

PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

Title: A DEVELOPMENT OF A WORKABLE CHAPLAINCY SERVICE IN
NYACYINA SECONDARY SCHOOL, RWANDA

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The chaplaincy services are considered in many schools to bring spiritual care not only to students, but also to teachers, parents, and administrators. The purpose of the study was therefore to develop a workable chaplaincy service in Nyacyina Secondary School. To address this issue, qualitative and quantitative approaches were used. A descriptive survey design based on the questionnaire, interview and focus group discussion was used to collect data from teachers, school administrators, students, and parents to fulfill the purpose of the study. The findings revealed that most respondents either do not understand chaplaincy and its role in the school, either do not know anything about it. Therefore, there was a need to conduct a seminar on the meaning and the role of chaplaincy. The study recommended to hire a school chaplain.

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A project

presented in partial fulfillment
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Master of Chaplaincy

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To my lovely family and dear wife Mujawayesu Damaris

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CHAPTER 1

INTRODUCTION

Social Background

The education system in Rwanda is centralized and overseen by the Ministry of education (MINEDUC). MINEDUC sets overall goals of education which are accomplished through multiple strategic plans in different areas. At the district level, the District Education Officers (DEOs) implement the plans of the MINEDUC. The Rwanda Education Board (REB), an agency of MINEDUC, sets the standards for teacher training, designs the rules and regulations of the examinations and develops the curriculum.

Three types of schools exist in Rwanda: Public schools managed and funded by the government, private schools managed and funded by the owners under the rules and regulations of the MINEDUC and private aided schools mostly religious where the management and the funding are shared by both the government and the owner.

In private aided schools, the government provides the salaries and the guidelines of education and the church provides the land. The recruitment of workers is directed by the government. The church is responsible for hiring the leaders and defines the Christian its own philosophy taking into account the regulations of the MINEDUC. The church can perform co-curricular activities in respect of the equity and respect of all.

Rwanda is Christian country. In Rwanda, the majority of the population professes Christian religion where 45% are Catholics, 35% Protestants and other religions represents 10%.¹ The same situation is perceived in Nyacyina secondary school. The majority of students are Christians where Adventists represents a small percentage. The Table 1 below (see page 4), describes the distribution of staff and students in Nyacyina secondary school.

Nyacyina Secondary School falls in the third category of schools. It has been established in 2006 as Seventh-day Adventist Institution. Between the periods of 2013-2015, Nyacyina Secondary School had 23 teachers while only 8 were Seventh-day Adventists members. During the school year of 2013 the school enrolled 280 students, where only 42 were Seventh-day Adventists and 238 were non-Adventists. During the school year of 2014 the enrollment increased to 308 students, where 46 were Seventh-day Adventists and 262 were not Adventists. During the school year 2015 the enrollment reached 318 students, where 64 were Seventh-day Adventists and 254 were not Adventists.

The SDA schools are planned to teach the students the word of God, the origin of Human being, of man's job, and Human being destiny; by protecting them from sin of Human being.² The curriculum of SDA schools is very different to the one of other schools. In these schools the nature is the book and God is considered as the source of all knowledge. The aim of education is the restoration of the relationship between God and the Human being.

¹“Religion,” accessed 21 November 2024, <https://www.rlp-ruanda.de/en/the-two-countries/rwanda/religion/>.

²Ellen G. White, *Counsels to Parents, Teachers and Students* (Mountain View, CA: Pacific Press, 1943), 49.

The philosophy of Adventist education lies in the restoration of the lost image of God in the man. Ellen G. White clarifies this under this note “By sin man was shut out from God. Except for the plan of redemption, eternal separation from God, the darkness of unending night, would have been his.”³ In Nyacyina secondary school, a seventh day school funded by the government operates under the philosophy of Seventh-day Adventist Church.

Statement of the Problem

In nowadays the school administration face many challenges in regard of student’s behavior. The literature on secondary schools in Rwanda⁴ points some of the challenges that face the Adventist secondary education in Rwanda. Some of these challenges are related to the integration of faith and learning. The Rwandan Ministry education focuses on academic achievement of students in such way that the timetable and the curricular are designed to this end. The trend varies based on the type of the management of the school. In Rwanda, as we explained previously exists three types of schools, government schools, church-funded schools and private schools. What makes a difference between Adventist schools and other schools is the holistic education that stands for the three H that is the Hand, the Head and the Head. This holistic education can be reached through the establishment of a workable chaplaincy service. The lack of this workable chaplaincy services result into disciplinary problems such as school dropouts, pregnancy, drug abuse that alter the image of Adventist education.

³Ellen G. White, *Education* (Mountain View, CA: Ellen G. White Estate, 1914), 19.

⁴Jered Rugengande, “L’intégration de la foi par les activités parascolaires : Expériences des écoles secondaires adventistes au Rwanda,” essai proposé à l’Institut de l’Education Chrétienne pour le 36ème Séminaire de l’Intégration de la Foi l’Enseignement Collonges Sous Salève, du 15 au 26 juillet 2007, accessed 24 October 2019, https://christintheclassroom.org/vol_36/36cc_239-254.pdf.

This chaplaincy role in a school is to help students and staff to realize their potentials, so as to mold their own personality and future. Every individual properly assisted by a chaplain can grow to be a well-rounded person by accepting responsibility and taking personal initiative. Many schools do not care about this precious role of the chaplain, and where he is appointed, he doesn't have the decision making and resources to act accordingly. However, the delivery of good chaplaincy services in schools such as Nyacyina Secondary School where the majority of students are non SDA, strengthen spiritual growth of the school community members. The Table1 below describes the progress of enrollment at Nyacyina Secondary School from 2015-2020.

Table 1. Enrollment at Nyacyina Secondary School

Year	Enrollment ALL	SDA	%SDA	Staff All	SDA Staff	% SDA	Student Baptism	Baptism per Year
2015	311	108	34.72	21	9	42.85	5	1
2016	316	104	32.91	21	9	42.85	7	1
2017	412	140	33.98	21	9	42.85	5	1
2018	440	139	31.59	24	8	33.33	11	1
2019	501	138	27.54	25	5	20.00	8	1
2020	512	139	27.1	25	5	20.00	0	0

The Table1 above indicates that for example, in 2020, only 27.1% of students were SDA, meaning that 72.9% are non-SDA. Likewise, only 20% of staff were SDA and 80% non-SDA. Both SDA, and non-SDA students and staff need adequate chaplaincy services to promote spiritual growth of the students and staff.

Purpose of the Study

The purpose of this study was to ascertain whether there are chaplaincy services in Nyacyina Secondary School. Based on the findings a seminar was

prepared conducted implemented to strengthen chaplaincy services of the school community.

Justification

The aim of Adventist education is the restoration of the image of God and spread the gospel. Based on the figures in Table1 above, in Nyacyina Secondary School, a good number of students and staff are non-SDA.

Furthermore, this study found out that there were some students and staff who did not understand chaplaincy services and the role of chaplain in schools. Therefore, a seminar is potential among administrators, teachers, students and parents to address these issues.

Delimitations

The study focused on the assessment of chaplaincy services in Nyacyina Secondary School only. The population involved in the study was composed of school administrators, teachers, students, and parents.

Methodology and Procedures

This study follows a program development approach enhanced by the descriptive design. The instruments that were used to collect data consisted of interview guides, focus group discussion (FGD), and questionnaire. The reliability and the validity of the research instrument were tested in a pilot study conducted in Gisenyi Adventist secondary School (GASS) in Rubavu district. The questionnaire was administered physically, whereas interview and focus group discussion used face to face mode.

The quantitative data was analyzed using descriptive (mean and standard deviation). The qualitative data from interview and focus group discussion was

grouped into themes and categories. The researcher used the interpretation competency to understand what the respondent intended to express.

The researcher paid a great attention to the ethical issues. It was important to obtain research participant consent. The objective of the study was clearly explained to the respondents, and they were assured that the data was collected only for research purposes. Furthermore, participants were assured the confidentiality of their responses.

In terms of the organization of the work, the chapter one focused on the introduction to the study, social and cultural background, statement of the problem, purpose, justification, delimitations of the study, methodology and procedures, expectations, and definition of terms.

The Chapter two described the theoretical foundations, chaplaincy in the Old Testament, Jesus as the Chaplain, and educational ministry in the early Church. It also explained the chaplaincy ministry according to Ellen White's writings.

The Chapter three dealt with literature review and related studies on cultural issues, rural schools, and campus chaplaincy.

The Chapter four emphasized the concise narrative of the precise chronological implementation of the intervention based on the established theological, theoretical, and field findings.

The Chapter five gives the description to address the problem, program development, program implementation and program evaluation.

The Chapter six presented the summary, conclusion, and recommendations of the study.

Expectations

The goal of the study is to equip school leaders and the chaplain with skills and competences that will help to effectively perform chaplain services. It is also that after the implementation of the intervention, the spiritual activities will be improved. Such activities include crusades, week of prayers, weeks of spiritual emphasis church worships, student and staff spiritual growth, number of baptisms per year, and so forth.

Definition of Terms

The researched defined the terms in the context of the study. The following terms were defined.

Chaplaincy. In this context the chaplaincy is the service of listening and helping students and staff with spiritual concerns in schools.

Program development: In the context of the present study, the word development refers to the process of designing, implementing and evaluating a program.

Secondary school: In Rwanda, a secondary school is third level of education after the nursery and the primary school.

Workable: The term workable refers to the practical ways of accomplishing chaplaincy services in schools.

CHAPTER 2

BIBLICAL AND THEORETICAL FOUNDATIONS OF CHAPLAINCY

Biblical Foundations of the Chaplaincy

The Chaplaincy is rooted in both the Old Testament and New Testament. The Bible contains proof showing that since the school of sons of prophets Elisha played the role of Chaplain. The Bible shows that the chaplaincy originates in the Bible, God said to Isaiah to deliver a message of hope to king Hezekiah (Isa 38: 4- 5).

Chaplaincy in the Old Testament

There evidence of the root of chaplaincy the times of Israelite. One of these evidences refers to the work of Moses. The book of Exodus 2:11 tells us that Moses grew in Egypt and when he visited the people of Israel he found them suffering. In the context of this verse, Moses considered himself as a leader and a liberator of Hebrews in slavery. Similarly, a chaplain at school, represents God in every situation that the student encounters. Chaplain find solutions to every problem of students Moses did.

In the Old Testament, the chaplain is seen as a seer with the responsibility of forecasting the future as mentioned in 1 Samuel 9:9 and Isaiah 29:10.

The chaplain is depicted in the Old Testament as an advisor in proverbs 8:32. Solomon advises young people to fear God and follow His instruction. “Students and teachers expect from chaplain advice to divert from misbehavior of using drugs and alcohol, adultery, cheating and many others. Students who listen to the advice are happy to follow good advice bring joy and success in life.

Chaplaincy in the New Testament

The book of Matthew gives a good biblical basis of chaplaincy. In Mathieu 25: 34-36, Jesus explains how at the end of this earth, God will separate sheep from goats. The goats to the right will be punished. and the sheep at the left hand will be rewarded the eternal life. Those at the right hand will be Jesus instructed the people to take the initiative and go to those in need, not wait for people to come to them specifically to those who are sick or in prison in school context, the chaplain should not wait students to come to him, but as a counselor he should go to students, assess their needs, and bring desired help.

In addition, the book of Mathew 28:19-20 recalls the role of the chaplain as a preacher of the gospel all over the world. This is a great commission where Jesus sent the disciples to preach the gospel and baptize whoever will believe. According to the above passage the work of the chaplain is not only limited to teach or preach people but also to make them disciples of Jesus. The school chaplain has many opportunities to fulfill Jesus's command by ministering to students individually or small groups in classrooms, thorough bible studies.

Chaplain should teach through example and he is supposed to have compassion of people who are suffering. This is from the recommendation of James 2:14-16, where he asks to Christians to share with others what they have. In addition James recommended is the following words "my brothers and sisters, what good is for people to say that they have faith if their actions do not prove it? Can that faith save them? suppose there are brothers or sisters who need clothes and don't have enough to eat, what good is there in you saying God bless you keep warm and eat well?" (James 2:14-16). Further, the book of James 1:27 recommends to people who adopt a Christian life to share with widows and orphans clothes and food.

Another biblical chaplaincy root is found in Matthew 26:36-45. Jesus asked his disciples to stay with him and watch. The same way the chaplain is asked to stay and watch with someone in difficulty. In sorrow, such when a student lost a relative, a chaplain should express compassion to him, in emotional, physical, or spiritual pain.

Chaplaincy in Paul's letters. There is a similarity between the role of earlier deacons with chaplains to day. The school chaplain deals with students with different backgrounds, coming from different socio-cultural context. They have so many problems that chaplain has to handle. Also, the staff of schools includes personnel with different problems.

Romans 10: 14-15 “How shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?.” The passage points the role of a chaplain as a missionary. This service finds its root in the Jesus's time when he sent twelve to be apostles to the land in Israel. But later as we see in Acts 1:8 Jesus told His disciples that their work will not be limited only to Israel, apostles were assured to preach the gospel in Samaria, Judea and the ends of the earth. “When the Holy Spirit comes upon you, you will be filled with power and you will be witnesses for in Jerusalem, in Judea and Samaria and to the ends of the earth.” This mission of Jesus collaborates exactly to what the chaplain is supposed to do in multicolor setting. He is supposed to handle students with various background with the aim of preaching them the word of God and preparing them to the eternal life.

Olson highlights the task of the chaplain when he argues that the chaplain essence lies in the brain and heart of the person. The love of the lost souls dictates the activity of the chaplain.”¹

The Apostle Paul in Acts 2:42, 46, 47 highlight the biblical principle of chaplaincy. This verse stresses the role of chaplain as one who can build the fellowship among students. Fellowship is expressed through prayers, visiting each other, sharing the word of God, or eating together, the meaning of breaking the bread together. Breaking the bread is a metaphor which teaches the importance of studying the word of God. In this regard, Don Leo Garilva explains “The practice of studying God's Word has no substitute in sustaining the spiritual lives of those involved in campus chaplaincy. Studying the Bible is God's way of talking to man. The implication of this is that Bible study must get top priority in all the activities of campus chaplaincy.”² Chaplain is asked to instill in the students the love of the word of God. Bible discussion, Sabbath school lesson study, youth ministry, women ministry are different occasions where students should deep in the study of the word of God. The verse 46 of the same chapter advises believers to fellowship in whatever situation. Paul, further mention the need of an agreement when Christians are fellowshiping. In the context of the current study, agreement refers to the relationship between disciples; there was no crisis of leadership which makes a distance between leaders and followers. The simplicity means the humbleness of apostles; no one could claim to be great than another. The lesson of simplicity taught

¹ C. Gordon Olson, *What in the World Is God Doing? The Essentials of Global Mission: An Introductory Guide* (Cedar Knolls, NJ: Global Gospel Publishers, 2011), 29.

² Don Leo Garilva, “Campus Chaplaincy Ministry: An Avenue of Integrating Faith and Learning at Mountain View College,” paper presented at the 35th International Faith and Learning Seminar, Hong Kong Adventist College, March 11-23, 2007, accessed 24 October 2019, chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://christinthe classroom.org/vol_35a/35a-cc_077-092.pdf.

by Jesus was very well understood. Jesus said, “if someone wants to be great in the heavenly kingdom, he should first be the servant of others.” When Luc talk about “visiting house to house”, he is explaining that chaplain is supposed to visit students in the homes and to teach them to visit each other. Luc put a great emphasis on “eating together.” People are related because what they share together, whether they share meals or drinks. The school should organize parties where students will eat together, for example the ceremony of opening year, graduation ceremony, Christmas ceremony etc. School is a place where students learn to praise God. They can praise God through songs, or any other moment of thanksgiving. Surely God has made great things for them, some have succeeded to different examinations periods, or they are about to graduate, others have received Jesus through the crusade or trough religious activities and they need to thank God. The chaplain should put a side a time, so that everyone who needs to thank God, should do it.

Jesus as the Chaplain. Jesus is considered as the best model of chaplaincy. He is the savior of human being and he has been sent to us from above. Jesus promised to prepare for His followers a place in the heaven where they will live forever. Jesus bring hope to those who believe in Him and in His Father as John point it in John chapter 14:1-5. The gospel of John emphasis the connection of Jesus and his father and the ultima objective He died on the cross to save the entire humanity. He explained Clearly that he who knows him has known the father (John 7:16).

Another example of a good chaplain is found in the book of John 20:26-26. The text describes how Thomas doubted the resurrection of the Savior. Jesus in His compassion told him to advance his hand and touch his body. Then, Thomas believed. The hope that the Savior cultivated in his soul and the souls of other believers was great. Jesus concluded by encouraging people who believe without seeing.

The gospel of Marc is full of examples where Jesus demonstrated compassion to His disciples. According to Mark 10: 17-18 when Jesus was arrested all disciples run away, but Peter followed the profession up to the home of the High Priest. In the course of the trial peter has been identified as the followers of Jesus he denied Him publicly three times and he remember the speech of Jesus before being arrested.

The Savior worked for the unity of His followers. In the book of John 17:18-23, the Jesus recommended the disciples to be united as He is united with the father. The unity about which Jesus prayed was to be extended to people who have not yet believed in Him.

John 8:1 says that Jesus was present in the life of people in crisis. Remember the adulterous woman, she was in crisis when Jesus rescued her from those who accused her, and he did not condemn her but told her “go and don’t sin again.” Chaplains are exposed to the disciplinary scenario where a student is expelled from the school depending on the mistakes he committed. He is appealed to show mercy of students in such crisis.

Summary

In this chapter, the researcher, discussed the biblical and theological foundations of chaplaincy. In the Old Testament God is demonstrated as a caregiver and a creator of the universe and all that is in it. He gave men and women an entire planet to enjoy and rule over.

Furthermore, the Old Testament shows that chaplaincy service was practiced by prophets such as Samuel, Elisha, and others. At the end it shown that the prophet Samuel was the founder of the school of prophets.

The New Testament gives several evidences with regard of the service of chaplaincy. The Gospels mention that chaplain should demonstrate love and

compassion to others. He units with them whether they are in situation of joy or sorrow. In addition, Paul taught a lesson of sharing with others in whatever situation Christians are living in.

To conclude this section, it is important to highlight that Jesus is the best example to follow while accomplishing chaplaincy services. His teaching and miracles were evidences of his role of counselor, healer and friend of humans all the time.

CHAPTER 3

LITERATURE REVIEW

Historical Views on Chaplaincy

“The word chaplain comes from early history of the Christian church. Traditionally, the history relates a compassion of fourteen century holy man named Martin who shared his cloak with a beggar.”¹ The history continues relating that upon the death of Bishop Martin, his cloak (Capella in Latin) was enshrined as a reminder of the sacred act of compassion. The guardian of Capella become known as chaplain in English.² The literature suggests a strong evolution of the work of chaplain. This work evolved from the domestic chaplain, through the military and health care chaplain to school or campus chaplain up to prisons and other types of chaplaincies.

Health care chaplaincy was important to care of people of many faith tradition and in doing so the needs of sick people were identified and cared of.³

Health care chaplain existed earlier twentieth century when hospitals were first created. Harold G. Koenig⁴ explains the reasons of including spirituality in pastoral care in hospitals: (1) Many patients are religious or spiritual; (2) religious influences the patient’s ability to cope with illness; (3) patients when hospitalized are often

¹Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press Publishers, 2006), 2.

² Ibid., 2.

³ Ibid., 3.

⁴ Harold G. Koenig, *Spirituality in Patient Care: Why, How, When and What*, 3rd ed. (West Conshohocken, PA: Templeton Press, 2013).

isolated from their religious community; (4) religious beliefs affect patient's medical decisions (5) physical religious beliefs often affect their medical decisions and influence the care they provide; and; (6) religious involvement is associated both with physical and mental health. The health care chaplaincy is a great endeavor today because of various illness that physicians are not able to heal. People are spending years in hospitals waiting for their healing and, many of them lose their faith of being recovered from their sickness. A good chaplaincy service should raise joy in hopeless souls which lies in hospitals.

Other organizations and business had put in place a good chaplaincy service aimed to address the emotional and spiritual concerns of their personnel. Educational institutions and prisons are two among other many services where the chaplaincy is highly needed.

In educational institutions, chaplaincy addresses the students' concerns including peer pressure, institutional alienation, stress, social issues, and others.

Carrie Doebling says that: "Historically pastoral care in Christian and Jewish communities is referred to supportive and crisis care offered by lay and ordained members of these religious communities. The adjective 'pastoral' refers to the image of the shepherd found in biblical texts and Christian traditions. The shepherd's care of the flock has been used biblically and historically to depict how Jewish and Christian leaders and laity spiritually care for members of their religious communities by embodying the love of God."⁵ The chaplain orients students when they are new and offer a needed assistance for them.

⁵ Carrie Doebling, *Practice of Pastoral Care* (Louisville, KY: Westminster John Knox, 2006), xxii.

Maria Colfer⁶ explains how our Lord created the universe. The ultimate purpose of the creation of the man was to make him happy in the Garden of Eden. He was allowed to eat all the trees of the garden except the tree that helped him to differentiate the good and the evil. However, this aim was not reached because the man has fallen into the sin and was subject to die, after breaking the relationship with God. In His love, God planned the salvation of the fallen human being by allowing Jesus to die on the cross. The sin yielded the negative effect of natural and human corruption. It was by the compassion and love that Jesus died to restore the relationship between man and the Lord through the plan of redemption.

According to Palmer Robertson,⁷ the plan of redemption was comprised of the following covenants : (1) the Adamic covenant where the target was the restoration of the lost image, (2) the Abraham covenant in which God gave the promise of salvation through the seed of Abraham, (3) the David's covenant which pointed to Jesus Christ.

Luz⁸ demonstrated the chaplain should understand the role of chaplain related to help young people accept their Savior as a Redeemer. The reconciliation between man and God will be done through the blood of Jesus.

Ellen White⁹ describes the origin of the service of chaplaincy. She demonstrated that Calvin was trained to the clergy hood from his early age in the family. Calvin served also in a small church and his parents played a great role to direct him to the work of serving others. They studied the scriptures to identify the

⁶ Maria Colfer, "Maintaining a Biblical Perspective on the Role of Chaplains in the Effective Care and Healing of Hospital Patients" (MA thesis, Reformed Theology Seminary, Charlotte, North Carolina, 2014), 28, accessed 21 December 2023, <chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://cdn.rts.edu/wp-content/uploads/2019/05/201403-Colfer-Maria.pdf>.

⁷ Robertson Palmer, *The Christ of the Covenants* (Phillipsburg, NJ: P & R Publishers, 1980).

⁸ U. Luz, "The Son of Man in Matthew: Heavenly Judge or Human Christ," *Journal of the Study of the New Testament* 15, no. 48 (1992), 3-20.

⁹ Ellen White, *The Adventist Home* (England: Stanborough Press, 1980), 184-185.

will of God. They were very committed to rebuke the evil behavior in the life of their children. The family training received was completed by the work from the church management.

From the light that God has given to Ellen White, the husband and wife are to be in the home minister, physician, nurse, and teacher, binding their children to themselves and to God, training them to avoid every habit that will in any way militate against God's work in the body, and teaching them to care for every part of the living organism.

Ellen White emphasized the role of the mother in the education of children.

She puts it this way:

The mother must ever stand pre-eminent in this work of training the children; while grave and important duties rest upon the father, the mother, by almost constant association with her children, especially during their tender years, must always be their special instructor and companion. She should take great care to cultivate neatness and order in her children, to direct them in forming correct habits and tastes; she should train them to be industrious, self-reliant, and helpful to others; to live and act and labor as though always in the sight of God."¹⁰

When the mother fulfills her duty, she stands on behalf of God and further accomplish advisory task of the chaplain.

Ellen White explained how the schools of prophets operated in the following words:

The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors The instructors were men . . . who had themselves enjoyed communion with God and had received the special endowment of His Spirit. A spirit of devotion was cherished. Not only were students taught the duty of

¹⁰ White, *The Adventist Home*, 184-185.

prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him.”¹¹

The study of the history of the school of children of prophets help one understand why today’s schools need chaplain. Children are diverted from moral values and engage in drug abuse, corruption, cheating and many other misbehaviors. The responsibility of the chaplain is to build a barrier of the widespread of these immoral misconducts.

Cultural Issues

The chaplain works in various cultural settings. This is the aim of social justice. Daniel Reim¹² explained the faith in action in multicultural context by saying attending Mass on Sundays, living a good personal moral life, as important as this is, is not enough to fulfill our calling as disciples of Jesus Christ. Jesus teaching of the judgment of the nations in Matthew 25:31-46 calls us to reach out that in need, not only when it is convenient, but as a requirement for entrance in God’s Kingdom. According to the teaching of Jesus in John 10:10 “I come so that you might have life, life to the full.” Paraphrasing these words of Jesus Daniel Reim¹³ said that the words of Jesus Christ ground much of what I try to do as campus minister. The question for me and for what we at St Mary’s poses our students is what makes life fulfill? Attempting to give a response he demonstrated that people are living in the word where emphasis is put on accumulation of goods, power, and security for oneself as

¹¹ Carl Friedrich Keil and Franz Delitzsch, *Biblical Commentary on the Books of Samuel*, Commentaries on the Old Testament, trans. James Martin (Grand Rapids, MI: WM. B. Eerdmans, 1952), 593-594.

¹² Daniel Reim, “‘*¡Si se puede!*’ (Yes, We Can!): Student Ministry in Multicultural Context,” in *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*, ed. Lucy A. Forster-Smith (Woodstock, VT: SkyLight Paths, 2013).

¹³ Ibid., 95-97.

the means to happiness. However, the gospel of Jesus Christ offers the counter-message of self-sacrificing love of others, modeled after the life and teaching of Jesus. He illustrated this by giving the example of the chaplaincy service with Hispanic and Latino community in America.

Olson clarifies that:

Judaism does not see humanity as fallen but emphasizes original rightness. Although, it acknowledges an evil inclination and individual sins, it does not accept the idea of original sin passed down from Adam. Sin is a deficiency which can be remedied. Since the sacrificial system is no longer operative, repentance, prayer and active kindness are seen as substitute. The day of atonement (Yom Kippur) is the focal point for repentance and confession of sins.¹⁴

Not only the chaplain should be knowledgeable to Jewish religious culture, but also to Muslim culture at least the five pillars of Islamic practice. The five pillars are: (1) recitation of the creed (shahada). The Muslim must recite three creeds daily in Arabic. Allah is great, there is no God but Allah, Muhammed is the apostle of Allah; (2) ritual prayers (Salaah). Muslim must recite set prayers in Arabic while doing stipulated postures and prostrations facing Macca, (3) month long fast (sawm). During the month of Ramadan, Muslim must refrain from food, water, smoking, sex from sunrise to sunset; (4) almsgiving (Zakaat). Two and – a- half percent of Muslim asset, must be given annually to the poor, homeless, debtors, and for the spread of Islam and, (5) pilgrim to Macca (Hajj). Once in a lifetime, a Muslim must make a pilgrimage to the sacred city of Islam and perform certain rituals there, including going around the Kaaba seven times.¹⁵

¹⁴ Olson, *What in the World Is God Doing?* 250.

¹⁵ Ibid., 261.

Deanna L. Shorb¹⁶ reveals the challenges that face chaplain in Afro-Caribbean, Afro-American cultures where black and white are asked to live together. He suggests the way of handling such problem is to provide a space for conversation, where students can wrestle over why a hymn matters are more authentic or is more powerful. We can remember that the chaplain has the responsibility to bring all people together in the same flock of Jesus.

School Chaplaincy Services

The work of the chaplain is too demanding. A Chaplain should know the cultural background of the people he is supposed to serve. Dean V. Harvesonsatates¹⁷ that to many people the world religions are confusing array of beliefs, practices, and histories. What one can do is to make a sense of word religions. He demonstrated that to all world religions the common thing is the concept of God. He classified the monotheist who believes that God is the transcendent creator of the world and such he is distinct and separate from his creation. The monistic religions believe that God is a oneness and emphasize God's immanence. They believe that God's essence and the word's essence are one and the same. The atheistic religions followers believe that there is no God. They explain that substance is spirit and its matter or energy. We do also have the dualist who profess two forces and polytheists who accepts many God's religions. The chaplain should be acquainted with some cultural religion. Some of the religion is the Islam.

¹⁶ Deanna L. Shorb, "Uncovering God: A Global Chaplaincy on a Secular Campus," in *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*, ed. Lucy A. Forster-Smith (Woodstock, VT: SkyLight Paths, 2013), 75.

¹⁷ Dean C. Halverson, "World Religions Overview," in *The Compact Guide to World Religions*, ed. Dean C. Halverson (Minneapolis, MN: Betany House Publishers, 2013), 13-14.

Jonh Philip Kafero, conducted a study on the nature of school chaplain's ministry in church of England secondary schools. The aim was to establish the work of the chaplain, how they¹⁸ understand their ministry and how school students themselves respond the chaplaincy. The methodology consisted of interviews to teachers and heads teachers. The findings revealed a small awareness of the role of the chaplain in schools but proposed an individual chaplain with regards to the motivation. From the side of students, chaplain was called the ministry of presence and had multiple functions including counseling, spiritual guide, etc.

Another study by John Obiero Otieno,¹⁹ evaluated the chaplaincy behaviour change of students in church sponsored public secondary schools in Siaya County, Kenya. The study used a descriptive research design both qualitative and quantitative inquiry were applied. The treatment of data required a computer software packages, SPSS version 22 and Microsoft Excel 2007. The findings revealed the major challenges that face school chaplains in their attempt to social and spiritual development of students. It was observed that chaplaincy activities are conducted in school dining halls once a week without the necessary church involvement. It was furthermore battery remarked that students are not involved fully in chaplaincy services. On the same note the research findings noted the lack of an institutional body at the county's level in charge of supervising chaplaincy services in schools. The researcher concluded that the research chaplaincy service in Siaya county's schools is

¹⁸J. P. Caperon, "The Nature of the Ministry of School Chaplains in Church of England Secondary Schools" (DMin diss., Anglia Ruskin University, Cambridge, England, 2012), ii, accessed 21 December 2023, chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=dc0f322e9a4258b1f9b7ba153c52fbc25048afac.

¹⁹John Obiero Otieno, "Chaplaincy and Behaviour Change of Students in Church Sponsored Public Secondary Schools in Siaya County, Kenya" (MA thesis, Kenyatta University, 2018), ii.

conducted according to the personal judgement of the chaplain or on the good will of the school sponsor.

The chaplaincy service is neglected in many schools. The board of schools put a small emphasis on such service, because sometimes of the added value that it imposes on the school budget. It this is sometimes the case in public schools it may not be the case in church sponsored schools, hence in SDA Schools. As we know the ultimate of SDA schools is to win the lost souls. A great emphasis should be placed on chaplaincy services as wells as a specific equipment.

In 2016, the government of Australia conducted a survey known as “Kantar Public National School Chaplaincy Programme Evaluation.” The aim was to provide pastoral care services and strategies that support the broader school community. The main objective was to understand the effectiveness of the NSCP and explore the way the programme is implemented to support emotional wellbeing of students and the broader school community. Three specific objected guider the report 1) the process of program delivery in the schools 2) the way the NSCP is currently viewed or perceived 3) the outcomes of NSCP. The study involved 2147 participants including 477 principals, 498 chaplains, 1038 parents and 134 students. A sample of 23 parents was involved in the qualitative inquiry. The reports results showed shared visions on contacts of the chaplain with students. Though 87% of students declared to be aware of the existence of the chaplain in their schools, 25 % reported having a large amount of contact with the chaplain whereas 28% confessed to have with the chaplain the medium contact. Almost a quarter of students report a low level of contacts. 21% reported no contact with the chaplain. Principals reported that almost 30% of students utilize chaplaincy services and 46% of students went on to say that they have

individual meetings with chaplain. A study by Pohlmann²⁰ was intended to articulate the nature and effectiveness of chaplaincy services in Queensland State Schools. The focus was to evaluate which areas of chaplaincy performed well and the areas of improvement. The inquiry was case study based and the findings revealed that school chaplaincy in Queensland are highly effective but is too demanding and challenging in nature. Strong funding is needed to support the chaplaincy services.

Chaplain in Rural Schools

According to Richard Berlach,²¹ school chaplains are busy people, because they are in charge of overseeing chaplaincy services. At the same time, they have a workload of teaching religion subject. Most of the time teachers engage to handle teaching activities and have less time to devote to chaplaincy activities. Furthermore, teachers lack special training in the chaplaincy.

In rural schools, the chaplain follows the example of the messiah. Jesus used to have the time to listen to people's concerns and to provide adequate solution. Remember the paralytic man recovered to the Bethsaida pool. Jesus asked whether he needs to be headed. Jesus told him to stand and walk as a testimony of miraculous healing.

Rural chaplain is therefore engaged to listen to students and parents with special needs. He works closely with the head teachers and non-teaching staff.

²⁰David John Pohlmann, "School Chaplaincy in Queensland State Schools: A Case Study," PhD diss., Griffith University, South East Queensland, Australia, 2010, accessed 12 February 2023, <https://doi.org/10.25904/1912/3449>.

²¹Richard Berlach, "Chaplaincy an Overview," in *Pastoral Care: The First Ten Years of Chaplaincy in Western Australian Government Secondary Schools* (Perth, Australia: ECU Publications, 1993), 4-5.

School Chaplaincy Models

Models provide useful framework for reflection. Chaplain engages in pastoral ministry in ways that are shaped by their context. Literature suggests a good number of chaplaincy models. Pohlmann²² suggests the following chaplaincy models: Missionary model, pastoral model, incarnational model or sacramental model, historical parish model, prophetic or challenging model, pastoral care model, spiritual care model, the diversity model, the tradition or heritage model, the secular meta-model...In the context of this study we shall consider three related models which are: The scripture union model, pastoral caregiver model and the development community model.

In the content of the current study the research discusses the following chaplaincy models: (1) the chaplaincy model of care; (2) pastoral care model; and (3) the community development model.

SU CHAPLAINCY MODEL OF CARE



Figure 1. SU Chaplaincy Model of Care

²²Pohlmann, "School Chaplaincy in Queensland State Schools."

Chaplaincy Models

The model is based on the active role that the chaplain plays to support a local group. The chaplain provides social, spiritual, and emotional support to the school community. Because students experience issues that can breakdown their studies, the chaplain acts as a good listener of students concerns but also a good helper to handle crisis that emerge during the school lifestyle of the learner. In such situation the chaplain is sensitive to respectful and available to all regardless of beliefs or religious affiliation. Basically, suggest that the chaplain should provide five supports: Mentoring support, spiritual support, social and emotional support, educational support, and extra-curricular activities supports.

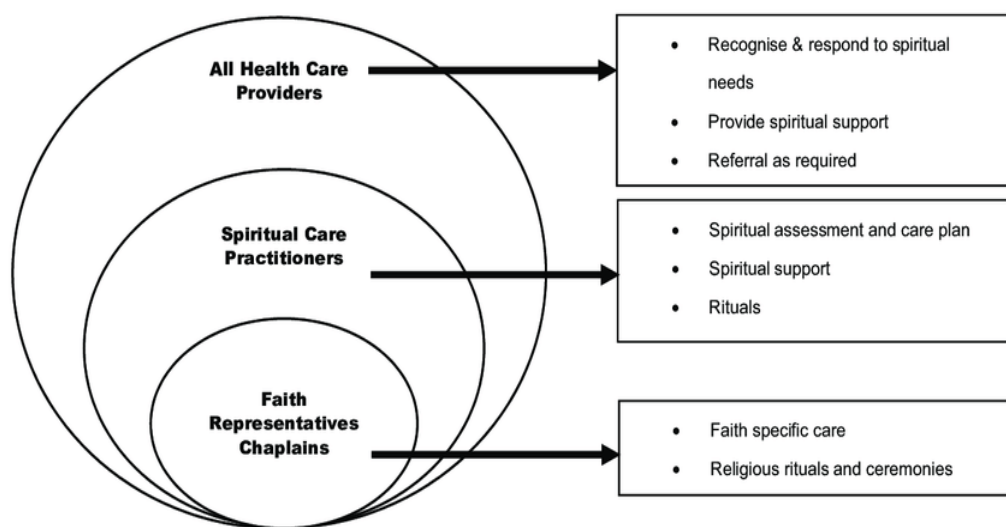


Figure 2. Pastoral care model

Pastoral Care Model

In this model, chaplains are viewed as professionals who are needed and valued for pastoral care in crisis moments. “This makes the role of chaplains one of all damage controls. They intervene in difficult moment to prevent them, developing into a deeper crisis that could disrupt the life and smooth functioning of the

institution. Chaplains contribute therefore to the general wellbeing of clients and staff, hence to the wellbeing of the institution.”²³ The chaplain also, helps the leaders to make a follow-up, lowering the disruption and staff absence. In this model the role of a chaplain is different from one of the teachers. The chaplain should be in good relationship with students, staff, and parents. Therefore, he is intended to be knowledgeable in various areas: counseling, leading worship, administration, teaching meditation and preaching. Pohlmann suggests “chaplains should leave the teaching of religions education to others and instead concentrate on entering fully into the life of the school community not in supervisory role but as an adult participant.”²⁴

The Community Development Model

“The aim of this model is to provide a relaxed youth-friendly environment and a holistic range of services from a single action location.”²⁵ This model suggests activities such as recreational activities such as individual pastoral care, holiday camps, extracurricular youth events, social events, excursions and many others.²⁶

The model built upon Jesus’s great commissions found in Mathew 28:19. The school chaplain does limit his ministry on students, but may also extend the service to parents, staff and students who may interrupt the normal course of study due to some specific problems. Concerning the Liturgical Model, in the school context, the chaplaincy services are considered as a ministry. Chaplain can give sacraments, and the time mostly spent on worshipping services.

²³Pohlmann, “School Chaplaincy in Queensland State Schools,” 146.

²⁴ Ibid., 28.

²⁵ Ibid., 29.

²⁶ Ibid., 29.

Theoretical Views and Scientific Knowledge on Chaplaincy Services in Schools

Wilf Rieger defines the chaplaincy as “an educational setting, a human service ministry that focuses on the pastoral nurture and spiritual development of a school community, and forms an integral part of a school’s overall pastoral care program.”²⁷ In this context the chaplaincy, specifically deal with the pastoral care of the school community. Wilf Rieger stresses that the school chaplaincy has a great contribution in overall school development. He explains as follows.

The school system recognizes the potential contribution of chaplains as spiritual leaders in ministering to students, parents, and teachers and in enhancing the wellbeing of the whole school community. There is a valid justification for providing and supporting an effective school chaplaincy ministry, for many educators perceive it as being indispensable to the life of a Christian school.²⁸

The professor Larry A. Braskamp²⁹ of the university of Chicago highlighted that students on campus engage in the spiritual life and hold on it. He observes the following:

In terms of religious practices, they(students) develop new forms of religious and spiritual engagement. Many students find that their forms of worship evolve from traditional ones of their youth into more inclusive and diverse set of meditation and practice. They often engage in less formal church services and associate with others with different backgrounds and experiences and share these in more informal and varied settings.

The empirical studies show that a good number of students holds their faith once entering the campus. From a study on chaplaincy in schools, Larry A. Braskamp reports the findings of an empirical study on chaplaincy. “He finds that on a study of

²⁷Wilf Rieger, “Chaplaincy in Christian Schools: Towards a Policy Platform for Productive Partnerships,” *TEACH Journal of Christian Education* 3, no. 2 (2009): 28, <https://research.avondale.edu.au/server/api/core/bitstreams/27a153dd-f10a-4341-a96b-8fee7d426e31/content>.

²⁸ Ibid.

²⁹Larry A. Braskamp, *Foretelling Religious and Spiritual Development of Students during College*, PDF file, February 5, 2007, <http://religion.ssrc.org/reforum/Braskamp.pdf>.

1200 students 7 over 10 agreed that religious plays an important role in their lives and one four had become more spiritual.” The conclusion of study indicated that “students express a strong desire to become more engaged in their religion or spiritual journal.”³⁰ This engagement and spiritual attachment can be possible only when good chaplaincy services are performed.

Campus Chaplain

The work of a Chaplain is both content and context free in the main, the emphasis being on relationships - an emphasis which seems to cut across most aspects of human endeavor.

School Chaplains are busy people - this will become patently obvious as the pages which follow unfold. Their job description is by-and-large open ended, requiring them.

to (i) be a Christian presence in the school and (ii) relate well to the individuals in their immediate arena of concern. Such a brief is desirable and necessary in that it allows Chaplains to be involved in virtually anything; the liability of such a brief, however; is that they may be called upon to be involved in virtually everything.

According to Harold,³¹ to become a board-certified chaplain the requirements are:

- 1) A master’s degree in theology, divinity, religious study, or pastoral ministry granted by an accredited academic institution.
- 2) Four units of clinical pastoral education (CPE), 1625 hours of clinical supervision counseling medically ill persons called a “residency” from an accredited CPE center.

³⁰ Braskamp. *Forecasting Religious and Spiritual Development of Students during College*, PDF file.

³¹ Koenig, *Spirituality in Patient Care: Why, How, When, and What*, 153-154.

- 3) Full membership in the certifying organization
- 4) Ordination or commissioning to function in a ministry of pastoral care granted by an appropriate religious authority.
- 5) A letter of endorsement from the chaplaincy denomination and
- 6) Successful completion of personal interview by the certifying body.

Forster-Smith³² strengthens that: “For over 30 years, I have served as a chaplain in higher education settings. Though I am an ordained minister in the Presbyterian church, few of my seminary courses prepared me to take up this work.”

From the above Forster-Smith’s testimony, it is clearly understood to that the experience and the ordination are major conditions to be successful in chaplain ministry.

With the experience acquired, Forster-Smith³³ describes, “I have the privilege of working with young people making some of the most important decisions of their lives as college students, from determining their future career to embracing their sexual identity, and to deserving their deepest values.” It obvious that the experience acquired helps him to cope with young students by raising their feelings and help them exploring their potentials which enabled to feel worth. The chaplain in the campus is identified by the following: His role as a chaplain, the different modes of chaplaincy.

The campus chaplain works closely with students. The specific duties of the campus chaplain are described by Naomi K. Paget and Janet R. McCormack as follows:

³² Lucy A. Forster-Smith. “Introduction,” in *College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America*, ed. Lucy A. Forster-Smith (Woodstock, VT: SkyLight Paths, 2013), XV-XVI.

³³ Ibid.

Regarded less of training, credentialing, or personal faith affiliation, campus chaplains seek to provide a place for students, staff, and faculty to connect to one another and the greater community on a spiritual or religion level. Very close bonds commonly form between the chaplain and the campus ministry.³⁴ The chaplain does not differentiate the religion, because students in the

campus come from different religious background. He should do connections between all groups of religion with objectify of showing that God is the only one who can make them succeed in their project. The work of the chaplain goes further. The campus chaplain serves as educational spiritual and moral leader. He is not only emphasizing the religions life on the campus, but also, he is insisting on moral issues of students. As it is very well known, no academic or educational institution can allow immoral behavior. The rules and regulations prohibit the use of alcohol and drugs, sexual immorality, cheating, academic dishonesty, and other similar behavior. Naomi K. Paget and Janet R. McCormack clarify that:

Chaplains assist in the personal and spiritual growth of campus members and coordinate religious life on the campus. They encourage others to think and talk about faith, provide spiritual care and counseling on a variety of practical, moral, spiritual, and personal level, and initiate and foster groups, coalitions, and programs that add to the quality of life in the university.³⁵

Paget and McCormack rise the task of the chaplain as a coordinator. The campus has so many activities where the chaplain is supposed to show his presence. A part religious activity, there some social ceremonies such marriage, birth ceremony, funeral ceremony, on the campus. Whether invited or not, the chaplain must participate and sometimes coordinate different activities. The chaplain may also help with the more general needs of students. These may include “assistance in securing off-campus housing, seeking tutorial assistance, or landing part-time job.”³⁶ The

³⁴ Paget and McCormack, *The Work of the Chaplain*, 87.

³⁵ Ibid., 88.

³⁶ Ibid., 89.

chaplain, therefore, to be able to coordinate all those activities, must be competent and highly qualified.

The Role of the Chaplain

The job description of a chaplain places most emphasis on the ability to lead worship as the criterion of becoming chaplain. Stephen White³⁷ describes the role of the chaplain as a pastor, a priest, a rabbi, a prophet, a steward a heralds, a missionary and a pilgrim. As a pastor, Stephen White³⁸ stressed that, before a chaplain can be a shepherd, there must be a flock, and thus the first task for a chaplain is to gather the faithful and the seekers. In parish ministry, this is done family by family, and person, by person, and this is done in campus ministry as well. But in campus ministry a flock is usually gathered class by class. In a residential college, the first month or two of term is the season of gathering in the new class and gathering those from previous classes. It is also a time of gathering those from previous classes. It is also a time of gathering returning students who may have previously avoided previous services and activities and willing now to test the water.

Commenting on the role of the chaplain as a priest, Stephen White³⁹ explains that priestly functions of celebrating the Holy Communion, blessing and pronouncing absolutions and other sacramental functions take place in the context of community of faith and are meant as much as anything to enhance and build the community. He adds that the chaplain's main public function is the leading of regular worship a weekday or evenings.

³⁷ Stephen L. White, *The College Chaplain: A Practical Guide to Campus Ministry* (Cleveland, OH: The Pilgrim Press, 2005).

³⁸ Ibid., 23.

³⁹ Ibid., 45.

To emphasize the role of the chaplain as a rabbi Stephen White⁴⁰ states “The chaplain as a rabbi can play a key role in deepening student’s faith by seizing every opportunity that presents itself to explain, elaborate, and gently challenge beliefs. By doing this the chaplain not only teaches but models a healthy intellectual engagement with scripture and the traditions of the church that can result in a more robust faith that will more readily withstand the inevitable storms of life.”

As a prophet, Stephen White⁴¹ describes the role of the chaplain as follows “Being a prophet, means telling the truth, witnessing to God’s love for all creation and giving hope to hopeless.”

The chaplain also plays the role of the steward. Stephen White⁴² says that chaplain as a steward should also work to identify attorneys and financial advisors who may be able to know people who would support your ministry. On the other hand, he suggested that professionals can be encouraged to keep your ministry in mind, whenever they are approached by someone seeking advice about wills and estates plans. The role of a chaplain as a steward seems to be most important. Stephen White insisted to this role saying that:

Students are not only a valuable asset for the present, but they are also an asset critical to the church’s future. Thus, part of the chaplain’s job as a steward is not only to use these assets for the current needs of the ministry, but also to invest from wisely for the future of the church.⁴³

As we know, stewardship lies on four pillars: the time, the body, the talent, and the resources that God has given to each person. Students through the impulsion of the chaplain, are prepared to be good stewards, because some of them are leaders

⁴⁰ White, *The College Chaplain*, 65.

⁴¹ Ibid., 90.

⁴² Ibid., 119.

⁴³ Ibid., 97.

of today and tomorrow. Therefore, they must be well prepared to accomplish the task of leaders and steward to which they have been prepared. What is again more valuable is to empower students. In this matter, Stephen White observes that

It is always best to empower student leaders with real decision making, authority, and they must be given the full responsibility to implement programs. The chaplain who is an effective steward of student talents and gifts will resist the temptation to rescue the ministry from students who do not meet obligation that have been agreed upon by doing the work for them.⁴⁴

When he mentions the role of chaplain as herald, firstly Stephen White⁴⁵ explained the word herald by saying that it is a Greek word in New Testament which is translated as a “preacher.” Secondly, he said that for most students, staff, and faculty, the chaplain preaching will be the most frequent experience of the chaplain as herald and perhaps the most important.

As a missionary, Stephen White⁴⁶ states that the chaplain must in short take Jesus’s great commission and encourage others to take to the heart as well. The chaplain is a companion with students, faculty, and staff on the spiritual journey points Stephen White.⁴⁷ For instance, the following models will help him understand deeply his role and perform his duties effectively. Berlach and Thornber⁴⁸ in their pastoral care study and experience of chaplaincy in west Australian secondary schools clarified the essence of chaplaincy services. Using a contextual approach to study chaplaincy services, they clarified that chaplaincy services is meeting the needs of the

⁴⁴ White, *The College Chaplain*, 65.

⁴⁵ Ibid., 131.

⁴⁶ Ibid., 135.

⁴⁷ Ibid., 143.

⁴⁸ Paul Cannon, “Contextual Chaplaincy,” in *Pastoral Care: The First Ten Years of Chaplaincy in Western Australian Government Secondary Schools* (Perth, Australia: ECU Publications, 1993).

people as Jesus did. Accordingly, meeting the needs of people is more than doctrines or assumptions.

Lloyd J. Averill⁴⁹ described the role of school chaplain as a Christian man, preacher, leader in public worship, teacher, participant in the making of college policy, counselor, an influence in creating community and a churchman. Explaining the role of a chaplain as a participant in the making of college policy, Averill states:

As a full member of the college faculty, the chaplain's participation in the work of faculty policymaking will be important. It would also seem appropriate that, as an officer of the college, he sit on administrative and policy-making councils. It is to be doubted that such involvement in administrative decision will appreciably compromise his other functions in relation to students and faculty unless he wittingly or unwittingly allows it to do so.⁵⁰

The passage emphasizes the role of chaplain as policy maker. In every organization you cannot work without rule and regulations. The chaplain as a spiritual guide must deal with some disciplinary issues. God works with rule, before any punishment there is a rule which must be followed to avoid any punishment as consequence. As a teacher, Averill suggests:

In the classroom, the chaplain as a teacher will make Christian posture a visible and viable option, and he will undertake as well to make those other options equally clear and competing. Only in this way will the student be faced, not only formally but existentially, with a decision for the gospel or against it. Furthermore, those competing faiths become instruments for the reformation of Christian faith.⁵¹

The chaplain is first of the teacher of religion. He is supposed to possess all pedagogical techniques of teaching. As a Christian teacher the chaplain should clearly

⁴⁹ Lloyd J. Averill, "The Ministry of a College Chaplain," *The Christian Scholar* 46, no. 2 (Summer, 1963): 135-144, accessed 25 October 2019, <https://www.jstor.org/stable/41177327>.

⁵⁰ Ibid., 143.

⁵¹ Ibid., 135-144.

explain the concepts, which will help students decide whether to follow Jesus or not.

However as observes Stephen White:

Campus ministers are called to be teachers, to be rabbis. Most of us are not however, called to be teachers in the same sense as those who are faculty members who teach courses. Our teaching is always theocentric, always searching for ways to proclaim the gospel, to make God Known, to point to the connection of the reality of God with all other fields of knowledge.⁵²

The passage indicates that the teaching of theology or religion is different from the one of other disciplines. Science discipline needs demonstration of theorems, social sciences aim to demonstrate the theory, but religion needs to accept concepts by faith. No one has seen God, but by faith Christians believe that God is in the heaven. No one can ignore the counselor's role of the chaplain.

The office of the chaplain welcomes all those kinds of concerns, and the chaplain must create an environment of trust and show compassion to everyone. Chaplain must show gentleness, hospitality, and care to every situation. His language and action must be of encouragement and not condemning.

Critical Review and Analysis of Related Studies on School Chaplaincy

A study conducted in Queensland intended to articulate the nature and effectiveness of chaplaincy, the approach used is a case study. The problem was to find out in which area chaplaincy services are well performed and, the areas where these services are not well performed, the features that underpin the effectiveness of chaplaincy services and how there could be improvement. The inquiry was conducted over school-based and non-school-based school stakeholders. The techniques used to collect data were documentary analysis, interviews focus groups and surveys. The findings indicated that 1) School chaplaincy services are particularly challenging in

⁵² White, *The College Chaplain*, 63.

practice 2) chaplaincy services are multifaceted and too demanding in nature 3)
chaplaincy services are too demanding financially.

Summary

In chapter three, the researcher discusses the aspects related to cultural setting, the chaplain in the rural area, the campus chaplain, and the model of chaplaincy.

There are different cultures in which the chaplain is helped. The literature suggests various role of the chaplain. He is a teacher, a priest, a steward, a pilgrim, a Rabbi....

Chaplain is appealed to demonstrate leadership skill and prepare people to be good leaders. He should avoid hearing on his or her own voice; he is encouraged to demonstrate leadership skills in a group of students or staff. The chaplaincy models were also discussed in this chapter.

CHAPTER 4

FIELD RESEARCH

In this chapter the following aspects will be addressed: The research design, the rationale, the appropriateness of the study, the population, the sample population, the criteria for sampling procedures and selection, instrumentation, data collection procedure, and data analysis techniques.

The Research Design

The present study is a descriptive research design. The descriptive research design describes people's beliefs, thoughts, and judgment as they are. Survey design describes also what is and what exists. Therefore, in this study, the chaplaincy service in Nyacyina Secondary will be surveyed to find out if there any chaplaincy service and how it is done. According to Vyhmeister,¹ “descriptive design describes usually one or more characteristics of a group or people technically called population.” Calderon and Gonzales,² distinguish three techniques under the descriptive method of research namely the survey, the case study, and the content analysis. They put an emphasis on the survey design known as normative survey which is a fact-finding study with adequate and accurate interpretation. This kind of survey is used to collect demographic profiles of people, attitudes, or opinions. Because descriptive explains

¹Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers for Students of Religion and Theology* (Grand Rapids, MI: Zondervan, 2014), 30.

²J. F. Calderon and E. C. Gonzales, *Methods of Research and Thesis Writing* (Mandaluyong, Philippines: National Book Store, 2018), 64.

the reality, it is usually used to draw conclusions on the study. “A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose.”³

The Rationale

The chaplaincy service is important in every school. The rationale of a school chaplain lies in the profile of a school chaplain. According to Lloyd J. Averill,⁴ the school chaplain is a counselor, a teacher, a leader in public worship, a preacher, and a Christian. The student must find a model to follow in a chaplain, which other teachers cannot provide. It is important to remind that the teachers lack training in chaplaincy services.

Therefore, despite their duties, it is central to give them complementary training in chaplaincy that would allow them address students concerns.

Appropriateness of the Study

The study is appropriate because it focus on the chaplaincy service in schools. In the spirit of White,⁵ he implies that the absence of a workable chaplaincy service in schools undermine other activities. This study will seek to improve or to establish a workable chaplaincy service in Nyacyina secondary school.

Target Population

The population under the study include: The head of the school, the deputy head teachers, the teachers, and the students. The head teachers and deputy head

³C. R. Kothari, *Research Methodology: Methods and Techniques*, 4th ed. (London: New Age International, 2019), 29.

⁴Averill, “The Ministry of a College Chaplain,” 135-144.

⁵White, *The College Chaplain*, 13.

teachers are included in the study because they make decisions that affect the life of students. Teachers including the patron and the matron were included in the study because they work closely with students in every matter related to their life in the school. Students are involved in the study because they are the ones who receive the chaplaincy service, they can express their degree of satisfaction on the service they receive from the chaplain. The members of school board (parents) is included in the study because they have a power of decision for the education of their children. Many parents put a great emphasis on the social and spiritual education of their parents, reason when they send their children in private, or church funded school rather than in public schools.

Sample Population

The sample population as clarified above is composed of 472 students, 18 teachers, one head teacher and two deputy head teacher, one secretary 4 members of school Board, and one Secretary- Accountant, making a total of 168 subjects. The patron and the matron are included in the number of teachers.

The Table 2 above indicate that the total sample of the population was composed of one head teacher, two deputy head teachers, one secretary 18 teachers 142 students and 4 parent representatives, members of the school board, making a total of 168 subjects.

Table 2. The Sample Size

Items	Population	Percentage	Sample size
Head teacher	1	-	1
D. H teachers*	1	-	2
Teachers	22	-	18
Students	472	30	142 (rounded)
Secretary	1	-	1
Members of SB	4	-	4
Total	500	-	168

Note. * D.H teacher: Deputy head teachers

* At the time of data collection there were only 18 teachers of 22

* SB. School Board

Criteria for Sampling

The head teacher, the deputy head teachers and all teachers are included in the sample. However, for the students only 30%, was selected. According to Munyamasoko⁶ a sample of 20-30% is appropriate for the study.

Research Instruments

Data was collected using the following instruments: The questionnaire, the interview schedule, and the focus group discussion (FGD) guide.

The Questionnaire

The questionnaire is most used because it collects more data and quickly. According to Vyhmeister,⁷ “a well-prepared questionnaire can obtain data that describes reality.” The questionnaire helps to be acquainted to what people think, and how they judge things or explain situations. Two types of questions were asked: Closed-ended open-ended questions. The closed-ended questions followed the point 5 Likert’s scale in such way that data collected was analyzed by the Software Package

⁶ C. Emmanuel Munyamasoko, “The Effect of Decision Making on Student’s Academic Performance of Private Secondary Schools in Kigali” (MA thesis, University of Eastern Africa, Baraton, 2005), 41.

⁷ Ibid., 37.

for Social Scientists (SPSS). The questions were set according to the research questions. Each research questions had a given number of items. The open-ended questions helped to collect respondents' point of views on issues related to chaplaincy. Some situations are not set in the closed questionnaire. Both closed and open-ended questions were applied to teachers and students.

To ensure that all the content is covered following the format of the research questions, seven sections were set for teachers' questionnaire. Section A solicited demographic profiles of the respondents, Section B investigated the existence of chaplaincy service in the school, Section C assessed the way the counseling service devoted in many schools to the chaplain is performed, Section D determined whether students are empowered and trained to conduct some chaplaincy duties such prayers, devotions and others, Section E ascertained whether the facilities of the school are adequate for chaplaincy service, Section F assessed the effectiveness of chaplaincy service and Section G embedded open-ended questions.

For students' questionnaire, Section A dealt with the general information of the respondents, Section B determined the existence of chaplaincy service in the school, Section C assessed the counseling duties associated with the chaplaincy, the Section D assessed the empowerment of students in chaplaincy services, and finally the section enclosed open-ended questions.

The pilot study was conducted in Gisenyi Adventist Secondary School (GASS), located in Rubavu district. The questionnaire was administered to nine teachers and 21 students. The Cronbach alpha reliability coefficients computed were .839 for teachers' questionnaire, and .702 for students' questionnaire judged good to yield reliable results.

The validity of the questionnaire was determined by the content validity ratio (CVR). The experts in the field judge if each item is good to yield valid result. The two questionnaires for students and teachers were judged by five experts and the supervisors who indicated that it was good to yield valid results.

The Interview

According to Vyhmeister,⁸ “the interview permits a deep and fully understanding of the attitude of respondents.” The interview has many forms: one- to one interview, one to two interview or focus group technique. The interviewee was recorded after informing consent. This was done because the analysis is easy when record has taken place. Some necessary details may be forgotten and may be recall from the record.

The Focus Group Discussion

The researcher used the focus group discussion to get interaction from the interviewees. The discussion flowed from a theme set by the researcher. The Focus Group Discussion (FGD) was composed of 7 subjects including one head teacher, one Deputy head teacher, two teachers, two parents and one student perfect. Teachers who were involved in the FGD were selected based on their working experience in the school, therefore the study included the most experienced teachers.

Procedures of Data Collection

The questionnaire was administered face-to face to teachers and students. . The reason behind is because respondent may have needed additional information to understand any item in the questionnaire and the researcher can give further

⁸Vyhmeister, *Your Guide to Writing Quality Research Papers for Students of Religion and Theology*, 41.

explanation. Some respondents were not willing to return the questionnaire on time and fully completed unless a follow-up was properly done.

Before administering the questionnaire, a request letter was issued by the Adventist University of Africa to the Mayor of Gakenke district who granted an authorization to collect data in his resort.

Based on the authorization granted by the Mayor of Gakenke district, the head teacher of Nyacyina secondary school allowed the researcher to gather data from teaching and non-teaching staff and students.

Ethical Considerations

As stated earlier, the research solicited the informed consent of the respondents (see Appendix B). Respondents were assured that the data collected will be used for the purpose of the research only. Also, they got assurance about their willingness to participate in the study and that they are free to withdraw any time. To ensure confidentiality, respondents were given tag names for example teacher A, teacher B, and codes.

Data Analysis Techniques

The researcher used the quantitative and qualitative analysis to analyze data.

Quantitative Data Analysis Technique

In quantitative analysis the researcher used the descriptive analysis under SPSS, where mean, standard deviation and percentages were computed. The scale in the Table 3 below was used for data analysis scale.

Table 3. Data Analysis Scale

Description	Scale	Weight
Strongly agree (SA)	5	1
Agree(A)	4	0.8
Undecided (UN)	3	0.6
Disagree (D)	2	0.4
Strongly disagree (SD)	1	0.2

Qualitative Data Analysis

In qualitative analysis the researcher grouped data into to themes and to seek meaning and convergences of ideas. After grouping data in themes, the researcher interpreted the data collected in the light of previous literature to find out whether there is a chaplaincy service and to get the recommendations from the respondents on how to establish a workable chaplaincy in Nyacyina Secondary School. Data collected was grouped in nine themes as follows: (1) understanding of chaplaincy services; (2) existence of chaplaincy services; (3) student counseling; (4) students' spiritual care; (5) adequacy of facilities of chaplaincy services; (6) student's empowerment; (8) challenges of chaplaincy services; (9) recommendations to improve chaplaincy services.

Results and Findings

In this section, the researcher is going to talk about the results and findings

Quantitative Data

The purpose of this section is to give a presentation of field research results. The discussion of the findings was supported by the established Biblical and theoretical basis. The discussion focused on teachers', students', parents', and staff' views on the development of the chaplaincy in Nyacyina Secondary school. The profiles of respondents were presented, the view of respondents on the following aspects is emphasized: Existence of chaplaincy, counseling service, empowering

students and teachers, adequacy of facilities and the judgment of the effectiveness of chaplaincy service. The mean scores and standard deviations were computed at each section.

The Table 4 below describes the teachers, staff, students and profiles.

Table 4. Teachers, Staff and Students, Profiles

	Sex		Age			Status	
	Male	Female	20-30 years	30-40 years	+40 years	Full time	Part time
Figure	15	3	4	12	2	17	1
%	83.3	16.7	22.2	66.7	11.1	94.4	5.6

The Table 4 above indicates that the 15 of 18 making 83.3% of teacher's respondents while 3 or 16.7% were female. 4 or 22.2% of teacher's respondents were aged of 20 to 30 years, 12 or 66.7 were aged of 30 to 40years, 2 or 11.1% have the age above 40 years. 17 or 94.4% are full time teachers and 1 or 5.6% is working as a part time.

The Table 5 below indicates the students' profiles in Nyakina secondary school.

Table 5. Student's Profiles (Sex, Age, Class)

	Sex		Age			Class		
	Male	Female	14-15 years	16-17 years	18+ years	S4	S5	S6
Figure	64	88	36	58	58	68	45	39
%	42.1	57.9	23.7	38.2	38.2	44.7	29.6	25.7

The Table 5 above indicates that the sample of students was composed of 64 male or 42.1% and 88 female or 57.9%. the sample is also being composed of 36 students or 23.7% of the age between 14-15 years, 58 or 38.2% of the age between 15-16years and 58 or 38.2% of the age of 18 years and above. According to the class

the sample of students was composed of 68 students or 44.7% of senior four, 45 or 29.5% of Senior five and 39 or 25.7% of senior six.

The Table 6 shows the teacher's profiles in Nyakina secondary school.

Table 6. Teacher Profiles (Experience, Qualification)

	Experience			Qualifications	
	1-3 years	3-6 years	6+ years	A Level	Bachelors
Figure	2	3	13	6	12
%	11.1	16.7	72.2	33.3	66.7

Table 6 above indicate that 2 out of 18 or 11.1% have worked in the Nyacyina secondary school have the experience varying between one and 3 years, 3 out of 18 or 16.7% have the experience varying between 3 and 6 years, 13 or 72.2% worked in the school for more than six years.

Existence of Chaplaincy Service

The Table 7 below indicates that 70 of 142 students or 49.53% acknowledge the existence of chaplaincy services in Nyacyina Secondary school, 45 or 31.69 do not acknowledge and 17 or 11.97% do not know anything about. In the same line 8 of 18 teachers or 44.4% acknowledge the existence of chaplaincy services in the same school whereas 6 or 33.3% deny and 4 or 22.2% do not anything about.

Table 7. Existence of Chaplaincy Services

	Yes		No		Don't know	
	Figure	%	Figure	%	Figure	%
Students	70	49.53	31	31.69	27	19.01
Teachers	8	44.4	6	33.3	4	22.2

The collapse of no and do not know show that more than 50% of students and almost 55% of teachers have the problem with the knowledge of existence of chaplaincy services in Nyacyina Secondary School.

Understanding of Chaplaincy Services

The Table 8 below shows understanding of chaplaincy service. The Table 8 below gives the findings of the section that deals with the understanding of chaplaincy services.

Table 8. Teachers' Point of View

	Mean	SD
Do your time table allocate time for spiritual activities	4.5556	0.70479
Do you handle emotional and social needs of your students	4.3333	1.02899
Do the school help you to assist needy among students	4.2222	1.11437

SD: Standard deviation

To the item asking whether the time table allocates time for spiritual activities the mean score computed was 4.5556 and the standard deviation of .70479. the mean score of 4.3333 and the standard deviation of 1.02899 were computed for the question asking whether teachers handle the social needs of students. The mean score asking whether the school helps to assist needy among students, the mean score is 4.2222 and the standard deviation of 1.1143.

The Table 9 below indicates the means scores of items on the existence of chaplaincy service in Nyacyina secondary school.

Table 9. Students' Point of View

	Mean	SD
Do students receive any spiritual care?	4.3026	1.01014
The schedule of the school allocates time for spiritual activities	4.4474	0.84406
Do the school ask you to visit seek students	3.29961	1.41814
Do the school help you to assist needy among students	3.8816	1.27604

SD: Standard deviation

In Table 9, the students were asked whether they receive any spiritual care from the administration of the school, the mean score is 4.3026 and the standard deviation 1.01014. The mean score asking whether the school allocate the time for spiritual activities is 4.4474 and the standard deviation .84406. Students were asked whether the school management involves them to visit seek colleagues, the mean score is 3.29961 and the standard deviation 1.41814. The mean score asking whether the mean score asking whether the school helps students to assist colleagues in need, the mean score is 3.8816 and standard deviation 1.27604.

Counseling Services

The Table 10 below indicates that teacher respondents on the item seeking to answer the question about the existence of the counseling service in Nyacyina secondary school, yield a mean of 3.5556 and the standard deviation of 1.38148. Asking whether the school allocate a time for helping teachers with special problems, the mean score yield was 4.1667 and the standard deviation .98518.

Table 10. Counseling (Teachers' Point of View)

	Mean	SD
Is there any counseling service	3.5556	1.38148
Do the school allocate time aimed to help teachers with special problems	4.1667	0.98518
Are you satisfied by the way your concerns are handled:	4.3333	1.3759

SD: Standard deviation

The researcher wanted to know whether teacher respondents are satisfied by the way their concerns are handled by the administration of the school; the mean score computed is 4.3333 and the standard deviation 1.3759.

The Table 11 below indicates clearly that the mean score of the item asking whether the school provide the space for the students to expose their concerns is 3.13382 and the standard deviation 1.14539.

Table 11. Counseling Service (Students' Perceptions)

	Mean	SD
Do the school provide a space of exposure of your concerns?	3.1382	1.14539
Do you receive any counsel on drug, alcohol, or any other behavior	4.0263	1.29670
satisfied by the way your concerns are handled?	4.1711	0.98852

SD: Standard deviation

In Table 11 the item asking whether students the counsels on alcohol, drugs and other misbehavior, the mean score is 4.0263 and the standard deviation 1.29670. The researcher wanted to ascertain whether students are satisfied by the way their concerns are handled by the management of the school, the mean score is 4.1711 and the standard deviation .98852.

Empowering Teachers and Students

The Table 12 below talks about empowering teachers and students. It is clearly indicated that the mean score of teacher respondents on the item asking whether there is a represented body among teachers is 4.000 and the standard deviation 1.41442.

Table 12. Empowering Teachers

	Mean	SD
Is there any represented body among teachers?	4.000	1.41442
Are teachers involved in spiritual activities?	4.500	0.78591
Are non-SDA teachers helped in their spiritual concerns	4.1667	0.98518
Do teachers contribute to the growth of the church by tithe and offering giving?	3.8333	1.120049
Are teachers involved in decision making regarding disciplinary Issues of their colleagues?	4.2778	0.89479
SD: Standard deviation		

In Table 12, the researcher wanted to know if teachers are involved in spiritual activities of the school, the mean score is 4.500 and the standard deviation of .78591. Teachers were asked whether non-SDA are helped in spiritual concerns, the mean score is 4.1667 and the standard deviation .98518. The mean score asking whether teachers contribute to the growth of the church by tithe and offerings giving is 3.8333 and the standard deviation 1.20049. The mean score asking whether teachers are involved in decision making regarding the disciplinary process of their colleagues is 4.2778 and the standard deviation .89479.

The Table 13 below, the mean score of student's empowerments regarding the chaplaincy service. For the item asking whether there any body of student government, the mean score is 4.5592 and the standard deviation .74348.

Table 13. Empowering Students

	Mean	SD
Is there anybody of student government?	4.5592	0.74348
Are students assigned some spiritual tasks?	4.4934	0.86121
Are students involved in crusade organized by the school	3.8618	1.27663
Do students contribute to the growth of the church by tithe and offering giving	3.0339	0.39953
Are students involved in decision making regarding disciplinary or spiritual issues?	4.263	1.07800
SD: Standard deviation		

In Table 13, the mean score of the item seeking to know whether students are assigned some spiritual tasks such prayers, preaching, the mean score is 4.4934 and the standard deviation .86121. The item asking whether students are involved in the crusade organized by the school, the mean score is 3.8618 and the standard deviation 1.27663. the researcher wanted to know whether the students contribute to the growth of the church by tithe and offering giving, the mean score is 3.03395 and the standard deviation 1.39953. The mean score asking seeking to know whether students are involved in the decision making regarding the disciplinary or spiritual issues of the school, the mean score is 4.2632 and the standard deviation 1.07800.

The Table14 below describes the adequacy of chaplaincy facilities. For the time allocated to the chaplaincy service, the mean score is 4.333 and the standard deviation .90749, for the time allocated to prayer meetings the mean score is 4.38889 and the standard deviation .84984.

Table 14. Adequacy of Facilities of Chaplaincy Service

	Mean	SD
Time allocated to chaplaincy	4.333	0.90749
Time allocated to prayer meetings	4.3889	0.84984
Physical plant (chapel, chaplain's office)	3.6111	0.97853
Time for crusade and other outreach programs	3.500	1.2009
Bible, quarterlies, and other spiritual materials for students	3.7222	0.89479
School environment	4.3889	1.05564
Methodology of helping students in problems	3.9444	1.05564

SD: Standard deviation

The mean score of the item asking the teachers respondents to describe the physical plants for the chaplaincy service, the mean score is 3.6111 and the standard deviation .97853. The mean score of the item asking teachers to evaluate time allocated for crusade and other outreach programs, the mean score is 3.500 and the

standard deviation 1.20049. Teachers were asked if there the availability of bible, quarterlies and other spiritual materials, the mean score is 3.7222 and the standard deviation .89479. Teachers were also asked to state if the school environment in Table for chaplaincy activities, the mean score is 4.3889 and the standard deviation 1.05564. For the item asking teachers to assess the methodology used to help students with special problems, the mean score is 3.9444 and the standard deviation 1.05564.

The Table 15 blow gives the mean scores of the evaluation of the effectiveness of the chaplaincy service.

Table 15. Effectiveness of Chaplaincy Service

	Mean	SD
Your judgment of the chaplaincy service	3.8889	0.96338
Satisfaction of students based on the provided service	4.3333	0.68599
Effort made by the school to improve the chaplaincy service	4.2222	0. 73208
Collaboration of teachers and the administration on spiritual concerns	4.2778	1.95828
Utilization of existing facilities to improve chaplaincy service	3.7778	1.11437
SD: Standard deviation		

In Table 15, asked to give the judgement on the effectiveness of the chaplaincy service, the mean score is 3.8889 and the standard deviation .96338. Teachers were asked to state whether the chaplaincy service provided to students is satisfactory on their behalf, the mean score is 4.3333 and the standard deviation .68599. Teachers were asked to evaluate the effectiveness of the effort made by the school to improve the chaplaincy service, the mean score computed is 4.222 and the standard deviation .73208. The computed mean of the item seeking to know whether teachers and the school head collaborate effectively to improve the spiritual concerns of the school is 4.2778 and the standard deviation of .95828. Teachers were asked to evaluate if the existing resources are utilized effectively to improve the chaplaincy service, the mean score computed is 3.7778 and the standard deviation 1.1143.

Qualitative Data Findings

In this research the researcher used qualitative method as an instrument of research.

Understanding of Chaplaincy Services

Teachers and students alike, have a conception of the chaplaincy which is different. For some students the chaplain is “someone who preaches the people” “someone who preaches the word of God,” “the chaplaincy is a job of being a chaplain,” “someone who helps people in songs and the word of God.”

However, teachers try to give a comprehensive meaning of the chaplaincy “the chaplaincy is a process or way of gathering together in the chapel for praying God and studying the bible during a planned period,” the chaplain is “someone who helps people in spiritual matters,” the chaplain is someone who helps in disciplinary issues and spiritual activities,” “the chaplaincy is the program aimed to educate people how to be in touch with the word of God.” “The chaplaincy is the program that receives worship or religion activities;” “the chaplaincy is a program that is reserved to educate people how to collaborate with God.”

The comprehension of the meaning of a chaplain or his work is not very far from what the literature suggests. Paget and McCormack suggest the following about the comprehension of the chaplain “chaplain are clergy members from any one of various faiths who have chosen to minister to a group of people outside the walls of a church or other house of worship.”⁹ These chaplain as explained Paget and McCormack are usually employed by an institution or agency and serve the clients, employees, and families of the institution. In school settings the chaplain will be a

⁹Paget and McCormack, *The Work of the Chaplain*, IV.

person who organizes the people to be in good relationship with God. In the words of White “a campus ministry must be all these things for students who are on a journey towards God. To be sure, the journey metaphor is worn and tired one. And yet it conveys the reality that each of us and at the same time, in ways that everyone shares. It conveys that in this life our quest for God will never end.”¹⁰

Existence of Chaplaincy Services

Teachers were asked to state how the chaplaincy activities are performed in Nyacyina secondary school, and the teacher D had this to say, “we have the time reserved for prayers two periods per week.” In the same line, the teacher F said, “in this school, the religious activities are performed effectively and efficiently on Wednesday, we pray God together.” Contrary to respondents’ perceptions, chaplaincy service goes beyond the prayer activities, it also includes participation to spiritual events such as baptism, providing spiritual guidance, assistance people with needs, counseling, etc. This is supported by the study that was conducted in Australia. The study found out that students consider chaplaincy services to be most effective when chaplaincy service include assisting people with particular concerns.”¹¹ From the sight of students chaplaincy service provides “someone they can talk to (65%), encouraging students to do the right thing (64%), helping students who are lonely (63%) and helping students feel good about themselves (63%).”¹²

Asked the reason why the school does not have the chaplain, the deputy head teacher said “some two years ago, we had a lady called Alice, who was in charge of

¹⁰ White, *The College Chaplain*, 13.

¹¹ Australian Government, Department of Education and Training, “National School Chaplaincy Programme Evaluation: Kantar Public Research Report” (Sydney, Australia: Kantar Public, 2017), https://schoolchaplaincy.org.au/wp-content/uploads/2018/06/nscp_-_evaluation_report_-_kantar.pdf.

¹² Ibid.

spiritual activities, but she got a scholarship to pursue further studies in the Adventist University of Central Africa, AUCA.”¹³ Since then, he added “the management of the seventh day church in the area has not yet sent any other to perform the same duties.” The head teacher added “Sometimes the church is facing budgetary problems, and the government is not willing to support financially the chaplain; it considers that the chaplain is less important than the teacher.”¹⁴

The president of the school board was asked why the school does not have the chaplain, the president of the school board said “every time in our meeting the issue of the chaplain is discussed, but the church is not giving us someone who can perform the duty of the chaplain.”¹⁵ The researcher wanted to know if the school board cannot oversee the chaplain. The president of the school board asserted “Our parents are not complicated, we are giving fees for food for our children, if we can add something little as parents, even though our parents are poor, I think that it can work and we can have a chaplain, all depends on the orientation of the school management.”

Students’ Counseling

Teachers were asked whether they set a part a time to listen to students who have special needs. The teacher B responded, “it is not easy to listen to students with special need because teacher schedule is too structured.” He attended “when a student needs someone to listen to his case I direct him to the deputy head teacher in charge of discipline or to the patron or Matron.” Asked whether he listens to students with special needs the Deputy Head teacher in charge of discipline replied “we do have

¹³ David Ndorimana, Headteacher, Nyacyina Secondary School, interview by the author, Nyacyina, 9 March 2020.

¹⁴ Ibid.

¹⁵ Ibid.

many cases of students with special needs: Some have health problems, other have family issues, spiritual concerns. I don't have a deep knowledge in counseling, but I try to give direction whenever possible and for other cases, I direct students to see the to the Head Teacher."

Adequacy of Chaplaincy Facilities

The respondents indicated that in Nyachina secondary school there is no chapel for worship. Usually, students during devotions and weekly meeting gather outside and sometimes in the cafeteria. The head was asked whether the school have a room where staff or students can discuss issues. He answered as follows: "the school do not have such room. Where some students need to be listened, I call him or her to my office and discuss the issue"

Students and Teachers' Empowerment

Respondents were unanimous on the absence of the chaplain in Nyacyina Secondary school. The head suggested It "is good to hire a Chaplain in this school but the process is too long because the school is church managed, but government funded." The matron suggests training teachers and staff in order to care of students' spiritual concerns. However, the presence of a chaplain in charge of spiritual duties can solve many problems in this area."¹⁶

Students need to be empowered for God's service. Stephen White¹⁷ was right when he said:

The chaplain as a Rabbi can play a key role in deepening student's faith by seizing every opportunity that presents itself to explain, elaborate, and gently challenge particular beliefs. By doing this the chaplain not only teaches but models a health intellectual engagement with scripture and the traditions of the

¹⁶ Ruth Tumukunde, Matron, Nyacyina Secondary School, interview by the author, Nyacyina, 9 March 2020.

¹⁷ White, *The College Chaplain*, 68.

church that can result in more robust faith that will more readily withstand the inevitable storms of life.

The empowerment of people has been even established by Christ Himself in Mathieu 28:18-20, where he commissioned his disciples to go all over the world to make people his disciples

Students' Spiritual Care

The researcher asked whether how students' spiritual life is cared of in Nyacyina Secondary School. The president of the school board remarked that the spirituality in the school is not good and is going down, despite the effort made by the management of the school. He recommends to point some in charge of spiritual matters of students and staff, because the head teacher who is in charge of the spiritual life of the school currently, is too busy with administrative issues.

The researcher wanted to ascertain whether there are duties that the chaplain can perform other than spiritual ones. The president of the school board declared "the chaplain can work also as a counselor, because students and teachers have their confidential problems that they cannot expose to everyone, even to the head teacher, the chaplain therefore, can listen to them and give necessary advice. Also, the chaplain can assist the management in disciplinary issues, because the school do not have the deputy head teacher in charge of discipline. "The chaplain can be helpful in many other activities: disciplinary issues, consoling services, Saturday meetings organization." "Two years ago, we had a lady called Alice, she was performing effectively the duties of chaplain, pupil and staff used to pray in the campus every Saturday, but since she left, every pupil and every staff is praying to his own local church for those who are Adventists."

One parent, member of the school board declared “someone who is in charge of spiritual duties is highly needed. For me, I am a catholic, but I appreciate the education of the SDA church, I had last year two children, one already completed the secondary school and another still continue to study here. I liked their behavior, and I thank the management of school who does not discriminate religions.”¹⁸ However, I think we need a chaplain who can be in charge of the spiritual activities, the school and the board can sit to see what to do.

Another parent exclaimed “the chaplain is needed. However, for us parents, we are not seeing a great difference between the presence of the chaplain and his absence, because since the lady called Alice who was in charge of spiritual duty left, all spiritual activities are conducted: morning devotions, weekly assemblies, week of spiritual emphasis. The only activity which is not done is the Saturday meetings on the campus.”¹⁹

The researcher asked the teacher representative to explain how the chaplaincy services are performed. He expresses himself in the following terms “the school organize devotions every morning, two periods are devoted to the weakly prayers, we organize also the week of spiritual emphasis once a year where some students are baptized.” Asked whether the school has a chaplain, he remarked “the school does not have the chaplain, two years ago, we had a lady called Alice who was in charge of the chaplaincy, but nowadays, she went to the Adventist University of Central Africa for further studies.”

From the field findings it was observed that the chaplaincy activities are performed in Nyacyina Secondary school, but not effectively. All participants in our

¹⁸ Peter Dusabimana, President of the Parents, Nyacyina Secondary School, interview by the author, Nyacyina, 9 March 2020.

¹⁹ Dusabimana, interview.

study agreed that the reasons of poor performance of the chaplaincy service in the school are the lack of a full chaplain. They suggested to the management to hire a chaplain and together with the government, the church and the board of the school to analyze and implement the means of motivating this person. The following section embed the proposed intervention on how this person can be hired and motivated to bring about effectively the service of the chaplain in Nyacyina Secondary school.

Challenges of Chaplaincy Services

However, he continued “the chaplaincy services are performed by the staff that is the head teacher, the deputy head teacher, the secretary, the patrons and teachers.” “We have some problems related to the efficiency of chaplaincy services: We don’t have the chapel; we have a big number of non-SDA students and staff.” The researcher wanted to know if on Saturday, students and staff worship on the campus. He has this to answer “we tried to pray on the campus sometimes, but we did not continue, because all students and staff are not SDA, these days SDA students and staff are praying in their local churches far away from the school.” The researcher asked the head teacher how the SDA philosophy is inculcated in the students and staff, and how those who baptize the candidate to baptism, and how the new members are oriented. He had this to reply “we try to infuse the philosophy through devotions, the week of spiritual emphasis and weekly assemblies, but it is not enough. For baptism we call the district pastor in charge of this area, the new members are oriented in the local churches.”²⁰ The researcher wanted to know who is in charge of teaching of the religion subject. The head teacher said “ two persons are teaching religion but one is not SDA, we are following the curriculum of the ministry of

²⁰ Ndorimana, interview.

education, that is why for some matters related to the philosophy of SDA such as the Sabbath they are not emphasized by the non SDA teacher of religion.”²¹

Recommendations from the Participants

The researcher asked the head teacher how the chaplaincy services can be performed effectively in his school, he answered “the best way is to hire a chaplain who can be in charge of special duties.” However, he showed his wonder on how this person can be paid, because all the workers are hired and paid by the government.” Nevertheless, he said that the discussion with the church and the board of the school can be a solution to this problem of payment.

Summary

The chapter addresses the methodology used for data collection, the procedures, the sample and the population of the study and the analysis of the data collected. Data was collected from school administrators, teachers, students and parents using questionnaire, interview guide and focus group technique. Quantitative data was analyzed using SPSS (Statistical package of social scientists), qualitative data was analyzed according to the codes and themes from the responses of respondents.

The results of this study indicated that the majority of respondents either deny the existence of chaplaincy services or do not know anything about it. Further the study found out that teachers, staff, students and parents need to enhance their understanding of chaplaincy service and its role in Nyachyina Secondary School with the support of a chaplain. Chaplaincy service is not limited to devotions and weakly spiritual meetings but include also counseling services, assessing staff and student’s

²¹ Ndorimana, interview.

needs, listening to students and staff with special concerns and participating to the smooth running of the school.

Therefore, there was a need to develop a seminar aimed at enhancing the understanding of chaplaincy services and its role among students, staff, teachers and parents of Nyacyina secondary school. The objective, the development and the evaluation of this program were developed Chapter five.

CHAPTER 5

THE ADDRESS OF THE PROBLEM

This chapter presents the development of the seminar to the community of Nyacyina Secondary School in three sections. The first section describes the preparation to the seminar, the second section deals with the development of the program and the third section evaluate the seminar.

The Development of the Workable Chaplaincy in Nyacyina Secondary School

The development of the workable chaplaincy in Nyacyina Secondary school conforms to the vision and mission of the school.

The Problem

Based on the findings, in Nyacyina secondary school, the majority of teachers, non-teaching staff, students and parents did not understand the chaplaincy and its role. Therefore, it was important to develop a program aimed at addressing this issue

The development of the workable chaplaincy conforms to the vision and mission of the school. Mission: “provision of Christian centered education.” Vision “education for excellence in sciences and communication skills”

Vision statement of the program. Involvement of all teachers, non-teaching staff, student and parents’ representative in school chaplaincy services.

Mission statement of the program. To equip teachers non-teaching staff, student and parent representatives with knowledge and skills in school chaplaincy services.

Program Preparation

Goal: To empower teachers, non-teaching staff, student and parent representatives with knowledge and skills in chaplaincy services.

Objectives

At the end of the seminar each participant should be able to:

- Explain the chaplaincy service in schools.
- Identify the role of the chaplaincy services in schools.
- Explain how teacher, non-teaching staff, student and parent representatives can be involved in chaplaincy services.

Selection of the Seminar Participants

The first step consisted of selecting members who participated to the seminar. Seven members were selected based on their influence on staff and students: The head teacher, one deputy head teacher, one senior teacher, one patron, and two parents one male and another female for gender balance and one student's representative and one expert in the area of conducting seminars.

Program Design and Resources

The researcher solicited a venue in the meeting room within the office of the head teacher to host the seminar. The researcher and the head teacher agreed on the day, the time, and the participants to the seminar. This seminar was scheduled on Friday May 29, 2020, and lasted for five hours and half. The head teacher issued an invitation to all concerned participants to the seminar, the date, the day, the time, the venue, and the purpose of the seminar.

To make the seminar successful, the researcher prepared material on chaplaincy services and its role in schools. Bristol papers and makers were used to present the

material of the seminar. The material of the seminar was supported by the passages of the Bible, books of Ellen G. White and other findings from the literature.

Action plan, Presentation of the Purpose of the Seminar

The researcher after being introduced by the head teacher explain the purpose of the seminar. He explained the findings of the study previously conducted in March 2020 indicating that most teachers, non-teaching staff, students and parents do not understand the chaplaincy and its role in schools. Therefore, he prepared the seminar that aimed at enhancing their understanding on the chaplaincy services and its roles in schools. Therefore, the seminar intended to:

- Explain to a selected members of the school community the chaplaincy services and its role in school community.
- Sensitize the participants to be focal point of explaining to the rest of the school community what was learned in the seminar.

Methodology

The methodology used consisted of presentation of the seminar followed by the group discussion of the participants.

Program Development

The Table 16 below shows the programme Development of the project.

Table 16. Schedule of the Seminar

Time	Activity	Person(s)responsible(s)
8:00-8:15am	Welcome and Introduction of the researcher	The Head Teacher of Nyacyina S.School
8:15-8:30am	Scripture reading and prayer	Schadack Ntabumwe
8:30-9:00am	Purpose of the seminar and presentation of the findings of the study	Schadrack Ntabumwe
9:00-10:30am	Seminar on the chaplaincy service in the school	Schadrack Ntabumwe
10:30-11:30 am	Group discussion	Participants
11:30 am-12:00pm	Presentation of the summary of discussion	Participants
12:00pm-12h30pm	Comments on seminar's presentations	Guest Athanase Habimana
12:30-13:00pm	Break	
13:30-13h30pm	Evaluation of the seminar, recommendations	Participants
13:30-13:30pm	Word of thanks and prayer	The Head teacher

The Content of the Seminar

In this seminar the researcher will be in charge of the following activities (1) conducting devotions to students and staff; (2) organizing and conducting weeks of spiritual emphasis; (3) give counsels to students with particular concerns; (4) participate to oversee the extracurricular activities such choirs, sports, (5) participate in the smooth running of the school, etc

Who Is a Chaplain?

A chaplain is a shepherded, counselor, pastor, teacher, a preacher, etc. As a shepherded, the chaplain takes care of the flock of the Lord. As a counselor, he listens to people's problems and help to find solutions; as a pastor he takes care of the

spiritual needs of the people; and as a teacher, the teachers people the word of God that prepare them to the kingdom of the Lord.

The chaplain is needed in different organizations: schools, hospitals military services, universities, prisons and many others. Let us focus on the role of the chaplain in schools.

The Biblical Foundations in the Old Testament

In the book of 2 King 6:1-7, the passage tells us that Elisha lived with the group of prophets. One day they went to cut trees near the river Jordan to extend their house. They borrowed an axe, and when one of them was cutting a tree the head of the axe fell into the water of river Jordan. He cried to Elisha and Elisha asked where the axe head did fall. Then, Elisha took a stick, thrown it into the river and made the axe over float. This is one of the examples showing that Elisha was a chaplain who lived together with his people to solve their problems. In the same way, a school chaplain should live with students to solve found out solutions to their problems.

The Biblical Foundations in the New Testament

Jesus the perfect Chaplain. In the book of John 10: 1-21, Jesus presents himself as good shepherd who died for His flock. In verse 16, He stated that He has other sheep not in the sheepfold. He said that He will call them and they know His voice. The passage tells us that Jesus is a good example of chaplain. As mentioned before, a chaplain is a shepherd who takes care of students, flock of the Lord.

Conclusion

As we have learned the chaplain is in charge of various activities in the school. These activities include: Conducting prayers, counseling and participating in the

smooth running of the school. From the seminar we have discovered that Jesus is the best example of chaplaincy.

Workshop or Work in Small Groups

The teacher divided the participants into two groups to discuss issues related to chaplaincy services in their schools.

The first group was composed of three members one female and two males and the second was composed of four members, two males and two females. The group work lasted for one hour where participants were asked:

- 1) To state whether there are chaplaincy services in their schools regarding the presentation of the researcher on the chaplaincy services and its role in schools
- 2) To identify challenges that faces the chaplaincy service in Nyacyina secondary school
- 3) To give practical ways on how the chaplaincy services can be improved in the school

The following are the summary of both group discussions:

- 1) Participants understood the chaplaincy services
- 2) Participants stated that the teacher of religion is in charge of spiritual activities such as devotions and weak of spiritual emphasis. They added that head teachers and deputy heads assist to handle chaplaincy services.
- 3) The participants raised the challenge of not having a trained person in charge of chaplaincy services
- 4) Participants recommended to organize training to teachers and non-teaching staff on how to handle chaplaincy services.

Outcomes of the Seminar

It was a good interactive activity where participants were happy and amazed to have such program. Participants were good listeners and after the presentation, they asked questions for deep understanding of the chaplaincy services. The participants to the seminar promised to do the following in order to implement chaplaincy services in Nyacyina Secondary School:

- 1) All staff whether SDA or non-SDA should attend all spiritual activities
(morning devotionals, crusades, week of spiritual emphasis)
- 2) All staff will be sensitized to support the chaplaincy activities in the school
- 3) Every Saturday, teachers and students will attend the service in the school where a church will be organized
- 4) The presence of all staff will be a measure to strengthen the discipline in the school
- 5) The head teacher will bring the case to the board of trustee to appoint a person in charge of chaplaincy services in the school

Action Plan, Design a Program Development of a Workable Chaplaincy in the School

Based on the recommendations of the group discussion of the seminar it was recommended to establish the office of the chaplaincy services in the school, and whenever possible to hire a chaplain who will handle daily the activities devoted to the chaplain in the school.

Purpose:

- To establish the office of chaplaincy in Nyacyina secondary school
- To put in place a follow-up committee aimed at monitoring chaplaincy services in the school

- Identifying strategies of involving teachers and non-teaching staff in chaplaincy services.

Strategies

- The head teacher promised to provide the office of chaplaincy services
- The seven person who participated to the seminar constituted the follow-up committee
- The follow-up committee was assigned the task of identifying the needs of students and staff in chaplaincy
- The follow-up committee proposed a schedule of training teachers and staff on the chaplaincy services
- The researcher promised to help where needed in the process of training teachers and staff.

Program Evaluation

The evaluation was multifaceted. The evaluation process included the interview directed to the administrators and the board of the school, teacher and student representative. Nancy Jean Vyhmeister suggests that for some program development, the evaluation take time and can last for months and years. She makes it clear under the following note:

Program development demands weeks and months of reading. Planning, preparation, presentation and evaluation. It is, therefore, difficult to do for a class paper ... program development is more appropriate for a thesis or major projects, planned to take a longer period and under the direct supervision of a thesis or a dissertation supervisor.¹

¹ Vyhmeister, *Your Guide to Quality Research Papers for Students for Religion and Theology*, 50.

The post interview was intended to evaluate how school community was ready to implement the strategies laid to improve the chaplaincy service in Nyacyina secondary school. The head teacher was very satisfied with the program. He had this to say “ I am happy with the program, I will make an effort as the head teacher to support the program and to provide whatever can improve the chaplaincy service.”²

The school board and all the participants to the seminar agreed that the teacher representative should be in charge of the chaplaincy services while the process of hiring a chaplain is going on. The teacher representative had this to respond to our interview on the satisfaction on the seminar “this program is wonderful, I usually assisted the chaplaincy service but this time I have clear direction. I will make the effort to manage my time so that I my spare the time of chaplaincy service despite my teaching duties.”³ The president of parent’s committee was also very amazed with the program. He was very optimist and suggested the following for the improvement of chaplaincy service. “If the management of the school organize well we can have a chaplain. To add something of what we are paying as tuition and food is not difficult. If each parent can add something the motivation of the chaplain can be possible.”⁴ For instance, she promised to report the matter to other parents. Finally, the student representative was very happy, when he learned that someone will be available to deal with chaplaincy issues. He stressed “we usually had problems with chaplaincy services. We have many spiritual and private concerns and we don’t know to whom to

² Ndorimana, interview.

³ Sophonie Ndayambaje, Teacher representative, Nyacyina Secondary School, interview by the author, Nyacyina, 27 March, 2020.

⁴ Dusabimana, interview.

expose them.”⁵ He added since teachers and all the staff are ready to take care of our spiritual concerns we shall be emotionally stable.

Table 17 below indicates the evaluation of the seminar.

Table 17. Evaluation of the Seminar

	SA	A	UN	D	SD	%of SA And A	% of D and SD	% of UN
The seminar met my expectations	2	4	1		7	85.71	-	14.29
The content was helpful	1	5	1		7	85.71	-	14.29
The level of the seminar was appropriate	3	3	1		7	85.81	-	14.29
The format was enjoyable	4	1	1	1	7	71.43	14.29	14.29
The speaker had a good understanding of the topic	3	2	1	1	7	71.43	14.29	14.29
The hands-out were helpful	3	4			7	100	-	-
The length of the seminar was appropriate	5	1			1	7	85.71	14.29
The seminar should be extended to the entire teaching and non-teaching staff	4	3			7	100	-	-

Table 17 above indicates that 85.71% the seminar’s participants met their expectations. In addition, they were satisfied with the content, the level and the length of the seminar. 71.43% of the participants said that the seminar was enjoyable and that the presenter mastered the topic. All participants (100%) said that the handouts were helpful.

Summary

The chapter discussed and addressed the problem of the development of a workable chaplaincy in Nyacyina Secondary School. The study identified found out that the majority teachers, non-teaching, students and parents either do not understand

⁵ Jacques Mfitumukiza, Student’s representative, Nyacyina Secondary School, interview by the author, Nyacyina, 27 March 2020.

the chaplaincy and its role in schools, or do not know anything about it. To address the problem, the researcher conducted a seminar to a team composed of the head teacher, the deputy head teacher, one patron one teacher, two parents and one student representative, making a total of seven participants. The participants were satisfied with the content and the entire procedure of delivery of the seminar. At the end of the seminar an agreement was made by the participants to disseminate the seminar to the entire teaching and non-teaching staff and to monitor the implementation of the program. The head teacher promised to provide the needed support for the success of the implementation of the program.

The participants agreed to This team will monitor the implementation of the chaplaincy services in the school. The head teacher promised to bring needed support to the team.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The study was conducted in Nyacyina Secondary school to evaluate the chaplaincy services. The study found out that the majority of teachers, non-teaching staff, students and parents either do not understand the chaplaincy service and its role in schools or they did not know anything about it. The program development approach with the descriptive analysis was utilized; the technique of collecting data consisted mainly of the survey by questionnaire and interview. The population of the study was composed of 20 teachers, and 3 non-teaching staff making 23 subjects, on the side of students a sample of 30% was selected from the population of 525 students, making 157 subjects. On the side of the parents, 3 parent members of the body of the school were interviewed together with the head teacher, the person in charge of discipline and one senior teacher who is the teacher representative. The return of the questionnaire of teachers was 78.26% and for students 96.81%. These figures were judged good to yield relevant result. To test the validity and the reliability of the questionnaire for teachers and students a pilot study was conducted in Gisenyi Adventist Secondary School (GASS), an SDA church secondary school located in Rubavu district, western province. The Cronbach's Alpha of .702 for student questionnaire and .837 of the teacher's questionnaire was judged good to yield reliable and valid result.

Conclusion

The study intended to find out whether chaplaincy services exist in Nyacyina secondary school, how they are handled and how they can be improved.

The researcher used the program development approach with descriptive analysis as a design. Quantitative and qualitative data were collected. The results indicated that most teachers, non- teaching staff, students and parents did not understand chaplaincy service and its role. The participants believed that morning devotions, and weakly prayer meetings are all about chaplaincy services.

To address this problem of lack of understanding of chaplaincy services, a seminar was organized in the meeting room of the head teacher to a team composed of the head teacher, the deputy head teachers in charge of studies, the patron, one teacher and two parents making a total of seven participants. This seminar was scheduled from 8:00 am to 1:30pm. After brief presentation on the concept of chaplaincy and the role of the chaplain, a group discussion of participants followed. The evaluation process indicated that the participants were satisfied with the program. The team of participants to the seminar was organized to be a focal point of implementation of the program to all teachers and non-teaching staff. The head teacher promised to provide the chaplaincy office and to provide whatever support needed to implement the program.

Recommendations

Based on the findings, it was revealed that majority of teachers, non-teaching staff, students and parents did not understand the chaplaincy services. Furthermore, based on the outcomes of the seminar on chaplaincy services the following recommendations were formulated:

1. Teachers, non-teaching staff, students and parent representatives should receive training on chaplaincy services and its roles. This training was recommended by the participants to the seminar.
2. The moment the school do not have a trained chaplain, the teacher representative will be assigned to oversee the chaplaincy services in the school.
3. The school should provide a chaplaincy office and chaplaincy facilities. The office of the chaplain will be in charge of listening and handling the concerns of students, teachers and non-teaching staff.
4. The school will hire a chaplain in charge of coordinating chaplaincy services
5. The team of participant to the seminar should monitor the implementation of the outcomes of the seminar to other teachers and non-teaching staff.

APPENDIXES

APPENDIX A

QUESTIONNAIRE

Questionnaire for Students

Please put an X in the box which match your profile or your opinion.

SECTION A. DEMOGRAPHIC PROFILES

1. Gender :1. Male ☐ 2. Female ☐
2. Age: 1. 20-30years ☐ 2. 30- 40 years ☐ 3. More than 40 ☐
years
3. Status: 1. Full time ☐ 2. Part time ☐
4. Working experience: 1. 1- 3 years ☐ 2. 3-6 years ☐ 3. More than ☐
6year
5. Qualification: 1. A Level ☐ 2. Bachelor ☐ 3. Masters ☐
6. School

SECTION B. EXISTENCE OF CHAPLAINCY SERVICE

Existence of chaplain service					
	SA	A	UN	D	SD
1. Is there a chaplain in your school?					
2. Do students receive any spiritual care?					
3. In the schedule of the school there is a time for prayers and spiritual activities?					
4. Do the school asks you to visit seek students?					
5. Do the school helps you to assist needy among students?					

SECTION C COUNSELING

Counseling service				
	SA	A	UN	D
1. Do the school provide a space for exposures of your concerns				
2. Do you receive any counsels on alcohol, drug abuse?				
3. To whom do you expose your social or emotional concerns				
4. Are you satisfied by the way your concerns are handled				

SECTION D. EMPOWERING STUDENTS

Empowering students					
	SA	A	UN	D	
1. Is there any governance board of students?					
2. Are students assigned some activities such prayers or preaching or any other spiritual activity?					
3. Are you involved in any crusade organized by the school?					
4. Do students contribute to the growth of the church by giving tithes and offering?					
5. Are students in decisions making regarding disciplinaries issues of students?					

SECTION E. OPEN QUESTIONS

1. What is chaplaincy according to your understanding

.....

.....

.....

.....

2. How do you help students with some problems in your school?

.....

.....

.....

.....

3. Do non-SDA Students have a special spiritual care? Are you taking into account their beliefs?

.....

4. How can the chaplaincy service be improved in your school?

1.....

2.....

3.....

Thank you

QUESTIONNAIRE FOR TEACHERS

Please put an X in the box which match your profile or your opinion.

SECTION A. DEMOGRAPHIC PROFILES

1. Gender :1. Male ☐ 2. Female ☐
 2. Age: 1. 20-30years ☐ 2. 30- 40 years ☐ 3. More than 40 ☐
 years
 3. Status: 1. Full time ☐ 2. Part time ☐
 4. Working experience: 1. 1- 3 years ☐ 2. 3-6 years ☐ 3. More than ☐
 6years
 5. Qualification: 1. A Level ☐ 2. Bachelor ☐ 4. Masters ☐
 6. School

SECTION B. EXISTRNCE OF CHAPLAINCY SERVICE

Existence of chaplaincy services	Respondent's opinion				
	SA	A	UN	D	SD
1. Is there a chaplain in your school?					
2. Do your time Table allocate a time for spiritual activities					
3. Do you handle emotional or social needs of your students?					
4. Do the school helps you to assist needy among students?					

SECTION C: CONSELING

Counseling service					
Existence of counseling service	SA	A	UN	D	SD
1. Is there any counseling service for teachers					
2. Do the school allocate time for helping teachers with professional problems?					
3. Are you satisfied by the way your concerns are handled by the school administration					

SECTION D. EMPOWERING STUDENTS

Empowering students	Respondent's opinion				
	SA	A	UN	D	SD
Is there any representative among teachers?					
1. Are teachers involved in spiritual activities ?					
2. Are non-SDA teachers helped in their spiritual concerns?					
3. Do teachers contribute to the growth of the church by giving tithe and offering?					
4. Are teachers involved in decisions making regarding discipline issues of their colleagues?					

SECTION E. ADEQUACY OF FACILITIES OF CHAPLAINCY SERVICE

Judge the adequacy of the following	Respondent's judgement				
	Very adequate	Adequate	Undecided	Inadequate	Very inadequate
1. Time allocated to chaplaincy service					
2. Time allocated to prayers meetings					
3. Physical plant for chaplain					
4. Time for crusade and other outreach program					
5. Bible, quarterlies and other materials to students					
6. School environment					
7. Methodology of helping students in a problem					

SECTION F. EFFECTIVENESS OF CHAPLAINCY SERVICE

Effectiveness of chaplaincy service	Respondent's opinion				
	Very Effective	Effective	Undecided	Ineffective	Very ineffective
1. Your judgment on the chaplaincy service					
2. Satisfaction of students based on the service provides					
3. Effort made by the school to improve chaplaincy service					
4. Collaboration of teachers and the head of the school in spiritual concerns					
5. Utilization of existing resources to improve chaplaincy service					

SECTION G. OPEN QUESTIONS

1. What is chaplaincy according to your understanding?
.....
.....
2. How are religious activities performed in your school?
.....
.....
.....
3. Are all students SDA, if not how do you relate to student of other religions?
.....
.....
.....
4. How can the chaplaincy service be improved in your school?
 - a.....
 - b.....
 - c.....

Thank you

INTERVIEW GUIDE FOR HEAD TEACHERS

- 1) Do you have the chaplain in your school?
- 2) If not, how do you handle the problem related to chaplaincy in your school?
- 3) Narrate your experience on chaplaincy service in your school
- 4) How can chaplaincy service be improved in your school?

INTERVIEW GUIDE FOR DEPUTY HEAD TEACHERS AND OTHER STAFF MEMBERS

- 1) Do you have a full chaplain in your school?
- 2) If not, who is assigned the task of chaplain and how do you handle spiritual matters of students and teachers?
- 3) Narrate your experience on the chaplaincy service in your school
- 4) How can the chaplaincy be improved in your school?

INTERVIEW GUIDE FOR SCHOOL BOARD MEMBERS (PARENTS)

- 1) Do you have children in Nyacyina secondary school?
- 2) Do the school have a chaplain who deal with spiritual matters of students, teachers and other staff?
- 3) Do you think there is need to establish a workable chaplaincy service in Nyacyina secondary school the school?
- 4) How this chaplaincy service can be established in Nyacyina secondary school?

TEACHERS' FOCUS GROUP DISCUSSION GUIDE

- 1) Narrate your experience on chaplaincy services in your school
- 2) Describe how staff and teachers are involved in the duties related to chaplaincy services in your school
- 3) Do you have a chaplain in your school? If not do you think the chaplain is needed in your school? Why?

4) What do you recommend to improve chaplaincy services in your school?

Reliability Coefficient Output: Teacher's Questionnaire

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.839	.840	27

Item Statistics

	Mean	Std. Deviation	N
Age	1.8889	.60093	9
Experience	2.4444	.88192	9
Qualification	1.6667	.50000	9
CHAPL1	3.6667	1.65831	9
CHAPL2	4.4444	.72648	9
CHAPL3	4.6667	.70711	9
CHAPL4	4.4444	.88192	9
CONS1	3.4444	1.23603	9
CONS2	4.0000	1.11803	9
CONS3	4.6667	.86603	9
EMPOW1	4.3333	.86603	9
EMPOW2	4.6667	.50000	9
EMPOW3	4.3333	.86603	9
EMPOW4	4.5556	.72648	9
EMPOW5	4.3333	.70711	9
FACILIT1	4.3333	.70711	9
FACILIT2	4.5556	.52705	9
FACILIT3	4.1111	.60093	9
FACILIT4	3.5556	1.23603	9
FACILIT5	3.8889	.78174	9
FACILIT6	4.4444	.72648	9
FACILIT7	4.2222	.66667	9
EFFEC1	3.8889	.92796	9
EFFEC2	4.2222	.83333	9
EFFEC3	4.3333	.86603	9
EFFEC4	4.5556	.72648	9
EFFEC5	4.3333	.86603	9

Reliability Coefficient of Student's Questionnaire

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.702	.654	16

Item Statistics

	Mean	Std. Deviation	N
Sexe	1.4286	.59761	21
Age	2.4762	.74960	21
Class	2.4762	.87287	21
CHAPL1	2.6190	1.74574	21
CHAPL2	4.0000	1.34164	21
CHAPL3	4.1905	1.43593	21
CHAPL4	2.3810	1.07127	21
CHAPL5	3.1905	1.32737	21
CONS1	2.9048	1.51343	21
CONS2	2.8571	1.62129	21
CONS3	2.7143	1.34695	21
EMPOW1	4.3810	.80475	21
EMPOW2	4.5714	.81064	21
EMPOW3	3.4286	1.69031	21
EMPOW4	4.1429	1.35225	21
EMPOW5	4.2381	1.09109	21

APPENDIX B
CORRESPONDENCE

Letter to the head teacher of Nyacyina secondary school

NTABUMWE SCHADRACK

Graduate student at the Adventist University of Africa

Dear Sir/Madam

RE: DATA GATHERING IN YOUR SCHOOL

I am a student at the Adventist University of Africa, pursuing Master's degree in Chaplaincy carrying a study on "A DEVELOPMENT OF WORKABLE CHAPLAINCY SERVICE IN NYACYINA SECONDARY SCHOOL."

The mayor of Gakenke District granted me authorization to gather data in your school from teaching and non-teaching staff. Data will be collected through a closed and open-ended questionnaire, interview and focus group discussion guides.

Thank you for your cooperation

Sincerely yours

LETTER TO THE RESEARCH PARTICIPANT AND CONSENT FORM

Date

NTABUMWE SCHADRACK

Adventist University of Africa

Advent Hill, Ongata-Rongai, Kenya

Dear Participant,

YOUR PARTICIPATION TO THE PROCESS OF DATA COLLECTION

I am, Ntabumwe Schadrack, Master's student taking chaplaincy course at the Adventist University of Africa (AUA), in Kenya as revealed by the attached letter of recommendation.

I am carrying out a study on the topic entitled "DEVELOPMENT OF WORKABLE CHAPLAINCY IN NYACYINA SECONDARY SCHOOL."

You have been selected among participants of this study.

Therefore, you are requested to provide honest and sincere information for the study. The data collected will be used for academic purposes only. If you agree, you will sign the statement of informed consent below.

Thank you, Sir/Madam

Yours faithfully,

Ntabumwe Schadrack

Statement of informed consent

I voluntarily agree to participate in the current study. I promise to provide honest and sincere information, knowing that it will be used for academic purposes only. I require that this information will not be shared with any other person. Therefore, I willingly consent to participate to this study by filling the questionnaire or responding to interviews or by providing any other needed information for the completion of this study.

Signature.....

REQUEST TO CONDUCT RESEARCH



Feb. 19, 2020

The Mayor,

Gekenke District

Dear Sir/Madam,

Ref: Request for Schadrack Ntabumwe to Carry out Research at Nyacyina Secondary School

Greetings.

I humbly wish to request you to allow Pr. Schadrack Ntabumwe to carry out research at Nyacyina Secondary School. He is a Master of Chaplaincy Student who is doing research on the topic entitled **A Development of Workable Chaplaincy Services in Nyacyina Secondary School, Rwanda.**

We thank you advance for your cooperation.

Sincerely,

Israel Kafeero

Israel M. Kafeero, PhD, CFLE, CPE
Assistant Professor of Applied Theology & Chaplaincy Program Leader,
Adventist University of Africa,
Adventist Hill, Magadi Rd, Ongata-Rongai,
Private Bag, Mbagathi 00503, Nairobi, Kenya.
Tell: +254741500946; +254733333451

Email: kafeeroi@aua.ac.ke; ikafeero@hotmail.com; Website: www.aua.ac.ke

"...the race is not to the swift ... but timing and happenstance be to everything (Wycliffe) (Ecc. 9:11)."

Authorization Letter to Collect data of Gakenke District

REPUBLIC OF RWANDA



NORTHERN PROVINCE
GAKENKE DISTRICT
B.P. 152 RUHENERI
WEBSITE : www.gakenke.gov.rw
E- MAIL : gakenkedistrict@gakenke.gov.rw

Gakenke, 3/3/2020
No. /07. 04. 02/EDUC/F.M
2417

To : Israel M.Kafeero

Assistant Professor of Applied Theology & Chaplaincy Program Leader

Adventist University of Africa

Tel: +254741500946

RE: Permission for carrying out at NYACYINA Secondary

Dear Sir,

Referring to your letter written on 19th February 2020 requesting the permission of carrying out Research at NYACYINA Secondary School located in GAKENKE District.

I am highly pleased to inform you that you are allowed to carry out research at NYACYINA Secondary School on the Topic entitled "A Development of Workable Chaplaincy Services in NYACYINA Secondary School, Rwanda"

Yours Sincerely

NZAMWITA Deogratias

The Mayor of GAKENKE District.



CC

- President of District Consultative Council /GAKENKE
- Vice-Mayor Social Affairs /GAKENKE-Director of Education/GAKENKE
- Executive Secretary of GASHENYI Sector/ GASHENYI
- Headteacher of GS NYACYINA

NtabumweSchadrack
Adventist University of Africa
Adventist Hill, Magadi Rd, Ongata- Rongai
Private Bag, Mbagathi 00503, Nairobi

Received on 21st February 2020

Feb,19, 2020

Dear Sir



RE; REQUEST TO UNDERTAKE A PILOT STUDY

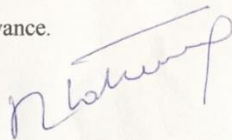
As you have seen, I am graduate student at the Adventist University of Africa, AUA, and pursuing Master's degree in Chaplaincy.

I am writing to you to solicit your support by allowing me to carry out a pilot study research in your school on the topic **"a development of workable chaplaincy service in Gisenyi Adventist secondary school"**

Kindly allow me to get information from the teachers and students. The responses will be kept confidentially and uses only for the purpose of the study. The identity of the respondent will remain confidential.

Thank you in advance.

Sincerely yours



Ntabumwe Schadrack

Adventist University of Africa

Adventist Hill, Magadi Rd, Ongata- Rongai

Private Bag, Mbagathi 00503, Nairobi

Feb, 19, 2020

Dear Sir

RE; Request to undertake a research

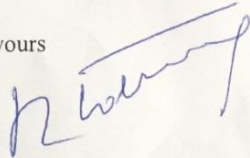
As you have seen, I am graduate student at the Adventist University of Africa, pursuing Master's degree in Chaplaincy.

I am writing to you to solicit your support by allowing me to carry out a research in your school on the topic **"a development of workable chaplaincy service in Nyacyina secondary school"**

Kindly allow me to get needed information from the head teacher, deputy head teachers, teachers and students, staff and school board members. The responses will be kept confidentially and uses only for the purpose of the study. The identity of the respondents will remain confidential.

Thank you in advance.

Sincerely yours



Received on 6th March 2020
by Head teacher of
G S Nyacyina





*Seventh-day Adventist Church
North Rwanda Conference
P.O. Box 33 Musanze*

*Received on 6th March 2020
by Head teacher of G.S. Nyacyina*



RECOMMENDATION LETTER

I, Pastor Karasira Gerard, President of North Rwanda Field of the Seventh-day Adventist Church, hereby recommend Pastor NTABUMWE SCHADRACK to the Principal NYACYINA Secondary School to fulfill his academic requirements in terms of "field activities" at this institution.

It is understood that the starting time is the month of March 2020 as stipulated in his application letter.

This recommendation is given only for the single purpose of academic requirement.

Done at Musanze, February 27, 2020.

Pastor KARASIRA Gerard
President of North Rwanda Field

APPENDIX C

TOOL FOR SEMINAR EVALUATION

Seminar Title:

_____ **Date:**

_____ **Time:**

_____ Please complete the following evaluation for the Chaplaincy seminar you attended. Your feedback will help us evaluate the effectiveness of this program and allow us to make improvements in the borrower education and debt management services we provide to you and other students. Your feedback is important for planning future programming and services

4 = Strongly Agree 3 = Agree 2 = Disagree 1 = Strongly Disagree 0 = No opinion

1. The seminar met my expectations. 4 3 2 1 0 .
2. The content was helpful. 4 3 2 1 0 .
3. The level of the seminar was appropriate. 4 3 2 1 0
4. The format was enjoyable. 4 3 2 1 0
5. The speaker had a good understanding of the topics. 4 3 2 1 0
6. The hand-outs were helpful. 4 3 2 1 0
7. The seminar was worth my time. 4 3 2 1 0
8. The length of the seminar was appropriate. 4 3 2 1 0
9. I recommend that the seminar be repeated for other students. 4 3 2 1 0

What were the most useful aspects of the seminar?

.....
.....
.....

What changes should be made to enhance/improve this program?

.....
.....
.....

What additional information would you like to hear about? Additional comments

.....
.....
.....

Adapted from <https://www.templateroller.com/download/1655243/seminar-evaluation-form.html?type=pdf&vers=main>

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CURRICULUM VITAE

I. IDENTIFICATION

- First Name : SCHADRACK
- Last Name : NTABUMWE
- Date of Birth : November 27, 1967
- Place of Birth : Busogo
- Marital status : Married

II. EDUCATIONAL BACKGROUND

- 2016 to date: Master of Chaplaincy, Adventist University of Africa (AUA) In progress
- 2001: Bachelor of Theology Adventist University of Central Africa, Mudende
- 1987: Secondary school Diploma: Lukanga Secondary School
- 1982: Primary school certificate at Rwankeri

III. WORKING EXPERIENCE

- 1987-1996: Secondary school teacher, Rwanda
- 2001-2010: Church pastor in different districts in Rwanda
- 2011 to date: Departmental Director in West Rwanda Conference

IV. LANGUAGES

- French: Spoken and written
- English: Spoken and written
- Kinyarwanda: Spoken and written
- Kiswahili: Spoken