

## PROJECT ABSTRACT

Master of Arts in Chaplaincy

Adventist University of Africa

Theological Seminary

Title: THEOLOGICAL FOUNDATIONS OF CHAPLAINCY INTERVENTION  
IN CHILD UPBRINGINGS FOR STUDENTS AND STAFF IN CRISIS AT  
BABCOCK UNIVERSITY HIGH SCHOOL, NIGERIA

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Date Completed: June 2022

The persistence on criticism and social rejection in our African communities poses lots of challenges to children with disciplinary issues and their parents. As they seek care and compassion in the school, they sometimes experience further failure reminders that lead to depleted sense of worth and feelings of social neglect. The secretive pain they experience make their grieving to be incomplete. There is need for evaluation of chaplaincy services that will holistically address the needs of such children. Thus, the purpose of this study was to accentuate the value of chaplaincy services at Babcock University Staff School.

Ten children with their parents and ten chaplains were interviewed using semi-structured in-depth interviews. The researcher adopted a qualitative paradigm. The investigator utilized phenomenological and ethnographical approaches in arriving at the conclusions. Giorgi's approach was used in analysing the data.

Several children and parents in this study experienced many negative emotions that made them feel worthless. They could not conform in the company of other children who had better upbringing and discipline records. They also felt like social rejects under the eye lenses of the community and often attributed their situation to being spiritually and environmentally induced.

Being compassionate in correcting and handling the children with disciplinary issues was seen as essential. This included the selection of words for addressing these children and their parents. Adequate counselling was viewed as imperative for the children and also for the teachers who oftentimes used abusive words on the children. Education and awareness were seen as very useful in lowering the stigma attached to this challenge. The continuous use of chaplaincy services for care-giving in Babcock University High School was comprehended as indispensable, if these children were to receive holistic child care.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Chaplaincy

by

Peter Ndukwe Azorundu

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This work is Dedicated to God  
And to my wife who was there for me  
and kept on encouraging me on as  
I was writing this project.

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CHAPTER 1  
INTRODUCTION

**Social and Cultural Background**

The uniqueness and centrality of chaplaincy is widely recognized. This is because chaplaincy is a vital component that can be successfully used in re-awakening spiritual and moral consciousness of students to enable them become model citizens in the society.<sup>1</sup> There are several caregiving and counselling services in Nigeria that offer chaplaincy services in the country especially in South-West Nigeria. Among these, Babcock University chaplaincy unit plays a major role in the life of students at the university and staff school. Students with spiritual and personal challenges often visit the chaplaincy department where liturgy, teaching and pastoral care are offered.<sup>2</sup>

The chaplaincy unit also refers students to doctors and psychologists where necessary. Students are often taught Babcock University core values and Christian principles at the Babcock university chaplaincy services. The chaplaincy department of Babcock University has pastors, chaplains, counsellors, social workers, care-givers and service aides to assist in the daily holistic development of the students. The

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<sup>1</sup>H. M. Wameru and T. Otieno, "Chaplaincy and Behaviour Change of Students in Church Sponsored Public Secondary Schools Insiaya County, Kenya," *IOSR Journal of Humanities and Social Science* 23, no. 6 (2018): 47.

<sup>2</sup>M. W. Wambugu, G. K. Kiarie and J. K. Murage, "Chaplaincy Services and Students' Holistic Development in Selected Anglican Church of Kenya Sponsored Secondary Schools in Mount Kenya Central Diocese, Kenya," *Journal of Arts & Humanities* 8, no. 6 (2019): 3.

chaplaincy unit offers help and spiritual guide to children who may be experiencing neglect or poor attention from their parents.<sup>3</sup>

However, the major focus of educational institutions in Nigeria has largely been directed towards academic performance with little emphasis on other critical aspects such as provision of chaplaincy services which is an important pathway for student's holistic development.<sup>4</sup> It is important that as students strive to acquire academic qualifications, they should also acquire practical values and a deep sense of responsibility which contribute to harmonious co-existence and success in one's future life.<sup>5</sup>

Various scholars and educational policy makers have advanced a view that strong chaplaincy services in schools can complement teacher's efforts in the intellectual, spiritual and emotional development of learners.<sup>6</sup> Concerns have been raised about the worrying incidences of indiscipline cases among secondary school students in different parts of Africa, including Nigeria.<sup>7</sup> Serious indiscipline cases

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<sup>3</sup>S. Arego, E. Role, and L. Makewa, "Factor Influences in the Implementation of Adventist Wholistic Education in Mara Conference, Tanzania," *International Journal of Humanities and Social Science* 4, no. 1 (2014): 41.

<sup>4</sup>T. Adeyemi, "Principals' Leadership Styles and Student Academic Performance in Secondary Schools in Ekiti State, Nigeria," *International Journal of Academic Research in Progressive Education and Development* 2, no. 1 (2013): 187.

<sup>5</sup>O. Ajidahum, "Depression and Suicidal Attitude among Adolescents in Some Selected Secondary Schools in Lagos State, Nigeria," *European Journal of Business and Social Sciences* 1, no. 1 (2012): 132.

<sup>6</sup>Arego, Role, and Makewa, "Factor Influences in the Implementation of Adventist Wholistic Education in Mara Conference, Tanzania," 53.

<sup>7</sup>Adeyemi, "Principals' Leadership Styles and Student Academic Performance in Secondary Schools in Ekiti State, Nigeria," 190, and Ajidahum, "Depression and Suicidal Attitude among Adolescents in Some Selected Secondary Schools in Lagos State, Nigeria," 125.

have been reported even in church-sponsored educational institutions which would be expected to have well-structured programs for the provision of chaplaincy services.<sup>8</sup>

### **Statement of the Problem**

Children often reflect their upbringing and background through the exhibited behaviours in schools. While some parents teach their children tolerance and love, others often neglect their parental duties due to their careers and other commitments. In this case, children are taught by house helps and imitate some characters from peers. As a result of this, teachers and caregivers are confronted with solving disciplinary issues and addressing unrests which consume teaching and learning time.<sup>9</sup> Thus, this study seeks to breach the gap in parental child upbringing and chaplaincy assistance in child care giving.

In Nigeria, Ajidahum argued that if children in schools receive coordinated and well-focused chaplaincy services, cases of students' indiscipline being witnessed in schools would be minimized and students would benefit more from the conducive learning environment provided.<sup>10</sup> Also, as noted by Mungai, delinquency of children is escalating in schools due to transferring of parental responsibilities to surrogate parents who are understandably teachers and house-helps.<sup>11</sup> These nonchalant attitudes result from the busy culture of many parents because they are majorly

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<sup>8</sup>S. Christian, "Religious Participation and Parental Moral Expectations and Supervision of American Youth," *Reviews of Religious Research* 44, no. 7 (2018): 74.

<sup>9</sup>Adeyemi, "Principals' Leadership Styles and Student Academic Performance in Secondary Schools in Ekiti State, Nigeria," 190.

<sup>10</sup>Ajidahum, "Depression and Suicidal Attitude among Adolescents in Some Selected Secondary Schools in Lagos State, Nigeria," 130.

<sup>11</sup>C. W. Mungai, "Factors Affecting the Effectiveness of Guidance and Counseling Programme in Kenya Secondary Schools: A Case Study of Thika Town of Ruiru Educational Zone" (Master's Thesis, Kenyatta University, Nairobi, Kenya, 2014), 54.

preoccupied by work; on the other hand, neglecting their children emotional needs which arguably has serious ramification at indolence. Therefore, the study identifies issues of children's indiscipline as a result of upbringing, and how chaplaincy unit can help address the challenge while teaching Babcock University core values to the children.

### **Purpose of the Study**

The objective of this study is to highlight the value of chaplaincy services intervention on the holistic development of children in Babcock University staff school.

### **Justification**

Character formation, development and sometimes spiritual growth may be unattended to by teachers and care-givers. Due to societal beliefs and expectations, children may be raised without sufficient love and attention. This study investigates the underlying influence of chaplaincy services in addressing the issues of holistic education and child development. This study will be of benefit to all parents, especially those whose children are in school.

### **Delimitations**

The study focuses on children who are attending the Babcock University staff school and their parents since they are the major beneficiaries of the Babcock University chaplaincy services. The study does not focus on those who are not attending Babcock University staff school because they may not have the same experience and services available at Babcock University High School. Since the issue of child morals and character formation reflect the morality level of the family, the focus of this study will be on families and societies who are connected with Babcock

University High School. Children and families who are not connected to Babcock University High School are not included in this research. Other students and children from other schools that have chaplaincy services may experience similar challenges. However, they are not part of this research.

The primary version of the Bible that is used in this research is the New International Version. Other versions are used for comparative purposes. This research does not use the quantitative method. The grounds for this are discussed in the fourth chapter. A holistic approach encompasses all facets of patient's care. However, this research will be limited to the psychological, sociological, and the spiritual components. The physical is only mentioned in its relationship to these three.

### **Methodology and Procedures**

The researcher utilized a qualitative paradigm for arriving at the conclusions. In addition, the study's emphasis is on phenomenological and ethnographic aspects. The phenomenological approach made use of in this study explains what the experience of chaplaincy services is like for children in Babcock University High School. The first chapter is an outline of the whole study. It attempts to answer what the problem and the purpose of this study is. Furthermore, it justifies why it is fundamental to do this research and sets the limit of the investigation. It spells out the methods and procedures that will be applied to each chapter, correspondingly describing the expected outcomes upon completion of the project.

The second chapter utilizes theological research to discuss the Hebraic cultural perspective and God's care in cases of chaplaincy services. The theological grounds of and for providing a ministry of care form an essential part of this chapter. Chapter three is a comparative examination of correlated sources which will aid in the discussion of the issues involved in chaplaincy services. These issues include but are

not limited to the search for meaning in character formation, morality, emotional cares, holistic development and child care services. Providing pastoral care intervention is an indispensable component of this section.

The fourth chapter is the field research. It begins by describing the micro and macro context of the study. While the description of the macro context entails the Nigerian setting, the micro context is Ilishan Remo, one of the country's towns where Babcock University High school is located. The socio-cultural context as it relates to chaplaincy services, the child care provision and child moral behaviours are discussed. The population of the study is described and the criteria of the selection of the sample are outlined. The population includes chaplains in Babcock University and children who are and have been admitted in the institution and how chaplaincy services influence them. In this chapter, the instrumentation process is described. In addition to this, the basis for the use of semi-structured interviews as a data collection instrument is given. The analysis of data together with the theological foundation and review of literature forms the basis from which an intervention program is developed.

Chapter five describes the development of the program that was used to address the problem, its implementation and evaluation. Having implemented the developed program, assessing its effectiveness in addressing the presented problem was imperative. Post-study assessment forms were used by the participants to evaluate the effectiveness of the process after a retreat and a seminar respectively. Chapter six concisely gives the meaning and application of the findings in the research. Taking into account the summary, a conclusion is stated, and recommendations are drawn out.

## **Expectations**

The goal of the study is to underscore the value Babcock University Chaplaincy services in providing child-care and moral development of children at Babcock University High School. Thus, this study will help to emphasize chaplaincy services at Babcock University High School. It is expected that it will complement the effort of parents and childcare givers for students at Babcock University High School.

### **Definitions of Terms**

*Attitude:* Refers to students' perspectives on how school chaplains carry out their activities in secondary schools.

*Chaplain:* generally, K.W. Smith defined a chaplain as a clergy person or lay person who has been commissioned by a faith group or an organization to provide pastoral services in an institution, organization or governmental entity.<sup>12</sup> Also, Ajibade defined a chaplain as typically a priest, pastor, ordained deacon, rabbi, imam, other member of the clergy, or another representative of a faith or belief, serving a group of people who are not organized as a mission or church, or who are unable to attend religious services for various reasons, such as health, confinement, or military or civil duties.<sup>13</sup> However, for the purpose of this study, a chaplain refers to a member of the church appointed by Babcock University chaplaincy unit to lead liturgy, care giving and spiritual counselling in Babcock University High school.

*Church Sponsored Schools:* Schools supported by a given church which provides spiritual direction and maintaining the church's values in the school.

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<sup>12</sup>K. W. Smith, *Chaplain/Chaplaincy Dictionary of Pastoral Care and Counseling* (Nashville, TN: Abington Press, 2015), 15-18.

<sup>13</sup>E. A. Ajibade, "The Concept and Task of Chaplaincy in the Prison," *Ogbomoso: The Nigerian Baptist Theological Seminary*, 2018, 2-4.

*Dogmatic life:* Refers to the condition where Christians live according to religious beliefs of the church, passed from generation to another without criticizing them.

*Spiritual Counselling:* This is a process of helping students to overcome personal, social and spiritual problems in order to develop holistically.

*Influence:* the capacity to have an effect on the character, development, or behaviour of someone or something, or the effect itself.

*Campus Chaplaincy:* this implies making Christ alive and visible on campus through the proclamation of the word, education, nurture, caring and sharing, that every individual and the whole community may become living witnesses of God's saving acts in history.<sup>14</sup>

*Logotherapy:* this implies the process of helping a patient or client find personal meaning in life.

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<sup>14</sup>J. B. Narciso, "Toward a Relevant and Responsive Campus Ministry," in *Journeys in Faith and Ministry: Missions, Theologies, Ministries*, ed. Nestor D. Bunda, Esther G. Carnaje, Genaro D. Diesto, Jr., and Lester Edwin J. Ruiz (Iloilo City, Philippines: Quantech Printing Press, 2012), 98-99.

## CHAPTER 2

### THEOLOGICAL FOUNDATION

This chapter discusses the theological basis for a holistic approach to chaplaincy services. The consideration includes the understanding of the Hebraic cultural perspective of child upbringing and chaplaincy services; conceptualizing God's care for children; and providing a ministry of care. Bible commentaries, Greek and Hebrew lexicons and the writings of Ellen G. White will be used in this section. Words study will also be utilized to understand biblical texts.

#### **God as the Premier Chaplain**

The creation story as well as the intervention of God after the fall of man describes in astuteness that God is the Premier and ultimate Chaplain. Chaplaincy cannot be separated from divine mandates and intervention in human affairs.

#### **The Crisis in the Garden of Eden**

The consequence of eating the forbidden fruit was least expected; at best, not to the extent Adam and Eve felt right after their rebellion. Temptation to sin often offer us a kind of satisfaction and joy, but in the end, it leaves us broken, empty, and in need of a saviour.<sup>1</sup> The resultant effect of sin is chaos in place of peace, separation as against fellowship, and death instead of life. The judgment of God on Adam and Eve was not only meant for them, but for all their generations. When we read the

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<sup>1</sup> Ian Provan, *Discovering Genesis: Content, Interpretation, Reception*. (Grand Rapids, MI: Eerdmans, 2016), 68.

account of the Fall in Genesis 3, we also find ourselves in serious need of the common grace of Yahweh offered to Adam and Even. Indeed, we can also look around our broken world and sense that something is wrong.<sup>2</sup>

Life in this world is not what it was meant to be, but even so, God give great hope and “comfort—a way back to Eden, and a path to fellowship with Him.”<sup>3</sup> And while live with the consequences of sin, those who put their faith in Jesus Christ, the Messiah will experience a foretaste of the glory of Eden restored.

### **God’s Intervention**

Genesis 3:15, has fondly been regarded as the “proto-evangelium”<sup>4</sup> by the Christian Church through the ages. This passage alone offers the background and context for original sin. The historicity of this narrative and its effect on all people has always been affirmed by Israel and the church.<sup>5</sup> Without it, there is no context for the genuine need of a saviour, and there is no background on the origin of sin.

Beyond its theological significance, Genesis 3:15 also presents the seed of the woman coming to crush the head of the serpent. This was not just seen as a proclamation of Yahweh, but a promise. The Qumran develops imagery of a woman enduring the pain of childbirth to bring forth a child, who would be the messianic deliverer.<sup>6</sup> Similarly, Revelation 12:17 reveals that Jesus was the fulfilment of this text, suggesting that it was to be read as a prophetic message about the coming

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<sup>2</sup> Provan, *Discovering Genesis*, 68.

<sup>3</sup> Provan, 70.

<sup>4</sup> Marten Woudstra, “Resent Translations of Genesis 3:15” in *Calvin Theological Journal* (Grand Rapids, MI: Calvin Theological Seminary, 1981), 194.

<sup>5</sup> Provan, 70

<sup>6</sup> Ibid

Saviour.<sup>7</sup> And again, Paul alludes to Genesis 3 in his letter to the Romans, exhorting them to be wise with respect to the good, pure and evil; obviously drawing on themes expressed in Genesis 3:15, then ultimately revealing that God Himself will “crush Satan under your feet.”<sup>8</sup>

The predicament of the Fall of mankind reveals the condemnation and depravity of the human race. Though Adam failed, there would be a new Adam. The provision of protective clothing made from animal skins in place of the fig leaves made by Adam and Eve, reveals Yahweh’s grace manifested in the necessity of a sacrifice.

Jesus Christ became the seed of the woman to be struck (the bruising of His heel via His atoning death) by the snake. But by His resurrection, He ultimately crushed the head of the snake, and gained the right to restore all that was lost in Eden.

## **Foundations of Chaplaincy in Redemption**

### **Human Dilemma with Sin**

Sin is a universal human predicament, irrespective race, color or geographical location. In Romans 3, Paul asserts that no race or color has any advantage over another: “There is none righteous, no, not one. ... For all have sinned and fall short of the glory of God” (Rom 3:10, 23). The problem of sin is a perennial human trouble from which all humans consciously or unconsciously desire to be liberated (Rom 7:24; 8:22-23). Often, we cloak our helplessness and reach out in our strength and wisdom to resolve the sin problem in our lives, following after Adam and Eve who reached out for fig leaves to cover their nakedness instead of running to God for help.

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<sup>7</sup> Provan, 70

<sup>8</sup> Ibid., 71

Unfortunately, even the best of our righteousness cannot make us any acceptable before God (Isa 64:6).

### **The Incarnation**

The Bible clear on the purpose of the incarnation, namely “to save sinners” (1 Tim 1:15. See also Isa 7:14; Rom 1:16; Heb 9:26; Titus 2:13-14; Mark 10:35). God has always loved humanity and was constrained by the same to give His one and only Son for the ransom of humanity (John 3:16-17. He “concealed the divine glory under the veil of flesh and as it were laid it aside; not by putting off what he was, but by assuming what he was not.”<sup>9</sup> John BB describes it thus: “The giving of the only Son clearly embraces both incarnation and vicarious death; it is the entire mission of the Son that is in view”<sup>10</sup> The incarnation is the divine solution to the sin problem: “And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins” (Matt 1:21). No doubt, God’s heart is the antitypical heart of a chaplain.

The incarnation is a practical demonstration of God’s act as the Chaplain per excellence. He did not wait to be invited, He saw the human predicament, He understood our need for help, then He stepped in and offered His help as Chaplain.

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<sup>9</sup> Francis Turretin, *Institutes of Elenctic Theology* (New York: Charles Scribner’s Sons, 1997), 274

<sup>10</sup> George R. Beasley Murray, *John* (Nashville, TN: Thomas Nelson, 1999), 51

## **Examples of Chaplaincy Interventions in the Old Testament**

### **Chaplains in the Palace**

Chaplaincy services have been in existence long before it was recognized as a specialized ministry/profession as it is today. Even in the Old Testament era, certain persons have been chose

n at different times to provide chaplaincy services in palaces under titles other than chaplain. Prophet Gad was referred to as David's seer, signifying that he performed specialized pastoral duties for David in his palace (2 Sam 24:11; 1 Chron 21:19). Another reference to someone providing specialized pastoral care in a palace was Haman who was also referred to as the king's seer under the reign of King David (1 Chron 25:5). Furthermore, prophet Nathan is also named among king David's special officers, signifying he must have played a pastoral role to the palace (1 Kgs 1:8).

### **Ministry to the Depressed (God and Elijah)**

Depression has been defined as ““a common mental disorder that presents with depressed mood, loss of interest or pleasure, feelings of guilt or low self-worth, disturbed sleep or appetite, low energy, and poor concentration.”<sup>11</sup> According to Anxiety and Depression Association of America, symptoms<sup>12</sup> of depression include but not limited to: obstinate sad mood, loss of interest in hobbies and activities, even sex, feelings of guilt, worthlessness, loss of energy, fatigue, difficulty with concentration or remembering things or making decisions, insomnia or excessive

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<sup>11</sup>Debjit Bhowmik, K. P. Samphath Kumar et al “Depression – Symptoms, Causes, Medications and Therapies,” *The Pharma Journal* 1, no. 3 (2012), 41.

<sup>12</sup> “Anxiety and Depression Association of America,” accessed on March 21, 2021, [https://adaa.org/sites/default/files/Depression-ADAA\\_Brochure-2016.pdf](https://adaa.org/sites/default/files/Depression-ADAA_Brochure-2016.pdf)

sleep, restlessness/irritability, thoughts of death or suicide. It is reported that about 9.5% America of all adults (18 years and above) are diagnosed with some degree of clinical depression yearly.<sup>13</sup> And this situation is not unique to America, rather it is a typical reflection of all human society today.

Surprisingly, Elijah exhibited a majority of these symptoms of depression, including thoughts of death. Overwhelmed by the fear of the anger of Jezebel and her determination to kill him after Elijah through divine aid humiliated and killed Four Hundred Fifty prophets of Baal. As he took his flight away from Jezebel, Elijah ran for about a whole day and became depressed. He was so sad, dejected, confused, fatigued, irritated, felt worthless, unable to think right or make decision, and even requested God to take his life as a way of escape from the perceived troubles (1 Kgs 19:1-4).

Then God as the Premier Chaplain came to his aid via an angel. Firstly, he ministers to Elijah's physical need by providing him with food (1 Kgs 19:5-8). Secondly, He allowed Elijah to vent his anger (1 Kgs 19:9-10). Thirdly, He reveals Himself to Elijah—ministry of presence (1 Kgs 19:11-12). Then he engages Elijah in a therapeutic session (1 Kgs 19:13-19).

### **Examples of Chaplaincy Interventions in the New Testament**

There are New Testament evidences of Christ chaplaincy ministry, as he deals with different individual on different issues of life, from persons facing rejections, to individuals having health issues, and to those bereaved in the Bible. Some of these biblical evidences will be x-rayed in this section.

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<sup>13</sup>John Hopkins Medicine, "Mental Health Disorder Statistics," accessed on March 22, 2021, <https://www.hopkinsmedicine.org/health/wellness-and-prevention/mental-health-disorder-statistics>

## **Jesus and Nicodemus**

The ministry of active listening was exemplified in Jesus' ministry with Nicodemus when he came visiting at night. This is found in John 3. Nicodemus in his testimony recognized Jesus as a good teacher based on his eye witness of Jesus' many works and teachings. He, though a Pharisee and a member of the Sanhedrin, felt the need to be saved and genuinely sought Jesus by night away from discouragers and other Sanhedrin whose main intent is to challenge Christ's knowledge and authority. Verse 3 of John 3 brought to view when Jesus mentioned the main reason why Jesus was there by ministering to the unspoken need of Nicodemus, "the need of Salvation." Jesus heard the real yearning behind all the accolades Nicodemus was pouring on Him. Jesus realized his need for salvation and met that need by answering Nicodemus' internal questions (John 3:1-21).

Jesus' example shows that chaplains should listen attentively to the unspoken needs and requests of their client; this can be done through active listening.

## **Jesus and the Samaritan Woman**

In the case of the Samaritan woman in John 4:5-42, Jesus understood the heart yearning of the woman because she had issues that made her not to be accepted in the society. That was why she came to the well at an hour when people will not be around. Jesus understood her yearning for acceptance: she was a Samaritan, she was living in sin, and people around her know her reputation. Ordinarily, no Jew will even come close to her or talk to her in the first place, but Jesus did.

A chaplain's parish is the world, not his/her Denomination. Chaplains have been called to minister to all people without any barrier or segregation as in the case of Jesus and this woman of Samaria. Jesus saw beyond the defence she put on when He asked her for water verses 7 and 9. He stimulated her quest by proposing to give her

a living water that will quench her thirst forever and she saw in this living water a place to run to and hide her shame. Then she requested, “Give me this water.”

Chaplains need to listen attentively and asked probing questions. These questions will make client open up on hidden issues that affect their emotional stability. They will open up on issues that make them act the way they do. At the end the client will find a body balance called homeostasis. Jesus brought this lady to that point of homeostasis. And she ran back to the city a different person; her shame and fear all gone and she is boldly inviting everyone she could find to come and see Jesus vs 28-30 (John 4:5-42).

### **The Samaritan and the Man Attacked by Robbers**

This case study is found in Luke 10:25-37. This incident calls all chaplains to go the extra mile to save a life. Though the wounded was rejected by all, not wanting to be tag or affected, or disturbed or delayed on their journeys, the Samaritan did the work of a Chaplain by showing mercy to the wounded. A chaplain’s neighbour is any person in need of help in the world. Where a chaplain cannot help, he/she should refer the client to the appropriate place and/or person as did the Samaritan did when he sent him sent the wounded man to an inn. He also used the “Ministry of Silence,” by just taking care of the wounded without speaking to him (Luke 10:25-37).

### **Ministry to the Bereaved**

There are ways of reaching and touching lives other than preaching the Word; it is comforting the sorrowing and bereaved. Jesus comforts us so we can comfort others (2 Cor 1:3- 4). “Every soul is as fully known to Jesus as if he were the only one

for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear.”<sup>14</sup>

There are good examples of bereavement in the New Testament that open us to how Chaplains are to minister to the bereaved. Jesus showed such example when he ministered to Jairus in Matthew 9:18-26 & Mark 5: 21-43, and the case of Lazarus’ death when he ministered to Mary and Martha in John 11:1-44 (John 11:1-44).

In the case of Jairus, and his daughter Jesus was compassionate towards Jairus when he came to beg him to heal the sick daughter on the verge of death, this is based on the faith he expressed in Jesus. Chaplains should be compassionate towards persons who comes to them. It is the empathic compassion that initiate the trust in the client to open up for healing. Jairus though a religious leader recognized the need for help which he sort from Jesus. Jesus recognized his faith in him, and attend to his request, this is regarded as rapid response to the grieving. Chaplains must be ready to respond to the call of client in need of attention. Jesus had other crowd following but He decided to pay attention to Jairus and his daughter. In Chaplaincy critical issue requires critical attention.

As they journey on Jesus was stopped by the healing of the woman with the issue of Blood. Jairus stayed with Jesus all through the scenario exercising his faith in Christ. Even when he received the news that his daughter had died, he maintained his confidence in Christ based on Christ assurance of resurrecting her. Chaplains should be ready to go with the bereaved and stand by them in time of their mourning, the act of care goes a long way to initiate healing in the heart of the grieving. Jesus did not give up on them but went into their home and prayed for the girl to rise again.

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<sup>14</sup>J. McGrath, John’s Apologetic Christology: Legitimation and development in Johannine Christology, (2001) 159.

Chaplain's care brings healing in strange cases where it seems there is no solutions. Jesus Ministry to Jairus brought hope and joy in Jairus' family, it brought spiritual healing and trust in God.

### **Child Upbringing**

This section discusses the theological basis for a holistic approach to chaplaincy services. The consideration includes the understanding of the Hebraic cultural perspective of child upbringing and chaplaincy services; conceptualizing God's care for children; and providing a ministry of care. Bible commentaries, Greek and Hebrew lexicons and the writings of Ellen G. White will be used in this section. Words study will also be utilized to understand biblical texts.

#### **The Hebraic Cultural Perspective**

In order to understand the approaches to child upbringing mentioned in the biblical narratives, it is essential to analyse the Hebrew culture. The Hebrew Old Testament provides the foundation for the ideological framework of the Jewish ethical system of child upbringing. It is true that some narratives are found outside of it, however, the Hebrew Old Testament is more comprehensive on the cultural issues that surround child upbringing.

Biblical records of child upbringing that are found outside the Hebrew context are also descriptive of the fundamental Jewish insights already found in the Torah. The Pentateuch's narrative and instruction of child upbringing focuses on the importance of starting early to teach the basic principles to the children in three dimensions (Deut 6:6-7). First, it was the Hebrew custom to teach children the way of the Lord at every time so the values are cultivated early on in their life and they hardly depart from it (Prov 22:6). Second, the method of discipline and chastening

helps to correct children so in turn they would not disgrace their parents and they would bring peace and delights desired by their parents (Prov 29:15-17). Third, the outcome of the discipline and upbringing is success and prosperity that God promised (Isa 54:13; Deut 6:10; Prov 22:7).

In the Talmudic age the strap replaced the rod, and by all accounts, strict punishment was meted out both in the home and at school.<sup>15</sup> Nonetheless, medieval sources point to a reality that was frequently at variance with the picture emerging from these Talmudic prescriptions. Although Sefer Hasidim was equivocal about corporal punishment, Rabbi Moses Ben Maimon (Maimonides) (1135–1204) and Rabbi Solomon Ben Aderet (1235-1310) acknowledged the right of the parent or teacher to strike a boy in the course of his studies.<sup>16</sup> The fourteenth-century Sarajevo Passover Haggadah and the Coburg Pentateuch show teachers with whips, and a number of early modern sources, such as the Brantshpigl, advised teachers to gauge the severity of the punishment in accordance with the pupil's age.<sup>17</sup>

### **Understanding of Child Upbringing**

There is a corresponding text in Proverbs 22:6 with literal rendering of the Hebrew is “*Initiate, train the boy*” (na’ar refers to a young male from childhood until he reaches majority); the verb does not occur elsewhere in the Old Testament with the meaning “train up.”<sup>18</sup> Normally the verb means “*dedicate*” (a house or a temple

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<sup>15</sup>D. Kraemer, “Image of Childhood and Adolescence in Talmudic Literature,” In *The Jewish Family: Metaphor and Memory*, ed. David Kraemer (New York: Oxford University Press, 2018), 69.

<sup>16</sup>G. Blidstein, *Honor thy Father and Mother: Filial Responsibility in Jewish Law and Ethics*, (New York: Ktav Publishing, 2015), 38.

<sup>17</sup>J. Berkovitz, “Social and Religious Controls in Pre-Revolutionary France: Rethinking the Beginnings of Modernity,” *Jewish History* 15, no. 3 (2015): 21.

<sup>18</sup>Roland E. Murphy cogently shows how Prov 22:1-9 centers around the theme of upbringing, “Proverbs 22:1-9,” *Interpretation: A Journal of Bible and Theology* 41, no. 4 (1987): 399.

[Deut. 20:5; 1 Kings 8:63; 2 Chron. 7:5], else, a dedication offering [Num. 7:10]).

This seems to be a cognate with the Egyptian *h-n-k-n-k* (“give to the gods,” “set up something for divine service”).<sup>19</sup> This gives the following range of possible meanings:

“Dedicate the child to God,” “Prepare the child for his future responsibilities,”

“Exercise or train the child for adulthood.”

Next is translated “in the way he should go.” Literally, it is “according to his way” (‘al-pîCdarkôC); ‘al-pîC (lit., “according to the mouth of”) generally means “after the measure of,” “conformably to,” or “according to.” As for darkôC, it comes from there (“way”); and this may refer to “the general custom of, the nature of, the way of acting, the behaviour pattern of” a person.<sup>20</sup> This seems to imply that the manner of instruction is to be governed by the child’s own stage of life, according to his personal bent, else, as the standard translations render it, according to the way that is proper for him—in the light of God’s revealed will, according to the standards of his community or his cultural heritage.<sup>21</sup>

The second line reads *gamkîC* (“even when”) *yazqîCn* (“he gets old”—*zāqēn* is the word for “old” or “an elder”), *lō’ yāsûCr* (“he will not turn away”) *mimmennāh* (“from it,” i.e., from his derek), which seems to strengthen the interpretation “his proper way,” “behaviour pattern,” or “lifestyle” as a well-trained man of God or good citizen in his community.<sup>22</sup> Even when he becomes old, he will not depart from it. Or else, this *gam kîC* may imply that he will remain true to this training throughout his

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<sup>19</sup>James W. Collins, *A Hermeneutical and Exegetical Examination of Proverbs 22:6* (Grace Theological Seminary, 1983), 32.

<sup>20</sup> Ibid.

<sup>21</sup>R. Alden, *Proverbs* (Grand Rapids, MI: Baker Book House, 2013), 160; A. Reich, “Responsibility of Child,” 32-35.

<sup>22</sup>John McDonald, “The Status and Role of the Na’ar in Israelite Society,” *Journal of Near Eastern Studies* 35, no.3 (1976): 147.

life, even when he gets old.<sup>23</sup> One might construe the verse that way, perhaps; but it is more than doubtful that the inspired Hebrew author meant it as an absolute promise that would apply in every case. These maxims are meant to be good, sound, helpful advice; they are not presented as sure-fire promises of infallible success.<sup>24</sup>

Children are to be accepted as sacred trusts from God; they are to be trained, cherished, and disciplined with love; and they are to be guided by a consistent pattern of godliness followed by the parents themselves.<sup>25</sup> This is what is meant by bringing them up “*in the discipline and instruction of the Lord*” (Eph. 6:4). This type of training implies a policy of treating children as even more important than one’s own personal convenience or social life away from home. It means impressing on them that they are very important persons in their own right because they are loved by God, and because He has a wonderful and perfect plan for their lives.<sup>26</sup> On this note, parents should be exactly what they wish their children to become. Parents have perpetuated by precept and example their own stamp of character to their posterity.<sup>27</sup>

### **Culture-Induced Shame in Children with Failed Upbringing**

The biblical examination of the shame that children experienced because of failed upbringing is very remarkable. Keller pointed out that in the Bible times the

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<sup>23</sup> L. Crabb and D. Allender, *Encouragement: The Key to Caring* (Grand Rapids, MI: Zondervan, 2014), 45.

<sup>24</sup> D. Keller, "Child Discipline: A Scriptural View," *The King's Business*, December 1970, 49, & J. A. Walter, *Need: The New Religion* (Downers Grove, IL: Inter-Varsity, 2016), 49.

<sup>25</sup> Collins, "A Hermeneutical and Exegetical Examination of Proverbs 22:6," 30-32

<sup>26</sup> Roland E. Murphy cogently shows how Prov 22:1-9 centers around the theme of upbringing, "Proverbs 22:1-9," *Interpretation: A Journal of Bible and Theology* 41, no. 4 (1987): 400.

<sup>27</sup> Ellen G. White, *Christ's Object Lessons – Illustrated* (New York: Lulu Press, Inc, 2013), 328.

relevance of a child was connected to having Godly upbringing. Failure to have good parenting was considered the equivalence of indiscipline (Deut 6, 46).<sup>28</sup> So vital was the exemplary child training especially in the way of the Lord in Hebraic worldview that it became a precept of the society.

### **Faith Begins in the Home**

The importance of family is stated from the beginning of the Bible, where God created Eve as a companion and help-meet for Adam and then told Adam and Eve to be fruitful and multiply (Gen 1:22). At the end of the flood, He re-emphasized the instruction to Noah and his children, and gave assurance to Abraham more generation as the number of stars in the sky (Gen 15:7). The Lord further remarked, “For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord” (Gen 18:19). “The biblical teaching for family life includes instructions for children, mothers and fathers and shows examples of families that followed God’s wishes who were greatly blessed; while families that disobeyed God... reaped the consequences.”<sup>29</sup>

Nonetheless, White buttressed the necessity of parents in combining forces to effectively bring up their children. As she further stated, “there is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers.”<sup>30</sup>

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<sup>28</sup> Keller, "Child Discipline, 49.

<sup>29</sup> J. I. Packer & M. C. Tenny, eds, *Manners and Customs of the Bible* (Nashville, TN: Nelson, 2010), 411.

<sup>30</sup>Ellen G. White, *Education*, Complete Published Ellen G. White Writings [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2014), 143. See Also, *Gospel Workers*, 67.

## **The Great Commandment**

Consequent to the gathering of the second generation of Hebrews in the wilderness to be reminded of God's commandments, the Lord told Moses, "Gather the people to me, and I will let them hear my words, that they may learn to fear me all the days they live on the earth and that they may teach their children" (Deut 4:10). After he buttressed the Ten Commandment to the people, Moses repeated to them to honour the Lord God and to keep His statutes and commandments which were for them, their sons, and their grandsons (Deut 6:2). It was expected that father would teach son; son would teach grandson, and so on.

Immediately after this, Moses reminded them, "you shall love the Lord your God with all your heart, with all your soul, and with all your strength" (Deut 6:4). The implication is that fathers not only should do these themselves, but that they are responsible for training their sons and daughters to do the same. This is clarified in the consequent scriptural injunctions.

## **The Shema**

And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates (Deut 6:6-9).

These were very clear-cut instructions to parents in biblical times and are no less relevant to parents today. One can make several observations about these commandments. First, God's commandments and words must be in the parents' hearts. "Research consistently affirms the declining biblical worldview of our young

people.... nothing short of a crisis, even among committed Christian families.”<sup>31</sup> The first place where parents in search of a solution need to look is the mirror.

The consequent instructions given to parents are that they must diligently teach God’s words and ways to their children. The Hebrew term, *shaman*, means “teach diligently, sharpen, or whet.”<sup>32</sup>

Webster defines “diligently” as “something characterized by steady, earnest, and energetic effort or something done painstakingly.”<sup>33</sup> Parents are commanded to talk of the Lord and His word in their home and as they go about their daily business.

The moral and biblical education of children was accomplished best not in a formal teaching period each day but when the parents, out of concern for their own lives as well as their children’s, made God and His word the natural topic of conversation which might occur anywhere and everywhere during the day.<sup>34</sup>

### **Additional Old Testament Guidance**

God promised blessings on the people that harkens to His commandments and consequential retribution to those who do not. In Exodus, the Lord instructed the first generation of those rescued from slavery: “For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments” (Exod 20:5-6). Asaph further states that:

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<sup>31</sup>James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981), 25.

<sup>32</sup>“ שָׁמַן ” accessed 10 May 2021, <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H8150&t=KJV>.

<sup>33</sup>Merriam Webster, s.v. “diligently,” accessed 10 May 2021, <http://www.merriam-webster.com/dictionary/diligently>.

<sup>34</sup>J. S. Deere, “Deuteronomy,” in *The Bible Knowledge Commentary*, eds., John F. Walvoord and Roy B. Zuck, (Colorado Springs, CO: Chariot Victor, 2015), 275.

They should make the laws, statutes, and works known to their children; that the generation to come might know them, the children who would be born, that they may arise and declare them to their children, that they may set their hope in God, and not forget the works of God, but keep His commandments (Ps 78:6-7).

This psalm provides the perfect blueprint for perpetuating the faith from generation to generation.

### **New Testament Directives**

There are certain injunctions in the New Testament that provided specific guidance for parents. It is evident in the example of Jesus being raised by Mary and Joseph. Upon the stance of their faith, one can assume that the parents of Mary and Joseph adopted the dictates of the Shema and raised their children to love and serve the Lord. They hearkened to the Old Testament dictates and customs of their ancestors by having the baby Jesus circumcised on the eighth day and dedicating him at the temple (Luke 2:21-24). Prior to this, the other mention of the baby Jesus, and his parents was at their trip to the annual camp in Jerusalem for Passover together with their relatives. The implication was that they visited the temple in Jerusalem every year as was their custom and that Jesus went with them all the time.

This is wonderfully illustrated by Paul when he details Timothy's spiritual upbringing at the hands of his grandmother, Lois, and his mother, Eunice (2 Tim 1:4-5). Although the father was commanded to be the spiritual head of the household, the Bible indicated that Timothy's father being a Greek, was not a believer, so obviously his mother and grandmother took the duty of inculcating in him the beacon of faith in their household (Acts 16:1-3). Their faithfulness was rewarded with a child who grew up to love and serve the Lord, making an impact upon countless generations.

## **Ellen White's View of Chaplaincy and Child Upbringing**

White pointed out that “children that have been petted and waited upon always expect it; and if their expectations are not met, they are disappointed and discouraged.”<sup>35</sup> Significantly, White buttressed that the desire of the world is basically people who will live intentionally unique lives.

But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man.<sup>36</sup>

Furthermore, she outlined the specific attributes that make the particular group in context:

The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.<sup>37</sup>

Similarly, White submitted that it is the duty of those who claim to be Christians to present to the world well-ordered, well-disciplined families (families that will show the power of true Christianity).<sup>38</sup> Also, in the biblical era corporal punishment was commonly viewed as the primary means of discipline, as exemplified by Proverbs 13:24 “Spare the rod, despise the child.” Ellen G. White echoed this biblical injunction thus:

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<sup>35</sup>Ellen G. White, *The Complete Conflict of the Ages* (New York: Simon and Schuster, 2015), 1234.

<sup>36</sup>Ellen G. White, *Adventist Home*, Complete Published Ellen G. White Writings [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2014), 182.

<sup>37</sup>Ellen G. White, *Education*, Complete Published Ellen G. White Writings [CD ROM], (Silver Spring, MD: Ellen G. White Estate, 2014), 86. See Also, *Messages to Young People*, 102.

<sup>38</sup>Ellen G. White, *Child Guidance*, Complete Published Woks of Ellen G. White Writings (CD ROM) (Silver Spring, MD: Ellen G. White Estate, 2012), 233.

Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined<sup>39</sup>

Conversely, it is a sad fact, almost universally admitted and deplored, that the home education and training of the youth of today have been neglected.<sup>40</sup>

### **Summary and Conclusion**

Children experience disciplinary issues in school; these disciplinary issues are often linked with parental upbringing and lack of adequate training and care giving at home. These experiences are frequently motivated by the cultural setting in which they have been raised. As observed in the biblical accounts of Hebrew children (Eli's children, Samuel, David and Jesus), cultural setting impacts the upbringing of a child. A premeditated plan for providing spiritual care and effective parental discipline must be engaged to meet the needs of such children.

The next section is a review of related literature. Various sources are cited to get an understanding the challenges of children with less parental care and upbringing. This chapter is an interaction and examination of previous research on the topic under study.

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<sup>39</sup>Ellen G. White, *Signs of the Times Articles – Book I of III*, Complete Published Woks of Ellen G. White Writings (CD ROM) (Silver Spring, MD: Ellen G. White Estate, 2014), 55.

<sup>40</sup>White, *Child Guidance*, 221

## CHAPTER 3

### LITERATURE REVIEW

This chapter reviews literature related to the chaplaincy services and campus chaplaincy ministry as well as search for meaning when considering children upbringing, the issue of home training as part of discipline and a social-cultural construct. Spiritual care intervention techniques that may address children upbringing and discipline issues are explored.

#### **What is Chaplaincy?**

The word chaplaincy refers to a clergy (pastor, priest, minister, rabbi, imam, purohit) who provides religious services for institutions such as hospitals, prisons, armed forces, universities, royal court, police departments, embassy, labor union, aristocratic households, fire department and so forth.<sup>1</sup> Chaplaincy is about extending the grace of God to places where it may not ordinarily be available.

Christ's teachings command and inspire compassionate action. God, Jesus and the Scriptures have inspired us to be compassionate regardless of persons, circumstances or location.<sup>2</sup>

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<sup>1</sup> *The Free Dictionary*, s.v. "Chaplaincy," accessed March 28, 2021, <https://www.thefreedictionary.com/chaplaincy>. See also "Chaplaincy," Wikipedia, accessed March 28, 2021, <https://encyclopedia.thefreedictionary.com/chaplaincy>

<sup>2</sup> Ephesians 4:32; Matthew 5:7; 1 Peter 3:8.

## Origins of Chaplaincy

The history of chaplaincy is unique. Sulpicius Severus (c. 360-425), Monceaux and Watt and Clugnet, claim Martin of Tours as a legend of fourth century chaplaincy. Agbiji and Landman, Paget and McCormack and Crick give insight into chaplaincy origins, development, and how each function outside of a church setting.<sup>3</sup> The authors comment on St. Martin's generosity and compassion towards a beggar who was terribly cold by cutting his cloak in two and sharing it with the beggar. This demonstrates a connection between St. Martin's act of compassion and the biblical foundation of chaplaincy, which points to God as the ultimate Chaplain, as indicated in the Garden of Eden when God clothed Adam and Eve's nakedness (Gen 3).<sup>4</sup>

The origins of the word 'chaplain' comes from the French "*chapelain*" and the Latin "*capella*," which are words for the "cloak" worn by Martin, Bishop of Tours.<sup>5</sup> Although he lived in the 4th century, the word did not come into common use until the 11th century after the shrine which housed it was replaced by a larger structure that came to be known as the chapelle (French), capella (Latin), or our English "chapel" which was guarded by a "chaplain."<sup>6</sup>

## Development of Chaplaincy

Today, chaplaincy has advanced far beyond what it was when it was discovered by Martin of Tours. It has extended to the psychological care. This traditional paradigm shift is inferred from James 2:15-16 as an example of giving

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<sup>3</sup>Naomi Paget and Janet McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), 2-3.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid., 2-3.

<sup>6</sup> Ibid.

food and clothing. Just like the Good Samaritan, St. Martin demonstrated humility and care as esteemed values for the profession. Swenson and Figley give great insight for chaplains.<sup>7</sup> They stress how these values must be shared appropriately with self-care. Additionally, the building where St. Martin's cloak was preserved as a precious relic is known as the capella, from which we derive the word chapel and cappa—cloak.<sup>8</sup>

The role a chaplain was further expanded to include psychological support in times of combat, homes for the sick, and other more self-contained situations, and has always been fulfilled by Christians for the most part over the centuries.<sup>9</sup>

Holifield, a professor of American church history at Candler School of Theology, sees some continuity in the way pastoral care has been conceptualized in America from the 17th century through the 20th century.<sup>10</sup> Today, the 21st century chaplaincy concept is quite different. The idea that a person is a pastor does not automatically warrant the person to be a chaplain. Lebacqz and Driskill touch on the ethical obligations of chaplains, whether they abuse and neglect spiritual care or are simply incompetent.<sup>11</sup> Additionally, in the West, the Association of Professional Chaplains, has developed standards of practice for chaplains.

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<sup>7</sup> Paul W. Pruyser, "Anton T Boisen and the Psychology of Religion," *The Journal of Pastoral Care* 21, no. 4 (2007): 211.

<sup>8</sup>Ibid.

<sup>9</sup> Paget and McCormack, 2-3.

<sup>10</sup>Ibid.

<sup>11</sup>Oladejo Olusayo Bosun, "Lukan Theology of the Oppressed and its Implications for Contemporary African Context," *Theology in Practice: Essays in Honour of Rev Dr. David Adegboyega Adeniran* (Ibadan, Nigeria: Sceptre Prints, 2010), 51.

## **Understanding Campus Chaplaincy**

Chaplaincy is a significant aspect of university life. The chaplaincy is often the first port of call for students of faith, as well as for non-religious students, staff, international students and those seeking a supportive, listening ear. Therefore, it is incumbent on chaplains not merely to provide enabling environment, but be example of it.<sup>12</sup> Moreover, chaplains often play an important role in the management of on-campus challenges concerning religious discrimination, religious extremism and freedom of speech.<sup>13</sup> In the 21st century, university chaplaincy is often organized around a multi-faith model, under the auspices of a full-time coordinating chaplaincy.

## **Campus Chaplaincy in SDA History**

Tracing the history of chaplaincy development in Seventh-day Church both complex and painstaking, manifest in the early days of the SDA movement.<sup>14</sup> However, as the church expanded and began to own healthcare and educational institutions (in the 1880s), it became necessary to appoint Adventist ministers who were attached to these institutions to provide spiritual guidance and lead in campus religious activities.<sup>15</sup> At a meeting held in 1971 at Andrews University, it was resolved by all SDA chaplains (military, healthcare, campus) to have an umbrella body ACM that will endorse all SDA chaplains.<sup>16</sup> From that point to date, ACM has

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<sup>12</sup>Kristen Aune, "Who are Today's University Chaplains and What Role do They Play in Universities?" accessed March 26, 2021, <https://wonkhe.com/blogs/who-are-todays-university-chaplains-and-what-role-do-they-play-in-universities/>

<sup>13</sup> Stephen Lutz, *College Ministry in a Post-Christian Culture* (Boalsburg, PA: The House Studio, 2011), 67-78.

<sup>14</sup>Richard Stenbakken and Martin W. Feldbush, "Adventist Chaplaincy Ministries" accessed March 28, 2021, <https://encyclopedia.adventist.org/assets/pdf/article-DB1Q.pdf>

<sup>15</sup>Ibid.

<sup>16</sup>Ibid.

continued to serve the SDA Church in providing chaplains for the various career paths in chaplaincy ministries.

The Seventh-day Adventist Church has also perceived the importance of campus ministries and the value of an Adventist college education has been one the main agenda from the beginning stage of the church. White was shown that Adventist colleges would have a powerful, sacred influence. Reaching college students now is imperative to the health and future of the church and the kingdom of God.<sup>17</sup> Don Leo Garilva identified eight reasons for which campus chaplaincy ministry is essential to fulfilling the mission of Adventist education, even in Adventist education.<sup>18</sup> In his book, *College Ministry in a Post-Christian Culture*, Stephen Lutz indicates several reasons for campus chaplaincy: the need is urgent, the challenge is huge, and these people groups are strategic.

### **Clinical Pastoral Education**

Clinical Pastoral Education was introduced and articulated by Anton Theophilus Boisen in the 1920s.<sup>19</sup> He was generally recognized for providing the initial drive for introducing methodological changes in theological education. Boisen presented the human being (“living document”) as the focus of Clinical Pastoral Education (CPE) training. He insists that students should pay close attention to the value of actual information gathered from human experiences. He further asserts that

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<sup>17</sup> Adventist Health System Mission and Ministries Online Application Master of Divinity CPE Program. (2019). Retrieved from <https://www.adventisthealthsystem.com/mdiv-cpeprogram/online-application/sbmt/1/fmmid/15329>

<sup>18</sup>Don Leo Garilva “The Role of Campus Chaplaincy in the Mission of Adventist Education: A Philippine Perspective,” accessed March 26, 2021, <http://circle.adventist.org/files/jae/en/jae200871022205.pdf>

<sup>19</sup> Melvin Dowdy, “Clinical Pastoral Education: Education for Identity,” *Duke Divinity School Review*, 37, no 1 (1972): 23-31. Also see Paul W. Pruyser, “Anton T. Boisen and the Psychology of Religion,” *The Journal of Pastoral Care*, 21, no 4 (1967): 212.

living persons who also have their personal spiritual struggle can provide actual information to any context in theology.<sup>20</sup>

Clinical Pastoral Education training intends to establish a pastor/spiritual care giver as a professional identity congruent with his/her own person. It is believed that CPE enhances students' self-understanding so much so that Melvin Dowdy believes it is education for identity.<sup>21</sup> Clinical Pastoral Education training is dedicated to deepening and unfolding students' competence in pastoral function, ministry and professional skills. Listening, observing, affirming present ministry, building relationships, and active communication are some important skills that the CPE training intends to develop.<sup>22</sup>

### **The Value of Endorsement**

An endorsement<sup>23</sup> is an official document from one's denominational representative (Endorser) signifying that the chaplain or nominee has fulfilled the following: (1) satisfied all the basic ministerial requirements and ideals of that particular faith group; (2) is in good standing with regard to ministerial credential, and (3) is proficient and endorsed for ministry to the relevant organization, group or establishment to which that individual has applied to serve as a chaplain.

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<sup>20</sup> Fred Eastman, "Father of the Clinical Pastoral Movement," *The Journal of Pastoral Care* 5, no 1 (1951): 5.

<sup>21</sup> James Rengeer, "The Importance of Theological Reflection to Pastoral Care," accessed March 26, 2021 <https://qicpe.com/the-importance-of-theological-reflection-to-pastoral-care/>. See also Seward Hiltner, "Debt of Clinical Pastoral Education to Anton T. Boisen," *The Journal of Pastoral Care*, 20 no 3 (1966): 129.

<sup>22</sup> Gordon J. Hilsman, "Beyond Virtue: The Growth of Spiritual Skills during Initial Clinical Pastoral Education," accessed March 26, 2021, <https://journals.sfu.ca/rpfs/index.php/rpfs/article/viewFile/70/69>.

<sup>23</sup> David B. Plummer, "The Challenges of Endorsers and Endorsement," accessed March 28, 2021, <https://www.spirit-filled.org/documents/The%20Challenges%20of%20Endorsers%20and%20Endorsements.pdf>.

Endorsement means that an authority within the communion, denomination, or ministry group has been designated to affirm that the Chaplain is qualified to perform ministry work.<sup>24</sup> Endorsement is a requirement for chaplaincy services anywhere in the world today because the nature of chaplaincy services require integrity, strict confidentiality and professionalism. Every employer wants to reduce the risk as far as possible.

### **Search for Meaning in Child Upbringing**

Parenting/child upbringing is the process of promoting and supporting the physical, emotional, social, financial, and intellectual development of a child from infancy to adulthood. Parenting refers to the aspects of raising a child aside from the biological relationship.<sup>25</sup> It is the process of promoting and supporting the spiritual, physical, emotional, social and intellectual developments of a child from infancy to adulthood. It entails providing safety, shelter, clothes, nourishment, protection and physical development by introducing the child to exercise thereby inculcating good health habits in him.

The best period for commencement of the upbringing or training is the childhood of the student. Childhood is the most impressionable period in the life of a person. At this delicate and responsible juncture, the parents can play a very crucial role. But upbringing of children is not an easy and simple function and requires deep thought of identification, knowledge, experience, determination and perseverance in the mentor or the parents. It is sad that most parents are found ignorant of the art of

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<sup>24</sup>Patient Care Services, "Ecclesiastical Endorsement," accessed March 28, 2021, [https://www.patientcare.va.gov/chaplain/Ecclesiastical\\_Endorsement.asp](https://www.patientcare.va.gov/chaplain/Ecclesiastical_Endorsement.asp).

<sup>25</sup> M. Davies, ed., *The Blackwell Encyclopedia of Social Work* (Malden, MA: Blackwell Publishers, 2000), 245.

upbringing of children. This is the reason most children are not receiving upbringing on desirable lines and they keep growing like self-sustained saplings. Interestingly, Stauffer stressed that:

The character development of children is formed through the training they receive from their parents, and scripture reinforces this point negatively and positively. Stated negatively, - the rod of correction imparts wisdom, but a child left to himself disgraces his mother (Prov. 29:11). Stated positively, - train a child in the way he should go and when he is old he will not turn from it (Prov. 22:6)<sup>26</sup>

However, there is no indication from the scripture that right to choice and decision should be neglected. Rather, there is an instruction to bring up a child in wisdom, and children are expected to positively respond through proper discipline. The New Testament further demonstrated that the early church accepted moral standards of the community based on the teachings and life of Jesus. The teachings of Jesus were orchestrated by divine and human drive which motivated people to practice right discipline and accept the modules aimed at modelling appropriate relationship between individuals in the society.<sup>27</sup>

### **Parenting Styles**

A parenting style is the overall emotional climate in the home.<sup>28</sup> There have been several arguments for the presence of morals, values, ethics and character education, which generally focus on the actions, and efforts of parents toward

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<sup>26</sup> John D. Stauffer, "The Moral and Ethical Influence by the Christian Faith Community Upon the non-Christian Population of Harney County, Oregon," DMin. diss., George Fox Evangelical Seminary, Portland, Oregon, 2011), 13-19.

<sup>27</sup> Ibid.

<sup>28</sup>C. Spera, "A Review of the Relationship among Parenting Practices, Parenting Styles, and Adolescent School Achievement," *Educational Psychology Review* 17, no. 2 (2005): 135.

inculcating the necessary discipline in the children.<sup>29</sup> Developmental psychologist Diana Baumrind identified three main parenting styles in early child development: authoritative, authoritarian, and permissive.<sup>30</sup> These parenting styles were later expanded to four, including an uninvolved style. These four styles of parenting involve combinations of acceptance and responsiveness on the one hand and demand and control on the other.<sup>31</sup>

### **Uninvolved Parenting**

An uninvolved or neglectful parenting style is when parents are often emotionally absent and sometimes even physically absent. They have little or no expectation of the child and regularly have no communication.<sup>32</sup> There is often a large gap between parents and children with this parenting style. Children with little or no communication with their own parents tended to be the victims of another child's deviant behaviour and may be involved in some deviance themselves.<sup>33</sup> Children of uninvolved parents suffer in social competence academic performance, psychosocial development and problem behaviour. Permissive Parenting

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<sup>29</sup>Mohammad Chowdhury, "Emphasizing Morals, Values, Ethics and Character Education in Science Education and Science Teaching," *The Malaysian Online Journal of Educational Science* 4, no. (2016): 1.

<sup>30</sup>D. Baumrind, "Child Care Practices Antecedent Three Patterns of Preschool Behavior," *Genetic Psychology Monographs* 75 (1971): 43-88; D. Baumrind, "Current Patterns of Parental Authority," *Developmental Psychology* 4, no. 1, Pt. 2 (1971): 1-103; D. Baumrind, "Parental Disciplinary Patterns and Social Competence in Children," *Youth and Society* 9 (1978): 238.

<sup>31</sup>J. W. Santrock, *A Topical Approach to Life-Span Development*, 3rd ed. (New York: McGraw-Hill, 2007), 67.

<sup>32</sup>L. Brown Shrinidhiyengar, "Parenting Styles: The Impact on Student Achievement," *Marriage and Family Review* 4, no. 3 (2008): 19.

<sup>33</sup>D. Finkelhor, R. Ormrod, H. Turner and M. Holt, "Pathways to Poly-Victimization," *Child Maltreatment* 14, no. 4 (2009): 319.

In these family settings, a child's freedom and autonomy are highly valued, and parents tend to rely mostly on reasoning and explanation. Parents are undemanding, so there tends to be little, if any punishment or explicit rules in this style of parenting. Children of permissive parents are generally happy but sometimes show low levels of self-control and self-reliance because they lack structure at home.

### **Authoritarian Parenting**

Authoritarian parents are very rigid and strict. They place high demands on the child, but are not responsive to the child. Parents who practice authoritarian style parenting have a rigid set of rules and expectations that are strictly enforced and require rigid obedience.<sup>34</sup>

### **Authoritative Parenting**

Described by Baumrind as the "just right" style,<sup>35</sup> it combines a medium level demands on the child and a medium level responsiveness from the parents. Research shows that this style is more beneficial than the too-hard authoritarian style or the too-soft permissive style. An example of authoritative parenting would be the parents talking to their child about their emotions.<sup>36</sup> However, parenting styles are only a small piece of what it takes to be a "good parent". Parenting takes a lot of skill and patience and is constant work and growth.

## **African Worldview and Child Upbringing**

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<sup>34</sup>A.C. Fletcher, et al., "Parenting Style as a Moderator of Associations between Maternal Disciplinary Strategies and Child Well-Being," *Journal of Family Issues* 29, no. 12 (2008): 1734.

<sup>35</sup>D. Baumrind, "Current Patterns of Parental Authority," *Developmental Psychology*, 4, no. 1, Pt. 2 (2011): 45.

<sup>36</sup> M. Rubin and B. M. Kelly, "A Cross-Sectional Investigation of Parenting Style and Friendship as Mediators of the Relation between Social Class and Mental Health in a University Community," *International Journal for Equity in Health* 14, no. 87 (2015): 7.

Just as ancient Israelite folklore emphasized the need to properly discipline a child, in the traditional African setting high premium is placed on the development of good character in every person right from childhood, and this is well represented in various aspects of traditional African culture. Awoniyi examines character from the perspective of the traditional culture of the Yoruba of southwestern Nigeria. According to him, the principles of traditional education are based on the concept of *omoluabi* (i.e. person of good character). To be an *omoluabi* in Yoruba traditional thought is to be of good character in all aspects of life.<sup>37</sup>

Similarly, Abimbola considers character in Yoruba traditional culture from the perspective of the concept of *iwa* (character). *Iwapele* (gentle, patient, respectful character) is what is expected of every reasonable person in the society. The person who has *iwapele* will not collide with any of the powers, both human and supernatural, and will therefore live in harmony with the forces that govern the universe.<sup>38</sup> Metiboba enumerates some of the ways in which the family achieves this role in the traditional setting. Attitudes, values and other patterns of character conducive to anti-social behaviour (e.g., delinquency and crime) found by the child in the larger society are discouraged in the child from the home setting.<sup>39</sup>

As Awoniyi rightly observes, nothing mortifies a Yoruba parent more than to call his/her child an *abiiko* (a child who refuses good training). A child is better called an *akoogba* (a child who has been taught and accepts training), where the failure is

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<sup>37</sup> A. Awoniyi, *Omoluabi: The Fundamental Basis of Yoruba Traditional Education* (Ibadan, Nigeria: Ibadan University Press, 2015), 361-372.

<sup>38</sup> W. Abimbola, *Iwapele, the Concept of Good Character in Ifa Literacy Corpus*, (Ibadan, Nigeria: Ibadan University Press, 2015), 391.

<sup>39</sup> S.O. Metiboba, *The Changing Roles of the Family in Socialization Process: The Case of the O-Kun Yoruba*, (Ibadan, Nigeria: Rex Charles, 2013), 126.

that of the child, and not of the parents.<sup>40</sup> Accordingly, in Yoruba traditional perspective, David's children were *abiiko*, not *akoogba*. This is what his children, particularly Absalom, would have been called in town. And David, being king, his chiefs might have said it to his face, similar to the manner in which the antisocial behaviour of Eli's children was reported to him (1 Sam 2:22-25). If David were not a king, in Africa he would be a subject of public ridicule on account of his sons' delinquencies.<sup>41</sup>

### **Socio-cultural Perspective of Child Discipline**

Considering the life of Eli's children as a case study for parental upbringing of their children, the researcher realizes that the best approach in child upbringing is discipline (formative and corrective) produced by love. Someone has said that "discipline without love equals cruelty" but that "love without discipline" is not love at all.<sup>42</sup> Ogundipe rightly affirms, peer influence now seems to be more robust than parental control. Perhaps, this is why most cases of armed robbery of homes, banks and on the highways involve youth, some of whom are teenagers.<sup>43</sup>

More so, the role of culture in moral development and child discipline stands out above other aspects in the moral education of the child. There should not be forced discipline such as seen in schools when addressing the subject of child

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<sup>40</sup> Awoniyi, 368.

<sup>41</sup> Awoniyi, 368.

<sup>42</sup> Metiboba, 131.

<sup>43</sup> O. A. Ogundipe, "Management of Juvenile Delinquency in Nigeria," *A Paper Presented at the International Conference on Special Needs Offenders*, Held in Nairobi, Kenya, 23-26 October, 2011.

upbringing and moral development.<sup>44</sup> Thus, the societal influences in addition to the efforts of parents are expected to instil appropriate discipline in the child to ensure effective morality and accountability.

With the emergence of home video and social networks parents have increased responsibility towards their children. With these facilities children may sit even in their homes and get involved in series of crimes. We are all familiar with the kinds of inhuman activities that are learnt from home video.<sup>45</sup> In this regard, parents have to educate their children on the advantages and disadvantages of these facilities; they have to monitor the type of films their children are allowed to watch. Children should not be allowed to devote too much of their time to social networks and films.

Perhaps more importantly, there is the need for everyone to return to the traditional African precepts and concepts by means of which children are taught traditional values. One way of achieving this goal is to encourage the youth to maintain links with their traditional homes where some of these values are still being preserved. In contemporary Africa, many parents have lost contact with their traditional roots so much that their children do not even have an idea of their nativity.<sup>46</sup>

### **Summary**

Chaplaincy services are critical in a broken world (whether in the school, military, hospital, workplace, business, police departments, fire departments,

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<sup>44</sup> Samuel E. Oladipo, "Moral Education of the Child: Whose Responsibility?" *Journal of Social Science* 20, no. 2 (2009): 149.

<sup>45</sup> M. Masenya, "Parental Instruction in Differing Contexts: Using Hermeneutical Phenomenology to Understand Selected Biblical and African Proverbs," *Old Testament Essays* 23, no. 3 (2010): 728.

<sup>46</sup> Masenya, 250.

government, etc.) in which people are constantly hurting and hurting one another.

Professional chaplaincy training provides a chaplaincy with the necessary tools for navigating the complex and delicate ministry of a chaplain. A trained chaplain who has come to grasp with his/her person is well on the right path to minister to other broken people seeking meaning to life, especially in times of crisis.

Campus chaplaincy is even more critical in school context as students come together from different socio-economic, cultural, racial, religious, and so on. A chaplain therefore must endeavour to create a healthy environment in which the entire community of learning (students and staffs) feels integrated and appreciated.

The challenge of discipline and poor child upbringing leads children and parents to a search for meaning, where they struggle to deal with confusions and the resultant theodicy questions. The expectation of excellent discipline and good behaviour of a child make them experience disappointment and question their responsibility.

A positive pastoral response to the problem should address the social, spiritual and psychological issues involved. The intervention should take into cognizance poor child upbringing as a discipline deterrent and its socio-cultural implications.

Logotherapy and MMi, for these care-seekers may be therapeutic. These may address the search for meaning, child upbringing and enhance their behavioural pattern.

The next chapter is a field research in which the data is collected and analysed. This will consequently evaluate the influence of Babcock University Chaplaincy services on high school to determine the impact of these chaplaincy services on the students' behaviour.

## CHAPTER 4

### FIELD RESEARCH

The previous chapters presented a framework for the project, the theological basis for the study and a review of literature on chaplaincy services. This chapter is field research and intervention was developed based on the information in the two preceding chapters.

This chapter of the paper is a description of the research context, the type of research, its appropriateness and the basis of its selection. Furthermore, before presenting the analysed data, the population, its sample and criterion for sampling are discussed. The instrumentation and data collection process are outlined.

#### **The Research Context**

The research was carried out in Ilishan Remo of Ogun state. This is one of the most popular towns in Ikenne LGA. It is majorly developed due to the establishments and institutions present in the town. Below is a brief description of the macro and micro research context.

#### **The Macro Research Context**

Child indiscipline is a major challenge that faces Nigeria, affecting approximately 73.5% of children aged 6 to 15 years.<sup>1</sup> Religious institutions have been making efforts to reduce the incidences of children indiscipline that has grossly

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<sup>1</sup> S. O. Metiboba, *The Changing Roles of the Family in Socialization Process: The Case of the O-Kun Yoruba* (Ibadan, Nigeria: Rex Charles, 2013), 127.

affected the society.<sup>2</sup> However, there are challenges that are inhibiting meeting the needs of the children insufficiently disciplined.

Ilishan Remo is largely a Christian society that has seen an upsurge of charismatic movements that first seek discipline and corrections through miracles, as a demonstration of their faith in God. Consequently, Christian families whose churches discredit conventional means of discipline neglect the psychological and guidance mode of intervention. Another element is that traditional and cultural norms appeal more to the Africans and are preferred to conventional counsellors and caregivers. Kajawu rightly pointed out that their holistic approach made them more attractive to society.<sup>3</sup> Also, Patel, Mutambirwa and Nhiwatiwa clearly noted that care seekers either preferred “deliverance” pastors, which implies supernatural power as the cause of disobedience, or folk healers.<sup>4</sup>

The economic challenges facing the country make adequate chaplaincy services difficult. As noted by Olawale, “every institution and academic establishments in Nigeria should have sufficiently provided chaplaincy services but cost of maintenance and training of personnel have made this difficult.”<sup>5</sup> However, the situation is now appearing different because several institutions have adopted the chaplaincy services.

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<sup>2</sup> Ogundipe, “Management of Juvenile Delinquency in Nigeria.”

<sup>3</sup> Lazarus Kajawu, “Mental Illness: Traditional vs Contemporary Medicine,” *The Herald*, May 23, 2018, accessed 26 June 2020, <https://www.herald.co.zw/mental-illness-traditional-vs-contemporary-medicine/>.

<sup>4</sup> V. Patel, J. Mutambirwa and S. Nhiwatiwa, “Stressed, Depressed, or Bewitched?” *Development in Practice* 5, no. 3 (1995): 221.

<sup>5</sup> Yusuf Olawale, *Impact of Chaplaincy Services in Nigerian Schools* (Ibadan, Nigeria: Rex Charles, 2019), 27.

The government removed reward system related to chaplaincy in public schools which means only the private institutions have sufficient chaplaincy setup. This implies that children seeking chaplaincy services in government-run schools face serious difficulty. More so, this has made it difficult to maintain discipline in public schools and the quality of childcare has been compromised.<sup>6</sup> It has been observed that while the initiative of chaplaincy provision is welcome in public schools, it often lacks funding and is challenged by the unavailability of trained personnel that has led to poor child care and chaplaincy services.

### **Micro Research Environment**

In the town of Ilishan Remo, Babcock University chaplaincy unit is the only such institution around the environment. This makes their services even more important considering the proximity of people it cares for. Parents who used to take their children to other schools of similar quality in Lagos (the mega city closest to Ilishan Remo), or out of the country for adequate and proper child mentoring and disciplining, now have access to the chaplaincy services in Babcock University. While this has been a great development, it remains a privilege of a few wealthy families who can afford the cost. This still makes child indiscipline a great challenge to those of a lower socio-economic status.

### **The Type of Research**

The investigator utilized phenomenological and ethnographical approaches. Giorgi's approach of phenomenology was followed in analysing the data.<sup>7</sup>

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<sup>6</sup>Olawale, 33.

<sup>7</sup>"Giorgi's method of analysis aims to uncover the meaning of a phenomenon as experienced by a human through the identification of essential themes." – Kaisa Koivisto, Sirpa Janhonen, and

## **Rationale of the Methodology**

The rationale for using this method with the study participants is twofold: first, the challenge associated with child indiscipline and the secretive nature of the phenomenon reduced the size of the sample. Thus, a quantitative study would not have achieved an adequate statistical power due to low sample size. Second, to get an in-depth understanding of the gravity of experiences that the children go through and the socio-cultural setting means a search for empirical predictability is unsuitable in yielding the desired results. Streubert and Carpenter pointed out that a qualitative study is an effective way of understanding the life of humanity.<sup>8</sup> It helps to reveal the meanings that people attach to certain phenomena.

## **Appropriateness of the Study**

Qualitative methodologies are for description and not prediction. This study was a close look at the phenomenon for this particular population and context. An ethnographic study of the children involved an understanding of the cultural background that either inhibits or promotes coping with indiscipline. A phenomenological approach revealed the lived experience of children indiscipline in Babcock University High School. The understanding of the socio-economic context within which the child indiscipline phenomenon exhibits itself amongst the Ilisan Remo population was necessary to understand the meaning and rich descriptions of this experience for the participants.

## **Population**

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Leena Vaisanen, "Applying a Phenomenological Method of Analysis Derived from Giorgi to a Psychiatric Nursing Study," *Journal of Advanced Nursing* 39, no. 3 (2002): 258.

<sup>8</sup> H. G. Streubert and D. R. Carpenter, *Qualitative Research in Nursing* (Philadelphia, PA: Lippincott, 1999), 55.

The study population was recruited from children indiscipline and those that have passed through the Babcock University High School. The transitory nature of the children made it difficult to determine the potential study participants. The population also included teachers who are direct care givers of the children as well.

### **Sample Population**

Purposive sampling was used to recruit the chaplains, and snowball sampling was applied to children. Besides the children who referred the researcher to other children like them, teachers and senior caregivers in the school also aided the researcher by referring consenting children to the investigator. Thus, ten children were interviewed. In addition to these participants, ten chaplains and teachers were interviewed from the school.

### **Criteria for Sampling Procedures and Selection**

Taking into cognizance the in-depth and qualitative nature of the study, the researcher did not recruit lecturers or non-academic staff that were representative of the Broader Babcock University population. Teachers and chaplains were sampled based on their years of experience that were divided into equal or less than three years, four to six years and seven years or above. The basis for varying of the years of experience in the chaplaincy unit was to observe how the caregivers in their varied years of service understood child indiscipline experiences.

Although the investigator utilized snowball sampling for children caregiver participants, he was deliberate in varying their number of years in chaplaincy services. The basis for this was to understand if the number of years as a caregiver impacted the way individuals responded to the challenges that come with children indiscipline. Consequently, children from other schools were excluded from the study. The basis

for this exclusion was to focus only on Babcock University High School worldview phenomenon.

### **Instrumentation**

This research used semi-structured in-depth interviews with the sampled population. The investigator developed the schedule of interview questions. It was sent to the chaplains serving at Babcock University chaplaincy service who made some important observations to enhance trustworthiness and to receive feedback related to ethical issues of the study.

The interviews were an appropriate data collection instrument for the sample population and setting. They made it possible to go in-depth because of their allowance for probing in cases where more clarity was needed. Furthermore, the chosen mode enabled the participants to freely express themselves in the language they understood best. This enhanced a clearer articulation of feelings and lived experiences related to the phenomenon of child indiscipline.

### **Data Collection Procedure**

Before recruiting the participants for the study, permission was sought from the Babcock University chaplaincy unit. Another important ethical consideration in this research was that the participants were assured of confidentiality and their autonomy was respected. The recruiting of children to participate in the study began in May 2020. The data collection spanned the month of June 2020. Some of the chaplains were recruited and interviewed in the first part of June in 2020. Other children and teachers were interviewed in early July 2020. The reason for elongating the time for collecting data was to minimize error.

At the inception of the interview, the researcher told the participant to feel free to withdraw from the interview if they felt uncomfortable or were not prepared to

reveal some information about their private life. This prevented any sense of coercion for the participants and they were treated with dignity. After the transcription process was finished, the researcher used Giorgi's four-phased approach in analyzing the data.

### **Data Analysis**

In this stage, the researcher utilized a systematized procedure of analyzing the data. He first started with the analysis of the data from the children. The responses from the chaplains were used to confirm and understand the lived experiences shared by the children participants. The data analysis addressed the overarching research questions below. For the children, they were:

1. What are the socio-cultural lived experiences of the children?
2. What psychological and emotional challenges did the participants go through because of indiscipline?
3. What was the connection between spiritual issues and being undisciplined?

For the chaplains, the questions were:

1. What socio-cultural issues were of concern to their students?
2. What emotional and psychological challenges did they identify among their students with disciplinary issues?
3. How did they understand the role of spiritual care and spiritual issues in correcting children with disciplinary issues?
4. How did the way they understood children indiscipline impact the way they approach holistic childcare?

### **Self of the Investigator**

The researcher has a personal experience of children indiscipline. Having been a chaplain for ten years, he could easily relate with the responses that the interviewees

gave. In the recruitment of participants, the mentioning of the investigator's self, created a mutual understanding. Interviewees who heard that he was a chaplain felt comfortable to share their lived experiences.

### **Steps Taken in Data Analysis**

In an attempt to get the "sense of the whole," the researcher employed phenomenological reduction or a bracketing approach. This entails putting aside personal beliefs, purviews, and affective projections in order to be able to consider a wide variety of meanings attached to the phenomenon from the perspective of the participants.<sup>9</sup> While coming to the research without any preconceived ideas is not possible, being conscious of the need for not projecting personal viewpoints on the findings is critical to understanding what participants mean by their choice of words and stories.

In documenting the findings, the researcher separated the views of the children from those of the chaplains. This helped in distinguishing two different perspectives of the phenomenon. The data analysis process began when the first interview was done on the third of June until the first weeks of July, 2020. Whiting's discussion of Giorgi's methodology in analyzing data was utilized as a template throughout the data analysis process.<sup>10</sup>

**Step one.** After all the interviews were written out, the researcher read through all of them to get the bigger picture. On the first reading of the transcripts, the researcher felt the challenges that chaplains and children alike face due to

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<sup>9</sup> Streubert and Carpenter, *Qualitative Research in Nursing*, 49-57.

<sup>10</sup> Lisa Whiting, "Analysis of Phenomenological Data: Personal Reflections on Giorgi's Method," *Nurse Researcher* 9 no. 2 (2016): 68.

indiscipline. The magnitude of psychological impact by most children experiencing indiscipline was intense.

In his study of the transcripts, he considered Aanstoos proposal on phenomenological reduction. This meant that as the researcher familiarized himself with the content of the responses, he did not ignore already existing information. However, he acclimatized himself with the phrases in the transcripts in order to analyse the lived experiences of interviewees in an unbiased way.<sup>11</sup>

**Step two.** Establishing the “meaning units” was the second step. Themes emerging from the natural units were identified. Whiting pointed out that a natural unit is the participant’s response cited verbatim and a central theme is the matter in question in the natural unit. Meaning units thus become a product of reading and re-reading the scripts then highlighting the experiences of the participants.<sup>12</sup>

**Step three.** This stage involves establishing what the natural units and central themes reveal in relation to the intent of the research.<sup>13</sup> The investigator adopted the term *identified themes* to describe the issues from the study. After recording all the identified themes from each participant, the researcher identified those that recurred in most responses. Table 1 below is a summative presentation of the identified themes.

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<sup>11</sup> Whiting, “Analysis of Phenomenological Data: Personal Reflections on Giorgi’s Method,” 64.

<sup>12</sup> Ibid., 67.

<sup>13</sup> Ibid., 67.

*Table 1. Identified Themes*

Component	Identified Theme
Socio-cultural	Children found indiscipline as a difficult thing. Undisciplined children are considered as pain and treated with hatred. Blame on parents and guardians.
Psychological	Psychological abuse, anxiety and feeling unloved. Feelings of sadness, worthlessness, victimized and anger. Indiscipline increased the feeling of low self-esteem.
Spiritual	A generational problem in the family or hereditary. Natural behavior of children. In other cases, it was seen as caused by witchcraft. Desired the spiritual caregivers to be involved.

**Step four.** This last stage is a synthesis of the themes and assigning descriptive sentences to them. The researcher exemplified the reality of these descriptions by citing the responses of the participants. Some of them were compared with similar studies.

### **Demographics of the Participants**

Children had varied challenges that led to their discipline issues. Table 2 below shows the information pertaining to them.

*Table 2. Demographics of the Children*

Age of Child	Challenge	Participant Number
10	Only child	P9
10	Single parent	P7
11	Only child	P5
12	Only child	P1
13	Adopted	P8
9	Single parent	P2
15	Orphan	P10
12	Adopted	P3
15	Only child	P4
16	Orphan	P6

All the chaplains that participated had at least a child. This group included four males and six females. Of the ten chaplains, three had served less than three years. Four of them had four to six years' experience and three had seven years and above in service.

### **Trustworthiness of the Analysis**

Qualitative studies are not predictive but they are exploratory in nature. Therefore, trustworthiness in qualitative research concerns providing clear rich descriptions rather than projecting generalizations about a population or issue. The researcher utilized direct quotes in some instances to support the descriptive statements emanating from interrelated themes.<sup>14</sup>

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<sup>14</sup> Andrew K. Shenton, "Strategies for Ensuring Trustworthiness in Qualitative Research Projects," *Education for Information* 22 (2004): 67.

## **Issues that Emerged from the Study**

There were socio-cultural, psychological and spiritual issues that were revealed by the study. Below is an analysis of the issues that came from the emerging themes.

### **Socio-cultural Concerns**

There were several socio-cultural concerns that were raised by both the chaplains and the children. The first part of this section deals with the children's views and the last one describes the chaplains' perspective that emerged from this study.

**Children's views.** The socio-cultural concerns of the children are described in the section below. They include social rejection, coping with harsh words and treatments from parents and blames on their parents.

***Social rejection.*** Participants revealed that having disciplinary issues make them feel like outcasts. They saw themselves as not being able to fit in the company of other kids because they will be accused of corrupting good manners. Speaking about social rejection P9 argued, "they say we are pampered and spoilt because we are the only child. When your fellow children play with you, they assume you will teach them wrong manners."

Children did not only experience social rejection from community they came from but also from some teachers. Some children reported that certain teachers used abusive languages at them. P7 pointed out that on one occasion when she had disciplinary issue with another child, the teacher told her that the same bad manners that caused her mother to leave her husband is also being manifested in P7. Another child protested that, "in some cases, teachers use abusive words. Statements like 'you good for nothing child with no parents' and it pains a lot." The same sentiment came

from P10 who said, “when a teacher told me that my attitude might have caused my parents’ death, I was pained deeply and cried severally.”

***Coping with harsh words and treatments.*** Most respondents reported the harsh words, and ill treatments they received from peers and teachers. They cited people’s comments as causing them painful experiences. On that point, P3 said:

Being an adopted child seems abnormal to me sometimes. My friends will be saying my parents abandoned me or rejected me. Especially when I have issues with people, they will say it is the reason I was not accepted by my biological parents.

***Blame on parents.*** Most participants reported that their parents were blamed for their disciplinary issues. According to P9, “my teacher said my parents don’t know how to train up a child and that is why they have spoilt me.” P1 added “they said am not a good child because my parents put all their hopes in me knowing they do not have another one.” Also, P4 said, “my dad used to quarrel with my mom that she is pampering me too much because am the only child.”

***Chaplains’ views.*** The socio-cultural views of the chaplains included, culture and personal socio-cultural thoughts about child discipline.

***Culture.*** The culture has a bearing on the way child discipline is approached. The chaplains revealed that the society has changed. They explained that disciplining another person’s child is now a problem due to fear of parents’ reactions. One chaplain cited an example of parental confrontation during child discipline. She stated that she had witnessed many parents going as far as arresting teachers for taking serious disciplinary measures on their children.

***Socio-cultural thoughts about child discipline.*** Participants whose relatives have stubborn children felt the social pressure that came with having children with disciplinary issues. They had pity on the parents and disliked the societal blames on

the parents. One chaplain said that as she counsels the children, she always imagine what their relatives were experiencing with having children with disciplinary issues. No chaplain viewed children with disciplinary issues as outcasts or over-pampered, but they treated them with the love and care they deserved.

### **Psychological and Emotional Issues**

In this study, both chaplains and children reported some important psychological concerns.

**Children's views.** The section below shows the varied psychological and emotional concerns identified from the study. It includes feeling of low self-esteem and feeling unloved.

*Feelings of low self-esteem.* Children experienced negative emotions when they encountered people who talk them down because of disciplinary issues. These included teachers, peers, family members and community. One of the children said it made her not to feel interested in school and other social gatherings. As stated by P2, "I feel unable to do anything right because everyone keeps reminding me that my mom's attitude kept her out of her husband's house."

*Feeling unloved.* Children felt that having disciplinary issues is a big challenge that can make people not to love you as much as they do to others. P5 wondered if she would ever feel same way as one of her friends who gets gifts regularly from people when they come to visit. Also, P3 said, "I think many people avoid me in school and it makes me stay alone most times."

**Chaplain's views.** The chaplains raised some psychological and emotional challenges. Among those reported, depression and poor performance were recurrent.

***Depression.*** Chaplains observed depression among the children with disciplinary issues. One participant reported that some children had symptoms like being withdrawn, isolated, not talking to others and always feeling sad.

***Poor performance.*** Chaplains reported that academic performance of the children often deteriorates because of anxiety. One chaplain stated that the feeling of being less worthy and feeling unloved emanated from and was largely caused by living in abusive environments.

### **Spiritual Concerns**

Both the children and chaplains saw some spiritual connection to the phenomenon. Their views are described below.

**Children's views.** Being mostly Christian, children raised some spiritual concerns. These included reconciling spiritual beliefs about God, the impact of witchcraft and the desired spiritual care.

***Reconciling spiritual beliefs about God.*** Coming to terms with a desire to be like Bible characters worried some participants. They were troubled why they cannot live lives like the examples mentioned in the Bible. P7 indicated that she always wished to be like Moses who was trained in Egypt but always remembered he is Hebrew.

***The impact of witchcraft.*** Some children saw their wicked uncles and community people as the reason for their inability to stay out of trouble. P9 pointed to an uncle who always said his father should not have a child. P10 connected her disciplinary issues to the people who killed her parents in car crash when she was only 3 years old.

*The desired spiritual care.* The children desired the ministry of presence from the spiritual caregivers. They said that when spiritual caregivers speak to them, their feelings of sadness disappear and they feel eager to impress with right attitudes.

**Chaplain's views.** The chaplains raised important spiritual concerns that will inform whole children care in schools and homes. The issues they raised included providing holistic care to children and the role of spiritual care.

*Providing holistic care to patients.* Chaplains demonstrated an understanding of what whole child-care entailed. One participant summarized it as a “proficiency that needs cultural maturity, spiritual discernment, psychological and emotional understanding.” In his view, no child is fully disciplined if her spirit is not uplifted. He further pointed out that a child with disciplinary issues does not only deal with the physical pain but also psychological challenges. In his explanation he stated that some of mental conditions might be heightened by lack of social support.

*The role of spiritual care.* Chaplains pointed out that in many cases children connect their misbehaviour to spiritual issues which they might have copied from their parents and relatives. However, they confirmed that it is the ultimate duty of chaplains to regularly provide the children with sufficient spiritual care and guidance.

## **Discussion**

Three issues are discussed in this section. These include the impact of spirituality, psychological, and sociological issues in care provision.

### **The Impact of Spiritual Issues and Holistic Child Discipline**

The study revealed that spiritual issues have an impact on whole child-discipline. Narrations by both chaplains and the children showed how they have an impact in addressing their needs. The research further exposed how such issues

affected the care seekers' discipline-seeking behaviours. Spirituality<sup>15</sup> and entrenched cultural beliefs were so inseparable that even participants from mainline Christian denominations attributed their disciplinary issues to them. Thus, spiritual care-giving is a ministry that calls for understanding the care seeker's spiritual needs. A case in point is what Al-Krenawi and Graham observed in a study of children discipline from non-western settings. They stated that they "do not abandon their own perceptions, culture, or belief systems regarding character or behaviour" even when referred to Western care givers for discipline.<sup>16</sup>

In the study, one child lost her faith and belief in God because she did not get an answer to her prayer for change of attitude. She had wished to be like people in the Bible like Daniel and his friends, Joseph, Timothy and Jesus. On the contrary, other children understood the pain they were going through as a case of stage. Thus, spiritual care given to such children must take into cognizance their faith and understanding of the Bible for holistic discipline and upbringing.

### **Psychological and Emotional Issues and Holistic Child Discipline**

**Psychological aspect.** in some cases, low self-esteem was observed.

Chaplains reported that in situations where there was very little or no societal support, this challenge was noted. A different study by Miller on this discipline issue in children, revealed the risk of having a major low self-esteem which often cause poor

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<sup>15</sup>By definition spirituality is "spirituality refers to the propensity to make meaning through a sense of relatedness to dimensions that transcend the self in such a way that empowers and does not devalue the individual." Pamela G. Reed, "An Emerging Paradigm for the Investigation of Spirituality in Nursing." *Research in Nursing and Health* 15, no. 5 (1992): 362.

<sup>16</sup>Alean Al-Krenawi and John R. Graham. "Spirit Possession and Exorcism in the Treatment of a Bedouin Psychiatric Patient." *Clinical Social Work Journal* 25, no. 2 (1997): 211.

academic performance as well as anxiety.<sup>17</sup> Chaplains indicated that children with disciplinary issues needed more social support and spiritual care to reduce the incidences of psychological problems. A program that will take into cognizance the psychological, spiritual and sociological needs of the children will reduce the occurrence of indiscipline. However, it should be noted that indiscipline is not always the cause of poor performance among children. Other factors that increase the likelihood of its occurrence should be considered.

**Emotional aspect.** Feelings of worthlessness, unloved, sadness and anger were observed among the children. While they experienced these negative feelings differently, the report from the chaplains and children revealed a retrogressive pattern as they advance in age. To address the emotional needs, a social support system would work better. The chaplaincy unit cooperating with social works in this regard will be of immense help.

### **Sociological Issues and Holistic Child Discipline**

The way people view children with disciplinary issues make them feel like social outcasts. Consequently, they lose their sense of worth. From the responses of the children it is evident that they find it difficult to fit in the community with other children who have better records in terms of discipline. Chaplains also reported the impact of this social rejection. They pointed out that some of the children felt unloved and isolated. This correlated with the study of Greil, McQuillan and Slauson Blevins who pointed out those matters of child discipline are socially defined. Their research

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<sup>17</sup> Laura J. Miller, "Low Self-Esteem," *Journal of the American Medical Association* 287, no. 6 (2002): 762.

revealed that children indiscipline in some social contexts contributes toward the incidence of child low self-worth.<sup>18</sup>

Sometimes people may be saying some things out of ignorance. Therefore, a program that would create awareness among the members of the public may help in reducing the incidence of social rejection. Furthermore, the society blames parents for failed child discipline. In this study, some parents of the participants reaffirmed their efforts in disciplining their children though some accepted that they felt pity for the children and therefore avoided any appearance being harsh to them. On this note, White clearly pointed out that love for children should not prevent discipline:

Love exercised while duty is neglected will make children headstrong, wilful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined<sup>19</sup>

### **Limitations**

The chaplains were interviewed through phone calls due to travel bans imposed in the country as at the time of this study. While this was helpful to the researcher in having adequate attention of the chaplains, it may have contributed towards participant error since there were no face-to-face contacts.

It is likely that the self of the investigator impacted the data analysis procedure. While his status as a chaplain for years was an advantage to the participants, his intrinsic biases may have affected the process.

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<sup>18</sup>Arthur Greil, Julia McQuillan and Kathleen Slauson Blevins, "The Social Construction of Indiscipline," *Sociology Compass* 5, no. 8 (2011): 736-.

<sup>19</sup> Ellen G. White, *Signs of the Times Articles – Book I of III*, Complete Published Woks of Ellen G. White Writings (CD ROM) (Silver Spring, MD: Ellen G. White Estate, 2014), 55.

## **Summary**

This chapter was a qualitative investigation. It outlined how the recruitment of the participants was done. It also described the ethical issues involved in the data collection, its process, and its analysis. Thereafter the data was analysed, resulting in a discussion of socio-cultural, psychological and emotional, and spiritual experiences of children indiscipline at Babcock University High School.

Spirituality was observed to be central in providing holistic approach to children discipline. Responses from both the chaplains and children revealed that the socio-cultural, psychological, and emotional facets are affected by one's spirituality.

Chapters one to four form the basis for the development of a program that will address the challenge of child discipline. The next chapter is the address of the problem, that is, a response to the challenges analyzed in this section.

## CHAPTER 5

### ADDRESS OF THE PROBLEM

This chapter is a development of the program that is based on the information in the preceding chapters. It provides a holistic approach to child upbringing experiences for children at Babcock University High School. The first segment describes the mode that was chosen to help the chaplains to have a holistic methodology in dealing with this phenomenon. The last section deals with the program of intervention for children with disciplinary issues. A brief evaluation of the influence of the plan is provided at the end of each section.

#### **Seminar for the Chaplains**

In an attempt to address the issues raised, the researcher did two short seminars for the chaplains. Cooperatively, eight out of ten participants attended (via zoom cloud) the meetings. In this forum, the researcher adopted a model that had been developed by Dube for meeting the needs of the children and parents (that is love care model).<sup>1</sup> This became the basis for assisting the chaplains and caregivers to approach this phenomenon holistically.

The researcher used two different times that were agreed upon by the chaplains (that is, on the first and second of July 2020). They provided convenient times for the hosting of these meetings. He took an average of two hours for each

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<sup>1</sup> Sikhumbuzo Dube, "Jesus and Eli: Antithetical Portraits of Spiritual Care Models," *Ministry*, July 2018, 22-25.

meeting. The researcher began by a brief review of the results from the study. The chaplains in view of their opinions in the challenge discussed these results. Chaplains and caregivers were then taken through Jesus' model of providing compassion and acceptance (Matt 19:13-15). While there is no record that Jesus ministered to children having disciplinary issues (or failed upbringing), His methodology in handling the lost and rejected people with questionable character provides the basis for a holistic approach (John 8:1-11; Luke 15:11-32; Luke 19:1-10). Following the example provided by Jesus in approaching character formation and discipline, chaplains were shown how He used whole-being care. In His approach, the whole person got attention. It was not only the behaviour that He attended to, but also other issues surrounding the phenomenon. The researcher demonstrated to them how addressing the problem of child upbringing can focus on other issues affecting or being affected by the experience.

The basis for using the love-care model drawn from the ministry of Christ was that He demonstrated how to assist people involved with disciplinary issues in love. Since child upbringing not only affects the parents and child but also the community and society in general, in some cases, such an approach was deemed necessary to help the chaplains to meet the needs of their prospects. The researcher chose to use the narrative of the prodigal son found in the gospel (Luke 15:11-32). While child upbringing is not the main focus of this repentance story, it provided basic principles that could help in approaching indiscipline holistically.

### **Content of the Seminar**

The theme for the seminar was "Love-Care Model: A Holistic Approach to Child Upbringing and Discipline in Christian Schools." The researcher adopted the following questions as a basis for approaching the problem.

- How does Jesus' ministry demonstrate the use of this model?
- How does it meet the needs of children with disciplinary issues?

**The love-care model.** This spiritual care model requires connecting with the children. Other steps are: observing, verifying and empowering.

**The example of Jesus.** This model is drawn from the ministry of Jesus. Before the prodigal son was empowered, He had to link-up with his father. He did some observation that He later verified.

**Linking-up.** When Jesus narrated the parable of the prodigal son, He quickly connected with His prospects (who may have failed in their character and discipline). These included His disciples who had Hebrew origin and ought to have known about child upbringing and its impact on the child and society. He also connected with the multitudes who are accustomed to disciplinary actions as method of correction and upbringing for children.

**Observation.** The observation of Jesus included an inquiry into the presenting situation. The father had endured his son (albeit the younger) demanding for his own share of their inheritance. He received it and travelled to a far town where he squandered everything in callous lifestyle that reveals serious disciplinary issues. By observing all these backgrounds, Jesus was not only tracing the process of the failed discipline but also the impact of the presenting situation on the father.<sup>2</sup> When making observations, the context of the situation in question needs to be considered.

**Verifying.** The problem in this context was acceptance and forgiveness on the one with disciplinary issue. Jesus said, "but while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his

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<sup>2</sup> Dube, "Jesus and Eli: Antithetical Portraits of Spiritual Care Models," 22-25.

arms around him and kissed him” (Luke 15:20). His father was not rejoicing over his rebellion or disgraceful lifestyle, however, despite his failure, he showed him love and gave him another opportunity to grow. Due to the insistence of Jesus on caring for the whole person, He always gave priority to the spiritual dimension of a person.

***Empowering.*** Care-giving as a complete approach will empower not only the care-seeker but also those who directly or indirectly linked to the person. When Jesus had done His spiritual assessment, He then empowered all His care seekers. The multitude around got the needed confirmation that compassion and acceptance can also be a form of discipline, and the nine disciples understood another method of handling disciplinary issue. Evans adds that Christ facilitated empowerment for both the parent and child – “for the father, *the respect and blessing of a child*, for the son, *the needed discipline and character* to showcase good upbringing.<sup>3</sup> In this way care provision was holistic. The discipline of the boy meant the success of the whole community.

**Meeting the needs of the children with discipline issues.** The model can be applied to chaplaincy services. Just like in Jesus’ ministry, the love care model meets the needs of the people with disciplinary issues or failed character.

***Linking-up.*** Chaplains need to connect (linking-up) with the children and their parents as they seek to provide care for them. As they approach their classes, they are to present a welcoming personality. One hindrance to this connection is the children’s depleted emotions. The children need to feel at ease when the chaplain provides care and counseling. Since these children feel that they have been condemned and treated as social outcasts, the care provision must build their sense of worth. In the linking-up

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<sup>3</sup> Craig A. Evans, *Luke 15:11-32*, Word Biblical Commentary (WBC) 34B (Dallas, TX: Word Incorporated, 2002), 102.

stage, the chaplain should check how the child connects with them as caregivers. The chaplain should also be concerned about the children's family, the divine and the community connections. These may either enable or serve as tools for empowerment.

**Observation.** The investigator highlighted the importance of observation.

Speaking about its importance, Nightingale's remark was buttressed:

The most important practical lesson that can be given to care givers is to teach them what to observe – how to observe – what symptoms indicate improvement – what the reverse which are of importance – which are of none – which are the evidence of neglect – and of what kind of neglect.<sup>4</sup>

The stage includes paying attention to the children's comprehension and interpretation of discipline facts and character formation. This will provide the basis for understanding the child holistically.

**Verifying.** The observable signs of emotional torment, spiritual dullness and sociological disconnect need to be verified. There is more assessment in this stage because it should provide the basis for empowerment. The researcher encouraged the chaplains to adopt a variety of listening skills. He put an emphasis on the art of calling attention (where the care provider underscores seemingly disregarded feedbacks or actions).<sup>5</sup> A case for instance is when the chaplain sees the child crying, s/he may gently say "I see the tears and wonder what they are saying."<sup>6</sup> An identification of spiritual and sociological resources that enable the child to cope with the situation is important.

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<sup>4</sup> Florence Nightingale, *Notes on Care Giving: What It Is and What It Is Not*, (Sudbury, MA: Jones and Bartlett Publishers, 2003), 88.

<sup>5</sup> Robert A. Kidd, "Foundational Listening Skills," in *Professional Spiritual and Pastoral Care: A Practical Clergy and Chaplain's Handbook*, ed. Stephen B. Roberts, (Woodstock, VT: Skylight Paths Publishing, 2014), 101.

<sup>6</sup> Ibid.

*Empowerment.* The investigator encouraged the chaplains to adopt the information gathered in the above stages to provide the needed empowerment. Enablement for the children and all the people connected to their situation is not possible when the previous stages are neglected. In this stage, the chaplain may help the child to utilize the spiritual resources that help them to cope when in difficult situations.

### **Evaluation of the Seminar**

The chaplains appreciated the seminar as it helped them to deal with the children with disciplinary issues. The universal application of the principles meant a lot to them. Of the eight chaplains who participated, six described the seminar as excellent and two as very good. All the chaplains said the pieces of information given were relevant to chaplaincy practices. They also stated that they sometimes overlooked some important signals that were indicative of psychological, emotional, or spiritual challenges in the children and other prospects alike.

Others also highlighted that if the seminar were done with all the caregivers, teachers and chaplains, it would transform the chaplaincy services and teaching practice. Another suggested that the information presented in the meeting was good for an interdisciplinary setting. They also stated that more activities should have been given than having a lecture type of seminar. This was the limitation of the session. In general, the presentation helped the chaplains and caregivers to have an understanding of the lived experiences of children having disciplinary issues.

### **Intervention for Children Discipline**

The investigator adopted three programs as a means of intervention. These were crisis intervention, spiritual renewal retreat and online social support group.



## **Crisis Intervention**

The researcher adopted Aguilera's intervention called crisis intervention.<sup>7</sup> It is used as a psychological therapy technique when there is feeling of hopelessness. In the knowledge of the investigator, this method has not been applied to child indiscipline. However, considering that some participants had traumatizing experiences that made them go through psychological pains and had to contend with some rejection and criticism, the method became very necessary.

According to Aguilera, "a crisis can have physical or psychological effects. Usually significant and more widespread, the latter lacks the former's obvious signs, complicating diagnosis."<sup>8</sup> People who experience criticism or social rejection perceive it as negative event that generates physical emotion, pain, or both. They also feel helpless, powerless, trapped, and a loss of control over their lives. In civilized worlds like the United States, licensed professional counsellors provide care for children who have disciplinary issues. They focus on the psycho-educational techniques to prevent a crisis, consultation with individuals, and research effective therapeutic treatment to deal with unfavourable environments.<sup>9</sup>

When children are going through psychological pains, they do not only concentrate on the reason for the discipline but also the reactions that emanate from the events.<sup>10</sup> Participants in this study struggled with why they were rejected and criticized. They tried to find meaning in life in the midst of their failed discipline.

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<sup>7</sup> D.C. Aguilera, *Crisis Intervention: Theory and Methodology*, (St. Louis, MO: Mosby Publishers, 1998), 27.

<sup>8</sup> Aguilera, 29.

<sup>9</sup> D.H. Grossoehme, "Development of a Spiritual Screening Tool for Children and Adolescents," *Journal of Pastoral Care Counseling* 62 (2008): 75.

<sup>10</sup> L. R. Jackson-Cherry and B. T. Erford, *Crisis Intervention and Prevention* (New York: Pearson Education, 2010), 18.

Their emotional pains were heightened by the spiritual beliefs they held. Utilizing crisis intervention, the researcher encouraged the participants to retell their story in a manner that maintained them in their painful experiences.

This intervention technique may have proved therapeutic to participants as they managed to tell their stories during the spiritual renewal retreat with greater ease than during the time of the interviews. It not only helped them to express their pain and feelings but also to tap into their underlying coping resources.

A self-worth test was used to enhance the children's self-understanding. The basis for adopting this test was that the study revealed that among other feelings, worthlessness affected many of the participants. The basis for using this test was the feeling of worthlessness, rejection and criticism that was observed among the children with disciplinary issues. The researcher anticipates a change in the participant's sense of worth and belonging by the beginning of the next academic session after the crisis intervention.

A very low self-esteem meant the individual needed to change the way they viewed their competences and attainments. Melgosa and Melgosa explained that "persons in this category need to seek help from people in their support system and care-giving experts."<sup>11</sup> A poor self-esteem was indicative of a person's need for appreciation from others. The authors suggested that people in this situation need to avoid people who emotionally hurt them. They also suggested that if parents are source of the pain, the affected child may creatively find a way of making them know the impact of their actions. According to the writers, an average self-esteem is what most people score. A healthy self-esteem indicated that the participant did not have

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<sup>11</sup>Julian Melgosa and Annete D. Melgosa, *Happy Couples: How to Have a Stable Relationship in all Stages of Life* (Madrid, Spain: Editorial Safeliz, 2012), 75.

self-doubt. Such people may overstep their bounds. Consequently, the suggestion given to such is to “Be careful, however, in not stepping over the line into arrogance and self-sufficiency.”<sup>12</sup>

### **Spiritual Renewal Retreat**

Participants were invited to a spiritual renewal retreat on 4 July 2020 (using their parents’ zoom cloud channel). This meeting was the climax of the program development. While some children and their parents succeeded to invite their friends, other relatives declined. Eight participants took part in the meeting. The intent of this session was to deal with spiritual issues that arose from the research. It was also meant to build a social support system through sharing common difficulties. It should be noted that government ban on travels prevented the retreat from being conducted in a physical environment. However, this avenue made it even more successful because the parents were home and available due to the travel ban.

Being the first time, the participants met in this setting, the researcher welcomed the attendees and helped them to feel comfortable. He outlined the objective of the meeting. The participants shared light moments as ice breaking activities. The program stretched from ten o’clock in the morning to one o’clock in the afternoon. There were two online guests. One chaplain whose child shared the same challenge as the participants was part of the presenters in this seminar.

In the retreat, crisis intervention was converted to a conversational mode. When each participant shared his/her own experience, others supported him/her by adding comments or questions to the narrative. It was a more interactive session. They respected one another as they made their contributions. Each participant was given

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<sup>12</sup> Melgosa and Melgosa, *Happy Couples*, 75.

ample time to relate the challenges that led to the disciplinary issues or questionable characters, the feelings that resulted from the phenomenon, their sociological experiences and their spiritual challenges.<sup>13</sup> The sharing of experiences became the major part of the retreat. As each program participant narrated his/her challenges, most participants could relate with the presented situation. The participants provided group therapy for one another. The meeting became emotionally charged as parents shared a lot of traumatic experiences being encountered by their children because of indiscipline or upbringing.

By having lighter moments together participants could laugh at some of their experiences. Such times were emotionally healing to the children and parents alike. They could openly talk about issues that they were afraid of sharing in other places such as school, church and even at home. The group discussions raised issues that occur with children having disciplinary issues. Participants were given case studies that helped them to devise ways of helping others in the same predicament. The goal of the group discussion was to collectively discover how to use child indiscipline as a means to help other children misbehaving or parents failing in their parental duties. After each presentation, participants gave feedback as to how the members could have approached the presenting problem. The peer guidance session was eye-opening to the participants as they realized some mistakes that they did in helping those sharing their experiences.<sup>14</sup>

The topic *Embrace your heritage and be a blessing*, presented the possibility of children succeeding by making parents proud through their behavior and being

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<sup>13</sup> G. Fitchett, *Spiritual Assessment in Pastoral Care: A Guide to Selected Resources*, (Decatur, GA: Journal of Pastoral Care Publications, 1993), 46.

<sup>14</sup> G. Fitchett, *Assessing Spiritual Needs: A Guide for Caregivers* (Lima, OH: Academic Renewal Press, 2002), 14.

blessings to their families. This lesson considered the several importance of being a responsible child and wonderful parents as well – a case in point was when Lot’s daughters were seen as virgins even in the land of Sodom and Gomorrah that was destroyed because of sexual immorality (Gen 19:8).

Another lesson on *turning the questionable characters into exemplary life*, helped the participants to have a positive outlook in different methods of discipline apportioned to them in school. The emphasis was that despite their character, it is necessary to identify them as the potential children of God capable of representing Him anywhere. The presenter used Deuteronomy 6:6-7 and Luke 2:52 to underscore the possibility of turning stubbornness into humility and uprightness.

### **Online Social Support Group**

The online social support group was named ‘*Jesus Care.*’ The investigator drew the inspiration from the narrative of incarnated Jesus, the son of Joseph the carpenter. This God in human flesh did everything in the human society, as any child would do, yet He did not have any disciplinary issues. Just like the lifestyle of Christ was an example for every child to live well, the researcher’s intent was to bring socio-spiritual support to the group members. The online support group was WhatsApp-based. This was deemed to be the most easily accessible means of connection for the members. Other social platforms excluded some of the participants. Through this group, parents can always communicate and learn new parental guides from the chaplains while the children are allowed to watch and read character formation details shared in the group.

The group scheduled times for prayer. It also served as a prayer cycle for the participants. Each participant (especially the children) got turn to be prayed for by others in the group. Any member facing a challenge could post it in the group for

others to provide solutions and to offer prayer. The group was not shut down after the research. It continues to provide members with the needed psychosocial support. Nine out of ten participants were part of this group. The missing member could not be reached using this platform. Guests were invited to the group at the consent of the members. These included pastors, counsellors, social workers and teachers. The guests helped to answer spiritual and intellectual questions that the participants had and also provided psychological support for the group.

### **Evaluation of the Program**

The crisis intervention process was done by each person in a private book or a secured information-storing device. Consequently, the monitoring of individual progress was not easy. Melgosa and Melgosa's test was utilized as an assessment tool. On the segment of the self-worth test, there is a likelihood of particular error because the children and parents were now familiar with the set of questions. Using the results obtained from it, crisis intervention impacted the way children and parents viewed their experiences and situation. As mentioned earlier, all children and parents improved the way they looked at themselves. However, there were variations in the test score changes. The differing circumstances that surrounded these children's lives accounted for the varying responses to crisis intervention. Issues like lack of societal encouragement, criticism from teachers and psychological rejection by friends and relatives. A longer period of the process could have helped those who had lower scores after the process

All the participants welcomed the spiritual renewal retreat. They complained that the time was short. They also indicated that a whole weekend would be much better. They encouraged the researcher to repeat the program and make it more open to other children and parents. All participants appreciated the resourcefulness. In their

evaluation they saw themselves as normal people even with disciplinary issues and low character formation.

The online support group provided the best emotional and social support to the group members. The non-threatening environment helped them to feel at home in the group. They treated each other with the dignity they deserved.

### **Summary**

This chapter was an outline of the programme development. It covered the seminar given to chaplains as a way of enhancing their whole child-care with particular emphasis on children having disciplinary issues and insufficient character formation. The second portion was an intervention program for the children and parents experiencing criticism and social rejection as a result of their character and discipline issues. The seminar for the chaplains covered the components of the love care model. An emphasis was placed on following Jesus' method of providing care. The narrative of the prodigal son was used as the basis for the discussion of this model. In this section, a description of how the love care model is relevant to chaplaincy practice was also examined. The effectiveness of this seminar was briefly deliberated on at the end of this portion.

The last part of the chapter was a discussion of the intervention strategy for helping the children with disciplinary issues and their parents as well. This included crisis intervention, a spiritual renewal retreat and establishing an online social support group. An evaluation of the strategy that was used was provided at the end of this section.

The next chapter is the conclusion of the project. It provides the summary of all the chapters. The recommendations are based on the information gathered from the findings of the study.

## CHAPTER 6

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

The first section of this chapter is a brief summation of the issues discussed in this project. The second section is a conclusion of the identified issues of this research. The last part is a narration of recommendations of what needs to be done to provide holistic solutions to the challenge faced by children having disciplinary issues.

#### **Summary**

The project is a Theological foundations of Chaplaincy intervention in child upbringings For Students and staffs in crisis at Babcock University High School. The first chapter introduced the reader to the social and cultural background of the study. In this section of the research, the purpose of the study, its delimitations, and the expectations of the investigator were premeditated on.

The second chapter was a theological focus on the issue of child upbringing. The writings of Ellen G. White, Bible commentaries, encyclopaedias and lexicons were used in this section. Considering that the participants in this research context had a cultural affinity to that of the Hebrew nation, though most Hebraic Patriarchs failed in their responsibility, which eventually led the nation into captivity. A focus on the Hebraic ethos was deliberately made. The impact of child discipline among parents in the Jewish system presented a sense of holistic successful parenting, a phenomenon which is similar to the African culture. A discussion of God's commandment on child

upbringing was made. The theological foundation for providing ministry of care to children with disciplinary issues was laid. Eli's failed parenting was used to highlight the faults that should be avoided by parents while the Shema (clear-cut instructions to parents in biblical times) was presented as the model to be adopted in children discipline. The third chapter was an analysis of related literature. Articles from research journals, citations from books, book chapters and newspaper articles were reviewed. Their agreements and disagreements on children discipline and upbringing were pointed out. In some cases, literatures discussing issues in African perspective became the basis of the deliberation with much emphasis on Nigeria. In other instances, works addressing other contexts were utilized.

The discussion included the search for meaning in child upbringing, where dealing with character formation and the question of socio-cultural impact were of great importance. It was noted that children who had a lot of disciplinary issues and criticisms were those with poor upbringing.

Socio-cultural views of child discipline from different works were discussed. This included the African worldview on the phenomenon and how it impacted the familial expectations on parents. Furthermore, the concept of representation and hereditary as seen from socio-cultural lenses was discussed.

The last part of this chapter was a discussion of the possible interventions that can be used to improve the struggle against the challenges stemming from child discipline and upbringing. These included Meaning-Making Intervention (MMI) and logotherapy.

The fourth chapter was a field research. The first section discussed the macro and the micro research contexts. These served as the basis for the data analysis. The researcher utilized Giorgi's approach for data analysis. A defence for the choice of

this method was discussed. The chosen data collection mode was in-depth structured interviews. The basis for using this instrumentation was explained. There was a deliberation on the socio-cultural, psychological and spiritual issues that were identified from this study.

The fifth chapter was an address of the problem. The first part was a discussion of the means used for the training of the chaplains and caregivers. The second part was a discussion of three methods that were used to provide a holistic approach to the children with disciplinary issues.

### **Conclusion**

The study revealed that children with disciplinary issues in Babcock University High School faced many challenges: socio-cultural, spiritual, psychological and emotional. Consequently, addressing their challenges without meeting other needs was seen as insufficient in addressing the problem holistically. An intervention that reformed the whole being was needed.

Chaplains in Babcock University chaplaincy unit reported that in some cases, traditional religious beliefs interfered with disciplinary provision. They may be so spiritually connected that the children may refuse some disciplinary methods. Thus, spiritual caregivers need to be culturally competent enough to meet the needs of their prospects without offending them or their parents.

The society viewed the children with frequent disciplinary issues as outcasts. These children felt neglected by some teachers. They could not cope with insensitive comments from teachers directed at them. They viewed such comments as offensive, criticizing or condemning, based on their character. In this study, many other people had no idea about the emotional pain experienced by children with disciplinary issues

and their parents as a result of the unkind remarks against them. It is unfortunate that child upbringing gradually and steadily not being seen as a collective effort anymore.

Poor academic performance and feeling unloved were part of the psychological effects that were recurrently reported by the children. The unfortunate circumstances that surrounded the children with disciplinary issues presented these victims with an environment that encouraged such psychological challenges. The absence of equal treatment and pressure from the society increased the incidences of these experiences.

The study showed that in the African worldview, failed child upbringing is not only a parental failure. While both the chaplains and the children did not deny the misbehaviour and wrong ethics displayed by the children, in some cases, they attributed the phenomenon to spiritual issues. These included witchcraft, generational curses, hereditary and impulsive behaviour. In this instance, spirituality became the most important component in addressing the needs of these children and their parents.

Another important theme that emerged from this study was that in the provision of spiritual care, preaching and long speeches should be avoided. Children desired that their caregivers should learn the art of walking with them through their experience rather than delivering theological arguments. This is because; most of the children who had disciplinary issues ordinarily wish to imbibe good characters like the biblical examples of Daniel, little Moses, Timothy, Jesus and even Joseph. A lot of talking was interpreted as being insensitive and not being concerned about the presenting situation.

## **Recommendations**

The chaplaincy unit of Babcock University needs to give some attention to whole-child care. An intervention focused exclusively on failed parenting or societal views may contribute to the reformation of the children. However, it falls short of the care virtues that are derived from caring for the whole person.

The existence of abusive teachers and careless talks directed toward children with disciplinary issues calls for chaplains to be more careful with how they manage the situation. Chaplains should be intentional in their choice of language and be loving, patient with these children.

The researcher recommends the use of the love-care model by the chaplaincy unit in rendering their care giving services. This spiritual tool will enable the caregivers to render whole childcare as they will not only focus on providing social correction, but also address other domains of a person's reformation. If more attention is given to the love-care model, the children will receive whole childcare and will be better responsive. The model encourages connecting with the children seeking for care and acceptance. It will enable the chaplains in connecting the children with their family, the community and the divine. Besides addressing the societal challenges, chaplains and other care providers need to pay attention to other important spiritual, psychological, emotional and social facets. These include observing how the children interpret the discipline measures meted to them. They need to further verify what they have observed, as this will reduce making assumptions when providing care. This will facilitate counseling for the children and everyone connected to their condition.

Avoiding anything that serves as a trigger of their unpleasant feeling is important. One of such triggers raised by children is being frequently verbally abused by teachers, especially when they have issues with other children. Therefore, taking

into cognizance the increasing volume of children in need of pastoral counselling services in Babcock University High School, the management should consider assigning more chaplains to the school to help out with disciplinary issues.

Considering that in some cases, there was absence of social support that resulted in psychological problems, an intervention program is necessary. The management may consider engaging the social workers who will work with chaplains in a follow-up initiative that will meet the psychological, spiritual and social needs of the children after they conclude with their teachers.

The existence of psychological challenges that were heightened by the pressure from the society to have good character, meant that such a situation will continue as long as there is no intervention. The provision of psychological services by chaplains to children needing such is highly recommended. While these experts may not exterminate all the disciplinary issues, they may help to meet the psychological needs of the children.

Spirituality played a major part in the character formation of the children. Consequently, spiritual care was seen as an important component in the care giving provision. The number of Chaplains in the High School should be increased, for more effective services.

## APPENDICES

## APPENDIX A

### INFORMED CONSENT FORM

**Title: Theological Foundations of Chaplaincy Interventions in Child Upbringings for Students and Staffs in Crisis at Babcock University High School.**

**Purpose of the Study:** I understand that the purpose of this study is to understand the theological foundations of chaplaincy interventions in child upbringing for students and staff in crisis at Babcock University high school.

**Inclusion Criteria:** in order to participate, I recognize that I must be an adult from Nigeria. I must be a parent of 18 years of age and above, and of sound mind. I must have been married, having one or more children. Thus, I am aware that certain questions are for my child and give my consent for my child to participate.

**Risk and Discomforts:** I have been informed that there are no physical or emotional risks to my involvement in this study. There might be minor discomfort from the questions pertaining to certain personal and background questions such as age, income, employment and educational level.

**Benefits/Results:** I accept that I will receive no remunerations for my participation, but that by participating, I will help the researcher contribute to the existing body of knowledge about child upbringing. This information may be beneficial to chaplains, social workers and family therapists who work with immigrants, and also to policy makers who enact laws and regulations that impact families. The information may also be beneficial to newly arrived immigrants from Africa.

**Voluntary Participation:** I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I understand that I will be interviewed by the researcher, that my responses could be audio recorded and transcribed. The scripts will be made available to me to verify accuracy. Once the data has been analyzed, I have been told that the audio tapes, transcripts and field notes will be destroyed. I understand that my name or other personal information that could identify me will not appear in any published document.

**Contact Information:** in the event that I may have any question, or concern with regard to my participation in this research project, I understand that I may contact either the researcher, Peter Azorondup at azorondup@aua.ac.ke (+234 806 152 8268), or his advisor, Dr. Ugochukwu Elems at elems@wad.adventist.org. I have been given a copy of this form for my own records.

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Signature of subject

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Date

## APPENDIX B

### INVITATION LETTER

Dear prospective participant,

Children with poor or insufficient upbringing face many challenges. Not all children have adequate upbringing and some find this quite challenging. I would like to learn more about this in order to understand the needs of children who lack sufficient upbringing, and to be able to create a helpful program that will address their needs. Motivated by this, I have engaged in a project aimed at providing a holistic approach to address their needs.

I am inviting you to participate in an interview with me that should take approximately ninety minutes to complete, depending on the number of experiences that you'd like to share with me. This interview will be recorded and transcribed, so I can analyse all the information that I received from participants. All the names, places, or features you mention in the interview that could identify you will be removed or changed to protect your anonymity. All the information obtained in this study will be analysed together, so that no one will be able to identify you based on what you share in your interview.

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 and file so that only I will have access to it.

There is no payment for your participation. However, your thoughts and opinions are very valuable and may contribute to expansion of spiritual care provision in Nigeria as well as help shape holistic caregiving education programs in Africa at large. In case you change your mind and wish to withdraw from the study, you can do this at any time.

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. Your kind consideration to participate will be highly appreciated.

Yours in His Service,  
Peter Azorodu  
Master of Chaplaincy Student  
Adventist University of Africa  
Phone number: +234 806 152 8268  
Email address: azorondup@aua.ac.ke

## APPENDIX C

### SCHEDULE OF INTERVIEW QUESTIONS (CHAPLAINS)

Thank you for agreeing to take part in this important study aimed at assessing the level of challenges that children with insufficient upbringing experience while in school and when they face the society at large. The study seeks to establish how to provide a holistic approach to this issue. Therefore, your thoughts and opinions are very valuable. This interview should only take approximately sixty minutes to complete, depending on how much you will share. As someone in chaplaincy unit of your school, you will help me understand what you think are psycho-spiritual concerns of child upbringing. I may not use all the questions in this schedule.

#### **Socio-cultural Concerns**

1. How does the culture of parents affect the way they handle their children?
2. What thoughts come into your mind when attending to an unwillingly ill-disciplined child?
3. What do you think is the public perception of the situation of the children?

#### **Psychological Concerns**

4. In your assessment of the children with inadequate upbringing, what did you find to be the deepest emotion that they struggle with?
5. What is your thought on ill-disciplined children's sense of worth?

#### **Spiritual Concerns**

6. I am interested in learning how you understand holistic care for children.
7. What role does spiritual care have in the healing of children with insufficient upbringing?
8. Is there anything that I've forgotten to ask you about the spiritual help that you wish could be given to children lacking upbringing with distressing concerns that you would like to share with me?

Thank you so much for your time and sharing your expertise in the area.

APPENDIX D  
QUESTIONNAIRE

Adventist University of Africa

Theological Seminary

**Title: Theological Foundations of Chaplaincy Interventions in Child Upbringings for Students and Staffs in Crisis at Babcock University High School.**

I am carrying out a study on the topic shown above, this questionnaire is designed to get further opinions from the public especially children on the selected themes of study. Please, feel free to express yourself as you feel is right since there would not be revealing of identity or usage of the questionnaire for other purposes outside of academic research.

Azorundu Peter

**Section A: Demographic of the Participants**

Please select the answer that suits your opinion

1. Age of the child: a. 9 ( ); b.10 ( ); c. 11 ( ); d. 12( ); e. 13 ( ); f. 14 ( )
2. Challenge of the child: a. Only child( ); b. Single parent ( ); c. Adopted ( ); d. Orphan( )

**Section B: Responses from child upbringing**

S/N	QUESTIONS	YES	NO
1	Disciplinary issues make you feel like an outcast		
2	I can cope with harsh words and treatments		
3	My parents are to be blamed for my disciplinary issues		
4	Culture has a bearing on the way child discipline is approached		
5	Opinions and thoughts of the society regarding discipline affects children		
6	Poor discipline makes a child have feelings of low self-esteem		
7	Poor discipline makes a child feel unloved		
8	Disciplining a child involves reconciling spiritual beliefs about God		
9	The impact of witchcraft affects the discipline of children oftentimes		
10	Providing the desired spiritual care improves child discipline		

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## VITA

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Background: I was born at Bekwai-Ashanti Region, Ghana

Family: Married to Abigail Azorodu (Mrs.) with two daughters

### **Academic History:**

2016- Present, Adventist University of Africa (AUA), Master of Chaplaincy Student

2005-2009 Babcock University, BA Theology

2004- National Examination Council (NECO) Nigeria

1991-1997- Odogbolu Grammar School, Odogbolu, Ogun State, Nigeria.

1985-1990- Christ African Primary School, Odogbolu, Ogun State, Nigeria.

### **Professional Certifications:**

April 2019- Endorsed as a School Chaplain, by West-Central African Division (WAD)

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### **Work Experience**

2014-Date, Babcock University- Chaplain (a School Chaplain).

2013- South Central Ghana Conference, Ahinsain, Kumasi Ghana- School Chaplain.

August 2010-January 2012 Bible Worker, Babcock University, Nigeria.

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### **Hobbies**

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