

INVESTIGATIVE QUESTIONNAIRE

THE RECIPROCAL RIGHTS AND RESPONSIBILITIES OF CHAPLAINCY AND TERTIARY INSTITUTION

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INTRODUCTION

This study came about when the University of Western Sydney, Nepean wished to formalise the relationship between the institution and its serving Chaplains. Before preparing an agreement statement it was decided to collect data on common practices at other Australian universities. A questionnaire was handed out to chaplains of 30 institutions attending the Tertiary Chaplains Conference in Canberra, September/October 1996. There was a 100% return rate but the 2 New Zealand responses were not included. Where different arrangements for chaplains existed on different campuses, the results were analysed separately, even though they came from a single institution. Results of the survey using 28 questionnaires are reported below.

The statistical analysis of these results was carried out by Judy Hodges of Division of Student Affairs & Services.

RESULTS

Of the 28 questionnaires completed, 10 were from New South Wales, 7 from Victoria, 3 from Queensland, 2 from ACT, 3 from South Australia, 2 from Western Australia and 1 from Tasmania.

INSTITUTIONAL LOCATION AND TYPE

Table 1
Type of Institution

Institutional Type	No	%
Urban	18	64%
Rural	7	25%
Urban and Rural	3	11%
Total	28	100%
Multi campus	23	82%
Single campus	5	18%
Total	28	100%

The majority of institutions were urban (64%) and multi-campus (82%). Of the 23 multi-campus institutions 57% were urban, 30% rural and 13% urban and rural. All single-campus institutions were urban.

NUMBER OF CHAPLAINS

Table 2
Number of Chaplains Serving the 28 Institutions

Status	Chaplains		Chaplain Mean per Institution
Full time	40	30%	1.4
Part time	92	70%	3.3
Total	132	100%	4.7

There were 132 chaplains officiating at the 28 institutions, giving a mean of 4.7 per institution. The majority of chaplains (70%) were part time.

Table 3
Number of Chaplains by Institutional Location

Location	Institutional Total	Full Time Chaplains		Part Time Chaplains		Total Chaplains	Chaplain Mean per Institution
		No	Row %	No	Row %		
Urban	18	24	25%	73	75%	97	5.4
Rural	7	7	33%	14	67%	21	3.0
Urban & Rural	3	9	64%	5	36%	14	4.7
Total	28	40	30%	92	70%	132	4.7

The urban institutions had 97 chaplains, rural had 21 and urban and rural 14. Urban institutions had a higher percentage of part time chaplains with 75%, and urban and rural had the highest percentage of full time chaplains with 64%.

Table 4
Number of Chaplains by Institutional Location
(with part time chaplains adjusted to FTE)

To make the ratio of chaplains to institutions and students more relevant, the part time chaplains were taken as full time equivalent 0.5 (FTE) making the overall full time equivalent total 86. The following table gives the adjusted part time figures.

Location	Institutional Total	Full Time Chaplains		Part Time Chaplains		FTE Total Chaplains	FTE Chaplain Mean per Institution
		No	Row %	No	Row %		
Urban	18	24	40%	36.5	60%	60.5	3.4
Rural	7	7	50%	7.0	50%	14.0	2.0
Urban & Rural	3	9	78%	2.5	22%	11.5	3.8

Total	28	40	30%	46.0	70%	86.0	3.1
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This table shows the FTE Chaplains mean per institution in a more realistic way. Rural institutions have the lowest mean and urban and rural the highest.

RATIO OF CHAPLAINS TO STUDENT BODY

Only 26 institutions provided the number of students enrolled. The number of students enrolled over the 26 institutions ranged from 15,000 to 28,000 with a total of 313,000 and a mean of 12039 students per institution

**Table 5
Ratio of Chaplains:Student Body**

Type of Institution	Ratio of FTE Chaplains:Student Body
Urban Mean	1:4756
Rural Mean	1:4809
Urban & Rural Mean	1:2056

The urban and rural ratio was the lowest (1:2056). this was to be expected as the FTE chaplain mean per institution was the highest (see Table 4). The ratio of chaplains:students (using the FTE as outlined above) ranged from 1:1000 to 1:9000 at different institutions.

Respondents were also asked to give the percentage of the student body living in college residences or hired accommodation near campus (ie not living in their permanent family/ own home). This proportion of students ranged from 4% to 90% of the student body but there did not appear to be any clear relationship between the ratio of chaplains and the percentage of the student body in residence.

REPRESENTATION OF DENOMINATIONS/FAITH GROUPS WITHIN CHAPLAINCIES

**Table 6
Summary of Denominations/Religious Organisations/Faiths**

Denominations/Faith Groups	No per Institution	%
One Christian denomination	3	11%} combined
Two Christian denominations	5	18%} 79%
More than two Christian denominations	14	50%}
Multi-faith (Christian & non Christian)	6	21%
Total	28	100%

Seventy-nine percent (79%) of institutions had Christian representation only while 21% had multi-faith representation in their chaplaincy. The six universities with multi-faith representation within their chaplaincies were all urban. Some institutions did make

facilities available to other faith groups, but these were separate arrangements between the institution and faith group outside of the chaplaincy domain (see Table 13).

Table 7
Denomination/Faith Group Representation by Institutional Type

Denominations/ Faith Groups	Institutional Type Urban		Institutional Type Rural		Institutional Type Urban & Rural		Total Representation	
	No	Col %	No	Col %	No	Col %	No	Col %
Catholic	18	24%	7	39%	3	75%	28	29%
Anglican	15	20%	6	33%	1	25%	22	23%
Uniting	11	14%	5	28%			16	16%
Lutheran	8	10%					8	8%
Greek Orthodox	4	5%					4	4%
Baptist	3	4%					3	3%
Salvation Army	2	3%					2	2%
Presbyterian	2	3%					2	2%
Pentecostal	1	1%					1	1%
7th Day Adventist	1	1%					1	1%
Church of Christ	1	1%					1	1%
Jewish	5	7%					5	5%
Muslim	2	3%					2	2%
Buddhist	2	3%					2	2%
Baha'i	1	1%					1	1%
Total	76	100%	18	100%	4	100%	98	100%

Fifteen different denominations/faith groups were represented by chaplains at the 28 institutions. Catholic, Anglican and Uniting denominations were the most active. Other denominations were only active at urban institutions.

FACILITIES PROVIDED BY THE UNIVERSITY

Respondents were asked to indicate facilities provided by the University for Chaplains/Religious Groups as per the list in Question 6 of the questionnaire and included in Table 8.

Table 8
Facilities Provided by the University for Chaplains/Religious Groups

Facility Provided	No of Institutions Providing		No of Institutions Not Providing	
		%		%
Office	27	96%	1	4%
Telephone	27	96%	1	4%
Photocopying	22	79%	6	21%
Postal Facility	21	75%	7	25%
Group Room	19	68%	9	32%
Computer/Word Processor	18	64%	10	36%
Parking	17	61%	11	39%
Coffee Room	17	61%	11	39%

Designated Chapel	12	43%	16	57%
Other	11	40%	17	60%
Salaried Stipend	8	29%	20	71%
Transport	5	18%	23	82%

Whilst almost all universities provided an office and some related equipment, 32% of institutions did not provide a dedicated group room. However, 3 of the 9 (all urban) who did not provide a group room did provide a chapel. Transport and a stipend were the least commonly provided. The fact that most chaplains were part time may have affected the facilities provided.

Generally the more facilities an institution provided the greater the control it demanded over chaplaincy activities (see Institutional Expectations of Chaplaincies on page 7).

* The open ended part of Question 6 concerned 'Other' facilities provided. The following items were listed. Some of these facilities may well have been provided by more than the number of universities shown below but were not listed by all respondents because of the nature of the question.

Facilities provided in 'Other' included:

	Frequency of University Provision
secretarial assistance	3
honorary staff status/library access	2
staff development/conference funding	2
business card	1
stationery & equipment	1
promotional space/signage	1
email	1
operating budget	1
library-lounge	1

For those institutions lacking the facilities listed in Table 7, the following were the most commonly desired:

Facilities requested but not provided by specific institutions:

	Frequency of Chaplaincy Requests
dedicated chapel/chaplaincy area/purpose built facility	7
group room	4
secretarial assistance.....	4
private interview room	3
quiet room/prayer room (other than Chapel)	3
computers/email facilities	3
staff development/conference funding.....	3
financial assistance/budget	3
postage	2
room bookings	1
prayer room for Muslims	1
business cards/identification badges	1
honorary staff status.....	1
invitation to participate in graduation ceremony	

and academic procession	1
stipend.....	1
entertainment allowance	1

A dedicated chapel, or purpose built facility was seen as the most requested and more needed that equipment or financial assistance

PASTORAL SERVICES PROVIDED BY CHAPLAINS

Chaplaincy seems to have broadened its services from traditional religious service provision to a more holistic offering, including pastoral guidance and social activities. It is important to remember that Table 9 below represents the range of services available on campuses and is not a measure of the proportion of chaplaincy time spent in each activity.

Table 9
Services Provided by Chaplaincy at Institutions

Service Provided	No of Institutions Providing		No of Institutions Not Providing	
		%		%
Counselling - Religious	26	93%	2	7%
Counselling - Personal	24	86%	4	14%
Counselling - Grief	21	75%	7	25%
Referral of clients to Student Services	25	89%	3	11%
Liaison with Counselling Services	24	86%	4	14%
Regular Prayer Meetings	21	75%	7	25%
Regular Church Services	21	75%	7	25%
Regular Bible Study	18	64%	10	36%
Organisation of Social Events	17	61%	11	39%
Annual Report	17	61%	11	39%
Attendance at Staff Meetings	16	57%	12	43%
Organisation of Weekend/Vacation Camps	16	57%	12	43%
Other Services**	15	54%	13	46%

Table 9 shows the broad range of pastoral services offered by modern chaplaincy. While the majority were involved in guidance and counselling, there was also referral to and liaison with Student Services. Referral is most important where different professional groups, priests, psychologists, educationalists and social workers share a common clientele. Chaplains also made the point that they minister to the full institution, ie staff as well as students.

** 'Other Services' provided included:

	Frequency of Service Provision
involvement on University committees and/or organisations	5
forums/debates	3
academic class work/seminars/lecturing/ academic presence in lecture	3
International student support	2
workshops and groups (religious and lifestyle)	2
conducting special services/ecumenical services.....	2
visiting hospitals/homes.....	1
networking within university/other universities/Diocese etc.....	1
attendance at student/staff activities	1

support in University residences	1
drop-in centre with tea/coffee for students	1
signing/witnessing documents.....	1
pastoral care of Student Services personnel & Aboriginal Unit	1

Again, possibly more institutions actually provided other services than were reported by the open ended question.

INSTITUTIONAL EXPECTATIONS OF CHAPLAINCIES

While 46% of institutions (13) had specific expectations of which pastoral services chaplains should provide from those designated duties listed in Table 9, there was no consistently common pattern of services other than those institutions providing chapels expected regular church services. Fifty-four percent (15 institutions) had no fixed expectation of functions chaplains should perform.

Additionally, 12 institutions (43%) had expectations of Chaplaincies not listed in Table 9 that clearly show a broadening of the chaplaincy function.

These expectations included:

- participation/involvement in University governing committees
- involvement with first aid
- crisis intervention & critical incidents
- attendance at university ceremonies.

One chaplain was even expected to co-ordinate Open Day.

APPOINTMENT AND REPORTING LINES OF CHAPLAINS

Table 10
Method of Appointment

Appointment Method	No of Institutions	Percentage
Nominated by Church/Chaplaincy Board confirmed by University	16	51%
Appointed by Church only	9	32%
Appointed by University only	3	11%
Total	28	100%

The most common method of appointment was nomination by the Church and confirmation by the University. In Victoria a State wide Chaplaincy Board representing different denominations nominates chaplains to the universities with the State.

Table 11
Reporting/Liaison Lines

While chaplains remain responsible to their sponsoring denomination/faith groups they also had reporting lines/liaison within the university.

Report/Liaison within the University	No of Institutions	Percentage
Head of Student Services	13	46%} Combined
Head of Counselling Service	5	18%} 64%
Vice Chancellor/Deputy Vice Chancellor	4	14%
Registrar/Campus Director	3	11%
Religious Affairs Committee/ Senate Sub-committee	2	7%
Do not report at all/liaise informally	1	4%
Total	28	100%

It has become more common to report/liaise with Student Services rather than other sectors within the University.

AGREEMENTS BETWEEN UNIVERSITIES & CHAPLAINS

Table 12
Agreement between University and Chaplains

Agreement made between Institutions and Chaplains	No	%
Yes (13 written and 2 oral)	15	53%
No	11	39%
In process	1	4%
Not known	1	4%
Total	28	100%

Fifty-three percent (53%) of institutions (15) had an agreement in some form. All rural and all urban and rural institutions had agreements while only 28% of urban institutions had arrangements. Agreements comprised job descriptions, statements of duties, policy guidelines, formal policies, codes of ethics, or constitutions. Clearly there has been a move toward formal arrangements between Church and institution in recent times.

Universities who have an agreement include:

- Australian Catholic University, Castle Hill
- University of Technology Sydney
- University of Western Sydney, Hawkesbury
- Charles Sturt, Wagga Wagga
- Charles Sturt, Riverina
- Charles Sturt, Mitchell
- Southern Cross University, Coffs Harbour
- Australian Catholic University, Melbourne
- Deakin University, Geelong
- La Trobe University, Bendigo
- Monash University, Clayton
- Monash University, Gippsland
- Central Queensland University
- University of Queensland

Curtin University of Technology

In process at time of questionnaire
University of South Australia, Magill

Of the 11 institutions without an agreement, 6 felt it was not necessary, while 5 were in favour of one.

Those who wanted an agreement felt it should contain provision for, inter alia, honorary staff status, clarification of appointment processes, collaborative management, designation of university facilities to be provided, appointment and supervision by churches only.

FACILITIES FOR OTHER FAITHS

Facilities Provided	No of Institutions Offering Facilities
Muslim prayer room/ Islamic study centre/ ablution facilities	20
Use of prayer room/ office for Jewish faith	4
Room/ use of chaplaincy centre by Buddhists	4
Room/ use of chaplaincy centre by Baha'i faith	1
Facilities for Hindu faith	1

Twenty (20) or 71% of institutions provided facilities for Muslims. Muslims do not often appoint Mullahs as chaplains to universities. rooms were usually made available by the university as a separate arrangement outside the chaplaincy domain. Apart from prayer rooms, ablution facilities and religious study centres were provided in some institutions for Muslims. Facilities for Jews, Buddhists and Baha'i followers were more commonly provided from within the chaplaincy domain.

There was a tendency towards sharing facilities provided by the University across faith groups, with 17 institutions or 61% reporting that they shared facilities which included Chaplaincy Centre, worship space, drop-in centre, interview rooms, meeting rooms/ discussion room, library, office and equipment, telephone, and secretarial assistance.

POSTSCRIPT

Most chaplains, while representing their own denomination or faith group worked ecumenically within the university and many held special ecumenical services. Where universities were represented by only one or two denominations (see Table 7), other faiths were welcome to apply to use facilities, hold Bible studies or advertise particular events. Chaplains also expressed the need for a multi-purpose building which could be used by all faiths. Chaplains seemed to be aware of the need to provide facilities for faiths other than Christian and saw their task as ministering to both students and staff.

Our thanks to the following Universities who participated. Please note where different arrangements for Chaplains exist on different campuses, the universities concerned have been shown separately.

New South Wales

Australian Catholic University, Castle Hill
University of New South Wales
University of Technology Sydney
University of Western Sydney, Hawkesbury
University of Western Sydney, Nepean
Charles Sturt, Wagga Wagga
Charles Sturt, Riverina
Charles Sturt, Mitchell
Southern Cross University, Coffs Harbour
University of Newcastle

Victoria

Australian Catholic University, Melbourne
Deakin University, Geelong
La Trobe University
La Trobe University, Bendigo
Monash University, Clayton
Monash University, Gippsland
University of Melbourne

Queensland

Central Queensland University
James Cook University of North Queensland
University of Queensland
Australian Capital Territory
Australian National University
University of Canberra

South Australia

Flinders University
University of Adelaide
University of South Australia, Magill

Western Australia

Curtin University of Technology
University of Western Australia

Tasmania

University of Tasmania