of a Chaplain

The usage of the two words role and work is interchangeably to describe the function or activities that a chaplain perform. In other words, they have the same contents and meaning when it comes to the detail of both of them. The role or work of a chaplain is the same with little differences based on the settings which they are found.

Naomi Paget and Janet McCormack published a comprehensive work in their book, “the work of the Chaplain” as at the time they wrote the book. The two authors clearly stated four major roles of a chaplain and went further to explain the detail of each role. These four major roles are minister, pastor, intercessor and healer.⁸

The role of a chaplain as a Minister signifies that he or she will oversee religious duties such as rites and rituals (celebrations of marriages, infant dedications, christening, and baptism.) and also plan and lead out in weekly activities, perform ceremonies such as wedding ceremonies and serve as religious witness to their own faith and belief. They are ministers who preside on ceremonies to offer prayer, perform rites and rituals either in a church setting based on their belief or beyond or outside their church or denomination.⁹

The role of a chaplain as a pastor denotes a spiritual caregiver which is subdivided into three key areas: assessing the need of the clients, offer counsel to the clients and provide spiritual care and in summary as stated by the two authors this spiritual care ministries includes “classic and contemporary approaches—scriptural

⁸ Paget and McCormack, *The Work of the Chaplain*, 14-16.

⁹ Ibid., 14-16.

instructions, interpretation, prayer, meditation, spiritual direction, presence, listening and reflection.”¹⁰

The role of a Chaplain as an intercessor entail being an advocate and a liaison person who stand in the gap for either an individual or institution where they work. As an intercessor the need to refer may arise, Naomi and Janet pointed out that “when people seem to need more than four to six spiritual counseling sessions, the chaplain intercedes by making a referral to a therapist or licensed professional counselor.”¹¹ For a chaplain to make referral to other professional is not showing incompetence rather it shows that the chaplain is professionally inclined.

The role of a chaplain as a healer, connotes healing of the whole person of the clients physically, psychologically and spiritually. For this healing to take place or be effective certain step and skill has to be practice, these steps and skills are being present, listening, encouraging, crisis intervention and teaching and providing valuable information.¹² To be present is to be physically and emotionally present, to listen involves empathetic listening where the chaplain becomes part of the story of the clients. Being present is generally called ‘ministry of presence’ in chaplaincy profession.

Moreover, Naomi and Janet expatiated that ministry of present depends on the setting. For example, law enforcement chaplain practices intentional presence, health-care chaplain practices patient presence while crisis intervention and disaster relief practices non-anxious presence.¹³

¹⁰ Paget and McCormack, *The Work of the Chaplain*, 18-23.

¹¹ Ibid., 23-26.

¹² Ibid., 26-34.

¹³ Ibid., 26-34.

Chaplaincy as a Profession

Basically, Chaplaincy is a ministry but at the same time it is a profession that involves certification training. This training acquisition validates professional competency. The major training that presently exists now that cut across all the settings is called Clinical Pastoral Education (CPE for short). The Clinical Pastoral Education has a beginning story and historical background that may not be discussed in detail here but the writer will briefly mention but few specific points that concerns the research.

Historically, Clinical Pastoral Education began with Anton Theophilus Boisen in 1920 known as Clinical Pastoral Training and in mid-1930 there was a mandate for almost all protestant seminarians who sought a theological degree to register for three-month experience in clinical pastoral training.¹⁴ Eventually, two narratives were developed as origin of CPE, one is in favor of Anton Boisen while the other is in favor of Richard Cabot, and both of them were contemporaries. In 1967 a body was organized to govern the CPE program but adopted the tradition of Richard Cabot, this body became Association for Clinical Pastoral Education (ACPE).

Brian H. Childs stated in his foreword write up that ACSP represented an amalgam of clinical training philosophies represented by various organizations. It provides for its participants a formula or guide honing skills and right practice as it defined by its own standards of practice. Its theology is Wesleyan perfectionism.¹⁵ On the other way round, the College of Pastoral Supervision and Psychotherapy (CPSP) also came to birth by some set of people who were part of ACSP; they migrated to

¹⁴ Raymond J. Lawrence, *Recovery of Soul: A History and Memoir of the Clinical Pastoral Movement* (New York: CPSP Press, 2017), 18.

¹⁵ Lawrence, *Recovery of Soul*, xiii.

CPSP because ACSP was moving away from its theological and psychodynamics roots. They adopted Anton Boisen narratives and their objectives skill sets versus recovery of soul.¹⁶

Paget and McCormack enlightened the mind of their reader by pointing out six peculiar steps for a professional chaplain. These six steps are vocational calling, theological training, clinical training, religious requirements, credentials, and institutional Awareness.¹⁷

Vocational calling is the call that a person receives to ascertain that he or she was call to ministry, it can be a dramatic experience and it may not, follow by the theological training at the first-degree level and graduate level to represent their faith group in a chaplaincy setting. Paget and McCormack explained that in United States of America, Masters in Divinity (M.Div.) is preferable to Masters in Arts (M.A.) because of the semester-hour difference of theological study. M.Div. has 90-plus whereas M.A. has 72- hours.¹⁸ After which the chaplain to be will proceed to CPE training for minimum of one to four unit. CPE is an educational delivery system based on an action-reflection-evaluation educational field model that helps students develop their spiritual formation, competence and reflection skills.¹⁹ Religious requirement is the ordination and endorsement receives within the faith group. The essence of credential is to prove that a chaplain is a professional in this field more so such chaplain must join or be part of an approved or registered chaplain body. It is important and a must for chaplains to understand and be aware of the institution

¹⁶ Lawrence, *Recovery of Soul*, xiv.

¹⁷ Paget and McCormack, *The Work of the Chaplain*, 118-123.

¹⁸ Ibid., 120.

¹⁹ Ibid.

where they serve. This help to enhance the competency of their profession and ministry.²⁰

Branches of Chaplaincy

The branch and branches of chaplaincy is determined by the settings where the services is render. Paget and McCormack discussed five major branches of Chaplaincy and other specialty which campus belong. Military chaplaincy, health-care chaplaincy, workplace chaplaincy, correctional and prison chaplaincy and other specialty which are campus, sport and recreational and parish chaplaincy.²¹

Military Chaplaincy is recorded to be the oldest and most regulated form of chaplaincy on which other chaplaincy builds their foundation. A military chaplain serves in all armed forces. It has its peculiarities and special training. Health-care chaplaincy is in Hospital settings where the Chaplain plays the role of spiritual care giver to the patients and staff of the hospital. As for the workplace chaplain, this is a caregiver who provides spiritual care to people of many professions and occupations. Correctional and Prison Chaplains render spiritual care to those who are incarcerated. These are people who are separated from their loved ones as a result of crime committed or mistake made and it led to being in the prison and since this practice is supported in the Bible it makes it more important. First-responder chaplain responds to spiritual needs especially in terms of emergency, they can be found among the law enforcement agency, firefighters, paramedics and disaster relief personnel. Apart from the general requirement, these chaplains are to obtain certification in specific area such as crisis intervention. Campus Chaplain Minister on College Campuses attending

²⁰ Paget and McCormack, *The Work of the Chaplain*, 122.

²¹ Ibid., 35-94.

to student spiritual needs. Sport and recreational chaplains cannot be regarded unnecessary reason being that their services cut across they minister to athletes, spectators, and those involve in sporting industry.²²

Perception and Various Perceptions on the Role of a Chaplain

The concept and theory of perception is rooted in philosophy and psychology. Nancy Alvarado revealed that Wilhelm Wundt who lived between 1832- 1920 is often identified as the father and founder of Psychology. He began experimental psychology in 1879 in his Laboratory which he established in Leipzig. He wrote a book with the content of theory of perception, specifically, the work has to do with sensation and perception. In another article written by Patel and Mehta, Wilhelm Maximilian Wundt contributed to the study of perception and his work is called the theory of the sense of perception.²³ As for the concept of perception, this was the idea of Max Wertheimer who discovered the Gestalt psychology and brought about the concept of perception.²⁴

Generally, Perception is a concept that utilizes sensory and cognitive processes to appreciate the world around us. It is a unique way of understanding phenomena by interpreting sensory information based on experience, processing

²²Paget and McCormack, *The Work of the Chaplain*, 35-89.

²³ Nancy Alvarado, "Chapter 4- Wilhelm Wundt and the Founding of Psychology," accessed 8 March 2021, <https://silo.tips/download/chapter-4-wilhelm-wundt-and-the-founding-of-psychology-dr-nancy-alvarado>.

Ankit P. Patel and Ansh Mehta, "Person of the Issue: Wilhelm Wundt 1832-1920," *International Journal of Indian Psychology* 1, no. 4 (2014): 3. <https://www.researchgate.net/publication/304989023>.

²⁴ Kendra Cherry, "What Is Gestalt Psychology?" last updated November 08, 2022, accessed 8 March 2021, <https://www.verywellmind.com/what-is-gestalt-psychology-2795808>.

information and forming mental models.²⁵ Several researches have been conducted on the perception of other professionals especially in Hospital settings on the roles of a chaplain or chaplains. Therefore, these research work are being explored for clear understanding, although the purpose of this present research work is focusing on the students which is campus setting which means it differ from the majority that took place in the hospital.

Nurses' Perception

Survey was conducted twice at Saint Luke's Hospital Plaza in Kansas City, Missouri, to examine the perceptions of Nurses of the Role of the Chaplain. The first survey, which was informal survey, was conducted in 2010 and the other which was formal and research was conducted in 2013 by 2012-13 CPE Residents. Kristin Austin et al. studied nurses' perception of the role of chaplains. They assumed that nurses' awareness of the role of the chaplain will increase the probability of patient and family referral when a spiritual need arises.²⁶

The outcome of their research revealed that there was a gap between nurses' perception of the role of chaplain and how chaplains perceive their role as healthcare professionals. And that the gap resulted in decrease in the collaboration between the chaplains and the nurses regarding patient's spiritual care. And they recommended that both the chaplain and nurses should mind the gap.²⁷

²⁵Susan Mary McDonald, "Perception: A Concept Analysis," *International Journal of Nursing Knowledge* 23, no. 1 (2012): 2, accessed 8 March 2021, <https://doi.org/10.1111/J.2047-3095.2011.01198.X>.

²⁶ Kristin Austin et al., "Nurses' Perception of the Role of the Chaplain" (Ministry Specialty Project, Saint Luke's Hospital, Kansas City, Missouri, 2013), 3, accessed 30 July 2021, <https://www.saintlukeskc.org/sites/default/files/2018-05/NursesExperienceChaplaincy.pdf>.

²⁷ Ibid., 11.

Department Directors' Perception

Kelvin J. Flannelly et al. conducted a national survey to evaluate the opinions of directors of four departments in the Hospital setting about their understanding on the role of the Chaplains, these departmental heads were Medicine, Nursing, Social Services and Pastoral Care. They assess seven roles of the Chaplains which are grief and death, prayer, emotional support, religious support, religious services, ritual consultations, advocacy and community liaison- outreach. The outcome is, the first three were rated as “very” and “extremely” important while the last four were rated as “moderately” and ‘very’ important. However, it was observed from the survey that there is a possibility for hospital with than less 100 patients to have low rate of the importance of the role of Chaplains in their own perception.²⁸

Physicians' Perceptions

Daniel Winiger in his research, investigated the physician's perception on the role of chaplain in the critical care setting and physician- chaplain relationship. The survey revealed that the chaplain are most important in providing care to patient families in critical care setting. Moreover, the outcome of the study established that critical physician perceive the importance of the presence of the chaplain in terms of spiritual needs of the patients and the patients' families.²⁹

²⁸ Kelvin J. Flannelly et al., “Department Directors' Perceptions of the Roles and Functions of Hospital Chaplains: A National Survey,” *Hospital Topics* 83, no. 4 (2005): 19, accessed 3 August 2021, <https://doi.org/10.3200/HTPS.83.4.19-28>.

²⁹ Daniel Winiger, “Physicians' Perception of the Chaplain's Role in Critical Care” (DMin diss., Asbury Theological School, 2007), 1-2.

Staff Perceptions

A scoping review was conducted by Katie Tunks Leach, Joanne Lewis, and Tracy Levett-Jones on the roles and value of Chaplains in First responder and Military settings from the perspectives of the staff. The focus of the scoping review was to map the literature on staff perceptions.

The findings established that the staff understood the role of the chaplain as spiritual and pastoral care provider, guidance and scene support. They went further to add that the chaplains possess requisite skills and attributes, such as being available, approachable and engaged and other roles that are relevant. The study expressed that Chaplains brought value to the services they render which the staff, families and bystanders for formal and informal conversation and so on.³⁰

University Manager and Students' Perception

There are several researches on the perceptions of school owners and managers on the role of the Chaplains. Here, in one of the published articles from the UK Universities, titled, what is the purpose of Chaplaincy? Do perceptions differ, and with what consequences, stated, the perceptions of the University Managers about the role of Chaplains are majorly Pastoral and Religious which in a way appears to suppress other roles of the chaplains such as prophetic and mission. This article expressed further that the Managers are likely to be exposed to the assumption of view the chaplains from the “‘outside’ as those who can deliver certain outcomes and

³⁰ Katie Tunks Leach, Joanne Lewis, and Tracy Levett-Jones, “Staff Perceptions on the Role and Value of Chaplains in First Responder and Military Settings: A Scoping Review,” *Journal of High Threat & Austere Medicine* 2, no. 1(2009): 1.

not necessarily from ‘inside’ as people who wrestle with questions of religious motivation and identity.³¹

Students, in this vein, contribute their perception on the roles of chaplains as people who are approachable, friendly, warm, visible, a presence, available, non-judgmental.³²

In general, according to this article, both the University Managers and Students in UK Universities agreed that Chaplaincy provides something unique that cannot be replicated elsewhere in the University. In other words, the Chaplaincy ministry and services come with a special roles with its professionalism that cannot be compared with other profession.³³

Directors and Chaplains Perceptions on Muslim Chaplain’s Role

A study was carried out in New York City Hospitals and Health care settings to examined the role of Muslim Chaplain using a cross-sectional survey among 56 pastoral care directors and in depth interview with 33 Muslims and non-Muslim chaplains, the findings revealed that the directors and the non-Muslim Chaplains perspectives presented ‘ a lack of knowledge regarding Islam and a lack of specific cultural competency meaning that such lack of knowledge and cultural competency will hinder the effectiveness of care and services for a Muslim Patients.³⁴

³¹Jeremy Law, “What Is the Purpose of Chaplaincy? Do Perceptions Differ, and with What Consequences,” Chaplains on Campus: Understanding Chaplaincy in UK Universities, accessed 30 July 2021, https://chaplaincyresource.canterbury.ac.uk/?page_id=1901.

³² Ibid.

³³ Ibid.

³⁴ Wahiba Abu-Ras, “Muslim Chaplain’s Role as Perceived by Directors and Chaplains of New York City Hospitals and Health Care Settings,” *Journal of Muslim Mental Health* 6, no. 1 (2011): 41.

Chaplain' Perception

Apart from the perception of other professionals on the role of a chaplains, the Chaplains also has perception on themselves on the roles they played in the life of others. The research work of Rebecca Barton, Wendy Cadge, and Elena G. van Stee, in the University Campuses in United States, revealed that Chaplains perceive their roles as bridge builders, community builders tending “to the soul of the University” in the life of the students.³⁵ In addition, the chaplain create connection between religious leaders and the students and they bring people of the same religion together whose belief and faith defers.

Conclusion

In Conclusion, Chaplaincy is a Profession that has been in existence that provides spiritual needs in different settings. It is a needed profession for the wellbeing of everyone in the society today. Nevertheless, there are perceptions of other professionals that seems to hinder the effectiveness of the Chaplains' services in the setting where they work but with survey and study, there are findings that clarifies the assumption and problems and proffers solution.

In this vein, the researcher will administer questionnaire and survey to the students of Babcock University from 200 level to 600 Level and the findings and result will be in Chapter four.

Summary

Chaplaincy is the office of a Chaplain. The Chaplain is the person who perform Chaplaincy services with special Training called Clinical Pastoral Education

³⁵ Rebecca Barton, Wendy Cadge, and Elena G. van Stee, “Caring for the Whole Student: How Do Chaplains Contribute to Campus Life?” *Journal of College & Character* 21, no 2 (2020): 68. <https://doi.org/10.1080/2194587X.2020.1741392>.

(CPE) after obtaining first degree in Theological Seminary or University. It is necessary to know that ACPE regulates the professional development in Chaplaincy. It is also important to know that Credentials are seriously and genuinely required in Chaplaincy.

CHAPTER 4

FIELD RESEARCH METHODOLOGY

This Chapter discussed the methodology of the research and explains how the research was carried out. The type of research, the research design and the process of the data collection and analysis. The research aims to find out about the perception of the undergraduate students of Babcock University on the role of the Campus Staff Chaplain, in the sense that many of the students visit the office of the Chaplain with ease for the purpose of Citizenship grade and only few sometimes visit for the purpose of spiritual care. The researcher perceive that the behaviour may be as a result of the student understanding about the role of the Campus staff Chaplain.

This research is descriptive qualitative Research method using sample population with probability random sampling. The instrument use for data collection was a questionnaire with thirty-one research questions. The questionnaire is a 5-point Likert Scale which contains five (5) responses option that consist of two extreme sides and neutral in the middle the 5-point rating scale for measuring are *strongly disagree, disagree, neutral, agree* and *strongly agree*.

Social and Cultural Background

The Research was conducted in Babcock University. Babcock University is a faith-based educational Institution that integrates the totality of the Christians faith

side by side with academic programme.¹ Owned by Seventh day Adventist Church Worldwide. The school is situated in Ilishan -Remo, Ogun State, Nigeria. Historically, Babcock University has been founded since 1959, it started as college with few students and developed into a Seminary in 1975 and later in 1999, it became a faith-based University and ever since then the population Students, Staff and Faculty has increased.

Babcock University has various administrative services and one of them is Chaplaincy unit. Chaplaincy Unit of Babcock University began their services and ministry in 2001. The Unit began with two Staff Chaplains, a Male and Female and few students on work study and later increased to three staff chaplains, two Males and One Female and few students on work study. And now, the number of Male Staff Chaplains is 15 and the Female Staff Chaplain is 5. It is important to have both Male and Female as Staff Chaplain including Students because there are both male and Female in Babcock University, this promotes convenience and comfort for both Care giver and Care seeker during ministry.

Moreso, Babcock University Students has two different statuses depending on where they belong. There are Students in Hall of Residence and there are Students living in the Community. The Students in the Hall of Residence are called Residents Students while those in the Community are called either Community Students or Off-Campus Students. There are Male and Female Hall of Residences in Babcock University. There is a restriction for Male in Female Hall of Residence and same in the Female Hall of Residence there is a restriction for Female in the Male Hall of

¹ Babcock University, "About Babcock University," accessed 30 July 2021, <https://www.babcock.edu.ng/about>.

Residence, both can only stop at the reception. The Receptionist attends to visitors and page name of the students.

Presently, Chaplaincy Unit consist of trained Staff chaplains both male and female, besides the Staff Chaplains are Student Chaplains both male and female. Chaplains are known to be Spiritual Caregiver. Chaplaincy is also known as Helping Ministry. The chaplains in Babcock University provides spiritual care to both the students, staff and Faculty at various level. Also, they help the Students, Staff and Faculty in times of needs.

The services of the Chaplains in Babcock University are in different categories. There is Hospital Chaplains, Campus or School Chaplains, Hall of Residence Chaplains, Worship Centres and Devotional Chaplains. These services overlap in terms of personnel especially when it comes to Worship Centres and Devotional Centres. There are also Volunteer Chaplains among the Staff, Non- Staff and Students

In addition to the services of Chaplains in Babcock University is collation and grading of worship attendance records in various worship Centres where student do have their worship. The Worship days are Wednesday Evenings, Fridays Evenings and Sabbath Mornings and Sabbath Evenings. The Worship Meeting times are evenings 6-7pm and the Sabbath mornings is 9am – 12pm.

The Student Chaplain on Work Study Program assist and serve during worship to coordinate the attendance. The attendance of each student at the various Worship Centre, and the number about 30 or thereabout, is being taken using Biometric simple machine. The biometric device is in the custody of a student chaplain, who gets to the worship centre before others. The student thumb print before the worship time and after the worship time. Each student chooses their worship center on line based on the

availability of worship centre space during their registration. After which the student also does their biometrics thumb print registration in chaplaincy department. and they only thump print at their various worship Centers.

The attendance is being used as part of their citizenship grades and student with deficiency earn demerit while the ones that perform well who has C grades and above get merit grade. Some students sometimes are involved in citizenship grade demerit and they come to chaplaincy unit to solve the problem. As at the time of this research the student come in numbers to chaplaincy unit to solve citizenship grade issues but very few visit for spiritual care.

Babcock University has Eight (8) Schools with forty (40) Academic Programs. The Academic Programs are Part-Time Studies, Foundation Studies, Undergraduate Studies and Post Graduate Studies. The students of Babcock University belong to Part-time studies, Foundation Studies or JUPEB (a program prepares for students who has incomplete academic requirements and for those who are awaiting admission into the University proper), Undergraduate and Post graduates. This research is carried out among undergraduate Students only who are resident in the School Hall of Residence. Babcock University has total number of twenty-one (21) Hall of Residences, Nine (9) Male Hall of Residence and twelve (12) Female Hall of Residence.

The schools in Babcock University are Benjamin S. Carson (SNR) College of Health, School of Computing and Engineering Sciences, School of Education and Humanities, School of Law and Securities Studies, School of Management Sciences, school of Nursing Sciences, school of Public Health and Allied Sciences, School of Science and Technology, Veronica Adeleke School of Social Sciences.

The Hall of Residences are in categories in terms of rent, Classic, Premium and Regular. The Classic Male are Bethel Splendor, Gideon Trooper, Samuel Akande

and Winslow. Classic Female are Ameyo Adadevoh, Felicia Dada, Justice Deborah, Platinum and Queen Esther. The Premium Male are Neal Wilson, Nelson Mandela and Female Premium are Crystal and Havilah Gold while Regular Male is Gamaliel and Regular Female are Iperu Female Hall, Ogden Hall, Nyberg Hall and White Hall.

The purpose of this research is to explore the perception of the undergraduate residence students on the role of staff campus chaplain. The researcher assumes that the students' awareness of the role of the staff campus chaplain will increase the number of student visit to the chaplain's office for spiritual care. The reason behind the study was as a result of the observation of the researcher about the behaviour of the undergraduate students on how they visit the Chaplaincy department for citizenship grade while few visit for spiritual care. Therefore, the researcher assumed that the student must have such behaviour because of how the student perceive the role of Staff Campus Chaplains.

That is to say, the undergraduate students of Babcock University seem not to understand the role of the chaplain which could have been the reason why they do not visit the office of the chaplain when in need of spiritual help. Whereas the majority of the students visit chaplaincy office to get their citizenship grade issues corrected when demerited.

Research Design

Babcock University Health Research Ethics Committee (BUHREC) body of Babcock University approved the research proposal on June 24, 2022. Being descriptive qualitative research, the Researcher prepared an interview using a semi-structure Questionnaire with thirty- one research questions with a consent form for the participants.

First and foremost, a reliability test was conducted on the questionnaire using only 20 human subject of Babcock University Microbiology students who were in 300 level on September 18, 2022. 20 questionnaires were distributed to them with a permission from their Lecturer and 19 questionnaires were returned. The reliability test result ascertain that the research questions are reliable. The validity of the questionnaire was confirmed through the use of IBM SPSS statistics 26 as indicated in Tables 2 and 3.

Table 2. Case Processing Summary

		N	%
Cases	Valid	6	31.6
	Excluded ^a	13	68.4
	Total	19	100.0

a. Listwise deletion based on all variables in the procedure.

Table 3. Reliability Statistics

Cronbach's Alpha	N of Items
.864	38

And later in First week of December, 2022, the questionnaire and the consent forms were administered to 367 Babcock University undergraduate students. The total population of Babcock University undergraduate students as at July 2022 was 10,779² the sample population was determined by sample size calculator by Raosoft Inc.³ and the sample size use was 371.

As at first semester the 100L students were new to Babcock community therefore they were exempted. The total number of the 100L was 2,814 which was

² Babcock University Registry, Enrollment Statistics Office, email message to author, July 26, 2022.

³ Raosoft, "Sample Size Calculator."

deducted from the total number of all the undergraduate students as at July 2022. The result given was 7, 975. Therefore, the total population of the 200L to 600L was 7,965 and the sample size according to Raosoft sample size calculator was 367.⁴ Based on this fact, the researcher decided to use the total population of the 200-600 Level undergraduates' students and the research was conducted among undergraduate students from 200L to 600L in first semester of the 2022/2023 session. Figure 1 shows the sample layout of the questionnaire while Figure 2 shows the Raosoft Calculator as used in the calculation of the sample size.

⁴ Raosoft, "Sample Size Calculator."

SECTION A: DEMOGRAPHIC DATA

1. Age (in years): 15-18 ☒ 19-21 ☐ 22-25 ☐
2. Gender: Male ☒ Female ☐
3. Level of study: 200 Level ☒ 300 Level ☐ 400 Level ☐ 500 level ☐ 600 Level ☐
4. Worship Centre _____
5. Religion (Denomination) Adventist ☒ Catholic ☐ Spiritualist (white garment Churches) ☐
Orthodox ☒ Pentecostal ☐ Muslim ☐ Traditional Religion ☐
6. Residential Status: Resident ☒ Off Campus ☐
7. Faculty/School _____

SECTION B: kindly respond to the Likert Scale items below by choosing from the options based on your agreement. Note: ONLY tick [✓] your desired response.

SD=STRONGLY DISAGREE; D=DISAGREE; N=NEUTRAL; A=AGREE; SA= STRONGLY AGREE

S/N	ITEM	SD	D	N	A	SA
1.	I am aware of the services of the Chaplaincy in Babcock University.					
2.	I know the central office of Chaplaincy in Babcock University.					
3.	I know that other service of the Chaplaincy is worship attendance citizenship grading system.					
4.	I visit the office of the chaplain for citizenship grade only.					
5.	I found myself in Chaplaincy office because of Bible studies of Community Services.					
6.	I only visit the office of the chaplain for my worship attendance problems.					
7.	Worship attendance and citizenship grading system overshadows spiritual care services of the Chaplaincy.					
8.	Chaplains are spiritual care givers.					
9.	Chaplains provide spiritual care and support to undergraduate students.					
10.	I know my campus chaplain.					
11.	I know the office of my campus chaplain.					
12.	I visit the office of my campus chaplain for spiritual care.					
13.	Chaplain provides spiritual guidance and counsel to students struggling with spiritual issues.					
14.	I talk to my Chaplain when I am hurt and confuse.					
15.	I talk to my Chaplain when I have academic stress.					
16.	I talk to my Chaplain when I have behavioral issues.					
17.	I talk to my Chaplain when I have relationship issues.					
18.	I talk to my chaplain about my family issues.					
19.	Chaplain advocates between students and school management					
20.	Chaplain intervenes in crisis situations.					
21.	Chaplain performs and coordinates religious rites in Worship Centres.					
22.	Chaplain nurtures the students in spiritual matters.					
23.	Chaplain contributes to conducive environment for students on Campus					
24.	Chaplain is available and interact with the undergraduate students.					
25.	Chaplain provides intercessory prayers.					
26.	Chaplain involves student in need in prayer therapy.					
27.	I know that the office of the chaplain is accessible, comfortable and confidential for discussion.					
28.	I know that the office of the Chaplain is open weekly during office hour.					
29.	I know I can call the mobile number of my Chaplain during weekend.					
30.	I know that each School has a Staff Campus Chaplain in Babcock University.					
31.	Chaplain guides me to read and study the Bible in Babcock University					

Figure 1. Questionnaire Layout



Sample size calculator

What margin of error can you accept? 5% is a common choice	5 %	The margin of error is the amount of error that you can tolerate. If 90% of respondents answer yes, while 10% answer no, you may be able to tolerate a larger amount of error than if the respondents are split 50-50 or 45-55. Lower margin of error requires a larger sample size.
What confidence level do you need? Typical choices are 90%, 95%, or 99%	95 %	The confidence level is the amount of uncertainty you can tolerate. Suppose that you have 20 yes-no questions in your survey. With a confidence level of 95%, you would expect that for one of the questions (1 in 20), the percentage of people who answer yes would be more than the margin of error away from the true answer. The true answer is the percentage you would get if you exhaustively interviewed everyone. Higher confidence level requires a larger sample size.
What is the population size? If you don't know, use 20000	7965	How many people are there to choose your random sample from? The sample size doesn't change much for populations larger than 20,000.
What is the response distribution? Leave this as 50%	50 %	For each question, what do you expect the results will be? If the sample is skewed highly one way or the other, the population probably is, too. If you don't know, use 50%, which gives the largest sample size. See below under More information if this is confusing.
Your recommended sample size is	367	This is the minimum recommended size of your survey. If you create a sample of this many people and get responses from everyone, you're more likely to get a correct answer than you would from a large sample where only a small percentage of the sample responds to your survey.

Online surveys with **Vovici** have completion rates of 66%!

Alternate scenarios

With a sample size of	100	200	300	With a confidence level of	90	95	99
Your margin of error would be	9.74%	6.84%	5.55%	Your sample size would need to be	262	367	613

Save effort, save time. **Conduct your survey online with Vovici.**

More information

If 50% of all the people in a population of 20000 people drink coffee in the morning, and if you were repeat the survey of 377 people ("Did you drink coffee this morning?") many times, then 95% of the time, your survey would find that between 45% and 55% of the people in your sample answered "Yes".

The remaining 5% of the time, or for 1 in 20 survey questions, you would expect the survey response to more than the margin of error away from the true answer.

When you survey a sample of the population, you don't know that you've found the correct answer, but you do know that there's a 95% chance that you're within the margin of error of the correct answer.

Try changing your sample size and watch what happens to the *alternate scenarios*. That tells you what happens if you don't use the recommended sample size, and how M.O.E and confidence level (that 95%) are related.

To learn more if you're a beginner, read [Basic Statistics: A Modern Approach](#) and [The Cartoon Guide to Statistics](#). Otherwise, look at the [more advanced books](#).

In terms of the numbers you selected above, the sample size n and margin of error E are given by

$$x = Z(c/100)^2 r(100-r)$$

$$n = N x / ((N-1)E^2 + x)$$

$$E = \text{Sqrt}[(N-n)x / n(N-1)]$$

where N is the population size, r is the fraction of responses that you are interested in, and $Z(c/100)$ is the [critical value](#) for the confidence level c .

If you'd like to see how we perform the calculation, view the [page source](#). This calculation is based on the [Normal distribution](#), and assumes you have more than about 30 samples.

About **Response distribution**: If you ask a random sample of 10 people if they like donuts, and 9 of them say, "Yes", then the prediction that you make about the general population is different than it would be if 5 had said, "Yes", and 5 had said, "No". Setting the response distribution to 50% is the most conservative assumption. So just leave it at 50% unless you know what you're doing. The sample size calculator computes the critical value for the normal distribution. Wikipedia has good articles on statistics.

© 2004 by [Raosoft, Inc.](#). Please download and reuse this web page!
[Questions? Please let us know.](#)

[Print](#) [Done](#)

Figure 2. Raosoft Calculator

Data Collection

At first, the researcher designs the questionnaire on google form and sent to various students' WhatsApp platform but only few responded. Then, the supervisor advised that the questionnaire be printed and be distributed physically. The researcher took the advised and went straight to the printer. The 367 questionnaires were only distributed among the selected residential undergraduate students. The off-campus or community students were not involved because they cannot be easily access. The researcher uses hall of residence with permission from the chief hall administrators male and female hall of residence respectively.

The questionnaires were distributed to the various hall of residence based on their Level of study. Most of the students in 500L were Medical Laboratory, Law and Nursing students while the students in 600L are only Medical Students. Students in 200L, 300L and 400L belong to other schools of studies such as Accounting, Biochemistry, Christian Religious Studies, Education and so on.

Babcock University has seven hall of Residence for Male Students and eight halls of residence for Female on the main Campus and on the mini campus which is the Law School has two female halls. On main Campus only three halls were selected based on their level and three female halls were selected as well. On law school the questionnaire was distributed to law students through the worship centre. The research considers and capture their level more than their course of study

At the Male Halls, the questionnaires were distributed in the three male halls based on their level of study, generally, the student were organized into the halls according to their level of study, with the help of the hall administrators while at the female halls, initially the hall administrators assisted but the response of the student was poor. Then the Hall of Residence female student chaplains were approached and

they assisted by going to the room of the students randomly and the students collected and filled and returned and due to the privacy of the students as they respond to the questions there was no influence from the researcher.

At the Male Hall the Male student that collected the questionnaire with the consent form, responded to the 31 items privately without the influence of the researcher and they returned to the Hall Administrators respectively. Likewise at the female halls, the female students that collected the questionnaire with the consent forms responded to the questions the 31 items and returned the questionnaire to the Hall of Residence female Student Chaplains. The researcher went back and collected from the Male Hall Administrators.

The questionnaire was arranged in a brown envelope a 4 size into ten places. The male 200L students have access to 58 questionnaires while the female has access to 57 questionnaires. The 300L Male students received 54 questionnaires while female received 53 questionnaires. The male 400 L student received 43 questionnaires while female received 42. The 500L Male Student received 15 questionnaires and the Female also received 15 Questionnaires and lastly the 600L students Male received 15 Questionnaire the female 600L also received 15 Questionnaires. In total they all received 367 questionnaires and they responded to 362 and returned 5 questionnaires were returned with no response.

The 367 questionnaires were printed and distributed randomly among resident undergraduates Babcock University Students as follows 200L 115 Questionnaires, 113 questionnaires were returned, 300L 107 questionnaires, 106 were returned, 400L 85 questionnaires, 84 questionnaires were returned, 500 L 30 Questionnaires, 29 were returned, 600L 30 Questionnaires, 30 Questionnaires were returned. Therefore, the overall total of the returned questionnaires was 362 and 5 were not filled.

The Table 4 expressed the tabular form of the summary of targeted questionnaire and the returned questionnaire.

Table 4. Questionnaire Distribution

Respondent	Targeted Questionnaire		Returned Questionnaire	
	Frequency	%	Frequency	%
200L	115	31.7	113	31.2
300L	107	29.6	106	29.3
400L	85	23.4	84	23.2
500L	30	8.3	29	8.0
600L	30	8.3	30	8.3
Total	367	100.0	362	100.0

The research questions are thirty – one to addressed the following areas:

General awareness of student about the chaplaincy services, Location of the office of the chaplain, reasons students visit the office of the chaplain for spiritual purpose or citizenship purpose, awareness of the actual role of the chaplain, adequate awareness of the services chaplains offer, benefit of spiritual care from the chaplain.

1. I am aware of the services of the Chaplaincy in Babcock University.
2. I know the central office of Chaplaincy in Babcock University.
3. I know that other service of the Chaplaincy is worship attendance citizenship grading system.
4. I visit the office of the chaplain for citizenship grade only.
5. I found myself in Chaplaincy office because of Bible studies of Community Services.
6. I only visit the office of the chaplain for my worship attendance problems.
7. Worship attendance and citizenship grading system overshadows spiritual care services of the Chaplaincy.
8. Chaplains are spiritual care givers.
9. Chaplains provide spiritual care and support to undergraduate students.

10. I know my campus chaplain.
11. I know the office of my campus chaplain.
12. I visit the office of my campus chaplain for spiritual care.
13. Chaplain provides spiritual guidance and counsel to students struggling with spiritual issues.
14. I talk to my Chaplain when I am hurt and confuse.
15. I talk to my Chaplain when I have academic stress.
16. I talk to my Chaplain when I have behavioral issues.
17. I talk to my Chaplain when I have relationship issues.
18. I talk to my chaplain about my family issues.
19. Chaplain advocates between students and school management
20. Chaplain intervenes in crisis situations.
21. Chaplain performs and coordinates religious rites in Worship Centres.
22. Chaplain nurtures the students in spiritual matters.
23. Chaplain contributes to conducive environment for students on Campus
24. Chaplain is available and interact with the undergraduate students.
25. Chaplain provides intercessory prayers.
26. Chaplain involves student in need in prayer therapy.
27. I know that the office of the chaplain is accessible, comfortable and confidential for discussion.
28. I know that the office of the Chaplain is open weekly during office hour.
29. I know I can call the mobile number of my Chaplain during weekend.
30. I know that each School has a Staff Campus Chaplain in Babcock University.
31. Chaplain guides me to read and study the Bible in Babcock University

These questions were measured on 5-point Likert scale from 1 strongly disagree to 5 strongly agree. Each student participants responded to the questions on the questionnaire and gave their consent by signing the consent form which indicate their willingness to participate in the research.

Data Analysis

Having gathered and collected the data, the researcher installed IBM SPSS Statistics 26 on the PC. Each variable was inputted into the data view and documented electronically into the variables view section. All the 362 questionnaires frequencies were inputted. Eventually the data were analyzed using descriptive statistics and frequencies and the result was without influence from the researcher. Chapter five has the detail of the results.

Input of the Data

The researcher employed a research assistant who entered the data carefully on the SPSS version 26 manually. The individual spent a week to input the data collected and the researcher cross-checked to ensure error free data input. There were responses on each of the 5-point Likert scale.

The questionnaires were arranged in a brown A4 Envelope based on Level of study and Male and Female Gender description with their total numbers each on the envelope. Now, when the data were collected in an organized way, with the questionnaires still in the envelope according to the initial arrangement so as to avoid mixed up. Therefore, in the same way the data was inputted as follows; 200L Male, 200L Female, 300L Male, 300L Female, 400L Male, 400L Female, 500L male, 500L Female, 600 L Male and 600L Female. In order to avoid error and repetition, each

envelope was mark and ticked to indicate that the data had been inserted into the SPSS. Eventually, a total of 362 questionnaires were inputted.

The demographics of the participants that were considered are the age of the participants, the gender of the participants, and the level of study.

The data analysis made use of both tables and figures. A table was created on Microsoft word. The result on the SPSS were inputted in the table based on the frequencies and variables from the result. SPSS revealed the results for each item on the 5 – point Likert scale, *strongly disagree, disagree, neutral, agree and strongly agree*.

Summary

The Field Research Methodology was descriptive qualitative research using random sampling. The sample of the total population used was 367 according to population sample size on raosoft.com. Although the total population of the undergraduates was 10779 as at July 2022. The 100L with the total number of 2, 814 were exempted from the total population because their experience may not be enough to respond appropriately to the research questions and the total population that was eventually used was 7, 965 which is the total population of 200L-600L. Basically, the input of variables was carefully done manually on the IBM SPSS version 26.

CHAPTER 5

PRESENTATION AND ANALYSIS OF DATA AND DISCUSSIONS OF FINDINGS

This Chapter presents the analysis of the data and finding of the research of the student's perception on the role of the chaplain in Babcock University. Specifically, the research is narrow down to undergraduate residence of Babcock University and the set of Chaplain, whose roles is considered are the Staff Campus or School Chaplains.

Presentation of Data

Table 5 indicates the ages of the respondents who participated in this research.

Table 5. Age of the Respondents

S/N	Item	Frequency	Percentage
1	15-18	109	30.1
2	19-21	192	53.0
3	22-25	61	16.9
4	Total	362	100.0

Table 5 reveals that ages 19-21 which has the total of 192 (53.0) is the largest number of undergraduates that took part in the exercise, while ages 15-18 total of 109 (30.1) were the next largest number and lastly ages 22-25 total of 61 (16.9) are the least participants.

Table 6 shows how may males and females who participated in this research. It reveals that the male participants 184 (50.8) outnumber the female participants 178

(49.2). Therefore, majority respondents are male while female respondents are lower in number with few differences.

Table 6. Gender of Respondents

S/N	Items	Frequency	Percentage
1	Male	184	50.8
2	Female	178	49.2
3	Total	362	100

Table 7 shows the level of study of the respondents. It reveals the number of the participants according to their level of Study. In which the 200L Students outnumber the other Levels. 200L total of 113 (31.2), 300L total of 106 (29.3), 400L total of 84 (23.2), 500L total of 29 (8.0), and 600L total of 30 (8.3) and they are the least.

Table 7. Level of Study of the Respondents

S/N	ITEM	FREQUENCY	PERCENTAGE
1	200	113	31.1
2	300	106	29.3
3	400	84	23.2
4	500	29	8.0
5	600	30	8.3
	Total	362	100.0

The Table 8 is the summary of the data collected using the questionnaire with thirty – one research questions on 5- point Likert scale, starting from strongly agree, agree, neutral, disagree and strongly disagree. The Table 5 reflects both the total and percentage of each item response. And also, the addition of strongly agree and agree with disagree and strongly disagree. Strongly agree and agree are the same while disagree and strongly disagree are the same.

Table 8. Likert Scale of Rating Statistics

ITEMS	SA %	A %	N %	D %	SD %	Agree SA+A %	Disagree SD+D %
1. I am aware of the services of the chaplaincy in Babcock University	115 (31.8)	162 (44.8)	50 (13.8)	21 (5.8)	14 (3.9)	277 (76.6)	35 (9.7)
2. I know the central office of chaplaincy in Babcock University	55 (15.2)	82 (22.7)	49 (15.5)	103 (28.5)	73 (20.2)	137 (37.9)	176 (48.7)
3. I know that other services of the chaplaincy are worship attendance and citizenship grading services	106 (29.3)	162 (44.8)	46 (12.7)	25 (6.9)	23 (6.4)	268 (74.1)	48 (13.3)
4. I visit the office of the chaplain for citizenship grade only	51 (14.1)	78 (21.5)	88 (24.3)	67 (18.5)	78 (21.5)	129 (35.6)	145 (40.0)
5. I found myself in chaplaincy office because of Bible studies community services	16 (4.4)	31 (8.6)	60 (16.6)	89 (24.6)	166 (45.9)	47 (13.0)	255 (70.5)
6. I only visit the office of the chaplain for my worship attendance problems	54 (14.9)	82 (22.7)	91 (25.1)	58 (16.0)	77 (21.3)	136 (37.6)	135 (37.3)
7. Worship attendance and citizenship grading system overshadows spiritual care services of the chaplaincy	107 (29.6)	96 (26.5)	74 (20.4)	51 (14.1)	34 (9.4)	203 (56.1)	85 (23.5)
8. Chaplains are spiritual caregivers	65 (18.0)	142 (39.2)	116 (32.0)	22 (6.1)	17 (4.7)	207 (57.2)	39 (10.8)
9. Chaplains provide spiritual care and support to undergraduates' students	61 (16.9)	141 (39.0)	103 (28.5)	35 (9.7)	22 (6.1)	202 (55.9)	37 (15.8)
10. I know my campus chaplains	77 (21.3)	96 (26.5)	41 (11.3)	76 (21.0)	72 (19.9)	173 (47.8)	148 (40.9)
11. I know the office of my campus chaplain	48 (13.3)	66 (18.2)	57 (15.5)	89 (24.6)	102 (28.2)	114 (31.5)	191 (52.8)
12. I visit the office of my campus chaplain for spiritual care	30 (8.3)	46 (12.7)	56 (15.5)	99 (27.3)	131 (36.2)	76 (21.0)	230 (63.5)
13. Chaplain provides spiritual guidance and counsel to students struggling with spiritual issues	68 (18.8)	123 (34.0)	111 (30.7)	33 (9.1)	27 (7.5)	191 (52.8)	70 (16.6)
14. I talk to my chaplain when I am hurt and confuse	16 (4.4)	48 (13.3)	72 (19.9)	109 (30.1)	117 (32.3)	64 (17.7)	226 (62.4)
15. I talk to my chaplain when I have academic stress	12 (3.3)	60 (16.6)	63 (17.4)	107 (29.6)	120 (33.1)	72 (19.9)	227 (62.7)
16. I talk my chaplain when I have behavioral issues	15 (4.1)	56 (15.5)	59 (16.3)	112 (30.9)	120 (33.1)	71 (19.6)	232 (64.0)
17. I talk to my chaplain when I have relationship issues	15 (4.1)	40 (11.0)	60 (16.6)	107 (29.6)	140 (38.7)	55 (15.1)	247 (68.3)
18. I talk to my chaplain about my family issues	24 (6.6)	41 (11.3)	64 (17.7)	97 (26.8)	136 (37.6)	65 (17.9)	233 (64.4)
19. Chaplain advocate between students and school management	42 (11.6)	118 (32.6)	138 (38.1)	32 (8.8)	32 (8.8)	160 (44.2)	64 (17.6)
20. Chaplain intervenes in crisis situations	41 (11.3)	123 (34.0)	122 (33.7)	36 (9.9)	40 (11.3)	164 (45.3)	76 (21.2)
21. Chaplains performs and coordinates religious rites in worship centres	76 (21.0)	164 (45.3)	76 (21.0)	22 (6.1)	24 (6.6)	240 (66.3)	46 (12.7)
22. Chaplain nurtures the students in spiritual matters	55 (15.2)	166 (45.9)	87 (24.0)	25 (6.9)	29 (8.0)	221 (61.1)	54 (14.9)

(table continues)

Table 8 (continued). Likert Scale of Rating Statistics

ITEMS	SA %	A %	N %	D %	SD %	Agree SA+A %	Disagree SD+D %
23. Chaplains contributes to conducive environment for students on campus	44 (12.2)	128 (35.4)	124 (34.3)	33 (9.1)	33 (9.1)	172 (47.6)	66 (18.2)
24. Chaplains is available and interact with the undergraduates' students	57 (15.7)	137 (37.8)	117 (32.3)	27 (7.5)	24 (6.6)	194 (53.5)	71 (14.1)
25. Chaplains provides intercessory prayers	73 (20.2)	157 (43.4)	99 (27.3)	13 (3.6)	20 (5.5)	230 (63.6)	33 (9.1)
26. Chaplains involves students in need in prayer therapy	66 (18.2)	143 (39.5)	101 (27.9)	25 (6.9)	27 (7.5)	209 (57.7)	52 (14.4)
27. I know that the office of the chaplain is accessible for comfortable and confidential	62 (17.1)	110 (30.4)	111 (30.7)	38 (10.5)	41 (11.3)	172 (47.5)	79 (21.8)
28. I know the office of the chaplains is open weekly during office hour	63 (17.4)	109 (30.1)	108 (29.8)	47 (13.0)	35 (9.7)	172 (47.5)	82 (22.7)
29. I can call the mobile number of my chaplain on weekend	45 (12.4)	90 (24.9)	118 (32.6)	63 (17.4)	46 (12.7)	135 (37.3)	109 (30.1)
30. I know that each school has staff chaplain in Babcock University	49 (13.5)	121 (33.4)	93 (25.7)	56 (15.5)	43 (11.9)	170 (46.9)	99 (27.4)
31. Chaplain guide to read and study the Bible in Babcock University	55 (15.2)	116 (32.0)	109 (30.1)	38 (10.5)	44 (12.2)	171 (47.2)	82 (22.7)

Findings and Discussion

1. *I am aware of the services of the chaplaincy in Babcock University* shows that majority of the undergraduate students 277(76.6) are aware of the services of Chaplaincy in Babcock University, while 35 (9.7) undergraduate students indicates that they are not aware of the services of the Chaplaincy, this indicates that we can conclude that majority are aware of the services of chaplaincy however effort should be made to create more awareness for the few numbers.
2. *I know the central office of Chaplaincy in Babcock University.* Here the 137 (37.9) of the undergraduate students are aware of the central office of the chaplaincy while the 176 (48.7) are not aware of the central office of the chaplaincy. The result indicates that there is need to inform the undergraduate student about the location of the chaplaincy central office. The number of those who are not aware appear to be more than those who

are aware which indicate a need to create more awareness of the location of the central office among the undergraduate students.

3. *I know that other service of the Chaplaincy is worship attendance citizenship grading system.* The majority of the participants 268 (74.1) are aware of the fact that there are other services like citizenship and worship attendance as part of other services rendered by Chaplaincy in Babcock University. However, few participants of the undergraduate students 48 (13.3) are not aware of other services of Chaplaincy.
4. *I visit the office of the chaplain for citizenship grade only.* Majority of the undergraduate students 145 (40.0) responded that they only visit the office of the chaplain for citizenship grade, while many of the undergraduate students indicated that they visit not for only citizenship grade, which means they explore other services of the chaplaincy.
5. *I found myself in Chaplaincy office because of Bible studies of Community Services.* Majority of the undergraduate students 255 (70.5) found themselves in chaplaincy only for Bible study of Community Services while few undergraduate students 47 (13.0) indicated that the reason they found themselves in chaplaincy office is not just for Bible studies of community services.
6. *I only visit the office of the chaplain for my worship attendance problems.* 136 (37.6) undergraduate students reveal that they visit the office of the chaplain for their worship attendance problems while 135 (37.3) undergraduate students indicated that they do not visit the office of the chaplain for worship attendance problems.
7. *Worship attendance and citizenship grading system overshadows spiritual*

care services of the Chaplaincy. Majority of the undergraduate students 203 (56.1) agreed that worship attendance services and citizenship grading system overshadow the spiritual care services of the Chaplaincy while 85 (23.5) undergraduate students disagree that the worship attendance and citizenship grading system do not overshadow the spiritual care services of the chaplaincy.

8. *Chaplains are spiritual care givers.* 207 (57.2) of the undergraduate students understands the role of the chaplains as a spiritual caregiver while 39 (10.8) do not understand the role of chaplains as spiritual caregivers
9. *Chaplains provide spiritual care and support to undergraduate students.* 202 (55.9) undergraduate students understand the role of the chaplain as one who provides spiritual care and support to undergraduate students while 37 (15.8) undergraduate students do not understand the role of the chaplain as one who provides spiritual care and support to the undergraduate students
10. *I know my campus chaplain.* A large number of the Undergraduate students 173 (47.8) agreed that they know their Campus Staff Chaplain assign to their School while another large number but lower Undergraduate Students 148 (40.9) disagree that they do not know the campus staff chaplain assign to their school.
11. *I know the office of my campus chaplain.* Some of the Undergraduate Students 114 (31.5) indicated that they know the office of their Campus Staff Chaplain while majority of the Undergraduate Students 191 (52.8) revealed that they do not know the office of their Campus Staff Chaplain.
12. *I visit the office of my campus chaplain for spiritual care.* Few numbers of

the Undergraduate Students 76 (21.0) indicates that they visit the office of their Campus Staff Chaplain for Spiritual Care while large number of the Undergraduate Students 230 (63.5) do not visit the office of their Campus Staff Chaplain for Spiritual Care.

13. *Chaplain provides spiritual guidance and counsel to students struggling with spiritual issues.* 191 (52.8) Undergraduate Students agreed that Chaplain provides spiritual guidance and counsel to students struggling with Spiritual issues while 70 (16.6) Undergraduate Students disagrees with the idea that Chaplain provides spiritual guidance and counsel to students struggling with spiritual issues.

14. *I talk to my Chaplain when I am hurt and confuse.* 64 (17.7)

Undergraduate Students talk to their Campus Staff Chaplain when they are hurt and confuse while 226 (62.4) Undergraduate Students do not talk to their Campus Staff Chaplain when they are hurt and confuse.

15. *I talk to my Chaplain when I have academic stress.* 72 (19.9) talk to their Campus Staff Chaplain when they have academic stress while 227 (62.7) Undergraduate Students talk to their Campus Staff Chaplain when they have academic stress.

16. *I talk to my Chaplain when I have behavioral issues.* 71 (19.6)

Undergraduate Students talk to their Campus Staff Chaplain when they have behavioral issues while 232 (64.0) Undergraduate Students do not talk to their Campus Staff Chaplain when the have behavioral issues.

17. *I talk to my Chaplain when I have relationship issues.* 55 (15.1)

Undergraduate Students talk to their Chaplains when they have relationship issues while 247 (68.3) Undergraduates Students do not talk to

their Chaplain when they have relationship issues.

18. *I talk to my chaplain about my family issues.* 65 (17.9) Undergraduate

Students talk to their Campus Staff Chaplain when they have family issues while 233 (64.4) Undergraduate Students do not talk to their Campus Staff Chaplain when they have family issues.

19. *Chaplain advocates between students and school management.* 160 (44.2)

indicated that they understand the role of a Chaplain as an advocate between the students and the management of the school while 64 (17.6) Undergraduate Students indicated that they do not understand the role of a Chaplain as an advocate between student and the school management.

20. *Chaplain intervenes in crisis situations.* 164 (45.3) Undergraduate

Students understand that Chaplain intervenes in crisis situation while 76 (21.2) Undergraduate Students do not understand that chaplain intervenes in crisis situation.

21. *Chaplain performs and coordinates religious rites in Worship Centres.*

240 (66.3) Undergraduate Students understand the role of a Chaplain as one who performs and coordinates religious rites in Worship Centres while 46 (12.7) Undergraduate Students do not understand the role of a Chaplain as one performs and coordinates religious rites in worship Centres.

22. *Chaplain nurtures the students in spiritual matters.* 221 (61.1)

Undergraduate Students understand the role of a Chaplain as one who nurtures the students in spiritual matters while 54 (14.9) do not understand the role of a chaplain as one who nurtures the students in spiritual issues.

23. *Chaplain contributes to conducive environment for students on Campus.*

172 (47.6) Undergraduate Students agreed that Chaplain contributes to

conducive environment for students on Campus while 66 (18.2)

Undergraduate Students do not agree that chaplain contributes to conducive environment for students on campus.

24. *Chaplain is available and interact with the undergraduate students.* 194

(53.5) undergraduate Students agreed that chaplain is available and interact with the undergraduate students while 71 (14.1) disagreed that Chaplain is available and interact with the undergraduate students.

25. *Chaplain provides intercessory prayers.* 230 (63.6) Undergraduate

Students agreed that chaplain provides intercessory prayers while 33 (9.1)

Undergraduate Students disagreed that chaplain provides intercessory prayer.

26. *Chaplain involves student in need in prayer therapy.* 209 (57.7)

Undergraduate Students agreed that chaplain involves students in need in prayer therapy while 52 (14.4) Undergraduate Students disagree that chaplain involves students in need in prayer therapy.

27. *I know that the office of the chaplain is accessible, comfortable and*

confidential for discussion. 172 (47.5) Undergraduate Students agreed that they know that the office of their Campus Staff Chaplain is accessible, comfortable and confidential for discussion while 79 (21.8) Undergraduate disagreed that they know that the office of their Campus Staff Chaplain is accessible, comfortable, and confidential for discussion.

28. *I know that the office of the Chaplain is open weekly during office hour.*

172 (47.5) Undergraduate Students agreed that they know that the office of the Chaplain is open weekly during office hour while 82 (22.7)

Undergraduate Students disagreed that they know that the office of the

chaplain is open weekly during office hour.

29. *I know I can call the mobile number of my Chaplain during weekend.* 135

(37.3) Undergraduate Students indicated that they know they can call the mobile number of my Chaplain during weekend 109 (30.1) Undergraduate Students indicated they do not know they can call the mobile number of my Chaplain during weekend.

30. *I know that each School has a Staff Campus Chaplain in Babcock*

University. 170 (46.9) Undergraduate Students indicated they know that each School has a Staff Campus Chaplain in Babcock University 99 (27.4) Undergraduate Students they do not know that each School has a Staff Campus Chaplain in Babcock University.

31. *Chaplain guides me to read and study the Bible in Babcock University.*

171 (46.9) Undergraduate Students reveal that Chaplain guides them to read and study the Bible in Babcock University 82 (22.7) Undergraduate Students reveal that Chaplain do not guide them to read and study the Bible in Babcock University.

Summary

Findings reveal that there is an awareness that the chaplaincy services exist in Babcock University and the Undergraduate understand the role of the Chaplain as the Spiritual Caregiver. The findings also reveal that the chaplains are available for the services. However, many of the Undergraduates do not visit the Chaplains for Spiritual help only few do. Most of the time, the undergraduate Students visit the office of the Chaplain for citizenship grade and many reveal that the citizenship grading services has overshadow the ministry of the Chaplain.

CHAPTER 6

SUMMARY, CONCLUSION, RECOMMENDATION

Summary

The need to solve the world problem keep arising every day. The presence of a chaplain has help to some extent in some part of the world. As there are many benefits from the services of the chaplain some people do not have the clue of who they are and how beneficiary is their services and ministry in times of need.

Chapter one introduces the background to the study which is the need to have and also explore the services of the chaplain. But how can one enjoy what is not known to be beneficiary hence the need to explore the student's perception of the role of the staff campus chaplain in Babcock University. Chapter two, discussed the Theological and Biblical Foundation of Chaplaincy. The name Chaplain and Chaplaincy are not found in the Bible but the principle is there starting from Genesis to Revelation. Chapter Three, discussed the Literatures that have been written on Chaplain and Chaplaincy. Chaplaincy began long ago. Chapter Four discussed the Field Research work. It documented why the research was carried and how it was carried out. Chapter Five presents the analysis of the Data, interpretation, and findings using Tables and Figures.

Conclusion

The conclusion of the research is that the Undergraduates Students of Babcock University perception on the role Staff Campus Chaplain is that they strongly agree

and agree majorly that the Chaplains are Spiritual Care giver. However, it is not clear why only few visit the Chaplain or the Office of the chaplain for Spiritual Help.

Recommendation

From the research work there are research topics that surface. It is obvious that the need to increase the awareness of Chaplaincy Care in this part of the World is highly demanding due to hopelessness that many experience in times of need. Therefore, there is need for more writing and research to create more awareness for the need of a Chaplain in every setting and the need to explore the services they provided. This will help to reduce some of the behavioral issues that young people and others face every day. These areas of research are Factors preventing Undergraduate Student in visiting the Chaplain for Spiritual help. Students' perception on the role of Hospital Staff Chaplain, Students Perception on the role of Hostel Staff Chaplain. Staff Perception on the Role Staff Chaplain and Faculty Perception on the Role of School Chaplain.

APPENDICES

APPENDIX A
INFORMED CONSENT

**ADVENTIST UNIVERSITY OF AFRICA
THEOLOGICAL SEMINARY.**

Informed Consent

You are being asked to participate in a research study entitled: Student perception on the role of a chaplain.

The purpose of this study is to generate knowledge that will advance the understanding of Babcock University Undergraduate Students on the role of Campus Chaplain.

In order to participate in the study, you will be asked to fill out a questionnaire that has thirty-one (31) but concise items. Finishing the questionnaire should take approximately five minutes.

Your participation in this study is voluntary. If you sign the bottom of this Form, it means that you are giving your consent to be in the study. You will NOT write your name on the questionnaire and this form is separate from the questionnaire----- and this ensures that your identity will not be revealed. No one other than the researcher and the adviser will have access to the data. All data will be kept in google drive in a secure password personal google mail.

If you do not want to participate in the study, do not begin filling the questionnaire or participating in other research activities. If you start to fill the questionnaire and decide you do not want to participate, stop filling it and give it to the researcher. There is no penalty for not participating and your questionnaire will not be used. If you participate, you will contribute to knowledge about undergraduate students' perception on the role Campus Chaplain, which may help to educate the undergraduate students on how they can receive spiritual care from the office of the campus chaplain when they visit in the times of spiritual need. There are no identifiable risks in participation.

If you have complaints or concerns about this research, please contact the Chairman of the Babcock University Health Research Ethics Committee (BUHREC)/:

Prof. Kayode Olushola Ogunwemimo
Babcock University
buhrec@babcock.edu.ng
buhrec@gmail.com
[+234 7033149933](tel:+2347033149933)

Josephine Ganu, PhD

Director, Research & Grants Development
Associate Professor of Management
Mobile Phone: +254 740481581
ganuj@aia.ac.ke
Thank you.
Oluwafunmilayo Dorcas Adegbenle
Masters in Chaplaincy (M. Chap)
adegbenleo@aia.ac.ke
[+234 7038472275](tel:+2347038472275)

By signing below, I agree to participate in this research.

Signature_____

Date_____

APPENDIX B

QUESTIONNAIRE

SECTION A: DEMOGRAPHIC DATA

32. Age (in years): 15-18 [] 19-21 [] 22-25 []
33. Gender: Male [] Female []
34. Level of study: 200 Level [] 300 Level [] 400 Level [] 500 level [] 600 Level []
35. Worship Centre _____
36. Religion (Denomination) Adventist [] Catholic [] Spiritualist (white garment Churches) [] Orthodox [] Pentecostal [] Muslim [] Traditional Religion []
37. Residential Status: Resident [] Off Campus []
38. Faculty/School _____

SECTION B: kindly respond to the Likert Scale items below by choosing from the options based on your agreement. Note: ONLY tick [✓] your desired response.

SD=STRONGLY DISAGREE; D=DISAGREE; N=NEUTRAL; A=AGREE; SA=STRONGLY AGREE

	ITEM	SD	D	N	A	SA
1.	I am aware of the services of the Chaplaincy in Babcock University.					
2.	I know the central office of Chaplaincy in Babcock University.					
3.	I know that other service of the Chaplaincy is worship attendance citizenship grading system.					
4.	I visit the office of the chaplain for citizenship grade only.					
5.	I found myself in Chaplaincy office because of Bible studies of Community Services.					
6.	I only visit the office of the chaplain for my worship attendance problems.					
7.	Worship attendance and citizenship grading system overshadows spiritual care services of the Chaplaincy.					
8.	Chaplains are spiritual care givers.					
9.	Chaplains provide spiritual care and support to undergraduate students.					

10.	I know my campus chaplain.					
11.	I know the office of my campus chaplain.					
12.	I visit the office of my campus chaplain for spiritual care.					
13.	Chaplain provides spiritual guidance and counsel to students struggling with spiritual issues.					
14.	I talk to my Chaplain when I am hurt and confuse.					
15.	I talk to my Chaplain when I have academic stress.					
16.	I talk to my Chaplain when I have behavioral issues.					
17.	I talk to my Chaplain when I have relationship issues.					
18.	I talk to my chaplain about my family issues.					
19.	Chaplain advocates between students and school management					
20.	Chaplain intervenes in crisis situations.					
21.	Chaplain performs and coordinates religious rites in Worship Centres.					
22.	Chaplain nurtures the students in spiritual matters.					
23.	Chaplain contributes to conducive environment for students on Campus					
24.	Chaplain is available and interact with the undergraduate students.					
25.	Chaplain provides intercessory prayers.					
26.	Chaplain involves student in need in prayer therapy.					
27.	I know that the office of the chaplain is accessible, comfortable and confidential for discussion.					
28.	I know that the office of the Chaplain is open weekly during office hour.					
29.	I know I can call the mobile number of my Chaplain during weekend.					
30.	I know that each School has a Staff Campus Chaplain in Babcock University.					
31.	Chaplain guides me to read and study the Bible in Babcock University					

BIBLIOGRAPHY

- Abu-Ras, Wahiba. "Muslim Chaplain's Role as Perceived by Directors and Chaplains of New York City Hospitals and Health Care Settings." *Journal of Muslim Mental Health* 6, no. 1 (2011): 21-43.
- Aiken, Christopher C. "Chaplains' Support of Staff." DMin project, Drew University, Madison, New Jersey, 2016. Accessed 17 October 2022.
https://www.academia.edu/33342932/CHAPLAINS_SUPPORT_OF_STAFF.
- Alvarado, Nancy. "Chapter 4- Wilhelm Wundt and the Founding of Psychology." Accessed 8 March 2021. <https://silo.tips/download/chapter-4-wilhelm-wundt-and-the-founding-of-psychology-dr-nancy-alvarado>.
- Austin, Kristin, Phylis Flory, Tim Maguffee, and Judy Sneegas. "Nurses' Perception of the Role of the Chaplain." Ministry Specialty Project, Saint Luke's Hospital, Kansas City, Missouri, 2013. Accessed 30 July 2021.
<https://www.saintlukeskc.org/sites/default/files/2018-05/NursesExperienceChaplaincy.pdf>.
- Babcock University. "About Babcock University." Accessed 30 July 2021.
<https://www.babcock.edu.ng/about>.
- Barton, Rebecca, Wendy Cadge, and Elena G. van Stee. "Caring for the Whole Student: How Do Chaplains Contribute to Campus Life?" *Journal of College & Character* 21, no 2 (2020): 67-85.
<https://doi.org/10.1080/2194587X.2020.1741392>.
- Block, Daniel I. "Pentateuch." *Holman Illustrated Bible Dictionary*. Edited by Chad Owen Brand, Charles W. Draper, and Archie W. England, Nashville, TN: Holman Bible Publishers, 2003. 1265-1268.
- Carson, D. A., and Douglas J. Moo. *An Introduction to the New Testament*. Grand Rapids, MI: Zondervan Academics, 2005.
- Cherry, Kendra. "What Is Gestalt Psychology?" Last updated November 08, 2022. Accessed 8 March 2021. <https://www.verywellmind.com/what-is-gestalt-psychology-2795808>.
- Chioma, Silvanus N. "Origin, Divisions and Characteristics of the Bible." In *Foundations of Christian Faith*. Edited by Efe M. Ehioghae, Joseph A. Olarewaju, and Joshua J. Zoaka, 15-21. Ilishan-Remo, Nigeria: Babcock University Press, 2012.

- Colfer, Maria. "Maintaining a Biblical Perspective on the Role of Chaplains in the Effective Care and Healing of Hospital Patient." MA thesis, Reformed Theological Seminary, Charlotte, North Carolina, 2014.
- Colloquium 2014: Office of Institutional Effectiveness*. Babcock University: Sabbath Program, 2014.
- DailyVerses.net. "Matthew 5:4." Accessed 2 April 2022. <https://dailyverses.net/matthew/5/4>.
- Dykstra, Robert C. "The Intimate Stranger." In *Images of Pastoral Care*. Edited by Robert C. Dykstra, 123-136. St. Louis, MO: Chalice Press, 2005.
- Flannelly, Kelvin J., Kathleen Galek, John Bucchino, George F. Handzo, and Helen P. Tannenbaum. "Department Directors' Perceptions of the Roles and Functions of Hospital Chaplains: A National Survey." *Hospital Topics* 83, no. 4 (2005): 19-27. Accessed 3 August 2021. <https://doi.org/10.3200/HTPS.83.4.19-28>.
- Grewe, Fred. "Chaplain as Midwives to Reorientation." *APC™ Forum* 18, no. 8 (2016): 1-6. Accessed 24 March 2022. <https://fredgrewe.com/wp-content/uploads/Chaplains-as-Midwives-to-Reorientation.pdf>.
- Hanson, Karen. R. "The Midwife." In *Images of Pastoral Care Classic Readings*. Edited by Robert C. Dykstra, 200-208. St. Louis, MO: Chalice Press, 2005.
- Kibuacha, Frankline. "How to Determine Sample Size for a Research Study." Accessed 24 March 2022. <https://www.geopoll.com/blog/sample-size-research>.
- Law, Jeremy. "What Is the Purpose of Chaplaincy? Do Perceptions Differ, and with What Consequences." *Chaplains on Campus: Understanding Chaplaincy in UK Universities*. Accessed 30 July 2021. https://chaplaincyresource.canterbury.ac.uk/?page_id=1901.
- Lawrence, Raymond J. *Recovery of Soul: A History and Memoir of the Clinical Pastoral Movement*. New York: CPSP Press, 2017.
- Leach, Katie Tunks, Joanne Lewis, and Tracy Levett-Jones. "Staff Perceptions on the Role and Value of Chaplains in First Responder and Military Settings: A Scoping Review." *Journal of High Threat & Austere Medicine* 2, no. 1(2009): 1-16.
- McDonald, Susan Mary. "Perception: A Concept Analysis." *International Journal of Nursing Knowledge* 23, no. 1 (2012): 2-9. Accessed 8 March 2021. <https://doi.org/10.1111/J.2047-3095.2011.01198.X>.
- Overton, Larry G., and Beth Overton. "Midwifery and the Bible Part 1 Genesis 35:16-18." Accessed 24 March 2022. https://www.ccbirthcenter.com/midwifery-bible-i/?doing_wp_cron=1697460065.0254249572753906250000.
- Paget, Naomi K., and Janet R. McCormack. *The Work of the Chaplain: Biblical Bases for Chaplaincy*. Valley Forge, PA: Judson Press, 2006.

- Patel, Ankit P., and Ansh Mehta. "Person of the Issue: Wilhelm Wundt 1832-1920." *International Journal of Indian Psychology* 1, no. 4 (2014): 1-5. <https://www.researchgate.net/publication/304989023>.
- Poe, Harry Lee. *Christianity in the Academy: The Challenges of Higher Education*. Grand Rapids, MI: Baker Academic, 2004.
- Raosoftware. "Sample Size Calculator." Accessed 24 March 2022. <http://www.raosoftware.com/samplesize.htm>.
- Seddon, Rachel L., Edgar Jones, and Neil Greenberg. "The Role of Chaplains in Maintaining the Psychological Health of Military Personnel: An Historical and Contemporary Perspective." *Military Medicine* 176, no. 12 (2100):1357-1361. Accessed 8 March 2021. <https://www.researchgate.net/publication/221836061>.
- VandeCreek, Larry, and Laurel Burton, eds. "White Paper: Professional Chaplaincy: Its Role and Importance in Healthcare." *Journal of Pastoral Care & Counseling* 55, no. 1 (2001): 81-97.
- Vyhmeister Nancy J., and Terry Dwain Robertson. *Your Guide to Writing Quality Research Paper: Descriptive Research*. Grand Rapids, MI: Zondervan, 2014.
- Wenham, Gordon J. *Exploring the Old Testament: A Guide to the Pentateuch*. Downers Grove, IL: InterVarsity Press, 2003.
- White, Ellen G. "Counsels on Health." Accessed 2 April 2022. <https://m.egw writings.org/en/book/20.1477>.
- _____. *The Ministry of Healing*. Nampa, ID: Pacific Press, 1942.
- White, Stephen L. *The College Chaplain: A practical Guide to Campus Ministry*. Cleveland, OH: The Pilgrim Press, 2005.
- Winiger, Daniel. "Physicians' Perception of the Chaplain's Role in Critical Care." DMin diss., Asbury Theological School, 2007.

VITA

OLUWAFUNMILAYO DORCAS ADEGBENLE

Babcock University
Spiritual Life / Chaplaincy
Ilishan-Remo, Ogun State

EDUCATION

BA Theology – Babcock University 2000-2004
MA Old Testaments- University of Ibadan – 2007-2010
MChap – University of Africa 2016-2023 in view

WORK EXPERIENCE

CHAPLAIN -2005-2009, Babcock University

– Babcock University Pre-degree program Iperu Campus

- provide spiritual care to the student, staff and faculty
- Plan and organize morning devotion for staff
- Plan and organize faculty prayer for the faculty
- Plan and organize worship program for the students
- Visit and provide spiritual care for the students in their hall of residence
- Visit and provide spiritual care and guidance to both staff and faculty in their various offices

Babcock University main campus-

- Plan, organize, and coordinate students' chaplains matters
- Plan, organize and coordinate staff morning devotion
- Assist the Director to plan, organize and coordinate faculty prayer meeting
- Visit and provide spiritual care for the students in their hall of residence, at White Hall
- Visit and provide spiritual care and guidance to both staff and faculty in their various offices

SENIOR CHAPLAIN-2009-2014, Babcock University main campus

- Staff Chaplain
- Female hostel Chaplain
- Hospital Chaplain
- Nursing Faculty Chaplain
- Associate Pastor at Student Worship Centre, Redemption Chapel
- Pioneer church Children' ministries/children department coordinator
- Plan weekly church services
- Plan and organize yearly VBS Program

PRINCIPAL CHAPLAIN- 2014-2018, Babcock University

Chaplain Solid Rock Chapel Iperu campus

Staff Chaplain

Hostel Chaplain at Justice Deborah and Iperu female hostel

Law Faculty Chaplain at Law Faculty Campus Iperu Campus

Adjunct Lecturer teaching Law Students GEDS 215, assisting Religious

Studies Department

Coordinating both the volunteer and work study student chaplains

Appointed as Children' Ministries Director

Plan and Organize Children's Convention with 500 population of Children and 100 Teachers

ASSISTANCE CHIEF CHAPLAIN- 2018- Present

Plan and coordinate weekly worship services at Beulah chapel

High School Chaplain

SKILLS

Ability to plan, organize and direct spiritual activities

Basic knowledge in use of computer and printers

Ability to earn respect of School Leaders, Teachers and students

Ability to access internet for basic information

Establish and maintain cooperative working relationships with other staff members,

Administrators, volunteers, students and families

Prayer

Compassion

Church Services

Spiritual care

VBS