

PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO ENHANCE CHAPLAINCY SERVICE AT TANZANIA
ADVENTIST SECONDARY SCHOOL, NORTH TANZANIA UNION
CONFERENCE

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Date Completed: March 2024

Statement of the Problem

The researcher's observational evidence shows that, TASS lacks effective chaplaincy services. It shows that, RVTF considers that a pastor with theology degree is equivalent to professional chaplain. That is why, since its inception in 2001 to date, school chaplains have been pastors with theology and not trained chaplains, thus pastors holding school chaplaincy ministry have been performing duties that are more disciplinary and bible knowledge teaching, leaving the core duties of school chaplains. This has caused the school face challenges like students' immoral behavior and poor academic performance, for example in 2016, TASS were among the last 10 schools nationwide in National Advanced Secondary Examination (NASE) administered by the National Examinational Council of Tanzania (NECTA).

Methodology

This is applied research as it seeks for ways to enhance chaplaincy services at TASS. For the aim of applied research is to find a solution for an immediate problem facing a society, an institution, or a business organization. The study adopted a mixed methods approach, blending qualitative focus group interview, Focus Group Discussions (FGDs), observation and quantitative questionnaires. The reason of adopting the mixed methods approach is that, one method is insufficient to grasp the reality of state of affairs. Two methods blended together complement each other by filling in the weakness of one another, hence coming up with correct and better results. Focus-group interview was carried out to assess the present status of chaplaincy services at TASS. A chaplaincy strategy was used to make awareness on professional chaplaincy (involving chaplain academic qualification prior to employment, duties and standards). While Quantitative questionnaires and qualitative FGDs were used to assess the impact of a strategy to enhance chaplaincy services at TASS.

Study population refers to an entire group about which some information is required to be ascertained. The population of the study from which the sample was taken totaled to 310 people in which 250 were TASS students including their leaders, the remaining number included TASS Adcom members, TASS board member, RVTC officers and education director. A sample is group of people, objects or items that are taken from a large population for a measurement. It should be representative of the population to ensure that we can generalize the findings from the research sample to the population as a whole. I used stratified random sampling which is used where the population is divided into strata (or subgroups) and random sample is taken from each subgroup. Where by 31 participants were random taken as a sample from the

population totaled 310. TRVF officers were 3, TRVF educational director was 1, members from TASS Administrative committee were 5, Members of TASS board 5, students' leaders were 5 and students were 10.

Findings

The general findings indicated that, there is a necessity to enhance chaplaincy ministry at TASS. The targeted population opined that, the current school chaplaincy should pursue chaplaincy training and that the TRVF should sponsor him for the same. Further, it was opined that, TRVF should hire another pastor for bible teaching and dealing with church services at the school to lessen the burden of the current school chaplain, hence enabling him to deal with chaplaincy professional roles. Furthermore, the study showed that, a standard school chaplaincy facilitates the implementation of the philosophy of Adventist education.

Contribution to Knowledge

The study contributed knowledge to targeted population in the following ways; I. It was known that; school chaplaincy is necessary in fulfilling the philosophy of Adventist education. The Seventh-day Adventist philosophy of education holistically targets on the balanced growth of the physical, spiritual, mental, social, and emotional areas of every student. II, finally the participants became aware of the difference between the functions of a pastor and a chaplain and educational qualification of a chaplain; this indicates that, the strategy brought a change in the understanding of the participants. III, the study showed that, there is the need for a professional chaplain at TASS to perform chaplaincy roles.

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A project

presented in partial fulfillment

of the requirements for the degree

Master in Chaplaincy

by

Aston Jackson Mmamba

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May the LORD be glorified!

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LIST OF ABBREVIATIONS

ACM	Adventist Chaplaincy Ministry
ECD	East-Central African Division
FGDs	Focus Group Discussions
NTUC	Northern Tanzania Union Conference
TRVF	Tanzania Rift valley Field
SDA	Seventh Day Adventist
TASS	Tanzania Adventist Secondary School

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CHAPTER 1

INTRODUCTION

Chaplaincy ministry in Adventist schools is an integral part of Seventh Day Adventist (SDA) holistic education.¹ SDA holistic education approach is embedded in the philosophy of SDA education, the philosophy promotes the growth of the learner in spiritual, mental, physical and social wellbeing.²

This study seeks to enhance chaplaincy ministry at Tanzania Adventist Secondary School (TASS), in North Tanzania Union Conference (NTUC). TASS is located in the city of Arusha in Tanzania. The Tanzania Rift Valley Field (TRVF) owns the school. The population of the school is about 262, coming from all over Tanzania. The school was established in 2001.

Statement of the Problem

Being a district pastor of Usa-River known as Meru then; where TASS is located and spent two years from 2006 to 2007 as a TASS board member as well as frontline pastor representative for the Union. Observational evidence of the researcher shows that, TASS lacks effective chaplaincy services. It shows that, TRVF considers that a pastor with theology degree is equivalent to professional chaplain. That is why, since its inception in 2001 to date, school chaplains have been pastors with theology

¹Bernard Nyabwari Gechiko, "Holistic Education for Character Formation in Seventh-day Adventist Church-sponsored Secondary Schools in Nyamira County Kenya" (PhD thesis, Kenyatta University, Nairobi Kenya, 2016), 17.

² General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 2014-2015 ed. (Washington, DC: Review and Herald Publishing Association, 2014), 282-283.

and not trained chaplains, thus pastors who have held the position of school chaplain have been performing duties that are more disciplinary and bible knowledge teaching, leaving the core duties of chaplaincy ministry. This has affected the ability of the school to face challenges like students' immoral behavior and poor academic performance, for example in 2016, TASS were among the last 10 schools nationwide in National Advanced Secondary Examination (NASE) administered by the National Examinational Council of Tanzania (NECTA).

Purpose of the Study

The objective of the project is to plan and develop a strategy for chaplaincy at TASS in order to enhance chaplaincy service at the school. The strategy will be presented to RVTF executive secretary, RVTF educational director, TASS administrators and school pastor for implementation.

Justification

School chaplaincy ministry being an essential part of the church's school system in fulfilling the philosophy of SDA education, it is necessary to conduct a research in order to assess and enhance the standards of spiritual, mental and social care offered to TASS students and staff. In addition, TASS students' immoral behavior and poor academic performance double the necessity to conduct this research. For the school chaplain is responsible to lead teaching staff on how to integrate faith into learning, and provide spiritual, mental and social care to students, staff and an overall school community. Therefore, if the school chaplaincy is professionally and effectively run, students and teaching staff will perform well their duties resulting to better students' behavior and academic performance.

Delimitation

This study is directed to TASS Chaplaincy, in order to enhance chaplaincy services provided at the school. Although the study will be delimited to chaplaincy ministry at TASS, it is intended that, the study will serve as a point of reference to chaplaincy services in all of the SDA schools in Tanzania.

Methodology

This is applied research as it seeks for ways to enhance chaplaincy services at TASS. For the aim of applied research is to find a solution for an immediate problem facing a society, an institution, or a business organization.³ The study adopted a mixed methods approach, blending qualitative group focus interview,⁴ Focus Group Discussions (FGDs),⁵ quantitative questionnaires.⁶ The reason of adopting the mixed methods approach is that, one method is insufficient to grasp the reality of state of affairs. Two methods blended together complement each other by filling in the weakness of one another, hence coming up with correct and better results. Focus group interview⁷ was carried out to assess the present status of chaplaincy services at TASS. A chaplaincy strategy was used to make awareness on professional chaplaincy (involving chaplain academic qualification prior to employment, duties and

³ C. R. Kothari, *Research Methodology: Methods and Techniques*, 2nd ed. (New Delhi, India: New Age International, 2004), 3.

⁴ Thomas et al., "Comparison of Focal Group and Individual Interview Methodology in Examining Patient Satisfaction with Nursing Care," *Social Sciences in Health* 1 (1995): 206-219.

⁵ Lokanatha Mishira, "Focus Group Discussion in Qualitative Research," *TechnoLearn: An International Journal of Educational Technology* 6, no. 1 (2016): 1, accessed 16 October 2020, <https://doi.org/10.5958/2249-5223.2016.00001.2>.

⁶ Kothari, *Research Methodology*, 100.

⁷ Thomas et al., "Comparison of Focus Group and Individual Interview Methodology," 206-219.

standards). While Quantitative questionnaires⁸ and qualitative FGDs,⁹ were used to assess the impact of a strategy to enhance chaplaincy services at TASS. While Quantitative questionnaires and qualitative FGDs were used to assess the impact of a strategy to enhance chaplaincy services at TASS.

Study population refers to an entire group about which some information is required to be ascertained.¹⁰ The population of the study from which the sample was taken totaled to 310 people in which 250 were TASS students including their leaders, the remaining number included TASS Adcom members, TASS board member, TRVF officers and education director. A sample is group of people, objects or items that are taken from a large population for a measurement.¹¹ It should be representative of the population to ensure that we can generalize the findings from the research sample to the population as a whole.¹² I used stratified random sampling which is used where the population is divided into strata (or subgroups) and random sample is taken from each subgroup.¹³ Where by 31 participants were random taken as a sample from each sub groups. TRVF officers were 3, TRVF educational director was 1, members from TASS Administrative committee were 5, school chaplain was 1, Members of TASS board 5, students' leaders were 5 and students were 10.

⁸ Kothari, *Research Methodology*, 100.

⁹ Mishira, "Focus Group Discussion in Qualitative Research," 2.

¹⁰ Amitav Banerjee and Suprakash Chaudhury, "Statistics without Tears: Populations and Samples," *Industrial Psychiatry Journal* 19, no. 1 (2010): 60, accessed 16 October 2020, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3105563>.

¹¹ Howard L. Jones, "The Application of Sampling Procedures to Business Operations," *Journal of the American Statistical Association* 50, no. 271 (1955): 763, accessed 16 October 2020, <https://doi.org/10.2307/2281164>..

¹² P. Salant and D. A. Dillman, *How to Conduct Your Own Survey* (London: John Wiley & Sons, 1994), 150.

¹³ Hamed Taherdoost. "Sampling Methods in Research Methodology: How to Choose a Sampling Technique for Research," *SSRN Electronic Journal* 5, no. 2 (2016): 21, accessed 14 October 2020, <https://doi.org/10.2139/ssrn.3205035>.

Chapter 1 of the project consists of an introduction. It includes the ministry context, statement of the problem, purpose of the study, justification of the study, delimitation of the study, methodology, and expectations. Chapter 2 will establish biblical and theological foundation for chaplaincy ministry. The researcher surveyed the Old Testaments to grasp the caring attribute of God. He also surveyed the New Testament to understand charity ministry in the early church and Jesus compassionate ministry, His compassion to the needy, His care to the ignorant and the poor, His liberty ministry to those who were afflicted and His desire for the best of all. The researcher also reviewed the writings of Ellen G. White to capture insights regarding chaplaincy ministry.

Chapter 3 deals with literature review relating to chaplaincy and school chaplaincy in particular. I will make a survey of Christian writings and explore contemporary scholarly works on the qualifications of school chaplaincy prior to employment, the functions and standards of the school chaplain. Chapter 4 describes the processes and research procedural activities to be performed in fieldwork. Showing how data collection, analysis and interpretation methods will be applied in the ministerial context. Chapter 5 provides on the results of the research, showing and presenting the findings of the research and describing the design, development and implementation of the strategic program. Chapter 6 deals with summary, conclusion and recommendation of the study.

Expectations

It is expected that,

- i. The study will improve chaplaincy services at TASS.
- ii. TRVF President, Executive Secretary and Educational director, TASS administration, staff and TASS overall community will understand

professional chaplains and see the need to hire professional chaplain at TASS.

- iii. There will be an improvement in students' behavior and academic performance.
- iv. The SDA holistic education will be attained.
- v. The study will serve as a point of reference to other Adventist schools in Tanzania and researchers on chaplaincy.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

Although the Bible does not have the word chaplaincy, but it provides some principles on chaplaincy whose thrust is to provide care for every aspect of human beings. In that regard, this chapter presents the biblical basis and the theology of chaplaincy. The chapter reviews both Old and New Testaments to discover how God loves and takes care the human race. In addition, I reviewed and discussed compassionate ministry of the early church as presented in the New Testament. The chapter ends with a summary of the biblical basis and the theology of chaplaincy.

Caring God in the Old Testament

The creation narration shows God's deep involvement in, and His concern about the welfare of the humankind.¹ During creation, on the sixth day God made man, male and female in His own image, after his likeness. As an indication of love and care, the created human kind were to have dominion over other creatures including fish of the sea, the birds of the air, the cattle, creeping things and over all the earth (Gen 1:26, 27). The earth was made perfect for the full life of humankind; for the happiness, success, health, education, family and social needs of humanity. God supplied all the necessities worthy of supporting human life; the heavenly bodies, the

¹Ellen G. White, *Patriarchs and Prophets* (Washington, DC: Review and Herald, 1890), 57.

air, the land, vegetation, land animals and water.²Further, God planted the Garden of Eden, as the home for Adam and Eve. It was a lush garden endowed with fruity plants for the food of the created human race. Above all, God furnished the garden with the life-sustaining tree with fruits of life. In eating the tree of life Adam and Eve were to continually demonstrate their trust in God as their life sustainer (Gen 2:8-14).³

The record of the Old Testament, from creation to the fall indicates that God personally ministered to human kind. At least three encounters prove this. The first encounter of God's personal care for humanity is evidently shown in the way He wonderfully furnished the earth (Gen 1-25). The second is when He lovingly made Adam and Eve, and inaugurating marriage by joining them in a loving and committed relationship (Gen 1:27, 2:7, 18-25, 5:2). The third encounter is clearly shown in the detailed and personal instructions God gave to Adam and Eve, necessary for their life on earth, their God-given home. The instructions were about ethics, morals, love and sexuality, nutrition, management of plants and animals, life sciences, love and sexuality (Gen 1:28-30; 2:16-25).⁴

Upon the fall, Adam and Eve affected by guilt, tried to solve by themselves the strange problem by trying to cover up their nakedness and hid themselves from God when He visited them (Gen 3:7-12). As a sign of God's love, yet God continued His steadfast involvement, personally seeking to restore the broken relationship with fallen and hidden couple.⁵God initiated the perfect, rigorous, and life restoring plan

²James J. North, "Chaplaincy Ministries: The Development and Implementation of a Course in Specialized Ministries as Vehicles for Seventh-day Adventist Self-understanding and Expression of Mission" (DMin project, Andrews University, 1988), 13, accessed 20 April 2020, <https://dx.doi.org/10.32597/dmin/209/>.

³ "Every Tree" & "The Tree of Life" [Gen 2:9], *Seventh-day Adventist Bible Commentary* (SDABC), rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976-1978), 1:223.

⁴ North, "Chaplaincy Ministries," 14.

⁵ Ibid.

for the alienated human race; which would ultimately led salvation (Gen 3:14-19). God instituted sacrificial system symbolically aiding human beings to understand the cost to be incurred to make atonement of their sin.⁶ In the garden just after the couple's fall, the innocent lamb was slain giving its lifeblood for that of man and its skin to cover the nakedness of the sinner, symbolically representing the son of God, who would die to atone the transgression of humanity, and whose righteousness alone would be sufficient to cover the sinner.⁷ The plan of salvation is an ultimate manifestation of God's love to human race (John 15:13).

From the time of the fall onwards, God continued involving Himself in the lives of human race through the patriarchs and prophets He selected to minister His love and salvation to their fellow beings, starting with their families.⁸ God's communion with humanity carried over through sacrificial services instituted by God Himself just after the fall.⁹ The sacrificial service constituted worship towards God, and was led by the patriarchs like Adam, Abel, Enoch, Methuselah, and Noah.¹⁰

During Noah's time, the wickedness of human beings were great, making God's long-suffering to end; and He felt sorry for creating the human race (Gen 6:1-7). Although God decided to destroy the human race for their wickedness, yet the grace of God still was present and Noah found it, and he was instructed by God to construct an ark for the salvation of those who would listen to God's warning (Gen 6:8-22).¹¹

⁶ "Every Tree" & "The Tree of Life," *SDABC*, 1:233.

⁷ *Ibid.*

⁸ North, "Chaplaincy Ministries," 16.

⁹ White, *Patriarchs and Prophets*, 69.

¹⁰ North, "Chaplaincy Ministries," 16.

¹¹ "Noah Found Grace" [Gen 6:8], *SDABC*, 1:251-252.

From Noah time to Abram time, the same alter services perpetuated the communion of God with humanity. Wherever they tented, Abram, Isaac and Jacob erected alters for sacrifice-worship towards God.¹² As a sign of God's care and love, God appeared to Abraham several times. The first was at Haran when God promised to bless him if he had to cooperate with God's requirements to leave the place and go where God would direct him (Gen 12:1-3).¹³The second time was at Shechem where He promised Abram that, that land will be possessed by his generation, then Abram erected an alter for sacrifice –worship to the Lord (Gen 12:6-7). Moreover, the third was in vision after Abram's victory against Chedorlaomer and the kings who were with him (Gen 15:1). God manifested Himself again to Abram during the day as the sun was going down, when He promised again to bless Abram's descendants, also He revealed the future of Abram's generation (Gen 15:12-17).

Further, God appeared again to Abram when he was 99 years old, God repeated His Covenant to Abram and God changed the name of Abram to Abraham for God made him a great nation through the son from Sarah's womb (Gen 17). Again God appeared to Abraham at the Oaks of Mamre where Abraham was informed of the fulfilling of God's promise about the birth of Isaac that would appear that time, in the followed year (Gen 18) which was exactly fulfilled (Gen 22:1-3). The records show that, God did not hide from Abraham what was going to happen to Sodom and Gomorrah, for God cared and loved him, not only that, but also Abraham was a part to the covenant of which was to carry on God's will to the world (Gen 18:17). Hence, God informing Abraham on what was going to happen in the cities of the plain indicates how He cares the humanity. For Abraham was promised to be a great nation

¹² North, "Chaplaincy Ministries," 17.

¹³ "Get out" [Gen 12:1], *SDABC*, 1:293.

through his generation, thus he was responsible of passing the information on the future generation about God's dealings with the human race.¹⁴ Also the conversation between Abraham and God on the numbers of people to be rescued from the fate to visit the cities (verses 22-33), clearly manifests the concern of God to humanity. It also indicates that God did not rejoice in the act, but it was out of necessity.¹⁵

God's concern for humanity did not end with Abraham, but continued to Isaac and Jacob, and the followed generation as recorded in the Old Testament. God took care of Isaac, intervening in the choice of his wife (Gen 24), blessing him (Gen 25:11), and appearing to him assuring him of God's care and love, also reminding Isaac of His covenant with his father Abraham (Gen 26:1-5, 24). In addition, Isaac continued the communion with God, the sacrificial-worship, at Beersheba when the Lord appeared to him; he built an Alter for the Lord. To Jacob also, God appeared and Jacob responded the same way by declaring to erect an alter for the sacrificial-worship to the Lord after God's manifestation of love and care for humanity, the resolution he carried several years after returning safely (Gen 28:22).¹⁶ Moreover, as an epitome of love, at Penuel when Jacob was left alone to seek the Lord, in that night the Lord visited him and unknowingly Jacob wrestled with Him (Gen 32:24). White refers this celestial visitor to be Christ since Christ was the one appearing to humanity in human form in the Old Testament.¹⁷ This heavenly visit was a blessing to Jacob

¹⁴ "A Great and Mighty Nation" [Gen 18:18], *SDABC*, 1:328-329.

¹⁵ *Ibid.*

¹⁶ "This Stone" [Gen 28:22], *SDABC*, 1:383.

¹⁷ White, *Patriarchs and Prophets*, 99.

whose name was changed to Israel (verse 28) as a symbol of a great spiritual change to him, also indicating his new relationship with God.¹⁸

The caring nature of God in the Old Testament is also seen in the way He led, protected and took care of Joseph (Gen 37:39-45). God protected him when he was a slave, when he was a head steward in the household of the commander of Egyptian army, Potiphar, when he was in prison and blessed him to the prime minister of Egypt. In Potiphar's home, the record attests that the Lord was with him, blessing him to the extent of being trusted by Potiphar (Gen 39:2, 6). Nichol comments that the confidence of Potiphar's in Joseph increased, when he witnessed the blessings of Joseph's God to Potiphar's property in the house and in the field, this eventually led Potiphar leave the management of all his personal business to him.¹⁹

Further, although Joseph was put in prison because of Potiphar's wife lie, yet God still took care, protected, blessed and promoted him to the prison warden. Not only that, but also God delivered him out of prison and promoted him to the prime minister in the courts of Egypt. The narration of Joseph's life in the Old Testament is yet another manifestation of the caring nature of God; as He was training him in the school of affliction for future usefulness.²⁰

Moreover, the records of God's deliverance of Israelites from Egyptian slavery also reveal the caring nature of God. The Old Testament documents that God saw the suffering of Israelites in Egypt and understood their sorrow (Exod 3:7). God decided to deliver them out using Moses His servant (Exod 3:1-14). God led them out of Egypt to Canaan the land He promised Abram. During their journey to the

¹⁸ "Thy Name Shall Be Called" [Gen 32:28], *SDABC*, 1:406.

¹⁹ "The Lord Was with Joseph" [Gen 29:2], *SDABC*, 1:439.

²⁰ White, *Patriarchs and Prophets*, 223.

Promised Land, God was leading them through the instructions often given to Moses. In the desert God manifested Himself in the pillar of cloud (Exod 13:21) appearing a dark cloud by day different from the sun light while by night as a radiant light (Num 9:15-16).

Further, it is recorded that prior to crossing the red sea, there were a terrified feelings among the Israelites regarding the Egyptian army that was behind them. They mourned and complained that it would have been better to remain as slaves in Egypt than for them to die at a place.²¹ In this situation, God removed their fear by creating the road in the sea allowing them to pass (Exod 14:11-28). On top of that, during their journey in the desert God provided them with food from heaven (Exod 16:14-18, 30, 35).²² Although the Israelites did not work for the food, God wants human beings to work not being idle. This is the reason; they had to rise early in the morning and went to the field to collect the food. This was for their good and training for their life.

Also in responding to Moses pleas of seeing God (Exod 33:13) God proclaimed His character, consisting of three fundamental qualities-mercies, justice and truth.²³ God explained the ways in which His love for human beings is manifested. There are six ways in which God's love is manifested, He is merciful, gracious, longsuffering, abounding in goodness and grace, forgiving iniquity, transgression and sin (Exod 34:5-7).

Another remarkable way recorded in the Old Testament that reveals the caring and loving nature of God is the residence He established among the Israelites.²⁴ He

²¹ "It Had Been Better" [Exod 14:12], *SDABC*, 1: 567.

²² "A Small Round Thing, Manna" [Exod 16:14-18, 31], *SDABC*, 1: 581.

²³ "The Lord Passed By" [Exod 34:6], *SDABC*, 1: 674.

²⁴ Roy E. Gane, *The Sanctuary and Salvation* (Madrid, Spain: Editorial Safeliz, 2019), 24.

commanded Moses that the Israelites had to construct the sanctuary so that He may dwell in their midst (Exod25:8). Setting a dwelling place in a sanctuary on earth was out of God's love and not as His necessity, for God had a temple in heaven (psalm 11:14).²⁵ God wanted his presence amongst humanity in order to take care of, reveal Himself and His plan of salvation to human race.²⁶

Furthermore, in the times of prophets God still ministered to humanity through the prophets in an incarnation ministry. God was in them when they bore themselves the messages of God.²⁷ For example, Hosea, Ezekiel and Jeremiah had incarnational portray of their messages. Hosea married a harlot to express Israelite's apostasy vis-à-vis God's persuasion and mediation (Hos 1:2, 3; 3:1-5).²⁸ Ezekiel entered himself in symbolic portray of his message to express his God given messages. To portray the siege of Jerusalem, Ezekiel used a brick on which he drew a siege works. He portrayed Israel's apostasy by lying down sideways for prescribed periods. He also portrayed the Israel's coming woes by eating barley bread baked on dung, and by shaving and weighing his hair (Ezek 4, 5). Likewise, Jeremiah who bought and smashed an earthen flask portraying the destruction of Jerusalem (Jer 19).²⁹ The messages were incarnate in its portrayal for easy comprehension aiming at warning the Israelites to attain their repentance.

The Old Testament also, records how God continued taking care, protecting and sustaining the Israelites during Babylonian captivity. God protected, and took

²⁵ Gane, *The Sanctuary and Salvation*, 24.

²⁶ *Ibid.*, 25.

²⁷ North, "Chaplaincy Ministries," 21.

²⁸ *Ibid.*

²⁹ *Ibid.*

care of, Daniel and his colleagues, Hananiah, Mishael and Azariah in the courts of Babylon. When they refused eating the food of the king opting to remain loyal to God in their eating lifestyle, God took care of them (Dan 1). He also protected Hananiah, Mishael and Azariah in the fiery fire furnace (Dan 3). God took care and protected Daniel in the den of lions (Dan 6). All these manifest the caring nature of God as brought forth in the Old Testament.

Caring God in the New Testament

According to the New Testament, the caring nature of God is seen in Jesus Christ, the second person of trinity who incarnated Himself and took the nature of man (John 1:1-3, 14). In Jesus God is demonstrated and seen clearly, Jesus came to this earth to demonstrate the character of God to both humans and Angels.³⁰The reason Jesus become a human being is to demonstrate the love of God.³¹It is also put clearly in the new testament that no one has ever seen God, it is only Jesus who has revealed Him (John 1:18). Jesus Himself testified to Philip as put forth in the quotation below.

Philip said to him, “Lord, show us the Father, and we shall be satisfied.” Jesus said to him, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the father; how can you say, ‘show us the Father?’ (John 14:8-9).³²

The caring nature of God in the New Testament is seen in Jesus’ mode of care depicted in His incarnation, birth, life, ministry on earth and death. For He lived to reveal the attribute of God, the caring nature and the love of God, since the father and

³⁰ Jerry D. Thomas, *Man of Peace* (Nampa, ID: Pacific Press, 2008), 5.

³¹ Ibid.

³²The biblical quotation is taken from the Revised Standard Version, abbreviated as RSV.

the son are one (John 14:7, 10-11).³³ Jesus' incarnation is the primary evidence recorded in the New Testament to testify the caring nature of God to humans.³⁴ His love for humans made Him humble leaving His glory in heaven and come on earth (Phil 2:6-7). He clothed His divinity with humanity to save human beings (John 3:15).³⁵ The incarnation was a means to reach the lost human beings; He ministered to them and died on their behalf (Heb 2:14).³⁶ This is the deepest manifestation of love and care, offering one's life for the benefit of others (Isa53).³⁷ Furthermore, Jesus tied Himself to humanity by unbroken tie.³⁸

The humble birth of Jesus testifies the caring nature and the love of God to humans. His natural birth by the Virgin Mary attests His incarnation.³⁹ Jesus' birth in the manger (Luke 2:7) indicates the humility Jesus incurred to reach humanity.⁴⁰ Although His was a humble birth, yet was celebrated by Angels (Luke 2:13-15), and identified by those who were ready (Matt 2:2, Luke 2:26-27). Just after the birth of Jesus, all purification processes to Mary and to her baby (Jesus) took place as required by Mosaic Law (Luke 2:22-38), like what were done to other Jewish births, symbolizing that He was born human.⁴¹

³³ Ellen G. White, *The Desire of Ages* (Mount View, CA: Pacific Press, 2002), 23.

³⁴ "Incarnation" [John 1:14], *SDABC*, 7:924.

³⁵ *Ibid.*

³⁶ White, *The Desire of Ages*, 25.

³⁷ "A Man of Sorrows" [Isa 53:3], *SDABC*, 4:290; "The Pleasure of the Lord" [Isa 53:10], *SDABC*, 4:292.

³⁸ White, *The Desire of Ages*, 25.

³⁹ "Incarnation" [John 1:14], *SDABC*, 7:924.

⁴⁰ "A Manger" [Luke 2:7], *SDABC*, 5:698.

⁴¹ "Her Purification" [Luke 2:22-38], *SDABC*, 5:700.

In His childhood and youth, Jesus attained holistic development of physical, mental, and spiritual growth.⁴² His harmonious development perfectly reflected the attribute of God.⁴³ His perfect growth also was a perfect example of the restored humanity to God, of which He came to accomplish.⁴⁴ Jesus' holistic childhood and youth development revealed the caring nature and the love of God, who intended the same development for the fallen humanity.

In His ministry, Jesus operated with compassionate and caring attitude.⁴⁵ As a sign of love and caring nature of God to humanity, Jesus felt sadness (53:3), He had compassion for those with suffering (Luke 7:13). Again Jesus was deeply moved by the coming doom to the unrepentant Jerusalem (Luke 19:41), and when He saw those who were deeply troubled weeping, He also was troubled in spirit and wept (John 11:33, 35). He was made like humans to understand their nature in order to be merciful to them (Heb 2:17). He felt hungry (Luke 4:2), he became thirsty for water (John 19:28), weary and tired (John 4:6, Luke 8:23). He became all this for love to humanity.

Again, as a manifestation of love and caring nature of God for humanity, Jesus declared Himself anointed by the Holy Spirit to preach good news to the poor, sent to heal the brokenhearted, to proclaim liberty to the captives, to recover the sight of the blind and to set at liberty those who are oppressed (Luke 4:18). All these, He was and

⁴² "Jesus Increased" [Luke 2:52], *SDABC*, 5:711.

⁴³ *Ibid.*

⁴⁴ *Ibid.*

⁴⁵ Nathan T. Odonko, "A Chaplaincy Training and Support Program to Equip Pastors for Ministry in South Ghana Conference of Seventh-day Adventist Church" (DMin diss., Andrews University, 2017), 8, accessed 21 May 2019, <https://dx.doi.org/10.32597/dmin/441/>.

He did, for He cared for those with different ailments and healed them.⁴⁶ He responded to the pleading of the Roman centurion and He healed his servant (Luke 7:2-10). He responded to the call of blind Bartimaeus and restored his sight (Mark 10:46-52). He restored the sight of the man born blind whom he anointed by clay made by His saliva on his eyes and told him to go wash in the pool of Siloam (John 9:1-8). He listened to the cries of ten lepers and cleansed them on their way to the priest (Luke 17:12-14). He also healed the man who was sick for 38 years at the pool of Bethzatha (John 5:5-9); again a woman who had flow of blood for twelve years when she touched Jesus' garment was healed (Luke 8:43-44). Jesus had mercy to those who were possessed by demons and casted the demons out (Luke 8:36).

On top of that, in his earthly ministry Jesus visited people with different needs, comforting and meeting their needs.⁴⁷ He visited the bereaved widow at Nain where He raised her son (Luke 7:11-15), He visited the sorrowful women, Mary and Martha at Bethany where He resurrected their brother Lazarus who were in the tomb for four days (John 11). He also responded to the call of Jairo's the ruler of the synagogue, where He raised his daughter (Luke 9:41-54). He also visited those who were rejected by the Jew society. He visited the home of Levi who invited his fellow tax collectors in this banquet (Matt 9:10). He also visited the home of Zacchaeus the chief tax collector who Jesus won as he repented of his sins (Luke 19:1-10). Jesus did not only visit people with problem, but also He visited those who were rejoicing like those in the wedding at Cana of Galilee where He helped them by solving the problem of

⁴⁶ Ellen G. White, *Ministry of Healing* (Alma Park, Grantham: The Stanborough Press, 2012), 15.

⁴⁷ Odonko, "A Chaplaincy Training and Support Program," 8-9.

insufficient wine and turning water into wine (John 1:1-11). Thus Jesus wept with those who wept and rejoiced with those who rejoiced (Romans 12:15).⁴⁸

Jesus in his earth ministry cared for the physical and emotional need for humanity. This is exemplified in the feeding of His audience who become hungry for food and had none. He fed the hungry multitude in two different occasions; firstly He fed five thousand people with five loaves of bread and two fish blessing them into enough to be eaten by that number and remaining (Matt 14:13-21), and secondly He fed four thousand people with seven loaves of bread and few little fish which also were blessed by Jesus (Matt 15:32-39).

Further, in His teachings Jesus instructed and showed how God love humans and cares their all needs, assuring humans not to worry and become perplexed of what to eat and wear, for the Lord provides (Matt 6:25-34). Also, Jesus taught the importance of caring the needy like, the hungry, the sick, the prisoners, those without clothes, and the stranger and supplying them their wants; for what is done to them, is done to Jesus (Matt 25:31-46). These teachings reveal the nature and attribute of God who want to influence the same attribute to humans.

Finally, Jesus died on the cross for the sins of humans (Isa 53:4-10). For He died on our behalf, taking the penult, human deserved to take, in order to make intercession for the transgressors who are humans (Isa 53:12). Therefore, The New Testament describe the same nature of God as showed in the Old Testament, since Jesus was incarnated to reveal the nature and character of the father (John 1:14).

⁴⁸ White, *Ministry of Healing*, 104.

Compassionate Ministry of the Early Church

Compassionate ministry of the early church is seen in the compassionate acts done by the apostles and the disciple community of the early church. The outpouring of the Holy Spirit the early church (Acts 2), led the fruits of the Holy Spirit which is love, joy peace, patience, kindness, goodness, faithfulness, gentles, self-control (Gal 2:22-23) to apostles and almost to whole disciple community. This moved them to compassionate ministry, believers sold their properties and offering them to GOD, serving themselves and the needy, making everything in common (Acts 2:34).

The church cared for all poor in the church and supplied them with their needs.⁴⁹ The widows in the church, both Hebraic Jewish and Hellenistic Jewish were compassionately cared by the church. Although the Hellenistic Jewish widows complained against inequality in services, the apostles resolved an issue by summoned a meeting to discuss for the solution (Acts 6:2). Apostles resolved that, there should be selected seven men who have good character and reputation among the church members to supervise serving among the widows (Acts 6:3). Moreover, the selected seven men were full of the Holy Spirit who would lead them in the serving, above all they were ordained by the twelve for such purpose (Acts 6:5-7). This indicates how the church was very deeply engaged and serious in compassionate ministry, for they did not want disruption of murmuring to prosper in the serving of the widows.

Further, Peter and John filled with the holy spirit when they met a man lame from his birth at the temple gate, were deeply moved in their hearts, they had compassionate to the man and healed him through the power of the holy spirit (Acts 3:1-7). The lame was disappointed and with no hope as he longed to meet Jesus to be

⁴⁹ "Their Widows" [Acts 6:2], *SDABC*, 6:188.

healed during His ministry, but he could not find the chance.⁵⁰ His friends brought him in the temple to ask alms from those entering the temple, and when he saw Peter and John, he expected to get alms from them, but knowing his disappointment and expectation, they healed Him, giving him a permanent solution to his suffering.⁵¹

Furthermore, the early church engaged deeply in praying for those who were in need. The church Prayed earnestly for Peter when he was put in Prison by Herod, their prayers were heard by God and He sent His Angel to deliver Peter out of Prison (Acts 12:1-17). This also testifies the compassionate ministry of the early church as Jesus commanded to care for those who are in prison (Matt 25:35-36).

Moreover, Tabitha the disciple at Joppa engaged deeply in compassionate ministry (Acts 9:36-43). She was compassionately doing charitable acts to the needy, especially the widows and poor women. She loved by actions, as actions speak louder than words, Tabitha extended her helping hand in Christian community at Joppa and many loved her.⁵² Her charitable works involved mending clothes and giving to poor women and widows. This cost her extra efforts and energy, due to that she became weak and died.⁵³ The Christian community at Joppa sent two men to call Peter, upon his arrival all widows were weeping bitterly showing the tunics and garments which Tabitha made, while she was alive (Acts 9:39). Because of her compassion to the needy and people at large, Peter was called to raise Tabitha.⁵⁴ This should be an example to chaplains; they should love and care the needy and all people in general.

⁵⁰ Ellen G. White, *The Acts of Apostles* (Washington, DC: Review & Herald, 1991), 59.

⁵¹ Ibid.

⁵² Jo Ann Davidson, *Woman's Bible* (Madrid, Spain: Editorial Safeliz & SDA General Conference Women's Ministries Department, 2014), 1405.

⁵³ Ibid.

⁵⁴ Ibid.

Summary

Both the old and New Testaments narrate and describe incidences and encounters of God compassionately and lovingly dealing with humans, aiming at their better social, physical, emotional and spiritual wellbeing. The Old Testament from creation to the Malachi time depicts the caring and loving nature of God, the creator and the sustainer of humans and other creatures. While New Testament deeply narrates and describes the character of God through the second person of trinity, the incarnate God (John 1:1-3) Jesus Christ whose purpose was to reveal the character and attribute of God (John 1:14), and that purpose was accomplished in the birth, life, ministry, and the death of Jesus Christ. Moreover, the early church depicts the impact of the Holy Spirit the third person of the Trinity on those who truly accept Jesus. Compassionate Ministry in the early church becomes a model of compassionate ministry to be done by today's chaplains and the church as well.

CHAPTER 3

LITERATURE REVIEW

This chapter intends to explore literature relevant to chaplaincy ministry, school chaplaincy in particular. There are a lot of scholarly literature on chaplaincy especially in hospital, military prisons and higher learning chaplaincy and few on school chaplaincy. Most of the available literatures on chaplaincy are from America, Europe and Australia, and not from Africa especially Tanzania. In the absence of chaplaincy literature from Tanzania, the researcher decided to utilize the available literature for building the foundation of chaplaincy in Tanzania.

School Chaplaincy

Christian and Rieger, in defining school chaplaincy, referred to it as human services ministry, which seeks to improve the welfare of a school community, basing on the pastoral nurturing and spiritual development, being a part of a school's overall pastoral program.¹ In their view, school chaplaincy is narrowed within school pastor's program.

However, B. Lisa differs from their view, as she suggested that, chaplaincy including school chaplaincy is a ministry "plus" and not "minus", for it requires chaplains to have foundational academic professions like, B. A in theology, or M. Div., then to fulfill other requirements like, training in chaplaincy like pursuing

¹ T. Christian and W. Rieger, "Searching for a Workable Chaplaincy and Pastoral Care Model: Redeeming the Academic Mind," research paper presented at the Conference for Christians in Higher Education, Macquarie University, 2005, 28, accessed 27 July, 2020, <https://research.avondale.edu.au>.

Masters of chaplaincy, professional certification and denominational endorsement. These have to be completed first, before the clergy or pastor to enter into chaplaincy ministry.² In that regard, School chaplaincy cuts across both spiritual, social, intellectual, and physical dimension of the school community, thus embraces an overall school pastoral program and more.³

I agree with Garliva who opined that, one of the ingredients in SDA educational system that facilitates the mission of the Church is chaplaincy, as it helps to increase church growth in term of spiritual development and increase of members.⁴ Princeton University, in 2015, recognized campus chaplaincy in its policy statement. The policy suggested that improving the quality of chaplaincy leads to better faith amongst the members of the campus communities because of the spiritual, intellectual and social needs offered by the chaplain at school or campus.⁵

Hubbard suggested that chaplaincy, including school chaplaincy, is incarnational ministry as it enables the presence of God in the school through the serving chaplain.⁶ Kumm-Hanson, also maintained the same view that chaplaincy, including school chaplaincy, is a prototype of Jesus' incarnation to humanity, which

² Lisa Beardsley-Hardy, "Ministry "Plus," *Perspective: The Adventist Chaplain* 2 (2017): 9 accessed 21 June 2020, <http://www.Adventistchaplain.org>.

³Ibid.

⁴ Don L. Garilva, "The Role of Campus Chaplain in the Mission of Adventist Education: A Philippine Perspective," *The Journal of Adventist Education*, December 2008/January 2009, 22-26, accessed 8 May 2020, <https://circle.adventistlearningcommunity.com/files/jae/en/jae200871022205.pdf>.

⁵ Princeton University, "Campus Ministry Recognition: Policy Statement - Recognition of Campus Chaplaincy," accessed 5 August 2020, <https://religiouslife.princeton.edu/chaplaincies-groups/campus-ministries-recognition>.

⁶ Robert Hubbard, "Chaplaincy: Incarnation in Action," *The Covenant Quarterly* 73 no. 3/4 (2015): 3-13, accessed 8 December 2020, <https://covquarterly.com/index.php/CQ/article/view/9/16>.

made it possible for God to have a human form on earth.⁷ For that reason, institutional chaplains like school chaplains should understand that, God intends to manifest Himself to institutional and school communities respectively, through their services. Therefore, they should maintain and cherish daily devotional life for better and active relations with God.

Rieger opined that, chaplaincy is highly useful in educational facilities.⁸ Since it facilitates the availability of spiritual leader who offers service, and enhances the wellbeing of the whole school community including, students, parents, teachers and other school workers.

I agree with, O'Malley, who focused on school chaplaincy, putting emphasis, on the work of the school chaplain, and suggested that, there is no clear job description of the school chaplains in many schools, leading to unclear and unspecific roles of the chaplain.⁹ Threthfall-Holmes and Newitt suggested that, unclear job description of school chaplain causes dissatisfaction and stress in the ministry that usually ends up in resignation of school chaplain.¹⁰ Thus, this study will show the roles and job description of the school chaplain.

⁷ "On the Incarnational Nature of Chaplaincy," *Diary of a Contemplative* (blog), June 30, 2016, <http://amychanson.blogspot.com/2016/06/>.

⁸ Wilf Rieger, "Chaplaincy in Christian Schools: Towards a Policy Platform for Productive Partnerships," *TEACH Journal of Christian Education* 3, no. 2, art. 7 (2009): 26.

⁹ David O'Malley, *School Ethos and Chaplaincy* (Bolton, United Kingdom: Don Bosco Publications, 2008), 24.

¹⁰ Miranda Threthfall-Holmes and Mark Newitt, *Being a Chaplain* (New York: SPCK, 2011).

Strategies on Chaplaincy

I concur with Christian and Rieger who argued that developing a strategy for school chaplaincy, is the first step in solving problems pertaining to school chaplaincy.¹¹ They rather opined that, the strategy should be precise and implementable.¹² The aim of the strategy must be providing a school community with platform for useful partnership among the stakeholders, which include students, teachers, parents, chaplains, administrators, churches, and government agencies.¹³ They developed a sample of strategy for school chaplaincy that consisted of the following criteria, i) definition of a school chaplaincy. ii) Rationale for school chaplaincy. iii) Job description of a school chaplain. iv) Qualification of a school chaplain. v) Profession of a school chaplain. vi) Employer- Employee relationships. Vii) Appraisal and evaluation. Viii) Roles, tasks, and responsibilities of a school chaplain (which included, spiritual modeling and mentoring, as well as professional development). Ix) Budget. x) Worship activities. Xi) Bible study and teaching. xii) Leadership in, and support of school-related activities (which include, worship and fellowship, outreach and service, as well as social and recreation). xiii) Parents and the community. xiv) Remuneration. xv) Nurture and pastoral care. xvi) Appointment.¹⁴ This strategy can be analyzed as shown in Figure 1 below.

¹¹ Christian and Rieger, "Searching for a Workable Chaplaincy and Pastoral Care Model."

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

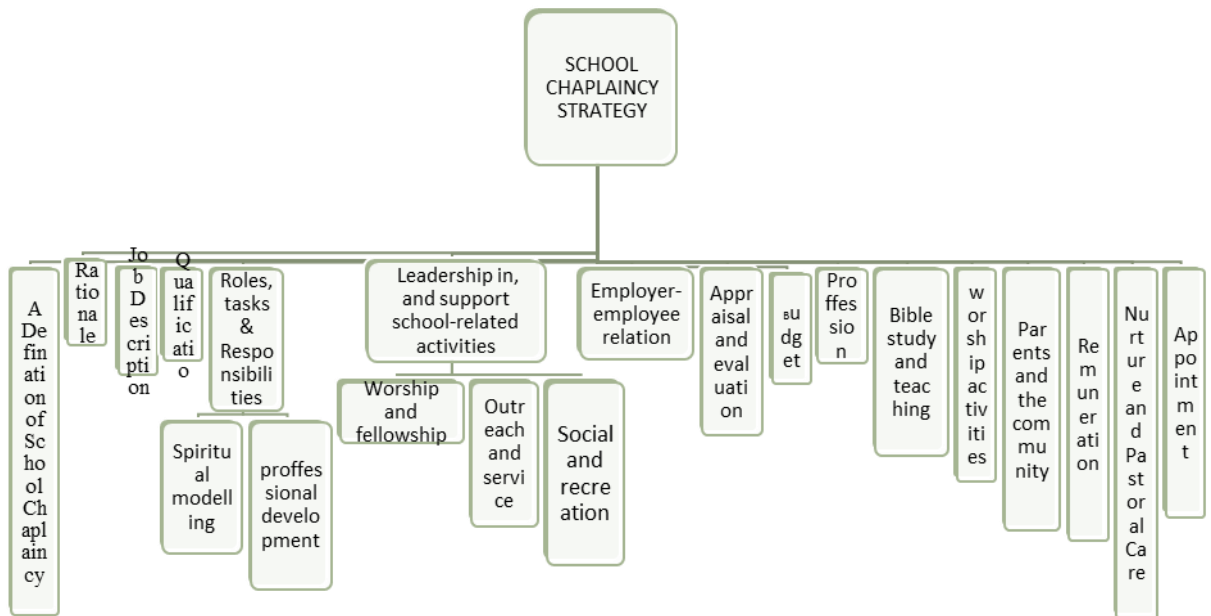


Figure 1. School Chaplaincy Strategy

Moreover, their strategy consists of detailed and useful explanation for each criterion. This eases an implementation of the strategy. This strategy or one like this has to be adopted in Tanzania with few amendments to suit the Tanzanian context. As there is no clear strategy, policy or document whatsoever, to guide chaplaincy in schools in the country. Likewise, the SDA church in STUM has to develop one, since there is no clear and precise strategy or document to lead chaplaincy in schools.

Laswell was right as suggested that, documents such as strategic plans, or policies intending to guide a project or program in institutions or organizations, should contain fundamental formula of communication which is capable of showing who does what, for whom, why, how, when, where, how well.¹⁵ This simplifies the execution of the strategy or policy.

¹⁵ Harold Dwight Lasswell, *A Pre-view of Policy Sciences* (New York: American Elsevier, 1971), 90.

Department of education of the Northern Territory government of Australia in 2019, argued that, in order to assist school communities with ideal school chaplaincy (which supports the general spiritual, social and emotional comfort) to all students, irrespective of their faith or beliefs, there must be a written strategy towards that goal. The document should include support and guidance about ethics, values, relationships, spiritual issues, and the provision of student's welfare and enabling participation with the general community.¹⁶

The department suggested school chaplaincy program or model, which consisted of the following criteria; 1) Introduction, which consisted of, i. Definition of the National School chaplaincy program or model. ii. Program objectives. iii. Inclusion of chaplaincy services in school policy or guidelines. 2). Application Process. 3. Assessment Process, which consisted of; i. Successful applicants. ii. Unsuccessful applicants. 4. Roles and responsibilities of each stakeholders in the program or model, which included; i. Australian Government. ii. National department of Education. iii. Cross Sector Panel, School chaplain. iv. Service provider or employer. 5. Feedback and complaint process. 6. Funding which included, i. payment arrangements. ii. Gaps in services. iii. Change of chaplain. iii. Use of funds. iv. Unacceptable use of funds. 7. Program Management, which included; i. Participatory/voluntary nature of the program. ii. Consent arrangements. iii. Minimum qualifications and requirement for employment as a school chaplain. iv. School chaplain holding other qualification. V, National team working with children clearance, privacy and confidentiality. VI, Governance structures. 8. Monitoring and reporting which include: i Progress reports and financial acquittals. ii. Monitoring. iii.

¹⁶ Northern Territory Government of Australia, "National School Chaplaincy Program: Northern Territory Handbook" (Nemarluk NT, Australia: Department of Education, 2019), 12. https://education.nt.gov.au/__data/assets/pdf_file/0004/696091/NSCP-Handbook-NT.pdf.

Visits to monitor compliance. iv. Desktop monitoring. This has been summarized in the Table 1 below.

Table 1. Summary of the School Chaplaincy Program or Model of the National Territory Government of Australia

s/no	SCHOOL CHAPLAINCY PROGRAM OR MODEL	
1.	Introduction	Definition of the National school chaplaincy program or model. Objectives of the school chaplaincy model General principles of the school chaplaincy model. Agreement of the program project between the school and education department Inclusion of chaplaincy services in schools' policy and guidelines.
2	Cross sector panel	Deals with linking with linking the government, funding donors and the school which accepted school chaplaincy services
3	Application process	Shows how to apply for chaplain's vacant
4	Assessment process	Successful applicants Unsuccessful applicants
5	Roles and responsibilities for each stake holder in the program/chaplaincy model	Australian government National Department of education Cross sector panel School chaplain Service provider or employing agent
6	Feedback and compliant	complaints of and for each stake holder and feed back
7	Funding	Payment arrangements Delay in deed of deed of agreement execution Gaps in services Change of chaplains Use of funds Unacceptable use of funds
8	Program management	Participatory/voluntary nature of the project Consent arrangement Minimum qualifications and requirements for employee as a chaplain School chaplain holding other qualifications National working with children clearance Privacy and confidentiality Governance structures
9	Monitoring and reporting	Progress reports and financial acquittals Monitoring Visits to monitor compliance Desktop to monitoring

This program was initiated by the government, and was voluntary in nature. It is likely to be used in the academic system where chaplaincy ministry begins and not for such where chaplaincy is mandatory like in SDA holistic education. However,

there are criteria, which can also fit in SDA Education where chaplaincy ministry is mandatory, criteria like, Qualification and requirement of the school chaplaincy, privacy and confidentiality of the chaplain services with the school stakeholders like students, teachers, non-teaching staff, parents and even the school administration.

Mentorship for the Young Ones

Wong and Premkumar suggested that, mentoring is process of learning in which relationship which are helpful, personal and reciprocal are build, while the key element being emotional support.¹⁷ They further argued that, mentoring relationships are either formal or informal. Formal mentor relationships are normally arranged within an organization where an organization management gives mentors the mentees for developing careers. While, informal mentor relationships often emerge spontaneously and are mostly psychosocial; they are born as result of providing emotional support and discovery of common interests between the mentor and the mentees, thus helping improve the self-esteem and confidence of the mentees.¹⁸ All these can be included in the school chaplaincy model where formal is arranged by the school administration and informal is created by the school chaplaincy via relationship with students.

National treasury of the Republic of South Africa, stated that, as for every relationship, regardless of context is driven by its unique dynamics. The mentoring relationship arises due to the need for growth, development and sustainability showed by three parties, a mentor, a mentee and the organization. The mentee is the aspiring career personnel who strongly wishes to grow in the carrier; whereas the mentor the

¹⁷ Kalyani Premkumar and Angie Wong, “An Introduction to Mentoring Principles, Processes and Strategies for Facilitating Mentoring Relationships at a Distance,” accessed 9 November 2020, <https://www.researchgate.net/publication/228603950>.

¹⁸ Ibid.

more experienced career personnel who has grown enough in the carrier, and is at the stage where he or she wants to make great achievement with an institution or organization. The organization makes sure that, it is sustainable.¹⁹ The department suggested the mentoring relationship, needs plans or mentoring goals, action/strategic plan, which will lead to outputs.²⁰ Figure 2 below shows the relationships as explained.

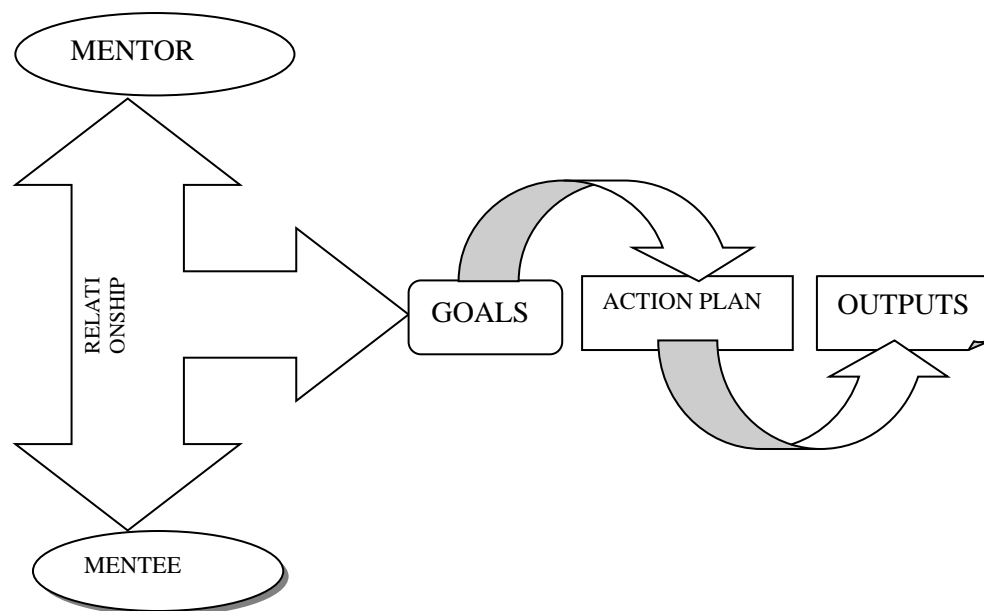


Figure 2. The Mentorship Relation²¹

Wong and Premkumar further suggested that, mentoring process could be perceived under three models – the apprentice, competency and reflective models. In the apprentice model, the mentee learns the positive attributes from the mentor through observation. In the competency model, the mentor provides the mentee proper feedback on performance and progress. In the reflective model, the mentee is

¹⁹ National Treasury Department, Republic of South Africa, “Mentorship Program: Mentor and Manual,” accessed 11 November 2020, <http://www.tresuary.gov.za>.

²⁰ Ibid.

²¹ Ibid.

helped by the mentor become a better practitioner.²² I agree with, the authors that, the reflective model can be viewed as the best among them all, as it is an intentional, nurturing and insightful process that provides a powerful growth experience for both the mentor and mentee. Thus, it can be used in school chaplaincy to mentor the students.

Lyons, Scroggins, and Rule suggested that mentors in higher education, transmits formal academic knowledge, provided socialization experiences into their specific field, and boosted the students' confidence and professional identity, visioning them to their destiny identity.²³ This could do better, if stated in the secondary schools, as early exposure improves the learning process.

On introducing mentoring within an institution or organization, the national treasury department, suggested nine steps in the process, namely are, introduce mentoring, creating structures for mentoring implementation, training coordinators for mentoring, identification of mentors and mentees, training both mentors and mentees, matching mentors and mentees, setting and contacting relationship goal, implementation with deadlines, evaluation (follow up and improvement).²⁴ The process can be adopted in the school chaplaincy services of the SDA church in STU, to introduce mentoring as shown in Figure 3.

²² Premkumar and Wong, "An Introduction to Mentoring Principles, Processes and Strategies for Facilitating Mentoring Relationships at a Distance."

²³William Lyons, Don Scroggins, and Patra Bonham Rule, "The Mentor in Graduate Education," *Studies in Higher Education* 15 no. 3, (1990): 277.

²⁴ National Treasury Department, Republic of South Africa, "Mentorship Program: Mentor and Manual."

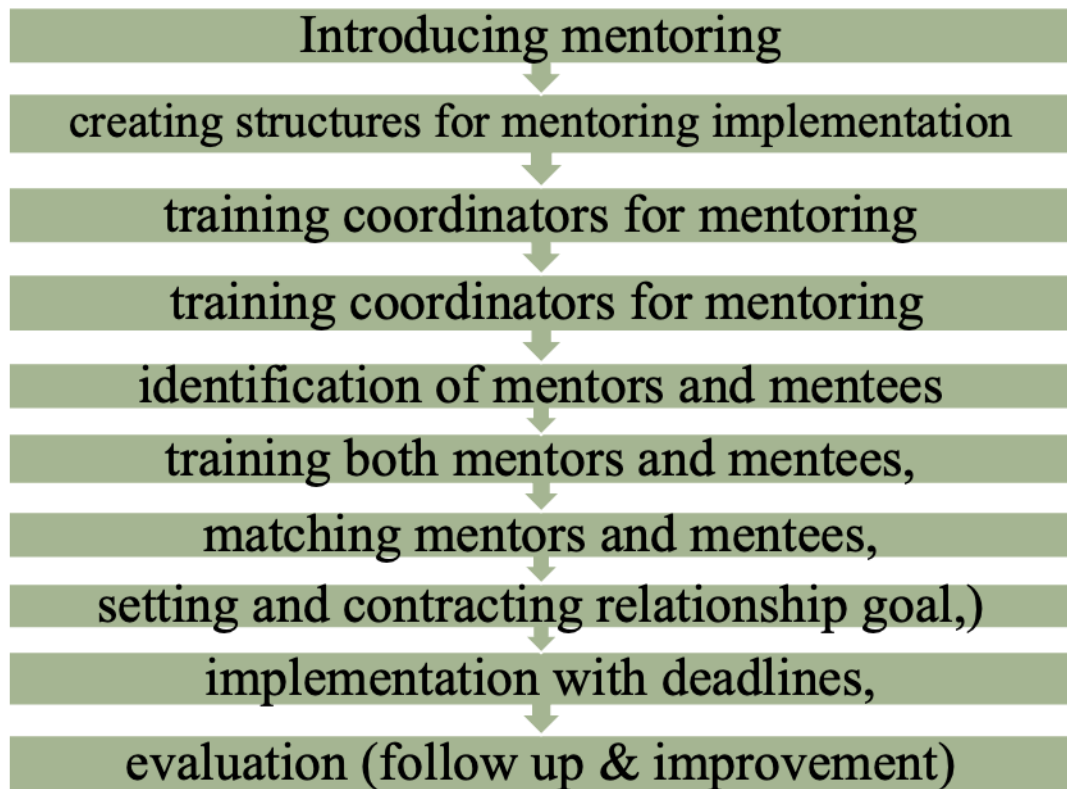


Figure 3. Introduction and Implementation Process for Mentoring

Phillips-Jones in 2003 suggested that, successful mentoring could not be best achieved by mere common sense. Rather, studies found that, for maintaining and managing effective mentoring partnerships between mentors and mentees, a number of specific, identifiable skills that enable learning and change to take place should be learned and developed by both mentors and mentees.²⁵ She also, suggested skills for both mentors and mentee. Core skills to be demonstrated by mentors and mentees are; listening skill which is the foundational skill on which other skills rely, building trust is the most valued one as it brings commitment and confidence, encouraging skill, identifying goals and current reality. Critical skills for mentors are, instructing, inspiring, and providing corrective feedback, managing a risk that deals with preventing the mentee from making unnecessary mistakes and opening doors skill.

²⁵ Linda Phillips-Jones, *Skills for Successful Mentoring: Competencies of Outstanding Mentors and Mentees* (Grass Valley, CA: CCC/The Mentoring Group, 2003), 34.

For the mentees, critical skills are, acquiring mentors’ positive attributes, learning quickly, showing initiative, following through and managing the relationship.²⁶ These skills are very useful in school chaplaincy, for students are young who still acquire both academic and other knowledge of life as illustrated in Figure 4.

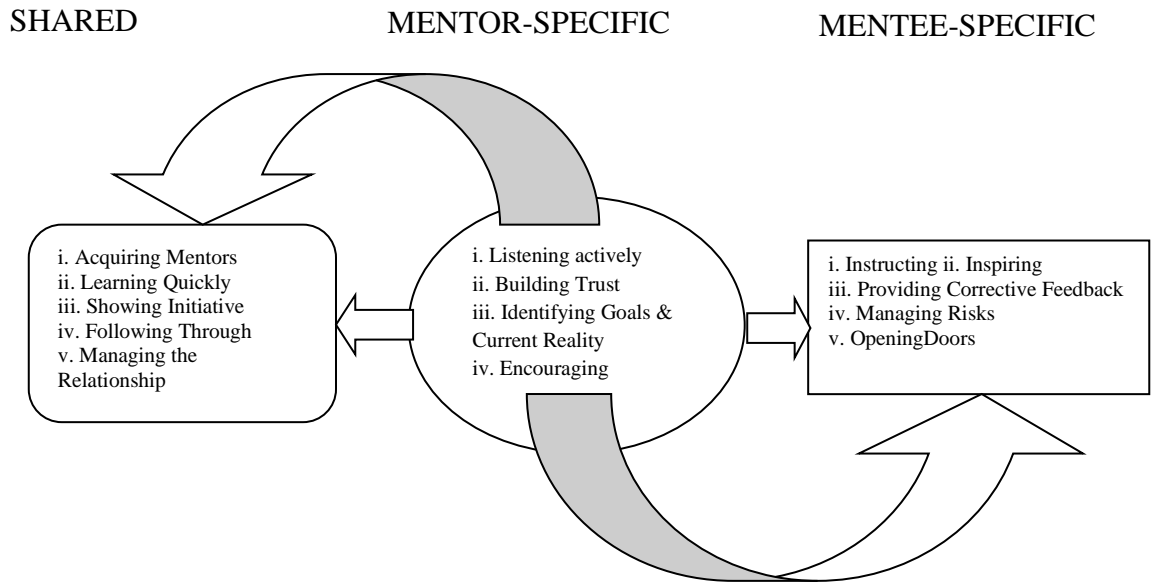


Figure 4. A Model for Mentors’ and Mentees’ Skills

Summary

Most of the studies on school chaplaincy reveal the lack of formal and clear job description of the school chaplain, rather each school principal or administration develop one for the chaplain. However, there are few studies, done especially in Australia that has properly stipulated models for school chaplaincy, that include among others, job description, qualification and requirements for employing a school chaplain. These must be adopted with few amendments to fit the context of the SDA schools in STU.

²⁶ Phillips-Jones, *Skills for Successful Mentoring*, 34.

Moreover, only few literatures on the models or strategies for school chaplaincy have been authored, thus this study will contribute on and reduce the scarcity on that aspect of school chaplaincy. Further, many literatures reveal the importance of mentorship to young generation, especially students in schools and higher learning institutions, hence incorporating formal and informal mentorship in school chaplaincy is inevitable.

CHAPTER 4

FIELD RESEARCH

This chapter explains the processes and research procedural activities carried out during fieldwork. It thoroughly consists of methodology, participants' information, ethical consideration, data analysis, and the strategy offered to enhance the standards of chaplaincy ministry at TASS.

Research Design

This study applies diagnostic design; as it seeks to find the reasons for inadequacy of chaplaincy at TASS, diagnose it and looks for the solutions to improve the same. Research design is the conceptual structure within which the research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data.¹ As such, the design includes an outline of what the researcher will do from writing the research proposal to data analysis and final draft.²For this Project Gantt chart was helpful in handling the workload and pre defining the time limit within which the Project has to be finished.

Methodology

This is applied research as it seeks for ways to enhance chaplaincy services at TASS. For the aim of applied research is to find a solution for an immediate problem

¹ Kothari, *Research Methodology*, 31.

² *Ibid.*, 32.

facing a society, an institution, or a business organization.³ The research adopted a mixed methods approach, blending qualitative focus group interview,⁴ Focus Group approach⁵ and quantitative questionnaires⁶ approaches for achieving the objectives of this study. The reason of adopting the mixed methods approach is that, one method is insufficient to grasp the reality of state of affairs. Two methods blended together complement each other and fill in the weakness of one another, hence come up with correct and better results.⁷ Focus group interview⁸ was carried out to assess the present status of chaplaincy services at TASS. A chaplaincy strategy was for making awareness used on professional chaplaincy (involving chaplain academic qualification prior to employment, duties and standards). While Quantitative questionnaires and qualitative FGDs, were used to assess the impact of a strategy to enhance chaplaincy services at TASS.

Focus Group Interview

The researcher enhanced by his training in chaplaincy prepared an interview guide with open-ended questions. The aim was used to assess the participants' understanding on school chaplaincy in general, and to get the information on the present status of chaplaincy at TASS. The guide was divided into three subsections,

³ Kothari, *Research Methodology*, 3.

⁴ Thomas et al., "Comparison of Focus Group and Individual Interview Methodology," 206-219.

⁵ Mishira, "Focus Group Discussion in Qualitative Research," 1-5.

⁶ Kothari, *Research Methodology*, 100.

⁷ Carol Roberts, *The Dissertation Journal: A Practical and Comprehensive Guide to Planning, Writing and Defending Your Dissertation*, 2nd ed. (Thousand Oaks, CA: Corwin, 2010), 145.

⁸ Thomas et al., "Comparison of Focus Group and Individual Interview Methodology," 206-219.

introduction, body with questions, and conclusion containing appreciations to the participants.

The researcher developed seven questions for the participants to give their knowledge on the research. The first question was: what is the present status of chaplaincy at TASS? – Does the status show satisfaction or not? If yes/no, explain. The aim of the question was to elicit information on the services provided by a chaplain on daily basis. The second question was: Do you understand the academic qualification of the school chaplain? If yes mention. The aim of the question was to assess the understandings of the interviewees on what a school chaplain has to undergo academically, and notice whether the currently present school chaplain has the same.

The third question was: What are the duties and responsibilities of a school chaplain? The fourth question was: Are the duties and responsibilities carried out by a present chaplain at TASS match with the required ones? These questions 3 and 4, aimed at knowing the difference between the duties and responsibilities carried out by the current chaplain and the required ones, as well as the awareness of the interviewees on the same. The fifth question was: Briefly contact between a pastor and a chaplain? This is a contrastive question focusing at assessing the awareness of the participants on the need to have a professional chaplain and not a mere pastor in chaplaincy office.

The sixth question was: How do TASS students behave? -Is there any immoral tendency? The question was inviting the participants to assess behavior trends amongst students to measure the quality of chaplaincy services on character formation. The seventh question was: Is there any need of improvement of chaplaincy

at TASS? The question urged the participants to provide their views on the study. It was requesting the participants to evaluate chaplaincy at TASS for improvement.

Strategy

Using the results of the interviews, the facts gathered from biblical basis and theology on chaplaincy as seen in chapter two as well as literature review fetched from chapter three, the researcher designed strategy blueprint and content. The content included of the present state of TASS chaplaincy; defining terms namely; chaplaincy, chaplain, a school Chaplain, and giving tutorials on the school chaplain's academic qualifications, chaplain's requirements (ECD-ACM chaplaincy endorsement process), and roles of the school chaplains and standards of school chaplaincy. Finally, explaining the needs of school chaplaincy office.

Focus Group Discussion

The FGDs were carried out post strategy to evaluate its impact. The researcher formulated four topics to facilitate the FGDs. The four topics are; Firstly. An etymology of the terminology chaplain whose stem extends to word chaplaincy as well as school chaplain. The topics desired to measure awareness of the discussants on the terminologies after the strategy. Secondly: Assessing whether the duties and responsibilities performed by TASS chaplain are professional. This was an evaluative topic aiming at revealing the knowledge status of the discussants on the duties and responsibilities of the professional chaplain, after the strategy.

Thirdly: The changes to be adopted by TASS, on the chaplain academic qualification. This aimed at drawing the opinions and views of the discussants on the changes to be adopted after the strategy, concerning the TASS chaplain's academic qualification. Fourthly: The certified process to becoming chaplain in the SDAC. The

fourth topic focused at evaluating the knowledge of the discussants on ecclesiastical certification for chaplains known as “endorsement” mandated to ECD-ACM prior to becoming chaplain in the SDA institutions. Topic 5: The strategy strengths and weaknesses. This topic was focused on evaluating the strategy in general.

Questionnaire

I conducted a survey via questionnaires of which their hard copies were provided to the participants at the ministerial context. The questionnaires had clear instructions written to enable the researcher measure the impact of the strategy on the knowledge of the participants regarding the school chaplaincy in its entirety. Instructions on the questionnaires aimed at weighing the targeted population’s⁹ knowledge prior the strategy and their knowledge post strategy. The questionnaire had two main sections A, consisted of three parts I. Introduction. II. Body, which included questions and instructions on answering them. III. Conclusion A and section B contained the category of participants in terms of positional status within the ministerial context; category 1 was for 3 TRVF officers and 1 educational director. Category 2 was for 5 TASS administrative committee. Category 3 was for 6 TASS board members. Category 4 was for 1 TASS chaplaincy office. Category 5 was for 5 Students’ leaders. Category 6 was for 10 Students. It took almost half an hour for respondents to complete filling in the questionnaire. All 31 respondents filled in the questionnaires. All the categories of respondents in this research are shown in Table 2 and Figure 5 below.

⁹ Banerjee and Chaudhury, “Statistics without Tears,” 60.

Table 2. Categories of the Respondents

Categories	Number	Percentage	Degree
TRVF officers	3	9.7	34.8
TRVF education director	1	3.2	11.6
TASS ADCOM members	5	16.1	58.1
School chaplaincy office	1	3.2	11.6
TASS board members	6	19.4	69.7
Students' leaders	5	16.1	58.1
Students	10	32.3	116.1
Total	31	100	360

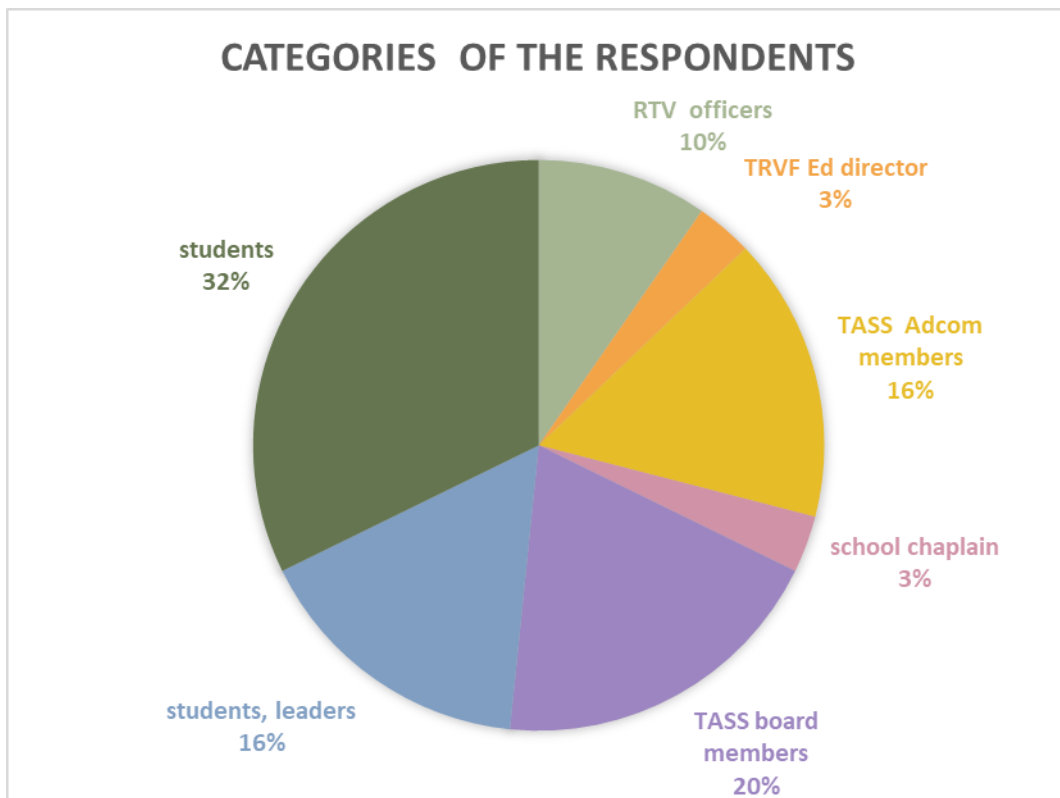


Figure 5. Categories of Respondents

Population and Sample Size

Study population refers to an entire group about which some information is required to be ascertained.¹⁰ The population of the study from which the sample was taken totaled to 310 people in which 250 were TASS students including their leaders,

¹⁰ Banerjee and Chaudhury, "Statistics without Tears," 60.

the remaining number included TASS Adcom members, TASS board member, RVTC officers and education director.

A sample is group of people, objects or items that are taken from a large population for a measurement.¹¹ It should be representative of the population to ensure that we can generalize the findings from the research sample to the population as a whole.¹² O’Leary viewed that the choice of sample for research within the research population ought to base on the following: firstly, equal presentation of the research population; secondly, generation of an ideal analysis, and thirdly capability of controlling the sample.¹³ I used stratified random sampling which is used where the population is divided into strata (or subgroups) and random sample is taken from each subgroup.¹⁴ Where by 31 participants were randomly taken as a sample from each sub groups. TRVTF officers were 3, TRVF educational director was 1, members from TASS Administrative committee were 5, school chaplain was 1, Members of TASS board 5, students’ leaders were 5 and students were 10. Whereas all 31 were participants for FGI, strategy FGD and questionnaire. This is because; FGDIs were carried out to assess the services offered by TASS chaplain. A chaplaincy strategy was used to inform and bring awareness on professional chaplaincy (involving chaplain academic qualification prior to employment, duties and standards). While Quantitative questionnaires and qualitative FGDs, were used to assess the impact of a strategy to enhance chaplaincy services at TASS.

¹¹ Jones, “The Application of Sampling Procedures to Business Operations,” 763.

¹² Salant and Dillman, *How to Conduct Your Own Survey*.

¹³ Zina O’Leary, *The Essential Guide to Doing Your Research Project* (London: SAGE Publications, 2010), 64.

¹⁴ Taherdoost, “Sampling Methods in Research Methodology,” 21.

Ethical Consideration

I followed the guidelines and requirements of carrying out research. I developed the interview guide (appendix II), questionnaire guide (appendix III), and focus group guide (appendix V) were developed by the researcher. I obtained consent of the participants of the study. Besides, I filled in ethical clearance form (appendix VI), which facilitates the security of participants' privacy. Moreover, I secured the participants' permission, whereas they filled in the research informed consent form (appendix VII), participation approval form for interviews (see appendix VIII), and participation approval form for questionnaire (appendix IX). Not only that, but also the RVTF granted the researcher a permit to present the strategy for TASS chaplaincy.

Data Collection

TASS school pastor, who holds the chaplaincy office, assisted the researcher to secure the venue, organize the logistics of the study- planning the time table, and helping the availability of the participants in the interview, strategy and FGDs and fill in the questionnaires. All participants were comfortable and friendly capable of contributing their views and opinions on the study. After securing the permission of the participants, an electronic instrument for recording the voice was used for the interviews and FGDs. The instrument had memory card within which had two sessions, one with 62 minutes for the interview, and another with 71 minutes for the FGDs. While listening to the audios, I wrote down the audios into writings.

Thirty-one participants, including, 3 TRVF officers, TRVF educational director, 5 members from TASS Administrative committee, 1 school chaplain, 6 Members of TASS board, 5 students' leaders and 10 students participated in the research. It provided information from different demission.

Data collection started with the interview sessions followed by the strategy and finally, the questionnaires and FGDs. There were four sessions for focus group interviews. There were 8 participants for each session for the three sessions, and 7 participants for the last, totaling 31 participants. The strategy necessitated the separation between students and adults participants, hence there two sessions, one for the students and another for students. Four sessions took place for FGDs similar to interview and the Figure 6 below shows the sitting pattern for the FGDs.

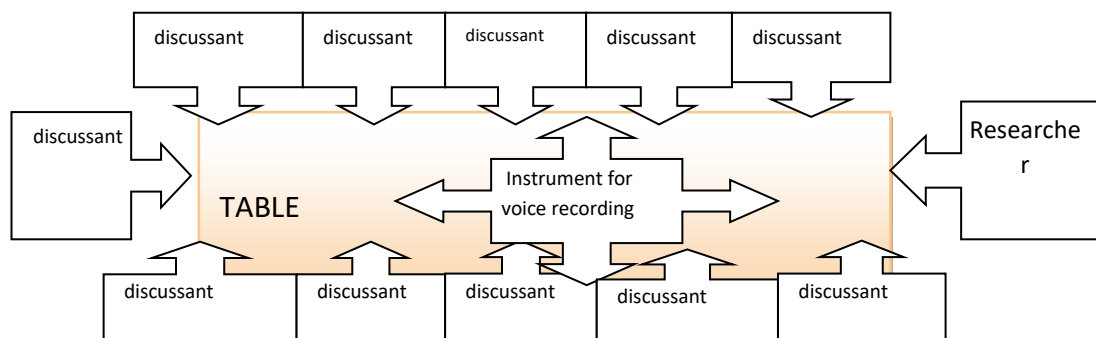


Figure 6. Sitting pattern for FGDs

The sitting pattern was arranged as shown above (*Figure 6*) to give comfort and flexibility for the discussants to speak. While the researcher being the chairperson of the FGDs, I opened the discussion sessions by giving out the topics to be discussed and how to carry out the discussion. I then invited one discussant to speak after one discussant has finished. For laid down the regulations which include; no interference by any discussant when one is speaking, and keeping sentences clear and short to save time. The researcher assured the confidentiality of the participants' opinions and suggestions.

Data Analysis and Outcome

An audio recording instrument was used to record the interview and FGDs which was then put into writings by the researcher, whereby the questionnaires were collected for analysis. Participants' responses for the interview, the FGDs and questionnaires were coded, classified and tabulated as per study's purpose, using colaizziz¹⁵ process of phenomenological¹⁶ data analysis as well as multivariate analysis.¹⁷

Focus Group Interview Analysis and Emergent Themes

The information gathered from the focus group interview was synthesized into a coherent description as per to the questions of the interview as seen in Table 3 below. Then the responses from the interviewees were coded, classified and tabulated for easy analysis. The responses to the interview questions were classified into three categories, status that is more adequate, adequate status and inadequate status. More adequate status category indicates the responses that showed the strengths of school chaplaincy criterion as per each interview question's rationale. Adequate status category indicates the responses, which showed average achievement in terms of respondents' knowledge and school chaplaincy criterion regarding each question's rationale. While inadequate status category, indicates the responses that revealed the weaknesses of school chaplaincy criterion as per rationale of each interview question as shown in Table 3.

¹⁵ Ghada A. Shosha, "Employment of Colaizzi's Strategy in Descriptive Phenomenology: A Reflection of a Researcher," *European Scientific Journal* 8, no.27 (2012): 33, accessed 16 November 2020, <https://doi.org/10.19044/ESJ.2012.V8N27P>.

¹⁶ *Ibid.*, 33.

¹⁷ William W. Cooley and Paul R. Lohnes, *Multivariate Data Analysis* (New York: John Wiley & Sons, 1971).

Table 3. Interview Questions and Emerging Themes

NO.	Interview Question	Emergent themes
I.	What is the present status of chaplaincy ministry at TASS? Does the status show satisfaction? If yes/no, explain.	<ul style="list-style-type: none"> - the status is bad, and does not satisfy, because the TASS pastor has a lot of duties including having bible knowledge classes, being a leader of school worships, school church programs and school chaplaincy. - the status is good, and satisfies, because a school pastor performs them all -the status is good, because the school pastor, supervise school worship time tables in the week. -the status is good, because the behavior of a school pastor is good.
II.	Do you understand the academic qualification of a school chaplain?	<ul style="list-style-type: none"> -Yes, having degree of theology, with some skills like counselling one not just a pastor. -Yes, I think Bachelor of theology. -Yes, A first degree in religious studies.
III.	What do you understand about the roles (responsibilities and duties) of the school chaplain?	<ul style="list-style-type: none"> - praying for the people with different spiritual problems -few interviewees responded, a place of refuge, a counselor, a good listener - To teach the bible in accordance with the doctrines of the SDAC -To generally lead a school church -To give spiritual guidance -To be a counselor to students and other school workers -organizing church functions in the school. -Teaching students bible knowledge classes
IV.	What are your views on the roles performed by the current school chaplain; do they match with the professional ones?	<ul style="list-style-type: none"> - Yes, since he fulfills both pastor of TASS SDA church work and a school chaplain work. - Yes, they match with the professional roles, since he is a loving pastor -No, he has many other teaching functions roles as taking bible knowledge lessons. -No, he is largely teaching and seeming as a teacher and not a pastor. -Yes, for conducts evangelistic campaigns and provide sermons in school worships.
V.	Briefly differentiate a pastor from a chaplain?	<ul style="list-style-type: none"> -There is no difference, only that chaplain works at a specific institution only. - Pastor generally a serves and supervises churches outside educational campuses while a chaplain serves and supervises the institutional churches. -The pastor can perform chaplain's roles while the chaplain is not. -The pastor is similar to a chaplain, because when he serves the church is called a pastor and a chaplain is when he teaches bible knowledge in classes is called a school chaplain. -Here at TASS a school pastor is also a school chaplain, thus no difference. -Pastor serves the church while chaplain specifically serves spiritual matters of the students and staff. -A pastor has theology education capable of teaching and preaching, while a chaplain is a pastor with the additional counselling knowledge.

(table continues)

Table 3 (continued). Interview Questions and Emerging Themes

VI	What is the status of the TASS students' behavior is there any immoral?	<ul style="list-style-type: none"> -The status is not bad. Yes t, some students do not have respect to leaders and God. -The status is not good. Yes there is immoral tendency as some students engage in extra marital sexually affairs. - The status is good. There is no immoral behavior. -Yes, some students escape from school going out of the school areas with no information of their where about, putting them in danger of committing any act irrespective of their age. -Yes there is risk immoral in our school.
VII	What are your opinions on enhancing chaplaincy ministry at TASS?	<ul style="list-style-type: none"> - TASS leadership should hire the bible instructor a part from the chaplain. - In order for the school chaplain to perform chaplaincy duties effectively, there should be a reduction of functions to the chaplaincy. - The TASS chaplain should create a friendly environment to students enabling softer relations.

The Table 4 below shows the status of the interview questions and the emergent themes. The interview was conducted before the intervention/strategy to measure the status of TASS chaplaincy.

Table 3. Categories for Interview Questions Emergent Themes

Q/N	More adequate status	Adequate status	Inadequate status
1	9	3	19
2	7	4	20
3	2	5	24
4	8	6	17
5	3	7	21
6	4	3	21
7	16	6	9

The Figure 7 is the group bar graph to represent or show the data from table 4 above. As the interview started before the intervention as started earlier in chapter 1, most of the research participants had less understanding about school chaplaincy, like qualifications, roles, meaning of terms like chaplaincy.

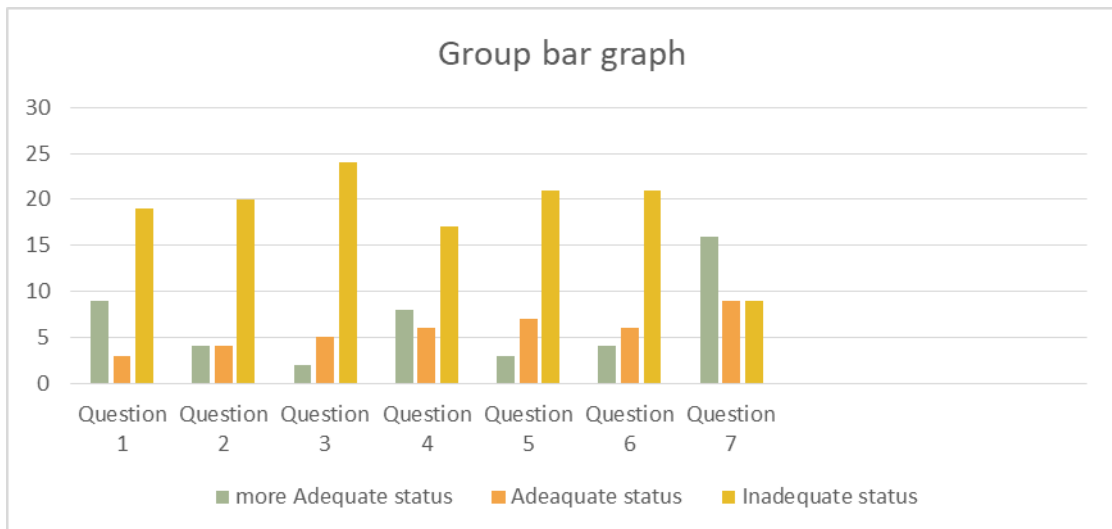


Figure 7. Categories of Interview Questions and Emergent Themes

The Questionnaire Data Analysis and Outcome Emergent Themes

Using the multivariate¹⁸ methods of data analysis, as stated earlier on, the responses from questionnaire respondents were recorded and analyzed as presented below. The questionnaires had closed questions, which intended to measure the knowledge of the targeted population after the strategy execution. All 31 Questionnaires were dispatched to the respondents. All of them were filled and returned implying that 100 percent of the respondents were willing to participate in the project. In the data cleaning processes, I found that of 31 that were returned, one from the students' category was discarded as having severe inadequate responses.

Table 5 and Figure 8 contain the summary of the questionnaire data analysis and outcome emergent themes, showing the understanding of the research participants after the intervention/strategy, as the questionnaire intended to assess the impact of the intervention/strategy was done after intervention/strategy. It is shown the understanding of the participants was increased after the intervention/strategy.

¹⁸ Cooley and Lohnes, *Multivariate Data Analysis*.

Table 4. Summary of the Questionnaire Data Analysis and Outcome Emergent Theme

Q/N	More adequate status	Adequate status	Inadequate status
1	18	10	2
2	20	7	3
3	19	9	2
4	17	11	2
5	20	10	0

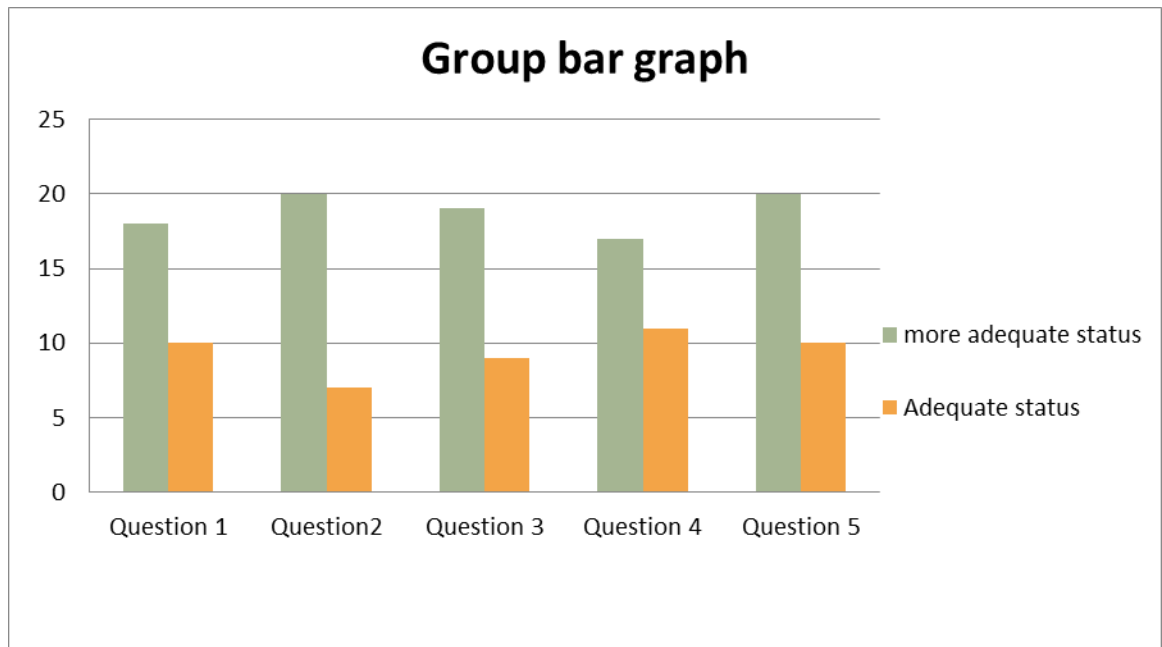


Figure 8. Questionnaire Data Analysis and Outcome Emergent Themes

Interpretation of Questionnaire Data

Responses from the 30 respondents were categorized in three categories for easy comparison with interviewees' responses in order to measure the knowledge of the respondents after the strategy. The categories were named as the same with those of the interviewees' respondents' status. Question one was for measuring respondents' knowledge on school chaplain's qualification; the responses showed that, out of 30 respondents, 18 had more adequate knowledge, 10 had adequate knowledge and only 2 showed inadequate knowledge on qualification of school chaplain. The second was on measuring respondents' knowledge on the current TASS chaplain's qualification if they fit the needed qualification for chaplaincy, responses

for this question showed that, out of 30 respondents, 20 had knowledge that is more adequate, 7 had adequate knowledge, and 3 inadequate knowledge on the same.

Question three was on measuring their knowledge on the relation between school chaplaincy and students' character formation; responses for this question showed that, out of 30 respondents, 19 showed more adequate knowledge, 9 showed adequate knowledge and only 2 showed inadequate knowledge on this criterion. The fourth question was testing respondents' knowledge on the core duties of school chaplain, the responses for this question indicated that, out of 30 respondents, 17 expressed more adequate knowledge, 11 expressed adequate knowledge and only 2 expressed inadequate knowledge on the same. The fifth was on measuring their knowledge on status of chaplaincy at the school and the needed improvement; responses indicated that, out of 30 respondents, 20 expressed more adequate knowledge, 10 adequate knowledge and no one with inadequate knowledge on this criterion. Generally, responses from the questionnaires indicated that, after strategy over 90 percent of the targeted population understood the strategy.

The FGDs Data Analysis and Emergent Theme

Using Colaizzi¹⁹ process of phenomenological²⁰ data analysis, for qualitative analysis as stated earlier in page 46, FGDs²¹ data were recorded and analyzed as presented in Table 7. The table shows the understanding of the research participants after the intervention as stated early in chapter 1, the FGDs was to assess the participants' understanding of the intervention/strategy. Thus for comparison purpose, it shows emergent theme during the interview and the FGDs outcomes.

¹⁹ Shosha, "Employment of Colaizzi's Strategy in Descriptive Phenomenology," 33.

²⁰ Ibid., 33.

²¹ Mishra, "Focus Group Discussion in Qualitative Research," 3.

The Table 6 shows that, after intervention/strategy, the participants' understanding on school chaplaincy, including the meaning of school chaplaincy, roles and qualifications of a school chaplaincy was increased, comparing their understanding during interview before the intervention/strategy.

Table 5. FGDs Data Analysis and Outcome Emergent Themes

Emergent themes during Interview	FGDs outcomes
Ignorance on the difference of these two terms "pastor" and "chaplain".	An improvement of the participants' awareness on the difference between the terms.
Ignorance of the etymology-ical meaning of terms, chaplaincy.	Understanding of the participants on the term was improved.
Participants were ignorant of what to be done concerning the qualifications and functions of the current school chaplain.	-Recommendation was made to the RVTF to sponsor the current chaplain for Masters of chaplaincy. -suggestion was made to TASS to hire another professional trained chaplain while the current is undergoing training.
Participants were ignorant on what to do on the workload in the TASS chaplaincy office.	-Recommendation also was made to hire a bible instructor to reduce the work load from the chaplaincy office
Participants were ignorant on the solution to TASS students' poor character tendency, especially escaping from the school and extra marital affairs.	Recommendation was provided to TASS that -There should be sexual education to TASS students. - Chaplain training to for TASS chaplain is a mandatory requirement for professional efficiency.

Interpretation and Conclusion

Interpretations have been formulated along the course of the study. The researcher was effectively and actively involved throughout the research process, and this section interprets the participants' experiences. The results of the interview indicated that the participants were ignorant of, differentiating a chaplain from a pastor, the chaplain's academic qualifications, requirement for SDA chaplain (endorsement process), as well as chaplain's job description. The results of the interview also showed that the present carries out the functions of the pastor rather

than those of the chaplain. Moreover, the responses of the interview indicated that some TASS students behaves immorally, workers also experienced emotional challenges as results of inadequacy services in chaplaincy caused mainly by work burdens and absence of professional chaplain. Unlike wisely, the results of the questionnaire and FGDs which showed the suggestions of the participants that, TRVF ought to provide scholarship for Masters in chaplaincy to TASS chaplain; and that TASS has to employ a chaplain with professional training in chaplaincy while the present chaplain pursuing chaplaincy studies to facilitate professional efficiencies and excellence. In addition, their opinions showed that TASS ought to employ a church Pastor for church leadership and administration.

CHAPTER 5

STRATEGY IMPLEMENTATION

The foundations of the formulation of the strategy were the data gathered via the FGIs, questionnaires, FGDs combined with the documentary data gathered in chapters two biblical basis and theology of chaplaincy, and those gathered in literature review in chapter three. This chapter contains the narratives of the strategy development showed in serial order, and how it was utilized to educate the participants on professional chaplaincy. The researcher expects that the strategy shall help in the adoptions of the necessary improvement of chaplaincy at TASS and in all TRVF schools. The formation and execution of the strategy involved the following steps:

The first step: Identification of Project participants, in terms of their number, age and their needs of training in the ministerial context according to the research outputs as evidenced in chapter 4.

The second step: Searching for methods to impart knowledge and acquisition of the same to research population. There were differences based on age, sex, and education among the population. Many participants were above with diploma and graduate education, and few were under 18 who were TASS students. This required a disable method for each groups basing on age and education.

The third step: Formulating the objectives, the assignments the participants ought to perform upon completion of the strategy. This was a primal aim of the strategy.

The fourth step: Setting up the blueprint of the strategy coverage in accordance with participants' needs. Considering the results of the interview, the content of the strategy consisted of four parts of chaplaincy. The first part: The biblical basis and the theology of chaplaincy. The second Part: The etymology and history of chaplaincy. The third Part: The profession of chaplaincy. The fourth part covered the responsibilities and duties of professional chaplain visa vie the improvement of what has to be done at TASS in regard of the same.

The fifth step: looking for strategy content and organizing the same. The sixth step: Involved execution of the strategy training. Step 7: Was strategy assessment and evaluation. Basing on the participants' and the researcher's timetable the strategy execution was carried out after work and study hours, from 15:00 PM-17:00 PM, from 4th to 7th, and from 11th to 14th, January 2021.

The Rationale of the Strategy

The rationale of the strategy was to impart knowledge to research population for the required improvement of TASS chaplaincy.

The Training and Implementing Methodology

The strategy implementation was carried out through training. I surveyed some other scholars' works with similar structure and content to understand the methodology of strategy training and implementation. Since the participants were of different demographic status, the training had two sessions; a separate session for the adults and a separate session for the students, and each with its learning principles. Adults become interested to learn when they believe that there are some personal

benefits in what they are learning and feel the satisfaction of their personal needs¹.

The principle was regarded and followed, thus the methodologies used for adults consisted of brainstorming, presentations, demonstration, discussions, case study, and role-playing.²

Being conversant with the themes of discussions, the facilitator could relate to participants with practical life examples to enable them to understand the needed lessons.³ Further, participants got an opportunity to practically engage in the training through practical sessions, and jot down their responses. At the end of each day's training, 15 minutes was given to the participants for each to review what they had learned.⁴

For young ones to learn, they must feel that they are safe and accepted. Visualization also attracts them to learn. Considering those, the researcher became friendly and PowerPoint presentations with video clips and pictures on large manila papers were used for visualization.⁵ Generally, the program was participatory.

The Training Emphasis Areas

The study focused on school chaplaincy professionalism and efficiency. The results of the interviews showed the gap to be filled in order to enhance chaplaincy at TASS. The training included four areas: Firstly is biblical basis and theology of

¹ John Kamiza. "Enhancing Effective Teamwork among the Church Board Team in the Kakoro Seventh-day Adventist Church, Eastern Uganda Field" (DMin diss., Adventist University of Africa, Nairobi, Kenya, 2017), 118.

² Amina A. Mwimo, "Strategy for Improving Chaplaincy Services in Mbeya Adventist Secondary School, Southern Tanzania- Union" (MA project, Adventist University of Africa, Nairobi, Kenya, 2021), 40.

³ Kamiza, "Enhancing Effective Teamwork among the Church Board Team," 119.

⁴ Mwimo, "Strategy for Improving Chaplaincy Services in Mbeya Adventist Secondary School," 40.

⁵ Ibid.

chaplaincy. Secondly is an etymological development of chaplaincy. Thirdly is the professionalism of a chaplain. Fourthly are responsibilities, duties and roles of the professional chaplain viz visa what is performed by TASS chaplain.

Strategy Training Program

The main criterion of selecting what to include in the strategy was the gaps discovered in previous chapter. The results of the interview unmasked the gaps to fill. The interview outcomes were. I) Ignorance on the difference of these two terms “pastor” and “chaplain”. II) Ignorance of the etymological meaning of the term chaplaincy. III) Ignorance of the qualifications and functions of the professional chaplain. IV) Overloading of works in the TASS chaplaincy office. V) Presence of TASS students’ poor character tendency, especially escaping from the school and extra marital affairs. Table 7 below shows the presented problems generated during the interviews and the strategy guide.

Table 6. Presented Problems Generated during the Interviews and the Intervention Guide

Presented problem	Intervention Guide
- Ignorance on the difference of these two terms “pastor” and “chaplain	-Tutoring the participants and giving presentations on the comparisons and difference between a pastor and chaplain.
-Ignorance of the etymological meaning of the term chaplaincy.	-Giving lectures and presentation on the etymological meaning of the terms.
-The current school chaplain lack chaplain training and endorsement.	-Providing scholarship for Masters of chaplaincy for professional efficiency.
-Overwork in the chaplain office	-Employing religious studies teachers and school church pastor for church administration and leadership.
-Presence of immoral behavior among TASS students, especially escaping from school, going out without knowing their whereabouts.	-Chaplain should provide sexual education to TASS students. -TASS chaplain ought to pursue chaplain professional studies. -The workload of a TASS chaplaincy should be removed.

Content of the Strategy Training

The strategy involved lessons on biblical basis and theology of chaplaincy described in chapter 2 and relevant scholarly information's presented in chapter 3. Moreover, as shown in Table 8, the gaps were discover after the interview were filled in by the researcher in all strategy lessons, that touched deeply each area of school chaplaincy.

Implementation of the Strategy

The training program was accomplished within eight days. The table below underscores the program schedule. The sessions were participatory and friendly. Questions and answers technique was used for both Participants and presenters to enhance knowledge acquisition. PowerPoints with pictures were utilized throughout the presentations and discussions. Finally, the soft and hard copies of training materials were distributed to the participants as shown in Table 8.

Table 7. Schedule of Training Sessions

TIME	4/1/2021	5/1/2021	6/1/2021	7/1/2021	11/1/2021	12/1/2021	13/1/2021
15:00- 15:40	Meaning of terms	Chaplaincy biblical foundation I	Chaplaincy biblical foundation II	Mentorship skills I	Strategies of Chaplaincy Chaplain.	Qualifications of a school chaplain	Responsibil ities,duties of a school chaplain
15:40- 16:00	Break	Break	Break	Break	Break	Break	Break
16:00- 16:40	Origins of chaplaincy	Chaplaincy theological foundation I	Chaplaincy theological foundation II	ECD-ACM endorsement.	Mentorship skills Chaplain	Comparison contrast, pastor	School chaplaincy
16:40- 17:20	Discussion	Discussion	Discussion	Discussion	Discussion	Discussion	Discussion
17:20- 17:45	Assessme nt	Assessmen t	Assessmen t	Assessment	Assessmen t	Assessment	Assessme nt

Moreover, the strategy execution was carried out at TASS classroom, in a selected classroom, beginning from 4th to 7th and from 11th to 14th, January 2021. Before the beginning of each session, there were three tasks to accomplish. We firstly appointed a time manager; secondly the participants enacted the regulations to guide them through out the program, the included respecting the opinions of others, silencing the mobile phones and minimizing noises and movements. Thirdly the participants divided themselves into groups.

We managed to form five groups, four groups having 6 participants per each, and one group having 7 participants. Forming groups considered demographical description, educational status and relations between workers and employers. The facilitator gave the participants group wise assignments and questions to discuss. At the end, the researcher made the summary of the discussion.

Monitoring and Evaluation

During and after the strategy-training program, I monitored the participants to make evaluation through questionnaires and focus group approach. At the end of the trainings sessions, there was an evaluation time for ten minutes per each participant to share the opinions on the day's program. I led the participants in the evaluation process, guiding the groups during discussion time.

One week after strategy training, I carried out the FGDs to attract the views and opinions of the participants on the impact of the strategy, and changes to be adopted for TASS chaplaincy improvement. I also, on the same time dispatched the questionnaires, for the same purposes. I made the FGDs guide ready to facilitate the discussions. In addition, I prepared three forms for evaluation, one for strategy training, questionnaire and for FGDs for the participants to fill in. The aim was to evaluate the quality of the strategy, questionnaires and FGDs.

As the results of filled in evaluated forms assessment, it was shown that the participants understood vividly the strategy and the FGDs, for they were carried out successfully. The same was revealed to the questionnaires. Participants' desire and needs were met. The participants extended their appreciation and thanks to the facilitator as a result of satisfaction

Summary

The interviews, strategy, questionnaires were carried out to 31 participants as a sample of the general ministerial context population. The execution and implementation were conducted in accordance with the research's demands described in chapter one of this study.

The new understanding indicates that the intervention strategy was successful leaving positive impact to the targeted population: The post FGD has also acted the same to the participants. The research design including the study time table was followed as planned, and the general results of the study indicated that the participants desired for enhancing TASS chaplaincy.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECCOMENDATIONS

The chapter generalizes the processes and steps taken in the research to enhance TASS chaplaincy. The chapter includes conclusions and recommendations of the study.

Summary

This study project report comprises six chapters, explaining the search for ways to enhance TASS chaplaincy. Chapter 1 is the introductory map, showing the research procedural steps of the study. The chapter contains the following: information regarding the ministerial context, statement of the problem, purpose of the study, justification, delimitation, methodology, and expectations.

Chapter 2 presents the biblical and theological foundations for chaplaincy ministry. It covers chaplaincy in the Old and New Testament, the philosophy of Seventh-day Adventist Education. Chapter 3 is a review of literature pertinent to school chaplaincy. Chapter 4 presents the research procedural steps followed during the fieldwork of this study and the findings of the study. The chapter presents the research design, population and sample size, ethical consideration, methodology, data collection, data analysis, result interpretation, and how the strategy (intervention) was designed. Chapter 5 deals with how the problem was addressed, the development of the research instruments and techniques employed—the interviews, strategy, questionnaires and FGDs—for attaining the objective of the study—the need to enhance TASS chaplaincy. The chapter also presents the research description of

evaluation process. Chapter 6 presents the summary of the entire study, draws conclusions, and makes recommendations.

This is applied research. The study adopted a mixed methods approach, blending qualitative interview, Focus Group Discussions (FGDs), observation and quantitative questionnaires. An open-ended interview was carried out to assess the quality of TASS chaplaincy. A strategy was used to inform on professional chaplaincy (involving chaplain academic qualification prior to employment, duties and standards). While Quantitative questionnaires and qualitative FGDs, were used to assess the impact of a strategy to enhance chaplaincy services at TASS. The study population comprised of 3 RVTF officer, RVTF educational director, 5 members from TASS Administrative committee, 6 Members of TASS board, 5 students' leaders and 10 students.

The analysis of interviews' results indicated that, there was ignorance to all participants on the difference between a pastor and chaplaincy professionalism. Unlike, the strategy, questionnaires and FGDs results which revealed that, the participants understood were the TASS chaplain lacked chaplaincy professionalism, suggesting that TASS has to employ professional chaplain or TRVF has to sponsor the present chaplain to pursue Masters of chaplaincy for professional efficiency, and that TASS ought to employ a teacher for religious studies. The new knowledge indicates that of the strategy, questionnaires and the FGDs left positive impact the participants.

Conclusion

Chaplaincy is a necessary ingredient in fulfilling the SDA philosophy of holistic education that TASS has to nourish. During the research moment, TASS chaplaincy office is hold by a pastor who functioned generally with school church

leadership and administration, chaplaincy, and religious studies. The results of research underscored that, the TASS chaplaincy is inadequate. The current school chaplain does not have chaplaincy's qualifications neither does he perform the core duties of a chaplain. The strategy aimed at training describing the etymology of chaplaincy, the chaplaincy professionalism and quality, duties and responsibilities of a school chaplain, and the biblical basis and the theology of chaplaincy. In general, the research enabled acquisition of knowledge to the participants in regard to the difference between a pastor and a chaplain, chaplaincy professionalism and quality as well as duties and responsibilities of a chaplain in education setting. In summary, the desires and opinions of the participants was to improve TASS chaplaincy.

Recommendations

The study unmasked that chaplaincy in schools achieves its goals of attaining SDA philosophy of education,¹ only if it is professional run. The school chaplain is a must and an important ingredient of the Adventist educational system engulfed and embraced to administer chaplaincy in the system. Chaplaincy ministry is unique ministry engulfing and overwhelming spirituality in all dimensions; it is not for failure personnel. This current study revealed the inadequacy of Tanzania Adventist Secondary School chaplaincy, and therefore the following recommendations are made:

- The RVTF should hire bible instructor in order to teach Bible knowledge to reduce the workload of the school chaplain.

¹ The Seventh-day Adventist philosophy of education aims at the holistic development of the physical, spiritual, mental, emotional, and social aspects of each student.

- The RVTF should provide postgraduate chaplaincy scholarship for the current TASS chaplain.
- The RVTF should hire a professional chaplain.

APPENDIXES

APPENDIX A
INTERVIEW GUIDE

1. INTRODUCTION

- Salutation
- Introductory words/brief statement;
 - i. self-introduction.
 - ii. Explaining the purpose of my presence and appointment reminding.
 - iii. Explaining the topic of the research
 - iv. Explaining the purpose of the research.

2. BODY

- Questions in the process
 1. What is the present status of chaplaincy at TASS? Does the status show satisfaction or not? If yes/no, explain.
 2. Do you understand the academic qualification of the School Chaplain?
 3. What are the responsibilities and duties of the school chaplain?
 4. Are the responsibilities carried out by the present TASS chaplain match the professional ones?
 5. Briefly differentiate a pastor from a chaplain.
 6. Do TASS students behave well or ill? Is there immoral tendency?
 7. Is there any need of improvement of TASS chaplaincy?

3. CONCLUSION.

The word of thanks and appreciation for their time and participation.

APPENDIX B
QUESTIONNAIRE

Introduction.

My name is Aston Jackson Mmamba, a student at Adventist University of Africa (AUA) pursuing the degree, Masters of Chaplaincy. I am conducting a project entitled, *A Strategy to Enhance Chaplaincy Service in Tanzania Adventist Secondary School in North Tanzania Union Conference*, a requirement in partial fulfillment of the degree, Masters of Chaplaincy from the aforementioned above University. I request your consent in participating in this research project by filling in this questionnaire. Your opinions and information contributed in this study will be treated with high respect and confidentiality.

BODY.

Please fill in the following questions by putting a tick (V) in an appropriate letters.

1. School chaplain's qualification must be the following.
2. Diploma or bachelor in education with religious studies ()
3. A holder of bachelor of education with psychology ()
4. Simply a pastor with diploma or bachelor in theology ()
5. A pastor with additional chaplaincy training ()
6. The current TASS chaplain' qualifications fit the needed academic qualifications for chaplain, since he is qualified in;
7. Diploma or bachelor in theology ()
8. Diploma or bachelor in education with religious studies ()
9. Bachelor of education with psychology ()
10. Masters in chaplaincy and having been ecclesiastically endorsed by Adventist chaplaincy Ministry (ACM) of East and Central African Division (ECD) ()

11. TASS students' poor academic performance and immoral behavior is caused by;
12. Enrolling students with low performance of standard VII and Form IV National Examinational results ()
13. Inadequate chaplaincy services due to performance of more pastoral duties and teaching bible knowledge, leaving the core duties of school chaplaincy ()
14. Staff and other workers emotional stress, leading to weak performance of their needed duties ()
15. Poor Students' attitude towards religious activities at school, as they see them as moral judgmental than, helpful. ()
16. The following constitutes the core duties of school chaplain.
17. Being a member of school administrative committee, school board, school discipline committee and administering punishment to indiscipline students. ()
18. Teaching, giving tests and examinations, and administering bible knowledge for o level students and divinity A-level students classes ()
19. Preaching the gospel, organizing the school choir, helping in administering school local church, planning and going for public evangelist campaigns ()
20. Counseling, Journeying with students and school overall community through the ministry of presence, mentoring students, providing spiritual and emotional wellbeing for students, staff and an overall school community, Listening to the students and teachers, equipping students, and staff for Gospel ministry, and being a place of refuge to the afflicted students, staff and an overall school community ()
21. (A) Is there any need of improving chaplaincy services at TASS?
22. If Yes (), No () please provide reasons in point forms.
23.

- 24.
- 25.
- 26.
- 27.
- 28. (B)If your answer to question 5 (A) is **YES**, please! Suggest ways of improving chaplaincy services at TASS.
- 29.
- 30.
- 31.
- 32.
- 33.

CONCLUSION

Thank you for your participation. Please tick the participants' category you belong as provided below;

PARTICIPANTS' CATEGORIES

- 34. RVTF officers and educational director[]
- 35. TASS administrative committee[]
- 36. TASS board members[]
- 37. TASS chaplaincy office[]
- 38. Students' leaders[]
- 39. Students[]

APPENDIX C

CHAPLAINCY STRATEGY GUIDELINES

1. Description of the quality of TASS chaplaincy.
2. Description of etymological development of chaplaincy.
3. Professionalism of chaplaincy
4. Qualifications of the school Chaplain.
5. SDAC certification of chaplains.
6. A school chaplain's Remunerations
7. The requirements of a school chaplain's office.

APPENDIX D
FGDs GUIDELINES

Topics to discuss to evaluate the impact of the seminar.

1. Etymological development of the terms associated to chaplaincy.
2. Duties and responsibilities and a professional chaplain visa vie of present TASS chaplain's job description.
3. The necessary changes to be adopted by TASS administration for enhancing TASS chaplaincy.
4. The SDAC certification process of chaplains.
5. The training program strengths and weaknesses

APPENDIX E

ETHICAL CLEARANCE FORM



I, ASTON JACKSON MMAMBA, a student of the AUA Master of Chaplaincy Program, do hereby ask permission to go ahead with my research, with the full intention of collecting data in an ethical manner, without harm of any kind to those who will give me information.

Title of the project: *A Strategy to Enhance Chaplaincy Service in Tanzania Adventist Secondary School in North Tanzania Union Conference.*

Place where the project will be carried out: Tanzania Adventist Secondary School.

I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project.

8. AJ. Mmmba20/04/2020

9. Signature of the student

Date

XX

APPENDIX F

RESEARCH INFORMED CONSENT FORM



Thank you for agreeing to take part in this important survey for the project entitled *A Strategy to Enhance Chaplaincy Service in Tanzania Adventist Secondary School in North Tanzania Union Conference*; the purpose of this study is to develop a training program intending to enhance chaplaincy services at TASS. Therefore, your thoughts and opinions are very valuable. This survey should only take 45 minutes to complete.

You are requested to complete a hard copy questionnaire, which has ___ items. Please note that your participation in this study is voluntary and your identity will be kept anonymous. All data obtained in this survey will be kept on a password-protected computer. In case you change your mind and wish to withdraw from the study, you can do this at any time.

Individual results may not be provided, but the research report will be forwarded to the participant when required and will be available for you to read.

If you agree with the terms and conditions mentioned above, please sign the Participation Approval Form below. This form will be collected before administering the questionnaire.

Should you have any questions or queries, please do not hesitate to contact me at the provided telephone number or email address below my signature.

Thank you for considering participating.

Yours in His Service,

Name: Aston J. Mmamba.

Master of Chaplaincy Student

Adventist University of Africa

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APPENDIX G

PARTICIPATION APPROVAL FORMS

PARTICIPATION APPROVAL FORM (for interviews)

I Give my consent to participate in the research: *A Strategy to Enhance Chaplaincy in Tanzania Adventist, Northern Tanzania Union Conference.*

1. I have had a chance to ask questions about my participation in the project
2. The participation in this survey is voluntary
3. My identity will be kept anonymous
4. All aggregated data to which I contribute will be protected and kept securely.

I understand that I can withdraw from this research at any time, without penalty, and my data will be deleted from this research.

My signature: _____ Date: _____

Please return the signed approval to _____

PARTICIPATION APPROVAL FORM (for Questionnaires)

By ticking this box, I give my consent to participate in the following research:

_____ .

1. I have had a chance to ask questions about my participation in the project
2. The participation in this survey is voluntary
3. My identity will be kept anonymous
4. All aggregated data to which I contribute will be protected and kept securely.

I understand that I can withdraw from this research at any time and without penalty.

Date: _____

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EDUCATIONAL BACKGROUND

2016 to date Postgraduate Edu..., Master of chaplaincy Adventist University of Africa

2004-2006 Graduate education, Bachelor of Theology, Bugema University

1985-1987 Teaching Certificate, Morogogo Teachers Training College

1981-1984 Secondary Education, Manka secondary school

1974-1980 Primary education, Marvela Primary school.

WORK EXPERIENCE

2022 to date Director of Communication-Southern Tanzania Union Mission

2019-2021 Pastor Kinyerezi/Toangoma District Mission in South East Tanzania Conference

2016-2019 Senior Production Manager/Chaplain, Tanzania Adventist Media Chanel

2015-2016 Personal Ministry/Sabbath School, North East Tanzania Conference

2010-2015 Communication Director, South Nyanza Conference in Tanzania

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1994-1997 District pastor: Moshi, Suji, Chome, Same, Usariver, and Nyegezi