PROJECT ABSTRACT

Master of Chaplaincy

Adventist University of Africa

Theological Seminary

TITLE: THE INFLUENCE OF EFFECTIVE CAMPUS CHAPLAINCY ON
STUDENT CHARACTER FORMATION AT KONGOWE ADVENTIST
PRIMARY SCHOOL, SOUTH-EAST CONFERENCE, TANZANIA

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Date completed: June 2020

In recent years the Seventh-day Adventist denomination has become more
aware of the importance of campus chaplaincy concerning character formation hence
the presence of campus chaplains in most schools. However, there has been a scarcity
of studies dealing with the issue.

This project was to develop and train school administration, teachers, and
pupils on the importance of being supportive of chaplaincy work concerning character
formation. A theological undergirding for this project was developed from the biblical
motif of the ministry of presence that pervades the entire Old Testament where it was
seen God was a chaplain in Edenic school, Abraham was clan chaplain in his conflict
with Lot; Elisha was a chaplain in the schools of prophets; Daniel was a Chief of Staff
chaplain in courts of Babylon. In the New Testament the ministry of presence has
depicted Jesus as a Chaplain of chaplains especially in the gracious ways he dealt with
the Samaritan woman and Nicodemus. The literature review further indicated that

four institutions involve chaplaincy, i.e., the military, healthcare, prisons, and campus chaplaincy. In all of these, campus ministries are least researched both in Tanzania and elsewhere.

The field research findings indicated that the issue of character formation cannot stand-alone without the support of school administration, teachers, and pupils. The specific findings show the school administration was not supportive by not building the school church and equipping the library with the Spirit of Prophecy books; the teachers were not integrating faith and learning and pupils were not seeing any importance in reading Bibles and spirit of prophecy books.

The study structured a one-month intervention to Administration, Teachers, and Pupils around the determining issues. As a result of this study, the school administration became aware of the need to build a school church and equip the library with Spirit of Prophecy books; the teachers became aware of the importance to integrate faith and learning and pledged to begin doing so; the pupils became aware on the importance of reading and owning Spirit of prophecy books because they have a crucial role in character formation.

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A project

presented in partial fulfillment

of the requirements for the degree of

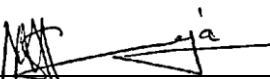Master of Chaplaincy

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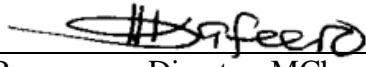CONFERENCE, TANZANIA

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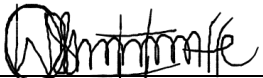Master of Chaplaincy

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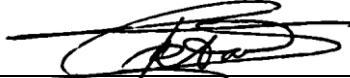
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This work is dedicated to Mary Mtinda Mafwimbo, my beloved wife, who has been

very supportive in the accomplishment of this work.

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CHAPTER 1

INTRODUCTION

Social and Cultural Background

Campus ministry in the Seventh-day Church has in recent years began to

receive wider scholarly attention due to its role related to character formation and

other related variables. For example, Jerome Thayer[1] and Jerome Thayer &Elissa

Kido[2] report that the Adventist Educational System which usually has a chaplain at

the center of its operations has proven that the Pupils who graduate from such schools

tend to have, grace orientation, commitment to Jesus Christ, change in the relationship

with Christ, denominational loyalty, belief in standard Adventist doctrines,

relationship toward the Adventist Church, intention to remain an Adventist, and

intention to marry an Adventist.

Moreover, Thayer & Kido[3] contend that Adventist Educational System when

compared with the Non-Adventist Educational System on the cognitive area in a study

which was done in North America, the results indicate that the more years Pupils

attended Adventist schools, the higher they achieved, compared to the norm group.

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[1] Jerome Thayer, "The Impact of Adventist Schools on Students" (Presented at the 4th Symposium on the Bible and Adventist Scholarship, Riviera Maya, Mexico: Education Department – General Conference of Seventh-day Adventists, 2006), 1–19.

[2] Jerome Thayer and Elissa Kido, "CognitiveGenesis (CG): Assessing Academic Achievement and Cognitive Ability in Adventist Schools," *Journal of Research on Christian Education* 21, no. 2 (2012): 99–115.

[3] Thayer, "The Impact of Adventist Schools on Students," 114.

The secret lies in the fact that Adventist Education is wholistic, Bible-based, and Christ-centered.

Another quite informative study was done in Australia by Alisha Christie.[4] The aim of the study was geared to investigate senior Pupils' perceptions of the factors positively influencing their faith development within the environment of a school-church nexus. The findings indicated that the factors for character formation within the nexus were: positive perceptions about spirituality, social context, positive relationship with school/church personnel, the influence of the school's special character, emphasis on discipling through involvement, and relevant program content. No doubt such results have been possible due to the effectiveness of character formation championed by campus chaplains.

These findings are supported by Nyabwari, Katola, and Muindi[5] who assessed holistic Christian Education for character formation in SDA Church-sponsored Schools, Nyamira County, Kenya. The study came out with the important observation that without this education, the church schools at-risk of graduating. Pupils who are not well prepared socially, spiritually, morally, physically, economically, emotionally, and intellectually disintegrated.

Nevertheless, the other side of the coin has problematic scenes, because when the implementation of holistic education fails in the hands of chaplains (among other officials), delinquency and other social problems emerge. This is true regardless of

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[4] Alisha Christie, "Senior Students' Perceptions of the Factors Positively Influencing Their Faith Development Within the Environment of a School-Church Nexus. A Case Study of Two Schools with Campus Churches" (Bachelor's thesis, Avondale College, 2011).

[5] Bernard Gechiko Nyabwari, Michael Katola, and Daniel Muindi, "Holistic Christian Education for Character Formation in Seventh-day Adventist Church Sponsored Secondary Schools in Nyamira County, Kenya," *International Journal of Academic Research in Progressive Education and Development* 2, no. 1 (2016): 244–257.

geographical location. For instance, in North America, a study was done by Dudley, Mutch, & Cruise[6] and came out with critical findings that Pupils who did not have a strong commitment to Christ were more likely to watch R-rated movies, use drugs of various kind, enjoy hard rock music and had pre-marital sexual relations. Although this study could be contravened as obsolete, its findings have resurfaced in a quite different geographical location. Moreover, in Rwanda, Ngamije[7] conducted a study to assess how school climate affects student character traits in selected Adventist High Schools. The study indicated a significant positive but weak relationship between school climate and character traits. These findings imply that there is a disconnect between the implementation of the Adventist philosophy of Education (as input) and character formation (as output). When such a dynamic ensues, it is possible to witness all types of social delinquency the world can expect.

The same is true to Tanzania, which is the focal country of study. Arego, Ndiku, & Role[8] conducted a study to evaluate factors that influence the implementation of wholistic education philosophy in Seventh-day Adventist secondary schools in the Mara conference. The results indicate that chaplaincy ministry was rated highest as far as implementation of the Adventist philosophy of education was concerned, however, understanding of the integration of faith and learning was rated the lowest. In the same study, it was reported that:

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[6] Roger L. Dudley, Patricia B. Mutch, and Robert J. Cruise, "Religious Factors and Drug Usage among Seventh-day Adventist Youth in North America," *Journal for the Scientific Study of Religion* 26, no. 2 (1987): 1–16.

[7] Joyce Musabe Ngamije, "School Climate and Student Character Traits in Adventist High Schools in Rwanda: A Descriptive Study of Student Perceptions" (Doctoral Dissertation, Adventist International Institute of Advanced Studies, 2005).

[8] Simon Arego, Elizabeth Role, and Lazarus Ndiku 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): 38–49.

For example, on November 14, 2009, the Mara conference of Adventist Church Education Board met in Musoma. Among other agenda, school discipline in Adventist schools was discussed at length. It was reported by the education director of Mara conference that in ten years, buildings in 50% of Adventist schools in Mara Conference were burnt by Pupils, 33% went on strike, and occasioned the loss of property and great harm to the Pupils and workers as the police were called by administration to quell the strikes.

These findings are in no way good results to represent the Adventist philosophy of Education. The problem must be explored to ascertain the root cause of chaplains' having just a theoretical approval of their work, while the praxis is a distinct betrayal to an extent of destruction of school infrastructure.

Statement of the Problem

There is an upsurge of lack of character formation in the Adventist secondary Schools in Tanzania Arego, Role & Makewa.[9] Surprisingly, events happen when there is a presence of a fully employed chaplain; there are daily worship services; weekly Sabbath Worships; a minimum of two weeks of prayers; counseling time available to needy Pupils—among other character formation programs. The effects of lack of effective character formation have caused student riots, burning down of school infrastructure; pre-marital sexual relations; teenage pregnancy; use of drugs like tobacco and marijuana—these are among other dire side effects.

The statistics obtained from the Discipline Master at Kongowe Primary School indicate that in the last five years (2014-2019), there have been two expulsions, three incidences of fighting, and 12 reported cases of vulgar language.[10] It should be noted these matters which are visible on the surface—it could be those which are

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[9] Arego, Role, and Makewa, "Factor Influences in the Implementation of Adventist Wholistic Education in Mara Conference, Tanzania," 40.

[10] Nathan Teye Odonkor, "A Chaplaincy Training and Support Program to Equip Pastors for Ministry in the South Ghana Conference of Seventh-day Adventist Church" (Doctoral Dissertation, Andrews University, 2017).

underground could be more critical. Hence the overall aim of the study is designing and implementing a program to influence effectively student character formation at Kongowe Primary Secondary School by using the campus chaplain as a focal person.

Purpose of the Study

The purpose of this study was to develop, implement, and evaluate the character formation program to pupils through the influence of effective campus chaplaincy. This included ministry to the secondary school pupils at Kongowe Primary School.

Justification

This study is needed to campus ministry that will benefit the Seventh-day Adventist schools in the sense that effective campus chaplaincy can play a major role to fulfill its mission of the Adventist education so that even non-Adventist parents would send their children to our school. Besides the fact, spiritual formation is needed to handle disciplinary problems. The Seventh-day Adventist parents and non-Adventists will believe that their children would be safer at an Adventist school than in a public institution. Achieving spiritual formation to the Pupils will open their brains to new ideas and how they see God's will. The effective campus chaplaincy will purify spirituality among Pupils and staff, and further meet the demands of wholistic education as prescribed in the Adventist philosophy of Education.

Delimitation

The study focuses on the effective campus chaplaincy on spiritual formation at Iringa Adventist Secondary School which is in Southern Highland Conference in South Tanzania Union (STUM). The research selected to mentioned school because it is the new school than all schools in the union, secondly, it has employed chaplain, so

it needs very close assistance to empower chaplain service. The focus of the literature will be drawn from Adventist scholarship; however, the non-Adventist literature will play a supplementary role. The project will use Pupils as primary avenues for the collection of empirical data since they are the major recipients of the chaplain's ministry.

Methodology and Procedures

The methodology and procedures are stipulated in chapters four and five. In the chapter, the study used a descriptive research design that falls under the quantitative approach. The sampling used is stratified sampling done at Kongowe Adventist Primary School, Kibaha. The total number of Pupils will be 232 obtained from standards 5, 6, and 7. The sample size was determined by using Sloven's formula and finally, data collection will be done using a question that has simple items based on the nature of the pupils' population. The questionnaire has two major sections namely biographical data and research question data. The study will employ descriptive statistics in the analysis of data. In chapter four a strategy will be outlined and implemented on how to solve the problems that emerged from the analyzed data.

Expectations

The study of effective campus chaplaincy ministry for the spiritual formation to the Pupils and staffs at Kongowe Primary school will benefit much Pupils and staffs because they will grow in faith, have a personal relationship with Him, they will be transformed in a new creature (God's presence, love, and grace to each one, they will be involved in everyday worship, they will love one another, unity among the Pupils to Pupils, staffs to staffs, even staffs with Pupils. So, the minds of Pupils and staff will change and guide in their life under God's dominion, the Holy Spirit will guide to listen and to make a good choice.

The school will benefit in increasing the number of Pupils, through parents seeing the spiritual formation to the Pupils, good relationships between Pupils and staff. The Chaplain will benefit from having many people who help to minister. The researcher can benefit the new ideas on spiritual growth in life, the study will be used to the school, church members, pastors, and conference leaders.

CHAPTER 2

THEOLOGICAL FOUNDATIONS

This chapter discusses the influence of character formation using theological chaplaincy perspectives from both the Old Testament and the New Testament narratives. The discussion begins by giving a brief meaning of chaplaincy as presented by several works of literature. Then the Old Testament discussion will commence revisiting various persons who played 'chaplaincy-like roles. These are God (Gen 3:1-15); Abraham (Gen 13), Elisha (2 Kgs 6:1-4), Daniel (Dan 3), and Nehemiah (Neh 4). After that, the discussion will begin tracing chaplaincy-like figures in the New Testament which includes Jesus (Samaritan and Nicodemus).

The Meaning of Chaplaincy

Many writers have endeavored to give the meaning of chaplaincy. Before the focus shifts on the modern understanding of the word—a historical look is important. According to Maria Colfer,[1] the origins of the word 'chaplain' comes from the French chapelain and the Latin capella, both words for the "cloak" worn by Martin, Bishop of Tours. He was a great humanitarian monk and was said to have torn his cloak in half to share with a beggar on a cold night while he was still a soldier.

Therefore, in order not to depart from the original meaning, the chaplain needs to be present where there 'beggars' or the needy. The chaplain needs to demonstrate humanitarian support to this group which is sometimes underprivileged or privileged.

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[1] Maria Colfer, "Maintaining a Biblical Perspective on the Role of Chaplains in the Effective Care of Healing of Hospital Patients" (MA Thesis, Reformed Theological Seminary, 2014).

Other recent writers have viewed chaplaincy as a ministry of presence. For example, Neil Holm[2] agrees that the ministry of presence is one means by which chaplains collaborate with God to complete creation. It is a process in which chaplains assist the personal awareness, growth, and understanding of the other person.

So, based on this definition the chaplain ought to manifest the presence of God whether it be a school, prison, army barracks, or hospital. The chaplain needs to manifest a presence that dispels fear and rekindles hope in every human situation even at close encounters to death or the moments of a loss to a loved one.

According to Wessels and Bredenkamp,[3] "a chaplain can, therefore, be defined as a member of the clergy, or a priest, who is ordained by his / her denomination to minister to a specific community." The authors further add that,

> Today, non-ordained people are also trained in chaplaincy and appointed at institutions, hospitals, and prisons to assist or replace ordained chaplains. It should be kept in mind that the modern chaplain does not become an inherent part of the community to which he/she is ministering.

So, this last meaning is going to be the working definition that chaplaincy is minister to a specific and specialized community. It could be a school, prison, army barracks, or hospital. To this end now the discussion shifts to chaplaincy-like roles carried by certain figures in both Old Testament and New Testament.

God as a Chaplain

It may appear as a strange phenomenon to view God as a chaplain as the term itself does not find its roots in the Bible. Nevertheless, it can be argued that God is the first and last chaplain par excellence (Rev 22:13). Any chaplain needs an institution.

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[2] Neil Holm, "Toward a Theology of the Ministry of Presence in Chaplaincy," *Journal of Christian Education* 52, no. 1 (2009): 7–14.

The world is God's institution guided by principles ordained by God himself. In Gen 1-2 God creates the world. He places our first parents in the Garden of Eden. He delineates the type of food to be eaten—a vegetarian diet (Gen 1:29-30). This sends a message that present-day chaplains in their various institutions need to be concerned with what is eaten if it is according to God's will.[4]

God-The Chaplain creates both male and female (Gen 1:26) and commands them to be fruitful and multiply. This essentially indicates that marriage is intended to be a monogamous heterosexual relationship. It is critical that in various institutions people are deviating from the biblical normative by encouraging pre-marital, extra-marital, and even homosexual relationships. Therefore, the effective chaplains who follow God's ideal plan for marital relationships will stand by what is stipulated in the Bible.

Furthermore, God-The Chaplain set a moral law to be followed by the Eden pair. He commanded, "You must not eat from the tree of the knowledge of good and evil; for, in the day that you eat of it, you will surely die" (Gen 2:17). Any Chaplain needs to be cognizant of the moral law as delineated in Exodus 20. As the moral law is a law of love first directed to God, then to our fellow human beings. When an institution disregards God's moral law, events delinquency and even death may occur since the disregard of God's moral law leads to death (Rom 6:23).

It was unfortunate that the Eden Pair disregarded the moral law given by God-The Chaplain (Gen 3:1-7). God-the Chaplain was present. He was present to execute both mercy and justice. As an example, to all chaplains, God who knows

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[3] Andre Wessels and Izette Bredenkamp, "The Development of Military Chaplaincy, with Special Reference to South Africa (up to 1966)," *Journal for Contemporary History* 34, no. 1 (2009): 298–317.

[4] Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987).

everything—yet he interrogated the fallen Eden pair on how it happened (Gen 3:8). The entire interrogation that begins with Adam and ends with Eve-although she was the first to sin shows the roots of natural justice. This should be exercised by all chaplains in their specialized institutions. The offenders need to be given a fair hearing before they are counseled on the way forward. It may not matter whether the chaplain has a preconceived understanding or not.

Following the interrogation, it is evident that both Adam and Even did not take personal responsibility that they fell, instead they shifted the blame to each other. Adam complained, "It is the woman who gave me the fruit (Gen 3:12), while Eve also remarked, "It is the serpent which deceived me (Gen 3:13). When the Eden pair was doing that, God was attentively listening, he did not interrupt. This skill must be learned by all who want to take up the chaplaincy as a call—people need to be listened to. The people are looking for places to vent their thoughts, whether it be broken dreams, broken promises, broken procedures, or even broken institutional laws.

In conclusion, God-The Chaplain gives an ultimatum which is recorded in Genesis 3:15: "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

Out of this text, it is foretold that from the event of the fall, two generations would ensue: the generation of the serpent (rebellious generation), and the generation of the woman Seed (Faithful generation). The Seed of the Woman which many scholars through history applied it to Christ who will ultimately destroy the devil, but it will not be an easy task because of the 'bruising the heel factor'. On the cross, Jesus' 'heel' was bruised and the poison of sin led to his death. However, death could not overcome Jesus, he arose on the third day as he foretold (Acts 2:24). The

resurrection of Jesus made a final confirmation that the serpent head will finally be crushed in the lake of fire (Rev 21:8).

So, what does this mean for present-day chaplains? To be effective, the present-day chaplains need to understand that in their institutions and indeed in the hearts of everybody in the institution (the chaplain included), there is a great controversy between the powers of Light and powers of Darkness (falsehood). The chaplain needs to defend Christ and be a model of Christ-like behavior in the institution.[5]

Abraham-The Clan Chaplain

Abraham as biblically known as a father of faith, he also played the role of a chaplain when he was sojourning with his nephew, Lot (Gen 13:5-13)

> Now Lot, who was moving about with Abram, also had flocks and herds and tents. [6] But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together. [7] And quarreling arose between Abram's herders and Lot's. The Canaanites and Perizzites were also living in the land at that time. [8] So, Abram said to Lot, "Let's not have any quarreling between you and me, or between your herders and mine, for we are close relatives. [9] Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

The narrative indicates that both Abraham and Lot were traveling together. They were all wealthy men having herds of domesticated animals such as cattle, camels, and the like. As each institution needs to have its vision and mission, the effective chaplains will travel together using the same map provided by the institution.

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[5] Brad Brown, "A Training Program For Non-Chaplain and Volunteer Chaplains Conducting Spiritual Care At Feather River Hospital In Paradise, California" (Doctoral Dissertation, Andrews University, 2017).

The narrative further indicates a conflict arose between Abraham and Lot herders as there was no enough pasture to support herds of two wealthy men. This scenario implies that institutions may have a well-stipulated vision and mission statements-even posted in strategic areas. But this may not necessarily prevent conflict. The presence of conflict may not necessarily imply that there is a deeply rooted hostility—it is a common phenomenon in healthy institutions on the move to prosperity.

So, Abraham as an ideal chaplain took the situation positively and remarked, "Let's not have any quarreling between you and me, or between your herders and mine, for we are close relatives" (Gen 13:8). The ideal chaplain must be able to see that any emerging conflict it is a contention between blood-related relatives. Such an approach may lessen the degree of 'hotness' in identified conflict.

The other crucial principle that chaplains need to apply in conflict resolution is putting *others first* for the best interest of the institution. Abraham pleaded, "Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left (Gen 13:9)."[6] Therefore, when there are inter-personal conflicts, group conflicts, or even institutional conflicts, the ideal chaplains must be pro-active mediators who are putting preference to the best interests of the institution.[7]

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[6] Don Leo Garilva, "Campus Chaplaincy Ministry: An Avenue of Integrating Faith and Learning at Mountain View College" (Presented at the 35th International Faith and Learning Seminar Held at Hong Kong Adventist College, Silver Spring, MD: Institute for Christian Teaching Education Department of Seventh-day Adventist, 2007).

[7] D. A. Carson, R. France, and J. Motyer, eds., *New Bible Commentary: 21st Century Edition* (New York, NY: Inter-Varsity Press, 2001).

Elisha as a Campus Chaplain

Perhaps the most appealing example of a campus chaplain in the Bible is the role of Prophet Elisha when he served the schools of prophets.[8] The schools of prophets were started by Samuel the Prophet and were located at Ramah and Kirjash-Jearim. E.G. White stipulates the goals of schools of Prophets:

> These schools were intended to serve as a barrier against widespread corruption, to provide mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors.

So, such were noble goals for the schools of prophets and they equally apply in our campuses which are scattered throughout the world. In response to these goals Elisha in 2 Kings 6:1-4, did a phenomenal work as narrated below:

> The company of the prophets said to Elisha, "Look, the place where we meet with you is too small for us. **2** Let us go to the Jordan, where each of us can get a pole; and let us build a place there for us to meet. "And he said, "Go." Then one of them said, "Won't you please come with your servants?" "I will," Elisha replied. **4** And he went with them. They went to the Jordan and began to cut down trees. **5** As one of them was cutting down a tree, the iron ax-head fell into the water. "Oh no, my lord!" he cried out. "It was borrowed!" **6** The man of God asked, "Where did it fall?" When he showed him the place, Elisha cut a stick and threw it there, and made the iron float. **7** "Lift it out," he said. Then the man reached out his hand and took it.

As the narrative unfolds, it indicates that the sons of the prophets were taught the importance of menial labor, and Elisha as a chaplain supported that desire because it helps to improve mental faculties. The Pupils pleaded that the Chaplain goes with them to river Jordan to chop trees to get logs for building a house. The narrative further indicates that Elisha the Chaplain was close to his Pupils to an extent they desired him to join for the extra-curricular activity. Truly Elisha is another ideal

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[8] Ellen G. White, *Counsels to Parents, Teachers and Students Regarding Christian Education* (Oshawa, Canada: Pacific Press, 1943).

chaplain whose presence is desired by Pupils in both curricular and extra-curricular activities.

Furthermore, the narrative shows that Elisha-the Chaplain went with the Pupils down to Jordan—there they began chopping trees. Then something went wrong as one student whose ax-head was a borrowed one fell into the river while chopping a tree. The student cried in desperation, Oh no my lord! And Elisha inquired, "where did it fall?" He showed him the place. Thereafter, Elisha cut a stick and threw it to the exact place and the ax-head floated!

There is an important lesson here and it may not be strictly said that every campus chaplain must exhibit miraculous powers as these come as gifts of the Holy Spirit who will give to whomsoever he wills (1 Cor 12:11). However, in this scenario of losing an ax-head, we get an important observation on how the chaplain acted. The chaplain was genuinely concerned about the student's predicament. That alone awakened faith on the part of the student. Secondly, the Chaplain demonstrated that for a miracle to happen both human agents and divine agencies must cooperate faithfully. In this scenario, we find the student obeyed all orders requested to perform like where did fall? Lift it out!

The third and last lesson, Elisha, the Chaplain did not begin to 'brag' that by his powers, ingenuity, and longtime experience with Elijah-the translated prophet he was able to perform a miracle. By implication, Elisha gave the credit to God by remaining silent to allow the Holy Spirit to talk to the Pupils. This is what present-day chaplains ought to do.[9]

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[9] Carson, France, and Motyer, *New Bible Commentary: 21st Century Edition*, 195.

**Daniel as Chief of Staff: Chaplain
in the Babylonian Empire**

Daniel the Chaplain is perhaps one of the most enduring chief-of-staff chaplains who served in two empires namely Babylon and Medo Persia. However, in this discussion, the focus will be on his chaplaincy work in Babylon courts particularly during the reign of Nebuchadnezzar.

Daniel was a Hebrew captive alongside his friends Hananiah, Mishael, and Azariah who were taken to Babylon by Nebuchadnezzar in 604 BC which was the fourth year of Jehoiakim the king of Judah.[10] Upon arriving in Babylon, he was supposed to undergo a 3-year training on Chaldean Language and Literature. This would enable them to communicate in official business and ordinary life. But most importantly was to learn Chaldean culture which stood in extreme opposite to Hebrew culture.

For example, in Hebrew culture, they worshiped Yahweh, while in Chaldean culture the worshiped not only a pantheon of gods in the form of images, celestial bodies, and even humans. The King was to be perceived as God. Moreover, in the Hebrew Culture diet was well stipulated in the book of Genesis (Gen 1:29) and Leviticus (Lev 11), while in Chaldean culture food was just 'anything' which does not have an immediate effect to death.

Since Daniel (The Chief of Staff Chaplain to be), had "aptitude for every kind of learning, well informed, quick to understand" (Dan 1:4), he discovered his training was going to be contentious and he was alert on this. When the Nebuchadnezzar appointed them a diet which was the same as that served at King's table—Daniel resolved not to defile himself with the royal food and wine (Dan 1:5). This verse

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[10] Andrews University Press, *Andrews Study Bible: New King James Version* (Berrien Springs, MI: Andrews University Press, 2010), 150.

suggests that Daniel was a man of strong character since when he was a trainee. The same should be for people who are aspiring to be chaplains. They need to demonstrate a strong character even before entering the chaplaincy work officially.

Daniel's strong character which even risked the death of the Official Chef (Dan 1:10), led him to be promoted alongside his companions to work in the royal court of Babylon as he was ten times better than all the magicians and enchanters in his whole kingdom (Dan 1:20). This verse implies that all chaplains need not to dull-minded. They need to prove themselves as capable of executing their duties. The Bible has a sure promise for them to be claimed— "I can do all things through Christ who strengthens me! (Phil 4:13).

In the second chapter of the book, Daniel appears to begin his chief-of-staff chaplaincy duties amongst other pagan chaplains which represented magicians, enchanters, sorcerers, and astrologers (Dan 2:2). In a nutshell, King Nebuchadnezzar dreams and a dream and forgets it but desperately needed its interpretation (Dan 2:3). The pagan chaplains are given a priority to tell the interpretation of the dream, they wanted to be crafty and the King noted it (Dan 2:8). This should not happen to all who are in the official duties as chaplains. Effective chaplains need to be perceived by leaders as honest, genuine, and true—such as a character of Daniel.

In the end, Daniel was summoned by Arioch, the commander of the king's guard (Dan 2:14). This person was the executioner if the dream would not be given its true meaning.

Daniel went to the King on 'time' and requested more 'time' to pray with his friends that God of heaven may give interpretation (2:16-17). It is interesting to note that Daniel's request was granted, while the pagan chaplains were not given the same request since they were known to be crafty.

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Here, Daniel demonstrates the importance of group prayer. Jesus once said when "for where two or three gather in my name, there am I with them." Truly this happened, Daniel received the interpretation and burst in a poem of praise

> [20] Praise be to the name of God forever and ever;
> wisdom and power are his.
> [21] He changes times and seasons;
> he deposes kings and raises up others.
> He gives wisdom to the wise
> and knowledge to the discerning.
> [22] He reveals deep and hidden things;
> he knows what lies in darkness,
> and light dwells with him.
> [23] I thank and praise you, God of my ancestors:
> You have given me wisdom and power,
> you have made known to me what we asked of you,
> you have made known to us the dream of the king.

A certain study has posited that some chaplains and even pastors are too busy to pray, they tend to pray more during adversity and at the time of corporate worship.[11] This is a critical situation; it is no wonder that many chaplains in schools and other areas of service have no power of the Holy Ghost. Their ministry has depreciated into becoming like that of secular counselors. Their service is in extreme opposite to that of Daniel in the courts of Babylon.

The next day, Daniel braced in the dew of prayer, showed his presence before the King. Daniel the Chaplain gives credit to God, he remarks, but there is a God in heaven who reveals mysteries (2:28). So, because he was humble, he did not as well want to denigrate other chaplains of pagan origin—this would bring unnecessary conflict. Daniel puts himself at equal footing but gives credit only to God, the creator of heaven and earth (Gen 1:1). Such ought to be the demeanor of all chaplains—no boast should be placed based line of faith, experience in ministry, level in academia,

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[11] James Bradshaw, "The Prayer Practices of Pastors" (Doctoral Dissertation, Asbury Theological Seminary, 2002).

or anything but honor, worship, blessings should be accorded to the Lamb who was slain from the foundations of the world (Rev 13:8).

Daniel's interpretation is a lengthy one. It has almost 15 verses which show that the King saw an image that represents 4 worldly empires. The first one was Nebuchadnezzar's, the rest he was not given specific information. But at the end of all God's empire will destroy all human empires and reign forever (Dan 2:31-44).

It is interesting to find out, that as Daniel closes the interpretation, he gives credit to God of heaven again by asserting that "the great God has shown the king what will take place in the future. The dream is true, and its interpretation is trustworthy" (Dan 2:45).

The King is elated, he gives the second promotion to Daniel the Chaplain— but most importantly the King confesses God of heaven by saying, "surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery" (Dan 2:47).

Daniel's work was the evangelistic one. He won the soul of the King to the King of Kings and Lord of Lords. Daniel message was consistent, he began with group prayer, he proceeded with songs of praise, he continued giving God credit at the beginning and closing of the interpretation and he remained silent afterward. Daniel the Chaplain has many lessons to present-day chaplains who are supposed also to work as soul winners in their stations of duty.

Jesus as the Campus Chaplain Par Excellence

Jesus Christ has so many names and titles which make him worthy of human worship and adoration. However, for this study Jesus has seven names namely, The Word of God (John 1:1), the Son of God (Matt 4:3); the Lamb of God (John 1:29);

High Priest (Heb 5:10); Alpha and Omega (Rev 1:8); The True witness (Rev 1:5) and King of kings (Rev 15:3).

Regardless of Jesus' countless names, it is no sin to accord him another name or title as the Campus Chaplain par excellence or Chaplain of Chaplains. As noted, earlier chaplaincy is the ministry of presence. Jesus once noted that "I will be with you to the end of the world (Matt 28:20).

His name as Emmanuel—denotes God with us (Isa 7:14) indicates God's presence in the campus called the 'earth.' Jesus has various Pupils from poor (Luke 4:18) and rich backgrounds (Luke 19); from all nations, kindred and tongue (Rev 7:9); from all bad and good health statuses (Mark 10:46-52); and all gender (Gal 3:28). We are all one in Christ. The discussion will focus on Jesus Chaplaincy's role to a foreigner female student who was disregarded in her community (John 4:4–42) and an indigenous male student who was highly regarded in the school but has his 'issues as well (John 3:1-21).

Jesus and the Samaritan Female Student (John 4:4-26)

This true story is cast in God's campus named Samaria. In this place there lived Pupils who were disregarded based on their color and culture (John 4:4), yet to the Campus chaplain they mattered. They were to Him as a pearl of great price (Matt 13:45-46). The matter was more complicated especially if the student was female and sexually promiscuous (John 4:17). It must be true even as of today such Pupils had no friends, therefore lonely to themselves.

Upon knowing this, Jesus, the Heavenly Campus Chaplain chatted his official visit to the Campus of Samaria. He saw the anguish of this female student who apart from being a foreigner, was a woman of disregarded status. It is Jesus who sets the

plan, and the student falls into the plan. This implies that the present-day chaplains need to know that it is Jesus who has all history in the palm of his hands (Rev 1:16).

Jesus arrives at the historic well of Jacob at noon (John 4:5). It appears that Jesus is interested in history. Since he wants a personal counseling session with the female student, he bids other Pupils to go to buy food (John 4:7). The female student arrives on 'God's time' in need of physical needs; while Jesus is interested to arouse 'spiritual needs.' It appears that the female student is not familiar with the Campus Chaplain, she says no shalom to him, nevertheless, Jesus does not give up. He opens a conversation by remarking politely; "Will you give me a drink?" (John 7). In this verse, present-day chaplains have a lot to learn. They need to respect the privacy of Pupils; they need to follow the hurting Pupils where they are; they need to ensure the meeting is done in the 'official place' where there is no room appearance of evil (1 Thess 5:22).

Since Jesus was polite as it is expected of all chaplains, she responded, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (John 4:9). The Samaritan woman is objecting to giving Jesus a drink based on cultural differences. She is objecting to giving Jesus a drink based on tribal differences. She is objecting to giving Jesus a drink based on gender.

Jesus does not give up as it is expected of all chaplains—he responds "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water" (John 4:9). There is a very interesting lesson here. Many a time when female counselees visit the chaplain's offices, the chaplains are usually 'stuck' on the things and wants of this world. Sometimes these chaplains have ended committing adultery to the counselees—but it was not with

Jesus. He *shifted* the discussion from the things of this world to heavenly things which are noble, purer, and eternal—*would have given you living water*!

At this time, the female student is fully engrossed in the conversation. She appears to know history and questions if Jesus is greater than Jacob (John 4:10-12). It must be known that many Pupils in the school campuses are still grappling with the Christological question, what do people say I am (Mark 8:27). The school chaplain needs to have convincing information about the Divinity of Jesus and what He can do in their personal lives.

The sun is hot, but the words of Jesus are getting even cooler in the heart of the Samaritan female student. Jesus says politely but authoritatively,

> Everyone who drinks this water will be thirsty again, **14** but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life (John 4:13-14).

At this time the discussion has forever transcended from worldly needs and wants. It is about eternal things which can make a human soul never to thirst again. Moreover, the soul will become another ever-flowing river to refresh others for the things above.

It must be noted that the Chaplains in schools need to know the needs of Pupils are beyond academic performance; beyond peer pressure and sports and games—the Pupils' minds ought to be elevated above these, to the things eternal—the things of God, belonging to the Word of God.

When the Word of God is presented convincingly and tactfully, it yields results. The Samaritan student had forgotten what brought her at the well; she has forgotten her Christological questions; she had forgotten her cultural stony walls—all she wanted is the living water (John 4:15).

At this point Jesus does not waste time, he now addresses her spiritual disease which was sexual promiscuity. He does it tactfully. Essentially, Jesus gives a condition for receiving living water and subsequently becoming a living well—one needs to confess their sin. As Jesus asks this female student to go and bring her husband, she remarks I have no husband (John 10:17). Jesus acknowledges that she was speaking the truth, he adds she had so far had six husbands—which is itself violating the seventh commandment (Exod 20:14).

So far Jesus indicates he is divine. He can read a human heart like an open book and nothing is hidden from him. The woman acknowledges that and she exclaims, "'Sir,' the woman said, 'I can see that you are a prophet. [20] Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem'" (John 4:19, 20).

The Samaritan student calls Jesus, 'Sir,' for the third time. She has acknowledged Jesus Lordship over her life, yet she has another where is God to be worshipped. And Jesus closes the discussion;

> Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and truth.

Therefore, in the entire open-air discussion Jesus was speaking about himself (The Truth) and he was speaking importantly about the living water who is the Holy Spirit (Joel 2:23). To have effective campus chaplains, they need to lift Jesus as the Savior of the world and the Holy Spirit as *another* Comforter in aiding human salvation. These Chaplains need to be tactical in following the Jesus-way by uplifting

the things above at the expense of the thing below—of this world. The Chaplain's

work on our campuses is incomplete without having Jesus evangelistic tact and zeal.[12]

Jesus and the Old Male Hebrew Student
(John 3:1-21)

This is another rather opposite encounter of the Chaplain of Chaplains in his

campus-based work. While he met a disregarded female student of foreign origin, this

time he meets an indigenous elderly man of elevated status in his society. In the

former encounter, the female student was failing to practice faith while being

adulterous; on this encounter, an old male student has a life which is theologically

empty regardless of being perceived by the Hebrew community as religious and

devout. In the previous encounter, Jesus meets the student in daytime hours (perhaps

the student had missed class); while in the current episode Jesus meeting the male

student at night (outside of official work hours). In both incidences, there is no evil

appearance (1 Thess 5:22). This indicates that Jesus loves all Pupils regardless of their

gender, status, tribe, nationality, or age.

This time Jesus was at the Main Campus in Jerusalem. It was toward the end

of Jesus' work which was shortly after cleansing the Temple (John 2:13-15).

Nicodemus must have been intrigued with the authority of Jesus cleansing the temple

twice (John 2:13-15; Matt 21:12-13), without consulting permission from the High

Priest or any member from the Sanhedrin like him. Nicodemus must have heard a

recent miracle in a nearby suburban called Bethany where Jesus brought to life to a

man called Lazarus (John 11). It was evident that since Nicodemus was a

theologically versed person, one of the members of the Highest ecclesiastical body-

the Sanhedrin—must have heard or even participated in two miracles where Jesus fed

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[12] Carson, France, and Motyer, *New Bible Commentary: 21st Century Edition*, 201.

thousands in a 'theologically' impossible manner (Mark 6:30-44; Matt 15:29-39). Since the Galilean Jesus was a busy person and ever surrounded by Pupils of various kinds (especially lower classes), it was hard meeting him. Or else this could jeopardize his status as a leader in Israel.

Jesus was retired in a secluded place (not mentioned in the text) and it was at night. It seems Nicodemus made thorough where to find Jesus at night. Although it was time for Jesus to be with God in prayer, he was not offended to receive a student who perhaps came without 'appointment.' This should be true for present-day chaplains. They need to be ready to help Pupils out of season and inside the season (2 Tim 4:2).

This time it is the student who opens the conversation which shows he is 'confused,' who Jesus is! Nicodemus asserts; Rabbi, we know that you are a teacher who has come from God. "For no one could perform the signs you are doing if God were not with him" (John 3:2).

Nicodemus compares Jesus with other ordinary rabbis/Teachers of the Law; however, Jesus is different—this is what amazes him. The theology of Jesus is different, it is attended with authority as well as signs and wonders (Mark 1:22). It appears Nicodemus as a Rabbi is interested to get this power; he wonders how that can happen.

The Nicodemus problem could be the problem of many campus chaplains today. Their work is dry, they conduct worship, they preach, they have respect in their society - yet they have never had a personal encounter with the Chaplain of chaplains.

Thereafter Jesus accepts indirectly that he is a Rabbi who has descended from God, he asserts a new theological concept to continue with the discussion; "Very truly I tell you, no one can see the kingdom of God unless they are born again (John 3:3)."

Upon knowing that Nicodemus is a theologically versed person Jesus brings out a theological concept of being born again—*from above [Emphasis mine]*. Jesus knows also that Nicodemus is old, and deep inside him, wants to return to his youthhood vigor. This too indicates that Jesus knows the innermost needs of the human heart and he uses them to advance theological arguments about the things of the 'above.' Like in the previous encounter with the Samaritan female student, Jesus moved the discussion from 'earthly water which does not quench the thirst to living water which quenches thirst and it further makes a person a spring flowing more living water.

On this encounter, Jesus moves the discussion from earthly birth which makes people old and ultimately dies to heavenly birth which ultimately makes a person have eternal life (John 17:3).

The present-day campus chaplains must learn the Jesus method of drawing the minds of Pupils from temporal earthly things to eternal things from above. This can only happen if chaplains have a daily conversation with Jesus in the school of prayer under the guidance of the Holy Spirit.

In verse 4 of the same chapter, Nicodemus appears not to understand the concept of being born-again—since his mind was dwelling on the physical birth, as the Samaritan woman was focusing on the water from Jacobs well. It appears even most learned persons and sometimes ripe with age may not be dwelling with 'spiritual things of above.' To respond to this human cry Jesus answers;

> Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. [6] Flesh gives birth to flesh, but the Spirit gives birth to spirit. [7] You should not be surprised at my saying, 'You must be born again.' [8] The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit (John 3:5-8).

In these verses, Jesus explains that to be born again is to have a new life controlled by the Spirit of God. Jesus gives a metaphor within a metaphor by including how the wind blows and yet it is impossible to locate directly where it comes and where it will go—so is the working of the Holy Spirit. It is simply complicated—but people will witness a changed life in that person.

Jesus is directly telling Nicodemus that he is not born of the Spirit, regardless of his age; regardless of his community status; regardless of his wealth—in that, it is impossible to enter the Kingdom of Heaven. This message belongs to all chaplains. The theological training is not enough; the community status is not enough and even the experience in the chaplaincy ministry is not enough—all that is needed is to be born again by allowing the Holy Spirit to have a 100% abode in their lives.

In verse 9 of the same chapter, Nicodemus is still puzzled. He wants more information from the Chaplain of Chaplains. Upon seeing a sincere need, Jesus gives the most sublime fulfillment of the prophecy about himself. He quotes the Old Testament; "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, [15] that everyone who believes may have eternal life in him" (John 3:14-15).

While in the former episode with the Samaritan female student, she confessed Jesus as the Messiah with only one metaphor of living water. On the contrary, Nicodemus is so slow to believe even after the narration of two metaphors of being born again and the movement of the wind. Nicodemus seems 'not to get it,' that the one standing close to him in a 'chilly' night is that Prophet who was promised by Moses with the lifted brazen Serpent. Jesus clearly says I will be lifted up on the cross—it is when you will believe that I am the Messiah and the Savior of the world and all its campuses.

Thereafter, Jesus continues with more sublime assertions which have become so common to us these days (perhaps even without knowing the context). He added;

> For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. [17] For God did not send his Son into the world to condemn the world, but to save the world through him. [18] Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son (John 3:16-18).

At this time perhaps Nicodemus is spell-bound adds even more strong words at it seems that he is angry due to his inadequate faith. He says; "This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil."

In this narrative, Jesus adds a metaphor after metaphor about himself or the Holy Spirit. He tells Nicodemus I am the Seed which will make you be born again (Gen 3:15), he does not understand; I am the one which allows the Wind (Holy Spirit) to blow your way—he does not understand; I am the prophesized brazen serpent to be crucified on the cross—he does not understand, and finally he says I am the Light that comes into the world—he also seems not to understand! Jesus even uses the word 'verdict' which indicates judgment to those who will not believe in the Son.

At this point, the discussion appears to close with apparently no visible success (in human words). In the first episode, the Samaritan female student confessed Jesus as a Messiah, forgot her water-pot, and went into the village to invite people to come and witness Jesus for themselves. But in this incident, it appears that Nicodemus left Jesus without a direct confession that He is the Savior of the world.

Nevertheless, a few days later, Nicodemus appears to defend Jesus (indirectly), by stating to his fellow Sanhedrin members that it would be unfair according to Hebrew Law to judge Jesus before listening to Him (John 7:51) and later

Nicodemus came out publicly and used his wealth to sponsor the burial of Jesus (John 19:39-42).

The entire narrative between the Chaplain of Chaplains and Nicodemus emphasizes that chaplains need to put aside their theological pride and be born again in the presence of the Holy Spirit—or else the entire ministry of chaplaincy will amount to nothing.[13]

Summary

The chapter began presenting God as a Chaplain by the provision of the covenant of grace (Gen 3:1-15), the emphasis was on making chaplains learn to interrogate and be fair. Finally, they ought to lift up the seed of the woman who is Jesus. Thereafter, Abraham was presented as a clan chaplain who solves conflicts amicably. The used text came from Genesis 13. The emphasis was that a chaplain must put the interest of others first if there is spiritual success to be achieved.

Moreover, the prophet Elisha was presented as an ideal campus chaplain (2 Kgs 6:1-4). The emphasis was on the bond between Elisha and Pupils; the chaplain worked with Pupils, and he was genuinely concerned about the financial implication of the borrowed ax.

In closing the Old Testament survey about chaplaincy, the chapter presented Daniel as Chief of Staff Chaplain. The emphasis was to give God all honor and majesty beyond all human beings regardless of their earthly powers. Finally, in the New Testament Section, Jesus was presented as a Chaplain of chaplains. He helped both the Samaritan woman and Nicodemus to know him as a Messiah of the world and also the Giver of the Holy Spirit.

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[13] White, *Counsels to Parents, Teachers and Students Regarding Christian Education*.

CHAPTER 3

LITERATURE REVIEW

This chapter discusses various scholarly literature about chaplaincy by putting

more focus on the Adventist corpus of literature. This literature review aims to

synthesize what has been written and ultimately find out gaps that will be filled by

this study on the aspect of character formation as aided by campus chaplains. The

discussion was organized based on the types of chaplaincy identified.

It will begin by dealing with Military Chaplaincy, Hospital Chaplaincy,

Corrections (Prisons) Chaplaincy, and climax with Campus Chaplaincy. To situate the

study in the intended campus chaplaincy, there will a discussion of the exit report

done at Kongowe Primary School by Adventist Accreditation Association (AAA).

Military Chaplaincy

Military Chaplaincy is the most dominant form of chaplaincy in the Seventh-

day Adventist Church as noted in both Academic and Non-Academic literature. The

Chaplains serve the spiritual and emotional needs of soldiers in wars and non-wars

zone.

According to Santiago Rodriguez,[1] conducted a study to create, implement,

and evaluate a project with the emphasis on Mentoring for Spirituality program for

deployed sailors and marines on board the amphibious warship USS Oak. Hill. The

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[1] Santiago Rodriguez, "The Creation and Implementation of A Spiritual Mentoring Program for Deployed Sailors and Marines on Board the USS Oak Hill" (Doctoral Dissertation, Andrews University, 2003).

findings included the willingness to study together God's word, willingness to become active in the local church, reflection on positive and holy things, and out of that 32 persons were baptized. Although this study has dealt with military chaplaincy, nevertheless, its ideas can apply to campus ministry, here learners need to read the Bible and appropriate it in their lives; learners need to learn to reflect and pray for holy life; learners also need to give their lives to Christ for baptism.

Thabo Joseph Mofamere,[2] conducted a doctoral study to find out how the Christian chaplains are managing cultural diversity in the South African Police Service in the Gauteng Province. The data was gathered from 155 police officers. After data analysis, the finding indicated that chaplains are working in really a difficult community with different religious backgrounds such as Christian, Muslim, Hindu, and African traditions.

The finding shows Christians were more appreciative of chaplains' work than respondents of other religious backgrounds due to different theological backgrounds. Nevertheless, the chaplains continued to work in such backgrounds demonstrating Christ-like character. This indeed important for every campus chaplain to know that they serve as bridge constructors and not as wall repairers. When it comes to human relations, people tend to accept meritorious invitations.

On the same vein, Jacqueline Earline Whitt[3] wrote a doctoral dissertation on how American Military Chaplains experienced conflict and compromise during the Vietnam War. This study brings a contribution to the understanding the chaplaincy during this period (1962-1973) provides important insights into the history of both

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[2] Thabo Joseph Mofamere, "Managing Diversity in South African Police Service (Gauteng Province): The Role of A Chaplain" (Doctoral Dissertation, University of South Africa, 2003).

[3] Jacqueline Earline Whitt, "Conflict and Compromise: American Military Chaplains and the Vietnam War" (Doctoral Dissertation, University of North Carolina at Chapel Hill, 2008).

religion and the military in late twentieth-century America. The chaplains were at war for the wrong political agenda, yet they were to remain there to encourage the soldiers to fight! It must be acknowledged that sometimes Chaplains (not in the war zones alone), do face faith dilemmas, whether to obey God or obey (wrong) orders from supervisors. It could be also true for campus chaplains to pray for school blessings while they surely know that the head of the school has leaked the examination. In times like that chaplains need to be firm like Moses when he came down from the mountain and found the entire 'army' involved in idolatrous worship.

According to Michael A Chester,[4] presents a different facet of military chaplaincy. In his study, there was an observation that Military chaplains who are graduates of the Master of Divinity (MDiv) program at Andrews University Seventh-day Adventist Theological Seminary (SDATS.) would require enhanced military chaplaincy training to identify and cope with the rapidly changing needs of modern military chaplaincy.

The courses could include a revised Chaplain Command Program within Secretary of the Navy Instruction, Professional Naval Chaplaincy, Naval Combat Operational Stress Control, and Clinical Training for Combat Stress within the Professional Development Training Course. The study concluded to launch a Master of Divinity in Military Chaplaincy specialty degree that will provide these key advantages. The findings of the above study are crucially important about campus ministry in Tanzania. The only institution which provides campus chaplains graduates is the University of Arusha. Sadly, enough it provides only theological education, and thereafter the church employees them as campus chaplains. Like the above

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[4] Michael A. Chester, "Toward Enhanced Military Chaplaincy Education at Andrews University Seventh-day Adventist Theological Seminary" (Doctoral Dissertation, Andrews University, 2013).

experience, the dispatched chaplains enter school campuses unprepared based on chaplaincy guidelines and expectations.

Hospital Chaplaincy

This is the second form of chaplaincy which is highly appreciated. For example, Piderman, Marek, & Johnson,[5] conducted a study to evaluate patients' expectations of hospital chaplains. From April 6, 2006, through April 25, 2006, the survey was mailed 1500 consecutive medical and surgical patients within 3 weeks of their discharge from the hospital. Surveys were returned by 535 of the 1500 patients to whom they were sent. Most of those who returned surveys had been hospitalized for less than 1 day.

The finding showed most (78.9%) were aware of the availability of chaplains, and 62.3% would have appreciated chaplain visitation at least every few days. More than half (52.9%) reported that they were visited, and 86.4% reported that this visit was important to them. The primary reason selected for wanting to see a chaplain was "to be reminded of God's care and presence."

Items related to ritual, prayer, and pastoral support were also highly endorsed. Some results were dependent on sex, age, religious affiliation, or duration of stay. The study concluded that Hospitalized patients value visitation by chaplains and appreciate both religious and supportive interventions. The current study argues in favor of these findings. Hospital chaplaincy is important, and it will remain so. Similarly, in campus settings, chaplaincy is increasingly needed to reduce social dysfunctions and incidences of delinquency—hence the conducting of the study.

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[5] Katherine M. Piderman et al., "Patients' Expectations of Hospital Chaplains," *Mayo Clinic Proceedings* 83, no. 1 (2008): 58–65.

Another study was done by Lindsay Carey and Ronald Davoren.[6] They attempted to evaluate inter-faith pastoral care in hospitals as done chaplains in Melbourne, Australia. The findings indicated that most chaplains were found to have provided pastoral care to people of non-Christian faiths utilizing a variety of pastoral strategies. Differences were noted between Catholic and Protestant chaplains, and between lay and ordained chaplains, particularly concerning their knowledge of non-Christian faiths and their use of resources.

It is argued that future chaplaincy personnel need to be better trained to maximize the effectiveness of inter-faith pastoral care. While this completed study aims for hospital chaplains to be more trained in inter-faith strategies for service, the same is true for campus chaplains. It is commonly known that Adventist schools are mostly populated by Pupils of other faith backgrounds so campus chaplains need to take cognizance that they are serving a multi-faith community in Seventh-day Adventist campuses.

Another interesting study was done by Flannely and colleagues.[7] The researchers carried out a national-wide survey of hospital directors of medicine, nursing, social services, and pastoral care was conducted to obtain opinions about the importance of various chaplain roles. On average, directors in all four disciplines rated three of the seven chaplain roles (grief and death, prayer, and emotional support) to be "very" to "extremely" important.

Most of the other roles were rated between "moderately" and "very" important (religious services-rituals consultation and advocacy, community liaison-outreach).

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[6] Lindsay Carey and Ronald Davoren, "Intefaith Pastoral Care and the Role of the Health Care Chaplain," *Scottish Journal of Healthcare Chaplaincy* 11, no. 1 (2008): 21–32.

[7] Kevin J. Flannelly et al., "Department Directors' Perceptions of the Roles and Functions of Hospital Chaplains: A National Survey," *Hospital Topics* 83, no. 4 (2005): 54–75.

Several significant differences were found among disciplines, as physicians rated the importance of most chaplains' roles lower than did other disciplines. Overall, there was a tendency for directors in smaller hospitals, especially those with fewer than 100 patients, to place less importance on most of the chaplain roles investigated herein.

These findings from the above study in summation indicate that both directors of medicine, nursing, social services, and pastoral care value hospital chaplaincy highly—however the problem is found to physicians in hospitals with fewer than 100 patients. The reason for this perhaps in bigger hospitals they have more desperate cases of patients than in smaller ones hence the need for healthcare chaplains. All in all healthcare chaplains are important. When such findings are applied to campus-based environments, the same trends could exist or not, but this may not in any way reduce the roles of campus chaplain.[8]

Prison Chaplaincy

According to Akih & Dreyer[9] researchers from the University of Pretoria, South Africa, investigated through meta-analysis the penal reform in Africa, their article argues that prison chaplaincy can make a valuable contribution to restoring the dignity and humanity of those who are incarcerated. Chaplaincy can contribute to improving attitudes and practices in the penal system and society.

In addition to the social objective of rehabilitation, prison ministry can, on a spiritual level, also facilitate repentance, forgiveness, and reconciliation. The aim is the holistic restoration of human beings. While the ongoing study agrees with the

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[8] Fiona Timmins et al., "The Role of the Healthcare Chaplain: A Literature Review," *Journal of Health Care Chaplaincy* 24, no. 3 (2018): 16–27.

[9] Abraham Kpwegeh Akih and Yolanda Dreyer, "Penal Reform in Africa: The Case of Prison Chaplaincy," *HTS Teologiese Studies* 73, no. 3 (2017): 2–9.

former, that the inmates are spiritual beings, therefore they need their spiritual care. Moreover, it needs to be understood that campus chaplaincy when done appropriately it will reduce a considerable number of young people to be prospective inmates. So while prison chaplaincy serves the deterrence part after condemnation, campus works on prevention aspects.

Deuchar, Mork, Matemba, Mclean, & Riaz,[10] conducted a qualitative study in two countries namely Scotland and Denmark with an attempt to ascertain if prison chaplaincy is relevant to inmates. It must be noted that these countries are deeply secular. The finding indicated The holistic chaplaincy services that they were offered helped to nurture some initial turning points that stimulated identity and behavior change linked to transitional masculinity, and in some cases to an increased commitment towards criminal resistance. The ongoing study agrees on the importance of prison chaplaincy. It is doing great work. Nevertheless, campus chaplaincy has its importance in preventing schoolboys and girls from entering prison bars--hence the carrying out of the study.

Akih & Dreyer[11] undertook a study again to determine the deficiencies in pastoral care with prisoners in Cameroon. The churches, in general, are not yet committed to this kind of work. The article argues that changes and reform of the penitential system will be difficult if not impossible without collaboration with other institutions and resources, which include the different faith communities and faith-based organizations. The focus should be on the care and well-being of those within

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[10] Ross Deuchar et al., "' It's as If You're Not in the Jail, as If You're Not a Prisoner ': Young Male Offenders' Experiences of Incarceration, Prison Chaplaincy, Religion and Spirituality in Scotland and Denmark," *The Howard Journal of Crime and Justice* 55, no. 1 (2016): 11–20.

[11] Abraham Kpwegeh Akih and Yolanda Dreyer, "Deficiencies in Pastoral Care with Prisoners in Cameroon," *HTS Teologiese Studies* 68, no. 1 (2012): 13–23.

its walls if successful rehabilitation is to take place. Spiritual care will contribute to the general well-being of prisoners. The article gives a broad overview of the situation of prisons and prisoners in Cameroon and presents a pastoral care approach that could contribute to the overall improvement of the lives of people in Cameroon prisons. The same could be true here in Tanzania, prison ministry appears to be an option for local churches. This ministry of presence represents Christ as he said, "I was in prison you did not come to see me (Matt 25:36). Similarly, campus ministry in public schools appears not to be given weight by churches. Since no research can cover everything, the current study focusses on the effectiveness of campus ministry in the selected school.

On the same note, Peter Muriithi Wambugu[12] conducted a study to ascertain how prison chaplaincy functions in rehabilitating prisoners in Embu and Kamiti Prisons, Kenya. The study had 290 respondents and the data was analyzed descriptively. The findings indicated that the main challenges facing chaplaincy in rehabilitating prisoners were spiritual, political, and human. The chaplains and prison officers need for relevant training skills, appropriate personal integrity, and professionalism.

The study recommended the need for recognizing the unique and necessary contributions of stakeholders, an integrated Biblical model that is reconstructive to prisoners as well as comparative Religious-based studies on chaplaincy within and post-prison system. The overall purpose of the chaplaincy in rehabilitating prisoners is to see them reintegrate back into society as fully contributing individuals. About the Kenya study, it appears the challenges faced by prison chaplaincy in Kenya appear to

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[12] Peter Muriithi Wambugu, "Chaplaincy and Rehabilitating Prisoners: A Case Study of Embu and Kamiti Prisons in Kenya" (MA Thesis, Kenyatta University, 2014).

be the same especially in the area of professional training which appears to lack both sides. Since it is beyond the scope of this study to work on providing training, but it will raise concerns for campus chaplains to pursue professional training beyond their undergraduate theological degrees.

Campus Chaplaincy

Christie[13] conducted a case study to determine senior Pupils' perceptions of the factors positively influencing their faith development. The data was gathered using various methods such as questionnaires, structured and unstructured interviews. It was gathered in two Adventist schools with campus churches in them. The findings indicated the factors were positive perceptions about spirituality, social context, emphasis on discipling and relevant content. This study is important since when the school chaplain manages well the work, the school climate will be favorable. This, in turn, will make learners develop Christian behavior which is among the church aims to produce learners who can witness for Christ after their studies

Brice[14] conducted a study in Trinidad and Tobago to determine perceptions around the roles of chaplains in secondary schools. The study established that the perceptions were in discrepancy as it was compared to teachers and Pupils' opinions. As a result of this study, there needs to for concerted efforts towards standardization and more harmonization participation in the education process. This study is informative even in Tanzania settings. The chaplains need to ensure that they work

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[13] Christie, "Senior Students' Perceptions of the Factors Positively Influencing Their Faith Development Within the Environment of a School-Church Nexus. A Case Study of Two Schools with Campus Churches."

[14] Hillman Brice, "An Analysis of Role Perceptions and Job Satisfaction of Secondary-School Counselors in Trinidad and Tobago" (Doctoral Dissertation, Andrews University, 2001).

harmoniously with both teachers and Pupils--this stance will promote enduring character formation.

According to John Obiero Otieno,[15] conducted a study in Siaya County, Kenya to determine how chaplaincy can deal with behavior change among selected secondary school Pupils. It was found out that there was delinquency among Pupils which included boy-girl relationships, pregnancies, abortions, homosexuality, examination malpractices, as well as drug and substance abuse. In dealing with these issues the chaplains conducted worship services once in dining halls, without necessarily using church equipment, there was nobody which brings together chaplains, and finally, the conjunction between church and education stakeholders was weak.

This study informative to Tanzania situations, there is no society for chaplains which would bring them together to discuss their issues; also, most schools do not have churches, but they use dining halls. Moreover, sometimes there is a disconnect between the school administration and the chaplaincy office. Such realities may not help well in student character formation.

On the same vein, Salecich & Watts[16] argue in their work that the greatest task of chaplains is to serve as mediators rather than gladiators. They need to function to restore God-human relationships and human to human relationships in school settings. The chaplains need to offer hope for the future and the meaning of life to the individuals they serve. The current study is going to explore if the campus chaplains are effective as expected.

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[15] John Obiero Otieno, "Chaplaincy and Behaviour Change of Students in Church Sponsored Public Secondary Schools in Siaya County, Kenya" (Master's Thesis, Kenyatta University, 2010).

[16] Judy Salecich and John Watts, "The Nature and Worth of Chaplaincy Services in Queensland State Schools," *Journal of Christian Education* 49, no. 3 (2006): 67–79.

According to John Phillip Caperon[17] conducted a study in England to establish what chaplains do and how they understand their ministry and how Pupils respond to chaplaincy. The findings indicated that chaplains had little awareness within the Church of England of the missional significance of the ministry, although some chaplains appeared to be motivated; furthermore, the chaplains appeared to have multiple functions that were understood by Pupils, and other members of the school community.

This study is seminal because unless the chaplains are fully grounded in the theological traditions of the churches they serve, there is little that can be accomplished. It is noteworthy that most chaplains in Tanzania, do not have specialized theological training related to chaplaincy, and yet they serve as chaplains.

Furthermore, Ngamije[18] conducted a study to examine character traits and school climate as perceived by SDA high school Pupils. The results were neutral. The study recommended the institutionalization of character education programs in all SDA high schools in Rwanda to improve the character of Pupils and the training of teachers and school administrators on how to integrate character formation in every subject taught in the school and extra-curricular activities.

The services of a counseling center with trained counselors are to be given special attention for student character formation in post-genocide Rwanda schools. Although Tanzania has no history related to genocide, there is still a need to have competently trained campus chaplains who will aid student character formation.

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[17] John P. Caperon, "The Nature of the Ministry of School Chaplains in Church of England Secondary Schools" (Doctoral Dissertation, Anglia Ruskin University, 2012).

[18] Ngamije, "School Climate and Student Character Traits in Adventist High Schools in Rwanda: A Descriptive Study of Student Perceptions," 74.

Analysis of Spiritual Master Plan in Use
at KAPS

The spiritual master plan is called the Proposed Master Plan for 2018-2020. It is subdivided into 11 sections. The analysis will focus on the first eight sections as they are more relevant this study. The first section is the preamble which has the Church mission which states:

> The mission of the Seventh-day Adventist Church is to call people to become disciples of Jesus Christ, to proclaim the everlasting Gospel embraced by three Angels' message (Rev 14:6-12), and to prepare the world for Christ' soon return.

> Under the preamble section, there is a School mission which states: "To ensure youth receives a balanced mental, spiritual, physical, social and vocational education."

The second section has aim and theme which aims at emphasizing and promote Christian education to communicate to all people the everlasting gospel and therefore restore broken humanity to wholeness in relationship with God. Christ modeled that restorative ministry.

The third section has special clarifications which outline the job responsibilities of the campus chaplain. These are but, not limited to develop a clear purpose of worth and moral living; to increase pupils' involvement; to mentor and develop leaders; to build a Christ-like character; to cast vision; to empower personal ownership. There are sixteen outlined job responsibilities.

The fourth section outlines nurturing activities such as the weeks of prayers (family, stewardship, education, health, and youths); vacation Bible Schools; Counseling sessions; Pastoral visitation to staff and pupils, and allocation Spiritual guardians to the pupils.

The fifth section is on leadership programs mainly intended to provide capacity building training to Pupils and staff on spiritual matters. Then the sixth section deals with discipleship programs such as involvement in Sabbath school programs, promotion of reading Spirit of Prophecy Books, and encouraging Pupils to fast and pray for their school life.

The seventh section outlines social programs (with spiritual tone). These include music festivals, camps, retreats, and rallies and the eighth section deals with witnessing.

In retrospect, the master plan has been holistic and all-encompassing in the livelihood of learners as spiritual, social, and relational beings. However, the master plan was intended only for two years (2019-2020). It was expected to be at least five years. The master plan is not specific as a document for the school community, but rather it has been drafted as a pocket guide for the campus chaplain. In this way, it can hardly be used by teachers and Pupils. Under such reality, it can be expected to be challenging when it comes to the implementation act. As seen in the previous sections of the literature review, campus chaplains appear to lack training in several aspects concerning their work. And for this case, the campus chaplain is seen not to be competent in spiritual organizational planning.

Adventist Accreditation Association
Evaluation Report on KAPS

The team of five (5) people appointed to evaluate Kongowe Adventist Primary School met on the school campus on 21st February 2018 to carry out the exercise. While on campus the team toured and inspected the school facilities, and interviewed a randomly selected group of Pupils, teachers, supporting staff, and the administration. The team also analyzed official school documents.

Kongowe Adventist Primary School is a Conference operated school located in the Kibaha region. The school is 8 meters from the main Morogoro-Dar-es-Salaam road. The school is owned by the South-East Tanzania Conference of the Seventh Day Adventist Church. The report has several sections namely: school mission, Mission statement, Philosophy, and Objectives; Leadership and Administration; Business, Management, and Finance; Personnel qualifications, relationships, and attitudes; Quality of the Program; School environment, physical plant, and safety; Student Service and Industries and Spiritual emphasis.[19] For the study, the aspect of Spiritual emphasis is presented and critiqued herein.

In the area of spiritual emphasis, the school was congratulated for putting the Mission Statement in all school notice boards; the administration for giving equal opportunity for staff and Pupils to participate in spiritual programs, and the school administration and staff team being part of spiritual programs. As seen above, the aspect of participation in spiritual programs as stipulated in the master plan (2018-2020). So the chaplain must have done a good job.

However, the AAA team suggested the following areas for improvement:

1. **That the administration finds ways of completing the Chapel**—the chapel is a very important place to bring the school community together. The school has been in place for 12 years without school chapel, this indicates that the work of the school chaplain is deeply hindered.

2. **That the administration Continues encouraging teachers to integrate faith and learning to the subject assigned to them**—this recommendation is also meaningful, since the campus chaplain cannot do all things alone. The campus chaplain has teachers as a right hand to reach Pupils to each other and God

3. **That the school administration encourages each pupil to have his/her own Bible**—it another important observation to enhance campus ministry. Since Pupils can pay school fees, buy uniforms, and other school supplies, it becomes difficult to understand the rationale for not having Bibles. This responsibility which needs

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[19] KAPS, *Adventist Accreditation Evaluation at Kongowe Primary School* (Kibaha, Tanzania: Adventist Accreditation Association, 2018).

to be enforced by the school administration appears not to be done. And out of that, the chaplain is put in a challenging work environment.

4. **That the school admiration to give more support to the chaplain in spiritual supervision**—The last recommendation appears to set it aright that the success of chaplaincy ministry depends not specifically on the individual chaplain but the entire administration as well as teaching and non-teaching staff.

Study Gaps

Based on the review of the literature above, first and foremost the area of campus chaplaincy is least researched both globally and locally. This was confirmed by Robertson (2015), who made a random annotated bibliography of approximately 6800 dissertations from 100 SDA affiliated universities. Most of these dissertations ranged between 1981 and 2015. While this is a recommendable task, it was surprising only five dissertations dealt with chaplaincy topics.

This further indicates that the chaplaincy topic is among the least researched topic in the Seventh-day Adventist Church. So, this study is a response to this dilemma. Moreover, in all the literature reviewed approximately five sources were from African origin. This further complicates the situation of inadequate literature on the subject of chaplaincy in the sub-Saharan continent hence calling for the study to be done in time such as this.

CHAPTER 4

FIELD RESEARCH

Research Design

The study will use a descriptive research design that is used in describing the

characteristics of a research phenomenon.[1] A descriptive study used quantitative data

to answer research questions. Descriptive studies can, therefore, employ

questionnaires to collect data.[2] The descriptive design will help to determine the

influence of effective campus chaplaincy on student character formation of Kongowe

Adventist Primary School – South-East conference, located in Kibaha, Tanzania.

Rationale

The justification based on the research design purports that it is necessary to

find a view of many respondents to describe a phenomenon, in this case, character

formation as guided by the school chaplain. The views of many respondents will be as

much as possible free from bias and are likely to be generalized to the wider

population.

Appropriateness of the Study

The study is suitable for a time because there a scarce of literature in the area

chaplaincy both in the church databases and in other renowned academic databases

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[1] P. Happener, D. M. Kivlighan, and B. E. Wamplod, *Research Design in Counselling* (Belmont, CA: Thompson Higher Education, 2008).

[2] Julius Sim and Chris Wright, *Research in Health Care: Concepts, Designs and Methods* (London, UK: Nelson Thornes, 2000).

such as Google. Scholar and ATLA-Religion. Moreover, the study is suitable because in Tanzania and entire East Africa it appears none has ventured to study the aspect of character formation as facilitated by campus chaplains. If these documents are available, they ought to be not in public domains.

Population

A study population represents a case that can be measured. According to Neuman, it may represent a group of people, an organization, or a document. So in the current case, our population is all secondary school Pupils who are studying in Seventh-day Adventists affiliated schools. These schools must have a chaplain who is employed by the Seventh-day Adventist Church. These schools include Kongowe Primary School, Kitungwa Secondary School, Iringa Adventist Secondary School, Mbeya Adventist Primary School, and Mbeya Adventist Secondary School. These schools have a total population of 1537 Pupils who are currently enrolled in the year 2020.

Sample Population

The sample population is essentially the same as the target population. Neuman[3] underscores that a target population is the specific pool of cases that a researcher wants to study. In this case, the specific population is Kongowe Adventist Primary School. This school has been chosen by simple random sampling where all of the five schools had a probability of being selected, however, through a rotary method, Kongowe Adventist Primary School was selected. Therefore, the Pupils in this school will provide the sampling pool for data collection.

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[3] W. Lawrence Neuman, *Social Research Methods: Qualitative and Quantitative Approaches*, 6th ed. (Boston, MA: Pearson, 2006).

Criteria for Sampling Procedures and Selection

Since the study falls in the quantitative approach, it will use a probability sampling procedure. To be specific, the study will employ Stratified Sampling. Neuman[4] defines stratified sampling as a random sample in which the researcher first identifies a set of mutually exclusive and exhaustive categories and divides the sampling frame by categories and then uses random sampling to select from each category.

The sampling frame from the study will be drawn from school enrollment records by focusing on senior classes meaning standards 5, 6, and 7. So these classes form the strata for the study and are exhaustive. According to school records Standard, Five has 72 pupils, Standard 6 has 80 pupils and Standard Seven has 82 pupils. This makes a total of 234. Since the total number of the population is 1537 the sampling size will be calculated using Sloven's formulae.

Calculation of Sample Size

Where in this study:

$$N = 1537 \text{ people}$$
$$e = 0.05$$
$$n = \frac{N}{(1 + Ne^2)}$$
$$n = \frac{1537}{(1 + 1537 \times (0.05)^2)}$$
$$n = \frac{1537}{(1 + 1537 \times 0.0025)}$$
$$n = \frac{1537}{(1 + 3.8425)}$$
$$n = \frac{1537}{(4.8425)}$$
$$\therefore n = 317$$

Hence, based on Sloven's formula sample size should be = 317 respondents.

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[4] Ibid., 221.

Where:

n = sample size

N = Total population

e = Error tolerance (Level of significance)

Since the sampling frame has a lesser figure of 234 to 317 determined in Sloven's formula, therefore all pupils will be given questionnaires to fill in the selected three classes. It is noteworthy that the difference is not so big, because the sampling frame is 73% of the intended population. Such a number may arguably bring out valid and reliable results.

Instrumentation

As stated earlier the study will employ a questionnaire which as simple items which can be answered by primary school pupils. It has two sections. The first section is about gender, class type, and faith affiliation. The second section has 20closed-ended questions that have been drawn from the theological foundation chapter, literature review chapter, and the Kongowe Spiritual Master Plan (2018-2020).

Data Collection Procedure

The data is intended to be collected in the last week of January 2020. This was done after the study has received ethical clearance from the AUA Institutional Review Board. The researcher availed the Clearance Letter to the Kongowe Primary School Headteacher. It will be expected that he will allocate 15 minutes during the morning sessions of class hours since at that time the memories are still fresh. The researcher will be assisted by two research assistants to manage the three classes consecutively.

Data Analysis

The data has been analyzed by using Statistical Software for Social Sciences. The data collected were coded into the software and afterward, manipulation was done by employing descriptive statistical analysis by using frequencies and percentages to determine intended meanings from respondents.[5] The importance of using frequencies and percentiles is that these aspects are fairly easy to understand therefore lending a greater possibility of applying the findings to enhance character formation through the role of the chaplain at Kongowe Adventist Primary School. The discussion will commence by presenting the demographic data and thereafter it will discuss in detail the guiding research question. The guiding research question used to collect data investigated the role of chaplaincy concerning character formation.

Demographic Data

According to Table 1 below, the study had a total population of 234 pupils and out of these girls were slightly more than boys (Girls, 58%, N=136; Boys 41.9%, N=98). This is a positive indicator that the Seventh-day Adventist System of Education is considerate of both genders as they are important to God by creation and redemption.

Table 1. Gender Distribution of Respondents

Gender	Frequency (n)	Percent (%)
Male	98	41.9
Female	136	58.1
Total	234	100.0

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[5] James H. McMillan and Sally Schumacher, *Research in Education: Evidence-Based Inquiry*, 6th ed. (Boston, MA: Pearson, 2006).

The other item was examined the affiliation of faith of respondents. The categories included being members of Seventh-day Adventist Church, Catholic Church, Protestant Churches, and Islamic religion. Based on the catchment area of Kongowe Adventist Primary School, the named categories are the major faith traditions. Therefore, it was important to explore the distribution of adherents to get a picture of how the chaplain has been ministering into a diverse religious community. About Table 2 below the study indicates that the Seventh-day Adventists members were the majority (N=130, 55.6%), followed distantly by Protestants (N=56, 23.9%), and also Catholics (N=38, 16.2%) and the minority were the members from Islamic faith (N=10, 4.3%).

While on one aspect KAPS is to be commended for having more than half of the respondent's population as Adventists, but questions still emerge if there have been enough evangelistic strategies done to reach the minority in the study (Islamic adherents). The location of KAPS is in Kibaha where the local community is Muslims by a large majority. It appears both the Chaplain, the KAPS administration have not yet done enough evangelistic strategies to reach the local community. This situation may also imply the local community parents are not capable of bringing their children to the nearby Adventist school perhaps for faith or economic reasons. All in all, the faith distribution of respondents gives important indicators for future evangelism.

Table 2. Faith Distribution of Respondents

Faith	Frequency (n)	Percent (%)
Adventist	130	55.6
Catholic	38	16.2
Protestant	56	23.9
Islam	10	4.3
Total	234	100.0

The last demographic information as shown in Table 3 below assessed the ratio between the three standards which were investigated. It was interesting that approximately 30% per each class. This information may imply that the enrollment has been neither increasing nor decreasing. This may not be a good indicator of a growing school with Christian influence. The Adventist schools are supposed to be growing exponentially because the faith fabric of the church is unique particularly in enhancing character formation for both heavenly and Tanzania citizenship.

Table 3. Student Ratio

Class	Frequency (n)	Percent (%)
Standard 5	72	30.8
Standard 6	80	34.2
Standard 7	82	35.0
Total	234	100.0

Research Findings

As indicated earlier the guiding research question was the assessment on the role of chaplaincy by KAPS pupils concerning character formation. Overall the finding indicated that the chaplain is outstandingly rated well by pupils particularly on the spiritual activities happening in the school; and also, on the way, the chaplain enhances character formation in a learning environment.

This may explain the deficiency of delinquency behavior among pupils to a large extent. However, other intriguing findings need immediate attention such as the lack of a dedicated church, lack of Ellen. G. White Books in the Library, Lack of interest in owning Ellen G. White Books on the side of pupils, lack of sufficient Bible study guides, and some pupils lacking Bibles and teachers' failure to integrate faith

and learning. All of these aspects are fundamental to lasting character formation among pupils. All of these findings are discussed in detail in the next sections.

Facilities

The first sub-item looked on the school facilities which essentially are expected to provide a suitable and enabling environment for the school chaplain to mold pupils' characters in Christ-like fashion. The facilities assessed were the presence of a good chaplain's office and a dedicated church. According to the study the respondents agreed by 80% that the chaplain's office was available and spacious an aspect which would imply that the pupils have been getting counseling service. Since the absence of a dedicated church is more significant—more details have been given below.

Lack of a dedicated church. According to Table 4 below, it was overwhelmingly evident across all respondents regardless of the class level that the school has no dedicated church building (N=226, 96.6%). These results are supported by the Adventist Accreditation Association which was discussed in the literature review section (Adventist Accreditation Association, 2010). These findings are similar to all Schools in STUM, none of them has a dedicated church (reference). In Northern Tanzania Union Conferences there are 12 schools, including Ikizu, Bwasi, Parane, and Suji which existed since the colonial era, but none of them has a dedicated church building.

Table 4. Presence of Dedicated Church Building

Presence	Frequency (n)	Percent (%)
Yes	8	3.4
No	226	96.6
Total	234	100.0

It cannot be overemphasized that building church buildings and dedicating them for worship is an important matter. When Abraham was sojourning the Promised Land, he built 'primitive churches' which were called altars. After moving to another destination, he did not demolish the altars. On this aspect the Bible notes,

> YHWH promised to make Abram into a great nation and to make his name great. YHWH promised, "I will bless you." YHWH commanded Abram, "Be a blessing!" Abram testified to his faith in YHWH and was a blessing by *erecting altars* to YHWH (Gen 12: 7–8) *[Italics supplied]*. "He called on the name of YHWH" (Gen 12: 8).

Therefore, based on the above quote, it appears that Abraham fully knew that *erecting altars* meant to invite God, 'officially,' to dwell or tabernacle with his family on the move. And when that happens the earthly family is expected to be perfect in character as he is perfect (1 Pet 1:15-17).

God requested Moses to build a mobile church for the children of Israel in the wilderness of Sinai. God emphatically said; "And let them make me a sanctuary; that I may dwell among them" (Exod 25:8). So when God dwells with is his people, character formation must ensue.

The references may not be sufficient as David wanted to build God a temple or permanent church—a dream that was fulfilled by his son Solomon. In the glorious dedication day, Solomon prayed a length prayer as recorded in 1 Kings 8:22-52. He prayed for so many aspects like Honor to God (vv.22-24), God's beneficence (vv.25-44), but when Solomon reaches the final part in verses 45-48, he speaks of character formation. These verses are worthy of citing for the study;

> When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to their enemies, who take them captive to their lands, far away or near; **47** and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captors and say, 'We have sinned, we have done wrong, we have acted wickedly'; **48** and if they turn back to you with all their heart and soul in the land of their enemies who took them captive, and pray to you toward the land

you gave their ancestors, toward the city you have chosen and the temple I have built for your Name;

The above verses indicate that when God is called in his 'official earthly' residence, He forgives sins and he creates a new character and a new heart (Ezek 26:36). However, in these verses it does not mean that God can only forgive 'strictly in a church building,' but this has been an undisputable holy custom to God's people to have a permanent place of worship and worship only—no class lectures, not as examination venue, not a dining hall and the like. This study contends that perhaps our schools have lacked a 'bonus of blessings' for years for neglecting this commandment to set apart a church for worship purposes. This is a wake-up call chaplains and school administrators to work together to build and dedicated churches for worship in school campuses.

Resources

For the chaplain to function well, there is a need to have resources such as Bibles owned by pupils, Ellen G. White books owned by pupils, the readership of Bible Study guides, and library having Ellen G. White books. The overall finding under this section shows that the pupil's population lacks the spiritual resources which enhance character formation as indicated in Table 5 below.

Only 12.8% needed to claim to have Ellen G. White Books; as if that was not sufficient 37.6% of respondents did not own Bibles. Moreover, 88.9% of respondents added that the Library lacked Ellen G. White Books. And finally slightly half of the respondents' population did not own Bible Study Guides (54%).

Table 5. Lack of Resources

S/n	Item	Yes (%)	No (%)
1	I have a Bible	62.4	37.6
2	I have at least one Ellen G. White book	12.8	87.2
3	I have a Bible study guide based on my age	46.0	54.0
4	The Library has plenty of Ellen G. White Books	11.1	88.9

So, based on these findings which indicate that KAPS pupils' population has a 'famine' of spiritual resources may send a direct message the building character could be a daunting task. Hosea, the prophet of the old remarked, "My people are destroyed from lack of knowledge. 'Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children'" (Hos 4:6).

Hosea's warning belongs to chaplains and the Adventist educational system as well. It may infer that if things will not change by bringing Bibles to each pupil, ensuring pupils read and own Ellen G. White books, we could witness being rejected by God and ultimately be destroyed. The Northern Kingdom of Israel which rejected the written word was destroyed without mercy in 721 BC by Assyrians. This work of emphasizing the need for spiritual resources needs collaboration between the Chaplain's office and KAPS administration.

Optimal Presence of Spiritual Activities

The other variable which was examined in the study was to ascertain the presence of spiritual activities that are supervised by the school chaplain. It was interesting to find out this was the only variable that was answered positively in all sub-items. The findings indicate agreement that KAPS has optimal spiritual activity presence according to 78% of respondents.

Specifically, as indicated in Table 6 below, the respondents claimed to know church mission (90%), there was inspiring worship in the dormitories (62%); prayer at the beginning of each classroom session (61%), effective weeks of prayers (92%) and Total 'Pupil' Involvement in Evangelism (86%). It is clear that these findings are pleasant to the ear, but it may also infer that although the respondents appear to be fully engaged in spiritual activities like worships in classes, dormitories, and in evangelistic meetings—the foundation of their character appears to be weak. It is like that based on the reference to the above findings which show the respondents lack spiritual resources. So, the spiritual activities can be deeply enhanced if the chaplain and KAPS administration work together in strengthening the positive aspects and correcting the negative ones.

Table 6. Spiritual Activities

	Items	Yes (%)	No (%)
1	I Know the Church Mission	90.0	10.0
2	We have inspiring worship in dormitories	62.4	37.6
3	We start with a prayer at each classroom session	60.7	39.3
4	We have effective weeks of prayers	92.0	8.0
5	We are involved in public evangelism meetings	86.3	13.7

Lack of Integrating Faith and Learning

The last sub-item to be investigated was to find out how the chaplain's work directly relates to character formation. The findings as indicated in Table 7 below indicates that the respondents rated the good chaplains work that enhances character formation. For example, the respondents' claimed that the chaplain ensures that they get fair discipline (76%); that the chaplain is close to pupils (80%); that the chaplain is supportive that they may have positive character (79%). However, one item had a

poor rating of agreement. It asked if teachers are integrating faith and learning in classes. Only a few Pupils agreed (21%).

Table 7. Integration of Faith and Learning

	Items	Yes (%)	No (%)
1	The Chaplain ensures we get fair discipline	76.1	23.9
2	The Chaplain is involved in most of the time before discipline is given	80.2	19.2
3	The Chaplain is supportive that we may have good character	79.1	20.9
4	Teachers are integrating faith and learning	21.8	78.2

So what do these findings mean if teachers are not integrating faith and learning? As a part of theological foundations in this study indicated Jesus was portrayed as a Chaplain of Chaplains, he is also the Master teacher or Teacher of Teachers. Jesus integrated faith and learning when he met the Samaritan female student. He reached out to her deeply spiritual, emotional, and character needs by using the visible aspects of nature and ultimately leading the learner to things divine. Jesus used water which ultimately meant the learner needed living water—which by interpretation meant the presence of the Holy Spirit in her life could bring a change of character

In another scenario, Jesus met another male old student called Nicodemus. Jesus used various aspects of nature to bring out the hidden spiritual aspects of his soul. Jesus used history by referring the brazen serpent to represent Jesus to be soon lifted for the salvation of the world. He used the reproduction topic to infer the need to be born again; and he used a geography topic of wind to refer the need of the Holy Spirit in the life of Nicodemus.

So, what does this discussion essentially mean? The chaplain needs to conduct seminars to teachers on how to integrate faith and learning; the chaplain also need to

talk to the administration on the importance of having to build a church and dedicate

it and lastly, the chaplain needs to conduct seminars to pupils on the importance of

having spiritual resources and read them instead of waiting for a 'push' from KAPS

administration. These aspects are going to be done in the next chapter.

CHAPTER 5

ADDRESSING THE CHARACTER FORMATION
PROBLEM

This chapter deals with the chronological implementation of the intervention

based on the established theological, theoretical, and field research. Therefore, it is

the heart of the study as it seeks to remedy the situation relating to character

formation as aided by the role of campus chaplain at KAPS. The chapter has been

categorized into the following sections. Therefore, in the chapter, there is a

description of the project to get 99% commitment in supporting campus chaplaincy

to aid character formation among pupils. In the attainment of the goal, the study

employs the logical framework approach, where seminars will be provided to KAPS

administration, teachers, and pupils.

Logical Framework Analysis

It is a well-known tool for project management with clearly outlined tools for

monitoring and evaluation. For example, Couillard, Garon & Riznic, as well as Des

Gasper, contends that LFA has proved to be a very valuable tool for project approval,

design. Nzumbi[1] recorded that Ortengren described the LFA as started in 1960 and is

currently used by many international development organizations due to its

effectiveness. The list organizations include but are not limited to USAID, DFID,

NORAD, EU, and World Bank.

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[1] Musa Nzumbi, "A Strategy to Increase the Number of Tithe and Offering Givers in Njiro District of the Seventh-day Adventist Church Arusha, Tanzania" (Master's Thesis, Adventist University of Africa, 2018).

Table 8. Logical Framework Approach

Narrative	Objectively Verifiable Indicators	Means Of Verification	Important Assumptions
GENERAL OBJECTIVES To train KAPS Administration on the Importance of Having a Dedicated Church To train the KAPS community on the importance of having spiritual resources To train KAPS teaching on the importance and skill of integrating faith and learning	Ensure attendance is 99%	Attendance Register	Most of the KAPS community will attend the seminars

ACTIVITIES	February 2020		
	1	2	3	4
	2	5	8	11
	2	5	8	11
	3	6	9	12
	3	6	9	12

Output 1 Seminar for KAPS Administration

Activity1.1 Power-point Presentations about the project

1.2 Collection opinions

1.3 Drafting a Way Forward

1.4 Prayer for Commitment

Output 2 Seminar for Pupils

Activity 2.1 Presentations about Fundamentals of Christian Education

Activity 2.2 Prayer for Commitment

Output 3 Seminar for Teachers

Activity 3.1 Presentation on Integration of Faith and Learning

3.2 Prayer for Commitment

Activity 4. Evaluation

4.1 Compilation of used resources Reports

4.2. Conduct final evaluation of a project

(Adapted Hall, 1999)

Seminar for KAPS Administration

The general objective of this seminar was 'to train the KAPS Administration on the importance of having a dedicated church.' It was important, to begin with, the school administration because it is this part of the community that centrally oversees

and supports the campus chaplain. After making prior arrangements with the head of the school a week earlier, I was permitted to conduct the seminars for administration (2 hours); seminars for pupils (7 hours spread across the week, and teachers (2 hours).

So specifically, the seminar for administrators was scheduled for two hours on Monday 3, 2020 from 4:00 PM to 6:00 PM. This was a good time since the cabinet of administrators were free from day to day schoolwork. The participants of this seminar included the head of the school, the vice head of the school, the academic master, the discipline master, and the campus chaplain. The objectively verifiable indicator was to ascertain if the attendance would reach 99%. The means of verification would be noted through the attendance register.

It was impressive and noteworthy that all anticipated participants arrived on time as scheduled earlier. The researcher presented the findings from the theological foundation part, where it was seen that God is in the Garden of Eden was the first chaplain to our parents. God also appointed other chaplains to emulate him. These included but were not limited to Abraham as a clan chaplain, he demonstrated an authentic way of solving conflicts by putting Lot first. God appointed Elisha as a campus chaplain who demonstrated that the chaplain must well be connected to the learners. Then God appointed Daniel as a Chief-of-Staff chaplain to serve in two ancient superpowers of Babylon and Medo-Persia. Daniel as a chaplain demonstrated a keen understanding of History from the perspective of God. Furthermore, Daniel was not afraid to tell the kings of his time, that their dominion was temporal and that God at the end of would establish his eternal kingdom. Finally, God sent his only begotten Son to be a universal chaplain. By sending Jesus, it was evident that God loves all people regardless of their gender, status, or income. Jesus was keen not to violate moral obligations in his chaplaincy work.

After this presentation, there was a 10-minute break. Then the seminar convened again by presenting field research findings where it was clear that the school although it has existed for fifteen years there has been no substantive efforts to build a church and consecrate it. The other findings indicated that it was critical that some Pupils did not own Bibles and an extreme majority have never owned Spirit of Prophecy books. In connection to that, the library had no single copy of the Spirit of Prophecy books. In conclusion, the findings indicated that teachers were not integrating faith and learning in their classrooms.

After the second seminar presentation, the participants were satisfied with the presentations to emulate God, Jesus, and other Bible recorded as chaplains. The administration concurred with the field-based findings and promised to support the campus chaplain by setting aside a budget to build a church, a budget to buy Spirit of Prophecy books, and also set a rule that it is mandatory to school pupils to own their Bibles and read them.

Seminar for Pupils

Since the pupils for the large section at KAPS, they needed to have more seminar hours than the other groups. So, the administration offered 7 hours of seminars to be done in the normal evening worship times from 5 PM to 6 PM. The seminars were done in the second week of February 2020. The seminars aimed to train the KAPS community on the importance of having spiritual resources and read them. Although the main target was pupils, teachers and non-teaching staff were also invited. These meetings were essentially a form of 'week of prayer.' The sermons were drawn from the book by Ellen G. White[2] entitled, *Fundamentals of Christian*

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[2] Ellen G. White, *Fundamentals of Christian Education* (Mountain View, CA: Pacific Press, 2003).

Education. This is an eBook provided by the Ellen G. White Estate. It is included in the larger free Online Books collection on the Ellen G. White Estate Web site. The publishers clarify that the articles have been drawn from various sources such as "Christian Education," "Special Testimonies on Education," "Christian Temperance and Bible Hygiene," Review and Herald, Signs of the Times, Youth's Instructor, and Bible Echo.

The book is voluminous, with a total of 74 chapters spanning in 464 pages. Therefore, it would not be possible to cover everything in a slot of 7 hours which has other aspects such as preliminaries, prayers, and songs. So, the researcher selected the following seven sermons.

1. *Chapter 1 Proper Education (12-34pp)*—the sermon focused on proper education which should involve a rectangular collaboration beginning with God-Parents-Learners-Teachers. This link must not be broken. God must be depicted as the center of all education, while parents and especially mothers are the first teachers. The other teachers play a secondary role to learners yet equally important as that of the first teachers—the parents.

2. *Chapter 2 Christ as an Educator (35-37pp)*—the sermon focused that Jesus Christ is not just a savior of humankind. He is an educator par excellence. Christ who is also the light of the world did not despise education. He wants all learners to exercise their mental faculties and gifts to the fullest as they prepare for another level of education which will be carried in heaven. Moreover, Christ as an educator urges all learners to conduct themselves morally as that will strengthen their mental faculties.

3. *Chapter 8 Daniel Integrity under Test (62-65pp)*—the sermon focused on Daniel's life while he was in a gentile school in the city of Babylon. The prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation

4. *Chapter 11 The Schools of Ancient Hebrews (78-82pp)*—the sermon focused on the importance of manual labor while learners are in their schools. They asked Prophet Elisha to go to the river and get logs to add a new building. According to the book, In Samuel's day, there were two of these schools, —one at Ramah, the home of the prophet, and the other at Kirjath-Jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal by Elisha. The chief subjects of the study were

the law of God with the instructions given to Moses, sacred history, sacred music, and poetry.

5. *Chapter 15 Value of Bible Study (102-106 pp)*—the sermon focused on the necessity for learners to have personal time for Bible study. Based on the book, it declares that the Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the value of Bible Study broad, ennobling truths of the Bible

6. *Chapter 16 Book of Books (107-114pp)*—the sermon was a further emphasis of the previous sermon. The learners need to give more priority to the Bible than any other text written by human beings. According to the cited book, the truths of the Bible, if are woven into practical life, will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures will be found to be men and women who exert an elevating influence

7. *Chapter 25 Christian Character Exemplified by Teachers and Pupils (158-159pp)*—this was the last sermon, which was delivered on Sabbath, February 15, 2020. Since the study was all about character formation as aided by the campus chaplain, the sermon had been aligned contextually. The sermon encouraged both teachers and Pupils to abstain from all evil through the power of Jesus Christ our savior. At the end of these sermons, a call was given on the commitment to buy Bibles (for those who hadn't); a commitment to read Bibles; a commitment to buy, and read E.G. White books. There was an overwhelming experience of acceptance in those prayers.

Seminar for Teachers

The last seminar came was given to teachers in the third week of February 2020. The seminar had a goal to motivate teachers on the importance of integrating faith and learning in the classroom encounters. The means of verification was measured by the number of teachers attended. It was on Wednesday, February 12, 2020, when the seminar was done. It commenced from 10:00 AM to 12:00 PM. The classes at that time were postponed due to the urgency and importance of the seminar. All teachers, except three, attended the meeting. That made the attendance rate to be at 98%. The seminar was divided into two sections. The first session was based on a

journal article by Hasker on the Faith-Learning Integration.[3] The discussion presented

the meaning of integration of faith and learning which is a scholarly attempt to forge

relationships between faith and learning as expressed in various academic disciplines.

It essentially means the Christian teacher must be conscious of this aspect both inside

and outside the classroom.

The seminar further discussed the importance of integration of faith and

learning which includes looking for relationships between faith and science by giving

the Bible inclination without necessarily making the learner fail in the secular

curriculum. The other importance is to make the Christian teacher behave like Christ

in that way the learners will be attracted both inside and outside the classroom. The

last aspect is to make learners be good future citizens of Tanzania and heaven at large.

After the end of the presentation, there were a lively question and answer

sessions. Many teachers confessed that it was a new experience to engage in such

knowledge. The teachers proposed for more seminars and actual classroom

presentations done by the researcher. Finally, prayers of commitment were done and

teachers pledged to integrate faith and learning in their teaching sessions.

Monitoring and Evaluations

The activity for monitoring and evaluation precisely began in February 2020

and ended in the same month. The researcher was constantly in touch with the

chaplain, and head of the school on various aspects of the research such as field

research data collection and presentation of the seminars.

The intervention is considered as successful as the KAPS administration has

pledged to build and church and consecrate it; to buy more Ellen G. White Books for

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[3] William Hasker, "Faith-Learning Integration: An Overview," *Christian Scholars Review* 21, no. 3, Christian Higher Education-1990s (March 1992): 234–248.

the library, and to tighten school rules concerning buying Bibles. On the side of

pupils, the pledged to raise interest in owning Bibles and Ellen G. White Books as

well as reading them privately. Lastly, the teachers pledged to emulate Christ the

Master-Teacher in integrating faith and learning in their classroom.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Several lessons have been learned in carrying out this project: First, there is a scarcity of literature which deals with the role of campus chaplains in aiding character formation. It was noteworthy to find only one source Robertson's collection of Adventist Dissertations[1] which deals with the subject in the country of Tanzania. Moreover, in the first chapter, it was evident that some 'unchristian behaviors' are not to be exempted in the Adventist educational system. This reality added value to the conducting of the project.

Secondly, the study showed it is possible to derive theological concepts that inform chaplaincy by using the Bible as aligned to the principle of 'sola scriptura.' It was clear that God can be depicted as The Chaplain in the Edenic School, especially on the way he graciously dealt with. Abraham can be depicted as a clan chaplain especially in the way he resolved the conflict with Lot. Elisha has been depicted as a campus chaplain par excellence especially in the way he conducted himself before the sons of prophets. Daniel has been depicted by the Bible as Chief-of-Staff Chaplain by not fearing human kings in delivering God's message. And finally, Jesus has been depicted as the Chaplain of Chaplains. It was interesting on the way he dealt with the despised Samaritan woman, additionally,

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[1] Terry Robertson, *Seventh-day Adventist Dissertations and Theses in Religion* (Berrien Springs, MI: Andrews University, 2015).

Jesus dealt with Nicodemus—as a self-righteous Sanhedrin member.

Thirdly, it was evident from the study that, first and foremost the area of campus chaplaincy is least researched both globally and locally. This was confirmed by Robertson, who made a random annotated bibliography of approximately 6800 dissertations from 100 SDA affiliated universities. Most of these dissertations ranged between 1981 and 2015. While this is a recommendable task, it was surprising only five dissertations dealt with chaplaincy topics. This further indicates that the chaplaincy topic is among the least researched topic in the Seventh-day Adventist Church.

Fourthly, it was seen from the fieldwork findings that the role of campus chaplain in aiding character formation is not an aspect that functions on its own. It collaborates with both the school administration, teachers, and pupils at large. From the findings it was evident that the KAPS administration is not giving enough support to the chaplains' office especially by not building a school church and dedicate it; by not being strict for each pupil to own a Bible; by not setting a budget to buy spirit of prophecy books for the library. Moreover, it was evident from the findings that pupils were not having an interest in reading and owning the spirit of Prophecy books which have a greater role in aiding their character formation; lastly, the teachers were not integrating faith and learning in their classes due to lack of training.

Fifthly the study shows when intervention is done appropriately and with many prayers' changes happen. The intervention that dealt with the KAPS administration used a seminar to present all the findings of the study. After discussions and prayers—the administration pledged not only to build a school church shortly but to slot a budget to buy spirit of prophecy books; the

intervention that dealt with pupils used the very books which they do not read. It was a book called Fundamentals of Christian Education by Ellen G. White. They liked the presentations and pledged to buy and own more books from the Spirit of Prophecy. Lastly, after an intervention seminar which was done to teachers, they pledged to begin integrating faith and learning in their classes. However, they proposed more seminars on how to integrate faith and learning.

Conclusion

The role of campus chaplain in aiding character formation is one of the least researched areas both locally and globally. Moreover, the Bible has demonstrated that it has theological 'content' for various types of chaplaincy which in turn aid character formation. The study proved that the chaplain ought not to be blamed fully when pupils misbehave. The role of campus chaplain ought to be holistically supported by the school administration, teachers, and pupils at large. Lastly, when intervention is done appropriately in support of the campus chaplain through seminars and consecration prayers both administration, teachers, and pupils will be supportive of chaplaincy work.

Recommendations

KAPS Administration

It is recommended that the administration set a budget and raise funds through various appropriate avenues to build a school church in the next five years. Moreover, the school must set more rules for pupils to buy Bibles and read the Spirit of Prophecy books which will be available in the school library.

Pupils

It is recommended that pupils create an interest in owning and reading both Bibles and Spirit of Prophecy books, it is because these treasures and fundamental in producing Christian character.

Teachers

It is recommended that teachers differentiate themselves from other teachers in secular settings. The teachers in the Adventist system of education ought to integrate faith and learning. They need not wait for seminars (though important), buy be self-directed learners. In doing so they will be supporting the campus chaplain in fashioning pupils' characters.

APPENDICES

APPENDIX A

QUESTIONNAIRE

Section A: Biographical Information (Kindly tick where appropriate)
i.   Gender 1) Male 2) Female
ii.   Faith Affiliation 1) Adventist 2) Catholic 3) Protestant 4) Islam
iii.   Class 1) Std 5 2) Std 6 3) Std 7
Section B: Assess the Role of Chaplaincy concerning Character Formation
B1. Facilities (In the statements below tick 1 for Yes or 2 for No**)**
i.   There a spacious and good-looking chaplain's office (1, 2)
ii.   There is a designated campus church (1, 2)
B2. Resources (In the statements below tick 1 for 'Yes' and 2 for 'No')
i.   I have my Bible (1, 2)
ii.   I have at least one Ellen G. White Book (1, 2)
iii.   I have Bible Study Guides (1, 2)
iv.   The library has plenty of Ellen G. White Books (1, 2)
B3. School Spiritual Activities (In the statements below tick 1 for 'Yes' and 2 for 'No')
i.   I know the church Mission (1, 2)
ii.   We have inspiring worship in the dormitories (1, 2)
iii.   We start with a prayer at the beginning of each class session (1, 2)
iv.   We have effective weeks of prayers (1, 2)
v.   We are involved in public evangelism meetings (1, 2)
B.4 Student Character and Learning (In the statement below tick 1 for 'Yes' and 2 for 'No')
i.   The chaplain ensures we get fair discipline (1, 2)
ii.   The chaplain is involved in counseling most of the time before discipline is given (1, 2)
iii.   The chaplain is supportive that we may have good character(1, 2)
iv.   Teachers are integrating faith and learning in classes (1, 2)

SWAHILI QUESTIONNAIRE

Sehemu; A: HabariBinafsi (Zungushiajibu sahihi)
i)   Jinsis 1) Kiume 2) Kike
ii)   Imani 1) Msabato 2) Mkatoliki 3) Mprotestanti 4) Muislam
iii)   Darasa 1) Std 5 2) Std 6 3)Std 7
Sehemu B: Tathmini umuhimwa mchungaji wa shule katika kujengatabia
B1. Miundombinu (Zungushia 1 kwa '**ndio'** na 2 kwa '**hapana**')
i)   Kuna kanisa (sio bwalo au ukumbi) (1, 2)
ii)   Kuna ofisi ya mchungaji ambayo ni kubwa na pana--inapendeza (1, 2)
B2. Vifaa (Zungushia 1 kwa '**ndio**' na 2 kwa '**hapana**')
i)   Ninamilikibiblia (1, 2)
ii)   Walauninakitabukimoja cha mama White (1, 2)
iii)   Huwanina lesson muda wote (1, 2)
iv)   Maktaba ina vitabu vingi vya mama White
v)   Mchungaji amekuwaakihimiza tuwe na vifaa hivi (1, 2)
B3. Mambo ya Kiroho (Zungushia 1 kwa '**ndio**' na 2 kwa '**hapana**')
i)   Ninaujuautume wa kanisa (1, 2)
ii)   Tuna ibadazenyemvutomabwenini(1, 2)
iii)   Huwatunaanza kila kipindi kwa ombi (1, 2)
iv)   Huwa tuna majuma ya maombi yenye mvuto (1, 2)
v)   Huwatunashiriki katika mikutano ya injili (1, 2)
B.4 Tabia na Kujifunza(Zungushia 1 kwa '**ndio**' na 2 kwa '**hapana**')
i.   Mchungaji huwaanahakikishatunapewaadhabu sahihi (1, 2)
ii.   Mchungaji hutupatia ushauri nasaha mara zote(1, 2)
iii.   Mchungaji na msaada mkubwa wa kuwa na tabianjema(1, 2)
iv.   Waalimuwanatumia mifano ya kiroho darasani (1, 2)

APPENDIX C

CORRESPONDENCE

Seventh-day Adventist Church
South-East Tanzania Conference
Headquarters
EXECUTIVE SECRETARY

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Dar es salaam, Tanzania
Tel: + 255 764 150 363

Website: secadventist.or.tz
E-mail: sngussa@secadventist.or.tz

February 25, 2020

HEAD TEACHER KAPS
BOX 30249
KIBAHA - PWANI

RE: WILFRED KATONDO MAFWIMBO

Concern the name mentioned above.

Wilfred Katondo Mafwimbo is currently a Seventh-day-Adventist Pastor of South East Tanzania Conference, he is a student of Adventist University of Africa (Nairobi) since August, 2015 pursuing Masters of Arts Degree in Chaplaincy.

For now he is doing a research as the requirement of his studies. The research topic *"The influence of effective Campus chaplaincy on student character formation of Kongowe Adventist Primary School – South-East Tanzania Conference"* The school is given him a permission to do a research and also is asking you to give him the support needed in order to accomplish his work.

Thank you very much for your positive response for the request.

Your faithful,

Mch. Steven Ngussa
MWENYEKITI – SEC

Copy: Executive Secretary - SEC
              Treasurer - SEC

KONGOWE ADVENTIST PRIMARY SCHOOL

(ENGLISHMEDIUM)

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Registration # PW.01/7/004
KIBAHA-PWANI-TANZANIA

31st December 2019

Pr. Wilfred Katondo Mafwimbo,
South East Tanzania Conference (SEC),
P.O. Box 6923,
KWEMBE – DAR ES SALAAM.

Dear Pastor,

RE: MASTER'S OF ARTS DEGREE IN CHAPLAINCY RESEARCH

The heading above is concerned.

We have received your letter dated 20th December 2019, introducing you (Wilfred Katondo Mafwimbo) for the research/project titled the "Influence of Effective campus chaplaincy on pupil's character formation".

We have granted permission for your research to be done on our school. We feel privileged and honored by AUA student to come at Kongowe Adventist Primary School to gather data in January 2020 and to conduct a seminar in February 2020 as a part of a project.

All necessary cooperation will be given to you by the school community.

Wishing you all the best

Yours in Lord's Vineyard

Erasto Safiel Mwasakyalo
ACTING HEADMASTER - KAPS

APPENDIX D

ETHICAL CLEARANCE FORM

I, WILFRED KATONDO MAFWIMBO, a student of the AUA Master of Chaplaincy Program, do hereby ask permission to go ahead with my research, with the full intention of collecting data ethically, without harm of any kind to those who will give me information.

Title of the project: The Influence of Effective Campus Chaplaincy on StudentCharacter Formation of Kongowe Adventist Primary School – South-East Conference, Tanzania.

Place where the project will be carried out: Kongowe Adventist Primary School in Pwani Region.

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

Signature of the student
Date 29-10-2019

APPENDIX E

RESEARCH INFORMED CONSENT FORM

Thank you for agreeing to take part in this important study entitled ***The Influence of Effective Campus Chaplaincy on Student Character Formation of Kongowe Adventist Primary School – South-East Conference, Tanzania***. The purpose of this study is to assess awareness of the core duties of a chaplain, and the need to hire trained chaplains at MASS. Therefore, your thoughts and opinions are very valuable. Please note that your participation in this study is voluntary and your identity will be kept anonymous. All data obtained in this survey will be kept on a password-protected computer. In case you change your mind and wish to withdraw from the study, you can do this at any time.

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

If you agree with the terms and conditions mentioned above, please sign the Participation Approval Form below. This form will be collected before the interview. Should you have any questions or queries, please do not hesitate to contact me at the provided telephone number or email address below my signature.

Thank you for considering participating.

Yours in His Service,

Wilfred K. Mafwimbo
Master of Chaplaincy Student
Adventist University of Africa
Phone number: +255714288334
Email address: wilmafwimbo@yahoo.com; mafwimbow@aua.ac.ke

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