

The Role of the Catholic School Chaplain in Transforming Catholic School Leadership in a Ghanaian Catholic Diocese

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Responsibilities for the views expressed remains, with the researcher alone as do any errors or omissions.

Abstract

This Masters dissertation explores the role of the school chaplain in a Catholic diocese of Ghana. There are concerns among parents and school leaders that the roles are not resourced to be sustainable in the future. This is significant for the faith and moral development of pupils and combating the negative influences prevalent in society.

While the focus of the study is on the chaplain (as a member of the clergy), leadership is closely related as chaplains are often important instrumental spiritual guides for school leaders and pastoral support. They place emphasis on developing spiritual capital in whole school staff and pupils. This is achieved through the sacramental perspective on school life and working in collaborative ministry with others around the Church's mission.

A wide range of Church and Scriptural sources are cited in support of the discussion on the significance of the ordained priest-school chaplain in embracing the effectiveness of Catholic school leadership, especially during times of challenge.

A good grasp of research methodology is demonstrated and appropriate research techniques are selected, in this case a questionnaire to school staff and semi-structured interviews with current and retired school chaplains. A sample of the detailed questionnaire is provided with a variety of question types.

Considerable effort is demonstrated with the presentation of findings using SPSS quantitative analysis software. Interview data is presented separately with direct quotations.

While there are chaplains with low quality training to work in schools, they are typically in communion with school leaders in advancing the faith community. In the case study school, however, teachers were unwilling to be involved in collaborative ministry. Recommendations include chaplains to empower lay leaders to be more involved with Chaplaincy, the bishop of the diocese to resource chaplaincy training and support and Catholic Bishops' Conference of Ghana to establishing a national Catholic school chaplains association.

Key Words: school chaplains, Catholic school leadership, ministerial chaplaincy, priest, Christian tradition, mission, sacramental vision, ministry of teaching, collaborative ministry, faith, formation, education, solidarity, shared values.

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CHAPTER ONE: INTRODUCTION

1.1 Background to the Research Study

The crucial significance of Ghanaian young people's contribution to nation building and promotion of the Kingdom of God is undeniable. Ghana has sought to give a lead in its 2020 education vision. Goaso Catholic Diocese cannot afford for any child from any tribe or language to be written off, thus hampering the realisation of his / her unique potential. An institution working in a more deprived area in Ghana it cannot afford to have schools that do not serve as a beacon of hope in the area. However, the current chaplaincy situation in Goaso Catholic Diocese is not sustainable. The Diocese has not progressed at all so far. The quality of the school chaplain is consistently poor. But his role is vital. Maintaining this complete truth, allied with consistent spiritual and pastoral support, provides life and nourishment to help school leadership and their students to flourish. And when they flourish, so do the Church and the Country.

This research seeks to identify effective strategies to nurture spirituality and spiritual leadership that is mission focused in schools. It will ensure that the spiritual and pastoral support of the chaplain shines as a beacon of hope for Catholic school leadership and young people. I will investigate progress and recommend improvements to ensure the continued effectiveness of chaplaincy. In aiming to achieve these positive changes, the researcher's approach is optimistic and confident regarding the potential to transform the job satisfaction and wellbeing of Catholic educators. The diocese should have the assurance that this agenda is firmly anchored in the Gospels. For Pope Francis (2013: 12) points out

Whenever we [Catholic educators] make the effort to return to the source and to rediscover the original freshness of the Gospel, new avenues arises, new paths of creativity open up, more eloquent signs and words for today's world.

1.2 Aims

The aim of dissertation is to addresses the key question concerning the spiritual development of a Catholic school: how, and to what extent, can the role of the

Catholic school chaplains transform Catholic School leadership? In order to investigate this research question the dissertation will be structured as follows:

- To examine the pastoral functions of the chaplain to provide spiritual support to the whole school community (**importance of faith and witness and modelling Christ**)
- To ensure that the spiritual function of the chaplain remains a beacon of hope for young people (**spiritual leadership/spiritual capital**)
- To identify an effective strategy to nurture spirituality and spiritual leadership among others that is mission - focused in schools linking to the Church (**collaborative ministry**)
- To assess progress and recommend policy improvements in terms of status, employment, support and professional development to ensure the continued effectiveness of the chaplain in Goaso Catholic Diocese (**recommendations**)

1.3 Research Rationale

The Diocese of Goaso is co-terminous with eight (8) administrative districts, namely: Asunafo North, Asunafo South, Asutifi North, Asutifi South, Tano North, Tano South Districts all in the Brong Ahafo Region, and Ahafo Ano North, Ahafo Ano South Districts in Ashanti Region. Geographically, it covers an area of 6,654km² (2,569sqm). The area has a population of 557,016 as at 2004. The percentage of Catholics in the area is 10%, that is about 55, 857. It is a rural diocese with limited socio-economic infrastructure such as housing, water, hospitals and schools. For administrative purposes the diocese is sub – divided into five deaneries: Goaso, Sankore, Kenyasi, Tepa and Bechem. Since the creation of Goaso Catholic Diocese on October 24, 1997 by Pope John Paul II, its schools have achieved impressive academic results. It is blessed with 78 Kindergarten, 82 Basic Schools (Years 5-11), 43 Junior High Schools, 1 Girls Senior High School and 1 College of Education. Parents (Catholics, non- Catholic Christians, Seventh Day Adventists, and Muslims) throughout the country queue up to get their child into Catholic schools because of their conviction that Catholic schools deliver good education. The introduction of the Free SHS policy in 2017 has increased admission pressures in schools in the diocese. This unique achievement is a tremendous credit to school leaders of the schools in the diocese. These teachers represent effectively the distinctive values of the school

by demonstrating their Catholic ethos. Critical look at this reputational record provides a potential clash that interests the researcher to enjoy supporting the fundamental caring and growth of young people into adulthood and Christian life. The engagement makes an impact on Ghanaian young people's lives to motivate them always to uphold the Gospel values and the Catholic faith to benefit the diocese and wider society. These great interests afford the opportunity to provide the best guidelines on chaplaincy specifically for Goaso Catholic Diocese and the Ghana Catholic Bishops Conference. It will not only inform the diocese's development of pastoral policies for the common good but also help maintain the long-term relationship with parents in terms of fulfilling the ideals, principles and practice of Catholic education. School leaders and young people across Ghana will grow in goodwill to live life to the full in all aspects.

1.4 Context within which the study is conducted

Beloved Disciple's Senior High School¹ is being used as an example to give context to the research. It is a boarding and day school. The school serves a deprived area in Ghana. There are 1,320 students enrolled aged 15-17. 320 claim to be Catholics; 25 are committed Muslims; 5 are traditionalist (non-believers); and 805 are non-Catholic Christians. About 45% of students come from polygamous and vulnerable families. The proportion of students who are baptised Catholics is 28%. The proportion of students who are from other Christian denominations is 70% and from other faiths is 2%. The school has a mission:

to offer ... education ... under the training of discipline and moral uprightness for their empowerment to promote good religious values in a competitive world.

The school stresses the integrated development of each student. The school is led by a gifted Religious Congregation. Leadership has allowed their Catholic ethos to shape lives. The leadership team occasionally engage in prayer to build a community of service particularly to the poor and disadvantaged.

¹ The name of the school has been changed to ensure its anonymity.

The efficiency of the chaplaincy of the school is the focal point of this dissertation. The parish priest from the nearby parish offers support for the school's chaplaincy activities. Over the years, through PTA meetings, the leadership and parents have expressed concern to ensure that the chaplaincy is resourced sustainably with ordained priest to transform the Catholic ethos. The assumption is that it will ultimately not only present Beloved Disciple's to the poor in ways that will help them grow in faith in God but also enable all to live a truly balanced life. It remains its priority.

It is the school's aim to strive to provide for prayer, worship that is outstanding and is reinforced by leadership, making the school more attractive to parents and pupils.

1.5 Literature Review

The literature review will review Church documents and policies as well as scholarly articles on the role of the chaplain. It will examine the following themes:

1. A review of current policy of the Church on the role of the chaplain
2. Examine the importance of bearing witness and having faith – part of the distinctive pastoral function of a Catholic School
3. Developing spiritual capital in the school and guiding spiritual school leaders
4. The significance of working in collaborative ministry
5. The emphasis on the sacramental perspective
6. The disposition of the chaplain.

1.6 Methodology

The research that I plan to conduct will explore how school leadership in the Goaso Catholic Diocese can be transformed by the role of a school chaplain. My research will involve the following: a literature review of relevant materials written about this field, followed by an analysis of Goaso Diocesan Statutes on chaplains. I aim to collect as much data as possible in an objective manner to be able to draw

substantiated conclusions. Subsidiarity is a key factor in transforming education in the diocese. It is with this in mind that I will canvass the opinions of Beloved Disciples' leadership by questionnaire. I will also engage past and present chaplains through face – to – face semi – structured interviews about their role and impact in school. So my fieldwork research instruments represent a mixed methods approach, encompassing qualitative and quantitative research instruments, which is particularly effective in terms of the triangulation of data.

1.7 Summary

In this chapter, I have set out the aims and objectives of my research and described the context. In the next chapter, I shall present a review of the literature upon which the study is based.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

In Chapter One, the Introduction, reference is made to the Beloved Disciple's Senior High School which is the focus of this study and most especially, how, and to what extent, can the role of the Catholic school chaplain transform Catholic school leadership. To examine this, for the review of literature, it is appropriate to review current policy on the role of the chaplain. Areas to be considered include the importance of bearing witness and having faith - as part of the distinctive pastoral function of a Catholic school, developing spiritual capital in the school and guiding spiritual school leadership. This dissertation will analyse not only the significance of collaborative ministry but also the importance of maintaining the emphasis on its sacramental vision. The key characteristics of the chaplain's role are also potentially significant and will remain equally a very important aspect related to the essential understanding of the support in transforming Catholic school leadership.

2.1 A Review of current policy of the Church on the role of the chaplain

In historical perspective, the role of the chaplain is the characteristic mark of a Catholic School that has a vital goal to transform lives of people to achieve their unique potential. This means that it is rooted in the Christian tradition. The following citations constitute definitions of a school chaplain.

2.1.1 Some key definitions of the role of the chaplain

Canon Law (1983) in the context of promoting a school's spiritual and pastoral development states that:

The chaplain is a priest to whom is entrusted in a stable manner the pastoral care at least in part of some community of Christ's faithful in accordance with universal and particular law (Can 564).

According to Maureen Glackin (2011: 40)

School chaplains were priests who resided in or visited schools to celebrate Mass or administer other sacraments.

Glackin here is speaking in the context of a pre- Vatican II vision of chaplaincy in England and Wales.

For the School Chaplains and Leaders Association (2011) in schools primarily the:

Chaplain is an ordained minister or priest appointed to offer personal care, support, counsel and guidance, and it has been assumed that the values and beliefs of the faith community will be reflected in his or her care and support for others.

The above - shared meanings are associated generally with multiple and significant spiritual and pastoral services distinctively committed to transforming a school community.

By way of contrast the Code of Canon Law (Canon 564) stipulates that the chaplain is appointed for educational institutions by the Bishop/Superior, having assessed the pastoral needs of the community in relation to the availability of priests. Following the Church's definition, the Goaso Catholic Diocese Policy on chaplains affirms that: "the chaplain is to represent his local Bishop on the Management Team of the school to which he is appointed, administer the sacraments and preach the word of God" (see **Appendix I: Diocesan Policy on Chaplains**).

The emphasis on the priestly nature of ministerial chaplaincy is relevant, particularly to the Diocese of Goaso in which there are priests available to fulfil this ministry.

2.1.2 Role and key functions being central to the school

It is noteworthy that the chaplain is to be at the heart of the school. Hayes (2002: 125) further highlights:

There is no single blueprint for work in Chaplaincy. What a chaplain does will, for the most part, be quite specific to the individual and to the context and circumstances of the appointment

It means chaplains need to be confident in identifying what they need to do in transforming school leadership. In recent times the nature and role of the school chaplain in the context of transforming school leadership has been the subject of

much discussion at Bishops' Conferences. The universal reach of this policy is clear in *Chaplaincy, The Change and the Challenge*. In this document the role of the school chaplain is clearly set out. Including:

becoming a friend to all; animator of prayer and worship; faith formator; epitome of the life-giving Christ; guidance leader; very assertive; motivator of individual's potential; visibly present in all aspects of the school; and demonstrate the charism of hospitality"(CBCEW: 1996, Ch3, p. 17).

2.1.3 Chaplain providing spiritual and pastoral support

More recently the school chaplain's role has developed into one of genuine love for Catholic leaders and preparedness to support them. It is central to the ethos of a Catholic school since it affects the integral development of its leadership. This transforming approach is evident within the Liturgy. School Chaplains and Leaders Association (2011), points out that 'chaplains carry the responsibility for leading the community in worship, and have the key role in devising and developing liturgy'. The role requires being open to new ideas to encouraged liturgical innovations and creativity in a school.

Fundamental to the transformation of school leadership is effective care. The World Health Organisation's Ottawa Charter for Health Promotion (1986) outlines five areas of action that have become a paradigm for pastoral care in schools. These five actions areas are: build a healthy public policy; strengthen community action; develop personal skills; reorient health services and build equal partners. The key characteristics of Catholic distinctiveness outlined by the CBCEW (1996, 3) provide a Catholic gloss on the WHO's areas of action:

- The search for excellence
- The uniqueness of the individual
- The education of the whole person
- The education of all
- Providing moral principles which can serve as agents of faith and offer guidance through life's experiences

This essentially sacramental vision (McCormick, 1989: 24) is fundamental to the school being shaped by Jesus' redemptive act. Sharing the same educational mission with the role of providing pastoral support, the Church in Africa (2006, 60) stated that: "leaders are to promote in their school the profound meaning of life to maintain

a personal relationship with God and others. Through the sacraments of Christian initiation, Christian educators participate in the distinctive ministry of Christ and are rendered capable of fixing their community through their support to produce Christian values”.

2.2 The importance of bearing witness and having faith – part of the distinctive pastoral function of a Catholic School

2.2.1 Catholic School leaders as witnesses to the faith and formators

The scope and nature of Christian witness are to be found in several instances in the New Testament. For example in Philippians 1:20 : “My deep desire and hope is that I shall never fail in my duty, so that with my whole being I shall bring honour to Christ” (Philippians 1:20).

This statement, taken from Paul’s letter to the Philippians encapsulates the importance of faith and its encouragement to Christians to live the Gospel by being a role model as Christ’s disciples were. It recalls Paul’s preparedness and commitment to witnessing to his faith in Christ. Catholic leaders are to model the disciple’s preparedness to transmit the faith to make disciples for Christ in their community. The witness of teachers will enhance the whole school and pupils in all aspects contributing to the growth of the nation. The role of the chaplains is important in sustaining this. As Pope Benedict XVI (2010) has said: “a good school provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all students to become saints”.

The above provides inspiration for school leaders as essential agents in faith formation in their school. Pope Francis (2013) defines its significance in the context of the Solemnity of the Holy Apostles Peter and Paul to Christians to recognise: “those who believed are transformed by the love by which they have opened their hearts in faith...their lives are enlarged and expanded” (n.21).

In essence teachers are to develop openness to and dialogue with others in order to ensure harmony. Referring to this relationship, the CBCEW (1997:38) states that: “the community life of faith of sharing in the Lord’s caring for the poor and disadvantaged is the living out the relationship of faith with God”.

Welcoming the call to bear witness also can be seen to have great value. That is abundantly clear in the Communiqué of the Christian Council of Ghana and the Ghana Catholic Bishops Conference (2018) when it noted that:

Christian leaders are to intensify the faith formation of their community through teaching the Word of God in order to develop a sustaining and sincere relationship with God, intimate prayer life, and a life of selfless witnessing.

2.2.2 Mirroring the mission of Jesus

It points to an equally important engagement for teachers are the start of their pupils' journey to excellence. In seeking a path to this engagement, Lydon (2011, 5.2) suggests: "our (the teachers') approach should be inspired by His (Jesus) teaching style-his welcome-respect for learners, the way he actively engaged with them and invited them to discipleship" (Cited in Thomas Groome: 2011). The way in which teachers share in that vision is integral to the distinctive Catholic ethos. In the context of mirroring Jesus in their ministry of teaching, The Catholic School (1977, 43) is even more explicit: "the extent to which the Christian message is transmitted through education depends to a very great extent on the teachers".

The document seeks to place more emphasis on the faith of the school leaders by enjoining them specifically to imitate Christ, to plant faith in the heart of their community, and to transform lives.

The recognition of Christians as foundation and witnesses of faith and prayer within the framework of celebration is closely related to school leadership. Truly, Pope Paul's VI (1976, n.464) favourite words:...*"today young people do not listen seriously to teachers, but to witnesses; and if they do listen to teachers it is because they are witnesses"*, indicate that teachers' fundamental vocation is to mirror the mission of Jesus and be more open to God's resources permeating in their school to build bridges with those who in some way share the Church's mission to bring life.

2.3 Developing spiritual capital in the school and guiding spiritual Schools Leaders

In the first letter to Corinthians (11:1-2), the notion of imitation of the ethical values of Christ is encouraged by Paul:

Take me for your model, as I take Christ. You have done well in remembering me so constantly and in maintaining the traditions just as I passed them on to you.

Paul's suggestion of modelling Christ as the most appropriate way for transformation can be seen as a call for teachers to be icons of the Catholic faith. The connection between the vitality in faith-based schools and professional identity is relevant and comes alive through profound commitment to Christ. Creating this spiritual commitment ranks among the most important tasks in the Christian life of teachers and chaplains, making a crucial impact on schools. At considerable cost, it forms effective spiritual capital for leadership in Catholic schools.

2.3.1 Definition of spiritual capital

Recognising the importance of such spiritual capital as the central axis of witness by school leadership, Grace (2016) provides a definition in a way that is understandable and persuasive: "spiritual capital is an informed, reflective and personal commitment to religious and spiritual values". (p. 34). It reminds leaders to recognise their vocation of teaching over and above all as a gift of receiving and of transmitting the means empower the school community to communicate the word of God.

The image of this definition goes beyond the action itself by locating this commitment within the concept of faith in action. Chris Baker and Hannah Skinner (2006: 9) describe this virtue as:

a theological identity and worshipping tradition, but also a value system, moral values and basis of faith. It is often embedded locally within faith groups, but (is) also expressed in the lives of individuals.

It emerges clearly that school leaders are to use their training and experience to explore this distinctive Catholic faith and practise it to sustain their school. This life of leadership - a long commitment and journey - involves enormous sacrifices for the sake of love of Christ, even in extreme circumstances going as far as to give their lives. It provides an opportunity for them to achieve high educational standards in all aspects of their school. The CBCEW (1997: 13), in *Common Good*, reminds leaders that: education is about service to others rather than service to self.

In the context of living in love, the dignity of the whole person is nurtured to reflect Christ to the wider society. As Gerald Grace (2002a) pointed out: “spiritual capital formation empowers teachers’ professional capabilities and faith witness in the world” (p. 236).

2.3.2 The Personhood of the Lay Teacher and the Catholic Life of the School

Grace’s (2002a: 236) argument places the greatest responsibility on the chaplain to ensure that the resources of faith derived from this commitment are relevant and alive in their community to enable others to intimately know and follow Jesus. The significant shift, interestingly, is that teachers will contribute their own witness of faith and life, and their experience to help transform their students’ lives so that they can fulfil their Christian call. This enormous transformation can be better understood, Sergiovanni (2001) says, by recognising that: “the school chaplain creates a moral order that bonds both the chaplain and teachers to a set of shared values and beliefs” (p. 9).

2.3.3 Solidarity of school leadership around the school mission

Leadership solidarity around the school mission constitutes a key element of what is described by Bryk (1993:3) as “inspirational ideology”. This authentic, ongoing and humble response to Christ’s call can have a profound impact on all leadership’s aspects in the case that it is maintained and strengthened. It might be suggested that an even more significant argument is that chaplains have a prime responsibility to guard the faith standing of the school leaders to enable them to maintain Catholic life while aiming for excellence.

2.3.4 The significance of the Liturgy as a resource

In its traditional meaning liturgy is a public work or service in the name of /on behalf of the people. The liturgy is the participation of the people of God in the ‘work of God’ (CCC: 1994, n.1068). up to this point the argument has focused on an

exclusive view of the term ‘spiritual resource’. The liturgy is therefore central to supporting the spiritual development and ethos of the school. The notion is significant in that:

it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church (SC:2)

In the light of this school leaders are encouraged to strive to be fully involved in liturgical functions, exercising the utmost care and reverence. Perhaps this is what Casson (2013) is referring to by recognising a status to rituals and symbols which will not only provide opportunities for the mysteries to be believed in and celebrated but also enhance happiness and fulfilment in teaching. Ultimately, this brings into focus the importance of strengthening and deepening this faith tradition. O’Malley (2007) stresses: “faith gives teachers meaning and moves them towards a relationship of love and the mystery of God” (p.1).

2.3.5 The significance of forming school staff in the faith

It is therefore vital that the chaplain supports teachers with deep knowledge about the Catholic faith to enable them to touch hearts and by making it their school’s priority to serve the vulnerable. Achieving this primarily involves building a discerning enquiring school environment underpinned by the chaplain and facilitating the discovery of self – awareness of divine intervention. Treston (1995: 48) suggests that: “through attentive listening, prayer and reflection, teachers are able to follow God’s will by wise and prudent stewardship”. In order to preserve this fidelity it is essential that the chaplain provides support to enthuse colleagues to remain committed to their teaching. Further to this, Bracken (2004) argues that: a spiritual base, namely prayer and worship for the school leadership, is critical for the formation of the whole school. Alongside the argument is an expression of the necessity for the chaplain’s guidance in terms of faith formation of teachers.

2.4 The significance of working in collaborative ministry

The need to support and develop collaborative ministry in a Catholic school is recognised in The Second Vatican Council (1962-65) convoked by Pope John XXIII, through the Church's experience of God as revealed in Christ: the lay members of Christ's faithful have the inalienable right to the threefold functions - prophetic, kingly and priestly - of Christ that promote the mission of the Church in the world.

2.4.1 Collegiate way of working together

The statement in *Gravissimum Educationis* (1965, n.36) points out the importance of collegiality and cooperation in schools. For collaborative ministry, trust among leaders and between leaders and students is essential. The value of enriching subsidiarity and solidarity by accommodating others views to share in the distinctive mission of explaining the scope and nature of God is argued by Paul, who suggested that: no person has all the gifts necessary to build the body of Christ, the Church (Romans 12:3-8). Recognising this, it has been encouraged in '*Nostra Aetate*' (1965) that: "Catholics, while witnessing to their own faith and way of life should acknowledge, preserve, and promote the spiritual and moral good things found among non- Christians"(n.2). McCormick (1989: 7) suggests that: "the notion of lay involvement in mission has implications for consultative processes and for the free flow of ideas in Catholic schools". Truly, it encourages and develops leadership skills to the benefit of the school.

2.4.2 The importance of solidarity around the shared mission

Echoed in the Sign of the Cross by Fincham (2013), there is a distinctive shared mission with a pastoral perspective, including the role of school leaders.

It is important that all staff [leaders] are engaged in the formation and implementation of the mission statement and that they all ensure that every policy in the school is informed by it (p.46).

The aim is to create a broad leadership where all teachers take their share of responsibility in the mission of the Church.

In the school leadership context, it is worth pointing out that, there is a clear need to promote and encourage teachers' formation to enhance their professional relationships, capacity and expertise. In this way school leaders can fulfil their apostolic responsibility by collaborating in transforming and fulfilling positively the distinctive Catholic mission. Within schools, embracing collaboration is the key focus of O'Malley's (2007:47) that has the capacity: "to share life, strengthens ties, explore gifts, heal wounds and nurture the wisdom of teachers on their own faith journey".

2.4.3 A fundamental sense of fellowship

The maintenance of a distinctive sense of belonging is achieved by the leaders' formation to equip them to share their school mission freely and generously, with love. This fellowship is described by Lydon (2017: 34) in the call of the Twelve:

Jesus asserts that he has called the apostles "to be with him" connoting a call to form a community, demanding commitment that goes beyond the relationship between Rabbi and disciples.

Within Catholic schools, teachers have different vocations and skills that can be brought together in partnership to develop into something more meaningful, more profound.

1.5 The emphasis on the sacramental Perspective.

Sacrament, by definition, is a visible sign of an invisible grace, that is, the presence of God (Congregation for the Doctrine of Faith: 1994). Complementing this, the statement of the Catholic School (1977) reflects the core tenet of the sacramental perspective of Catholic school in the following words:

The foundation of educational enterprise in Catholic schools is Christ. His revelation gives meaning to life and helps all to direct their thought, action and will according to the Gospel, making the beatitudes their norm of life (n.34)

Welcoming this great gift, school leaders will have to unite themselves with Christ. Teaching in Catholic schools, whatever form it takes, is a sacred task. Leaders become the channel communicating God's existence and companionship. This mind set needs to permeate school leadership. In Matthew (10:8) expressing this sacred duty, reminds school leaders to serve from the heart, rigorously. "You have received without paying, so give without being paid".

In its context, 'this service of charity (Pope John Paul II: 1995; 8) finds its expression in personal witness.' Responding to this prompting will lead to achievements in all aspects of school leadership.

2.5.1 The calling to ministry

The significance of this way of life is strengthened in Chapter Eleven of John's Gospel. Christ is the life (John 11:25) who came to reveal God's nature. Strengthened by this sacrament, Lydon (2011:137) encourages:

the individual Christian in engaging in the teaching ministry is responding to his or her primary call to be a disciple of Jesus in a distinctive manner, reflecting all the notion of charisms being a concrete realisation of the universal gift of God through Christ to all the baptised.

2.5.2 The Eucharist

The origin and growth of the Church are symbolised by the water and blood which flowed from the heart of Christ on the Cross as a sign of the totality of his redemption, (LG: 3,) Christ offers continually to give life to Catholic schools through the Eucharist. The powerful communion between the Eucharist and Catholic school is always to be renewed by school leaders. Configured to Christ in three ways by baptism echoing David O'Malley's (2007: 16), Catholic school leaders are to demonstrate their priestly, prophetic and kingly roles in all aspects of their school - not only to maintain and fray then relationships but also to lead the exemplary life of their vocation. This sacramental perspective is, therefore, fundamental to Christ's divine mission.

By their inspired actions, school leaders will augment the distinctive threefold mission of Christ by becoming mediators between God and their community, especially through the teaching of the word of God and the Sacrifice of the Mass., which leaders realise ‘in persona Christi’ – in the standing of Christ.

1.6 The disposition of the Chaplain

There is much evidence in the New Testament including Paul’s First Letter to Timothy that reminds Christian leaders of skills, attitudes and qualities required not only to ensure the continued cohesion of Christian community but also to communicate and sustain the value of Christian identity. “This is a true saying: ... A church leader must be without fault” (I Timothy 3:1-2).

1.6.1 Key qualities of the chaplain

In this vital statement, it is clear that the attitudes and qualities that Catholic school chaplains should have include being an example of Christian living in the faith and conduct. According to Pring (2008: 688) if effectiveness is revealed as an agreed set of standards, defined in relation to its activities and purpose, the chaplaincy will measure its quality against what it is established for. This virtue is summed up by the Spears Centre (2010, 27-29) as someone carrying the following ideals: listening, empathy, healing, prudence, stewardship, convincing, conceptualisation, foresight, commitment to the wellbeing of people and building up a community. Expressing the goal of these virtues, Pope John Paul II (1995, 87) maintains: people who are involved in the service of care are to be inspired and distinguished by specific attitudes. Within the framework of Catholic schools, it requires qualities that have the potential to influence leaders to take different approaches to provide life and faith fully.

Closely related to living such charismatic quality is an appreciation of the availability of the chaplain to other staff in order to identify their needs and respond to them accordingly. This is evident in the Congregation for Catholic Education’s (1988) document which continues to focus on the moral qualities demanded of chaplains in

their school. The document insists that: “most of all, teachers and students should be able to recognise authentic human quality in their chaplains” (n.96).

Possessing this attribute is important to ensure that the ministry of teaching is opened to the Holy Spirit. Galatians (5: 22-24) reframed this candour as fruits of the Holy Spirit including love, joy, peace, patience, kindness, goodness, truthfulness, gentleness and self-control. Catholic educators are challenged to bear these fruits in order to promote safest learning and working for young people in their care.

1.6.2 Importance of being secure in their own Catholic identity

Self-knowing also relates logically to other aspects of the leaders’ role. In a valuable way, Groome (1988) explores the personality of the chaplain in four dimensions including a passion for people, a love of tradition, having the gift of hospitality and the desire to educate for God’s kingdom. These traits are rooted in leaders being secure about their own Catholic life.

In pursuing this ministry, Michael A. Hayes (2002: 129) suggests: leaders of the Christian faith are to show the willingness to witness Christ in word and action to their community. Another essential faith quality component is building a culture of humility in decision-making. Sergiovanni (2001: 12) points out that:

...in humble decision-making the school chaplain is not afraid of trial and error, providing it is focussed rather than random and administers to the needs of his or her school by being of service and providing help.

The latter, whose argument runs that transforming school leadership effectively is based largely on humility and sacrifice, clearly described the chaplain’s nature. Resonating with McCormick’s (1989: 7) call to service by the Christian community, school leaders are challenged to serve the needs of their community. Developing the idea of service is explicit in the Last Supper in John’s Gospel (13:15) where Jesus showed the depth of His love:

You call me ‘teacher’ and ‘Lord’; and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.

The description of the above historical event reminds school leaders to put their commitment of service to young people as their top priority. Significantly, if this is to be achieved, Nuzzi (1999) points out: “leaders in their community today must see themselves as servants, not only of their community, but also of Christ” (p. 261). Leadership’s commitment to service remains an effective pathway to promote standard of care.

1.6.3 The maintenance of strong school-parish-family relationships

Interestingly, in the matter of providing support, Canon 571 states: “the chaplain is to maintain an appropriate close relationship with the parish priest. In an extraordinary way, the richness of these qualities comes to full expression in liaising with the parish community by school chaplains in the development of programmes of outreach.

1.7 Summary

It can be deduced from the scholarly literature reviewed above that transforming leadership in the Catholic school context directly involves the school chaplains given their importance as a positive contributor dedicated in a broad way to living the Catholic faith following the example of Christ (Matthew 5:13-16):” you are like salt for all mankind...you are like light of the whole world.”

Recognising this inspiring vision, the researcher in the next chapter will focus on the methodologies employed to explore the question of how, and to what extent, can the role of the Catholic school chaplain transform Catholic school leadership.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

Regarding chapter three, the Methodology, this is based on my research questions that emerged from the literature review concerning the role of the Catholic school chaplain in transforming Catholic school leadership, as this study is specific to Ghanaian Catholic Diocese. It is organised into three components, namely; research methods, research designs and account of the procedure, it also includes other aspects.

3.2 Case Study

I have spent my entire career in pastoral ministry in parishes and schools within my diocese seeking to add to my knowledge and experience in this research area of school chaplaincy. However, I will endeavour to be as objective as possible in the analysis and interpretation of my research findings.

3.3 Considering Research Methodologies to Use

This project was to research positivist and interpretivist methodologies based on the principal measures of ‘quantitative’, in design of questionnaires (adopt a positivist approach to analysis) and ‘qualitative’ through interviews, focus groups or observation of a variety of school settings (adopt a interpretivist and constructivist approach to analysis). These benchmarks cover Bassey’s (199) description of the research method as ‘a systematic, critical and self-critical enquiry which aims to contribute to the advancement of knowledge and wisdom’ (p.38).

Pring (2004:33) states that the dichotomy between the two camps of qualitative and quantitative methodologies

is reflected in the contrast between the objectivity of physical things and the subjective world of ‘meanings’, between the public world of outer reality and private world of inner thoughts, between the quantitative methods based on scientific models and qualitative methods based on a kind of phenomenological exposure.

- *An Overview: Quantitative methods*

According to Bell (2010:5) quantitative research produces “generalizable conclusions”. The key term is that it involves ‘numbers’ and is primarily associated with surveys, interviews, questionnaires, and observation, (Martyn Denscombe; 2007: 254). This provides a broad picture of the subject being studied and provides an easy way to generalise to a population.

- *An Overview: Qualitative methods*

Qualitative research methods ‘reflects an interpretative perspective focusing on individuals’ impressions, ideas, opinions, comments and attitudes’ (Lydon 2015:35), therefore, they enable teachers to explain their personal point of view.

- *Using a Mixed Methods Approach*

Fundamentally, quantitative and qualitative methods are complementary despite being different; after years of educational researchers seeing them as opposed, Morrison (cited in Briggs and Coleman; 2007:29) concluded that “mixed methods may be used because in combination they provide the best opportunity to address the question set, or specific sub-facets of the research topic”.

The mixed methods model is recommended in Cohen, Manion and Morrison (2014:141) “the use of two or more methods of data collection in the study of some aspects of human behaviour”. In order to investigate how, and to what extent, can the role of the Catholic school chaplain transform Catholic school leadership, it was felt,

both research procedural frameworks are essential to establish greater depth of understanding: important for triangulation purposes and for reliability and validation purposes.

3.4 Considering My Research Design

The design includes tools and instruments chosen in the process of assembling data. To be able to collect the data that I needed for this case study, there were a number of common research methods that could have been employed. Denscombe (Cotgreave et al; 2000) describes these standard data collections as observation; interviews; questionnaires and documents. It would have been feasible to use any of these tools for this study.

However, in considering available scholarly advice about their advantages and disadvantages, Denscombe (2007) provides the following

Questionnaires are economical in time, material cost and easy to arrange. However, they can have a low response rate, particularly with incomplete or poorly completed answers (p. 169).

On the contrary, interviews although very time-consuming in both conduct and transcription can produce information about an issue in considerable depth. The depth of such information provided could lead the researcher to important insights that might otherwise remain undiscovered (p. 192)

Both questionnaires and interviews were used in this study. Thus, through both approaches a broad picture will be drawn, with results which have maximum objectivity.

- *Using Questionnaires: advantages and disadvantages*

Questionnaires are the simplest and quickest means of gathering numerous varied of responses. Of the schools within Goaso Catholic Diocese, one shall remain my focus. There are 40+ school leaders. The practical reason is that it provides scope for data from surveys of opinion and practice. I used questionnaires which were carefully worded so that participants had the opportunity to share their views, while being

composed such that analysis of the responses is reliable, valid and representative. This answers the essentially increasing call by Punch (1998:36) to remember the “objective” question.

However, according to Bell (2014) sending out questionnaires may result in not-achieving the “objective” of the study and will fail to provide answers to key questions (p. 123).

- *Interviews : advantages and disadvantages*

Bell (2008:157) defines interviews as a conversation between interviewer and respondent with the purpose of eliciting certain information from the respondent. Denscombe (2007:174) suggests that interviews offer detailed responses to people’s opinions, feelings, emotions and expertise. This is impossible to be ascertained by a questionnaire (Bell 2014:178). Both the former and the latter’s quotes highlight the significance of interview as a tool for collecting data in different aspects of daily life.

There are several interview designs including Group, One-to-one, Unstructured and Semi – structured interviews. The latter design, semi – structured interviews, was used for the purposes of this study. This design provides flexibility. Using semi – structured interviews, Denscombe (2007:176) points out that the interviewer is prepared to be flexible in terms of the order in which the topics are considered, while the interviewee develops ideas and speaks more widely on the issues raised by the researcher.

The interview can probe the interviewee further and the participants have the time and space to elaborate their point of view and emphasise the points they believe to be relevant. This interview approach not only encourages adaptability, it also enables the researcher to gain access to a wider range of opinions. As well as this, the process is more personal, as they are often conducted face to face at a mutually convenient time. Interviews naturally have high response rate. Respondents can be put at ease relatively quickly and also the data is gathered immediately and taken home by the interviewer.

Without doubt interviews are an effective method of collecting opinions and points of view; however, they also have a number of disadvantages. Interviews can be very “time consuming” (Bell 2014: 178), conducting and transcribing the interviews would take considerable time and would therefore limit the sample size.

3.5 My Research Design

- *Using Questionnaires*

Twenty Two (22) written questionnaires were used to collect data. This is less expensive in terms of time. They can be distributed to a large number of respondents simultaneously at a relatively low cost. Moreover, the questions in the questionnaire are standardised and are therefore not susceptible to change in emphasis as is the case of verbal interviews.

In order to get the questions right to explore how, and to what extent, can the role of Catholic school chaplain transforms Catholic school leadership I reflected on the suggestion in Denscombe (2007:159) that

designing a good questionnaire involves attention to certain routine matters, quite separate from the more creative and taxing aspects, such as constructing the questions themselves. However, such routine matters are absolutely vital.

The grounds suggested above are captured in the development of the wording, layout, design and general look of the questionnaires in such a way that they were: attractive to look at; brief; flexible; open-ended; easy to understand and reasonably quick to complete.

The questionnaires were divided into two main sections. Questions were selected around relevant topics as follows;

- Section One: Respondents’ demographic profile to explore variables.

- Section Two: About the school-
 - Current Policy literacy on the role of school chaplains, importance of faith and witness and modelling Christ, importance of working in collaboration.
 - Availability of faith formation, spiritual and liturgical commitments programmes
 - Satisfaction concepts including relationship to every key quality of the school chaplain
- Recommendations from Respondents to the Questionnaires (**see Appendix II: Sample Questionnaire**)

In order to discover the strength of attitudes and feelings of school leaders on the above relevant topics, Rank ordering and Likert scale were used for responses to statements. Cohen explores the advantages of the former as enabling a relative degree of preference, priority, intensity to be charted (Cohen et al 2000:252), ‘enticing for the researcher’ (252)

The latter, Likert scale, was used for responses to 5 and 10 statements ranging from ‘strongly not satisfied’ to ‘strongly satisfied’ and ‘most important’ to ‘least important’ respectively. Essentially, Oppenheim (1966) investigated Likert scale’s significance as ‘reliability appears to be good’ (40), ‘ease of construction’ (141), ‘it offers concise data about the extent of satisfaction or dissatisfaction’ and ‘respondents prefer this to simply satisfy or not satisfy (141).

The above topic areas were to enable participants to feel comfortable in their responses. More importantly, they were to help collect extensive and varied data for this case study.

- *Using Semi-Structured Interviews*

A targeted sample size of three (3) school chaplains was used, including:

- Present school chaplain represented as St. Raphael.
- First past school chaplain represented as St. Michael.
- Second past school chaplain represented as St. Gabriel.

All the samples were male and Catholic priests. Essentially, my concern to get them on-board for this study is not only driven by the huge diversity in their professional experience but also their distinctive symbolic importance. Interestingly, the advantage is that this strategy could produce valid results effectively. This provides very good reason for their choice. I was aware that analysing their responses would also prove to be problematic as the responses would be personal and therefore difficult to compare. Again I was aware that my respondents may give responses that they believed I was looking for rather than stating their own opinion, but I would consider this in my analysis and interpretation and compare the responses to the questionnaire data.

However, fundamental to exploring how, and to what extent, can the role of Catholic school chaplain transform Catholic school leadership, semi-structured interviews were carefully separated into six main sections. This was achieved principally by the following selected relevant schedule of questions (**see Appendix III: Interview Schedule of Questions**) with the following topics including;

- Respondents' training, mentoring, previous experience profile
- Current policy and guidelines awareness for school chaplain
- Sacramental perspectives, liturgy, human and social impact
- Faith and moral formation, advice and counselling
- Significance of collaborative ministry
- Satisfaction and action recommendation

The above topic areas are to enable participants to feel comfortable in their responses and more importantly to help the researcher to collect extensive and varied data for this case study and address my research question.

3.6 Pilot Study

The disadvantages associated with both written questionnaires and semi-structured interviews were considered, in that the possibility of a written questionnaire being misunderstood exists. To overcome this problem, an initial pre-test of questionnaire and face-to-faced semi-structured interviews were carried out to evaluate the

respondents' and interviewees' understanding of the research area and the question item.

- *Questionnaires*

Oppenheim (1992:48) cautioned that everything about the questionnaire should be piloted; nothing should be excluded, not even the type face or the quality of the paper. Given this suggestion, the questionnaires were subjected to piloting. Three copies were given to some Catholic school leaders in my parish in London to give their responses. The feedback was positive particularly regarding the quality of the question.

- *Interviews*

With the interview schedule completed, I tested the questions carried out on a very experienced chaplain that I knew very well from Ghana. This priest I felt would be able to provide a similarly interesting perspective given his past and present profession as a Catholic school chaplain.

3.7 Preparation Procedures for Carrying Out Research Fieldwork

Bell (2014: 178) suggests that “preparation for interviews follows much the same procedure as for questionnaire. Topics need to be selected, questions devised, methods of analysis and a scheduled prepared and piloted”. Following this clear guidance, the researcher made good timetabling and broader consultations with the Headteacher, one (1) present and two (2) past school chaplains. I can confidently say that respondents were very willing to share their views.

- *Questionnaire*

Prior to using the questionnaires, the researcher met the Deputy Headteacher of the school to discuss the study. An aspect of the discussion related to requesting humbly the Deputy Headteacher's assistance as regards data collection. The advice given by

Bell about distributing the questionnaires in Briggs and Coleman (2007, Chapter 14) was closely followed in this case study to avoid poor returns of data.

Then, the questionnaires were given to the Deputy Headteacher for circulation after a detailed explanation of the intent and purpose of the survey and how Goaso Catholic Diocese, the school and school leaders can benefit from the results. The questionnaires were distributed among forty (40) teachers by the Deputy Headteacher. The questionnaires were left with this category of respondents to answer and be made ready within fourteen working days for collection by the researcher.

Since the Head and the Deputy Headteachers have been participants in the process, the majority of the teachers were responsive to the questionnaire. Thirty-One out of the forty questionnaires were retrieved from the respondents (77.5%), a very response of rate overall. I extended my profound appreciation to all the teachers through the Deputy Headteacher for their contribution and support to the exercise.

- *Interviews*

The interviews were conducted at the convenience of interviewees. This was to avoid any problem ethically. The respondents provided quality space and time for this exercise. This enhanced the quality of the relationship between the interviewer and interviewee. Setting the ground rules including time limits and controlling phone calls enabled the researcher to carry out the interviews in a serene and friendly atmosphere. The researcher tried to give prompts to respondents to enable them to stay focused. While this style encouraged the interviewee to be consistent, I followed up with questions of more depth. This offered me greater opportunity to gain access to the opinions of a wider range. However, one minor challenge encountered was that I was not able to stick to time limits originally agreed in most cases.

3.8 Some Ethical Consideration

Any fieldwork requires careful planning and preparation. This includes full consideration of the ethics of the study one is about to conduct. In the light of this, I

have tried to provide an ethical code of behaviour purposely for this study to avoid any problem. I was also required to complete an ethics application form for approval by St. Mary's University (**see Appendix IV: Ethics Approval**). This deeper vision is in tune with the five principles grounding educational small-scale research as identified by British Educational Research Association [BERA] (2018:4) that

All educational research should be conducted within the framework of respect for:

- Democratic values
- The person (participants, respondents)
- Integrity and quality of educational research
- Knowledge
- Academic freedom.

Therefore, prior to embarking upon this piece of study, I took every precaution to ensure anonymity and confidentiality. I ensured informed consent was obtained, both verbally and written, from the live subjects that I interviewed by handing out a Participant Information Sheet informing participants about the nature of my study and their level of involvement in it. Once I was sure they understood, they were asked to voluntarily sign consent form before participating (**see Appendices V and VI: Participation Information Sheet and Blank Consent Form**).

Obtaining consent, as Morrison (2007:2) says, requires researchers to give as much information to participants as they can about the purposes of their enquiry". A formal request was sent to the Headteacher for permission to conduct the fieldwork. I have been very open with the headteacher to avoid "short-circuiting proper channels of authority" (Denscombe; 2007:157). The Headteacher's positive response to the letter with my request was an indication that she was fully aware of my engagement (**see Appendix VII: Letter of Permission from the School with Identifiers Removed**).

Encouraging candour from school leaders, present and past chaplains in my questionnaires and interviews while reassuring them their answers will stay confidential and be used solely for the "advancement of knowledge and wisdom" (Bassey, 1999, 38) is also important. Attached to each questionnaire was a short letter to reassure participants and assure them of their anonymity. Assurances were given that the identities of the respondents would remain confidential and the study would not be used for any other purpose other than for academic purposes. In the interest of encouraging candour I informed the participants that their responses

would not be shared with the school. Participants were assured that if they wish to participate or if they do not wish to answer some of the questions, they do not need to give reasons and could also withdraw from the research study at any point.

The essential caution set out in Bell (2014, 52) that: “the researcher must be fully aware of and observe individuals’ rights of privacy in any research” was considered consciously.

3.9 Summary

In this chapter, I have outlined the methodology employed in this case study. My chosen research methods have the potential to generate descriptive and influential statistics in tables, charts and graphs providing relevant answers to my research question. Given the level of professional knowledge and experience of the research participants, it was hoped that the findings would be reliable and valid. They may also be generalizable across the African continent.

In the light of the themes of literature review, my questionnaire and semi-structured interviews, I shall now present and analyse the research findings in the next two chapters.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.0 Introduction

In Chapter Three, I outlined the methodology employed to explore how, and to what extent, can the role of the Catholic school chaplain transform Catholic school leadership. The role of the school chaplain was discussed in the Literature Review of review of Church documents, policies and current scholarly insights that are based on research. In conformity with this stated significance, this Chapter, the Presentation of Findings, will essentially not deviate from the research procedures described in Chapter Three continuing to take account of ethical measures involved. Generally, it remains central and consistent by focusing on reporting and discussing the findings of the research.

The research findings have been aligned to themes that were explored in the data collection. These were derived from questionnaires designed to survey not only teachers' profiles in a secondary school in Ghana, but also their pattern of attitudes, beliefs and feelings on various aspects of the role of the school chaplain; and semi-structured interviews of three school chaplains including one present and two past chaplains respectively. For the purpose of classification, the chaplains will be given pseudonyms as follows to protect their privacy and identity.

- Present school chaplain (St. Raphael)
- First past school chaplain (St. Michael)
- Second past school chaplain (St. Gabriel)

The analysis of the questionnaires has been carried out in line with the research questions and the objectives of the research, and it is presented in the form of tables, charts and graphs to provide a better understanding, as well as evidence of direct quotations from the semi-structured interviews.

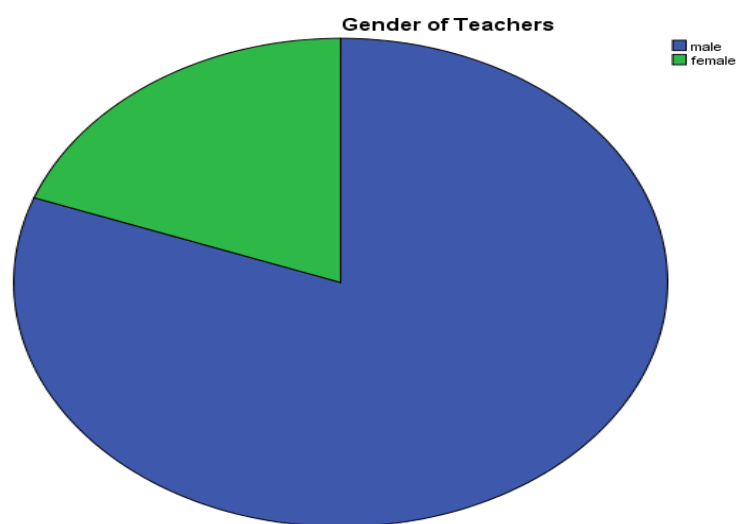
4.1 Presentation of Questionnaire Data

Questionnaires were distributed to the teaching staff in Beloved Disciple's Senior High School. The response rate to this paper survey was very high at 77.5%. 40

questionnaires were distributed and 31 teachers responded. The high response rate enriched the data. What follows is a summary of the principal findings.

4.1.1 Respondents Demographic Profile

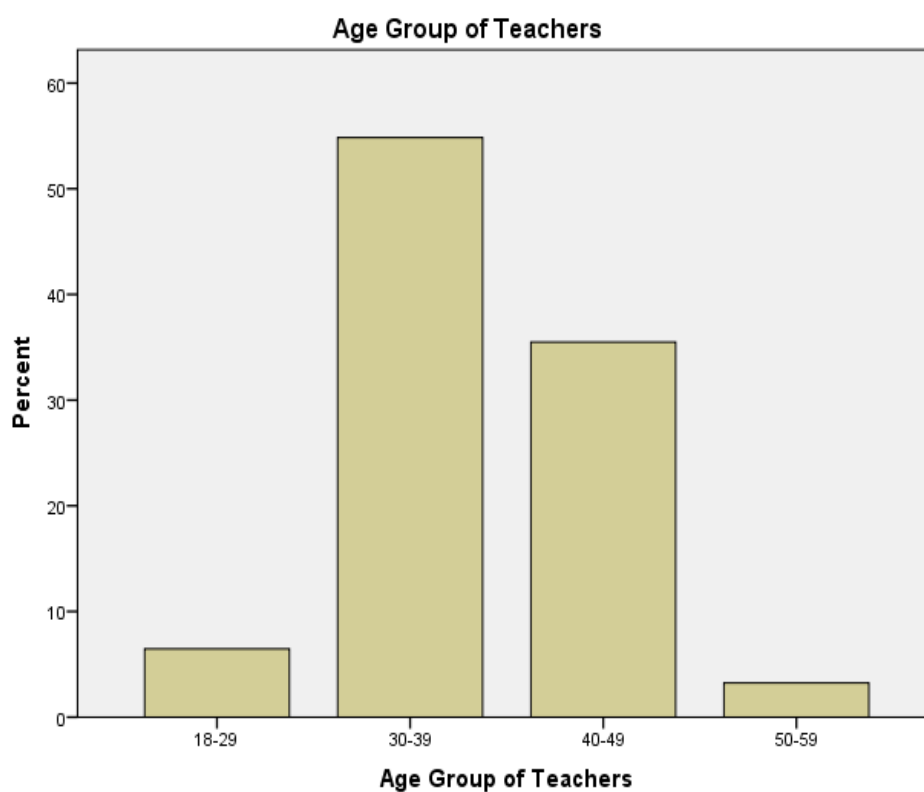
FIGURE 1: GENDER



Source: Extracted from field survey and questionnaire 2018

Currently at Beloved Disciple teachers are predominantly male. The males outnumbered the females by nineteen as the males were 25 represented by 80.6% against the females of 6 which equals 19.4%.

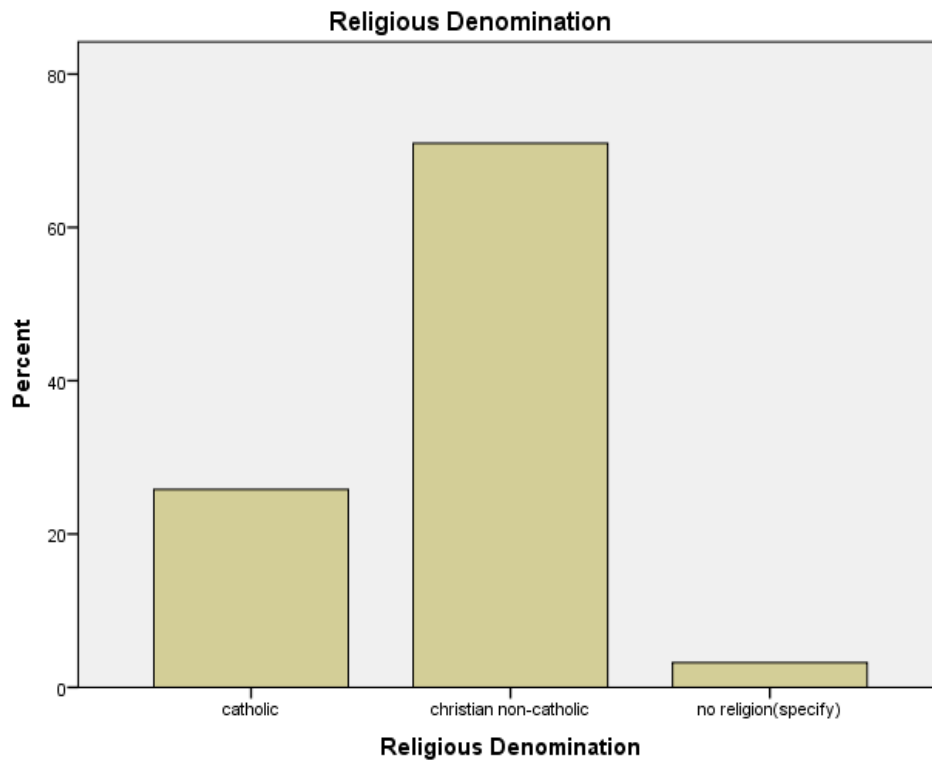
FIGURE 2: AGE



Source: Extracted from field survey and questionnaire 2018

It is observed currently at Beloved Disciple that the great majority of teachers (54.8%) are aged between 30-39 years (17 out of 31 who responded), followed by 40-49 years (11(35.5%) out of 31 who responded). Mostly, teachers are seen as the youth. This makes them very vibrant and active in carrying out their role and responsibilities effectively. There was no teacher who was above 60 years. This is due to the fact that the school complies with the national retirement age.

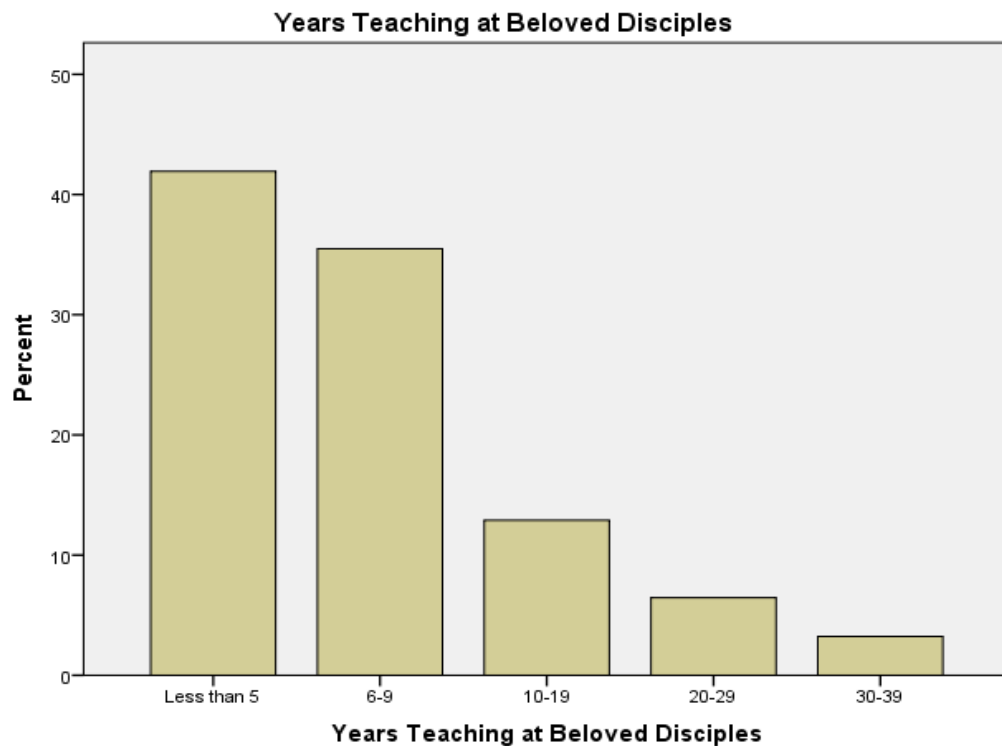
FIGURE 3:



Source: Extracted from field survey and questionnaire 2018

On the level of religious denomination, the vast majority of teachers at Beloved Disciple, 22 out of a total of 31 are Christian non-Catholics (71%). But a vast majority of these Christians are not Catholics. There is also an interesting dimension of the other side of this chart reflecting low degree of no Religion (3.2%). It will be analysed in a more detailed in next chapter.

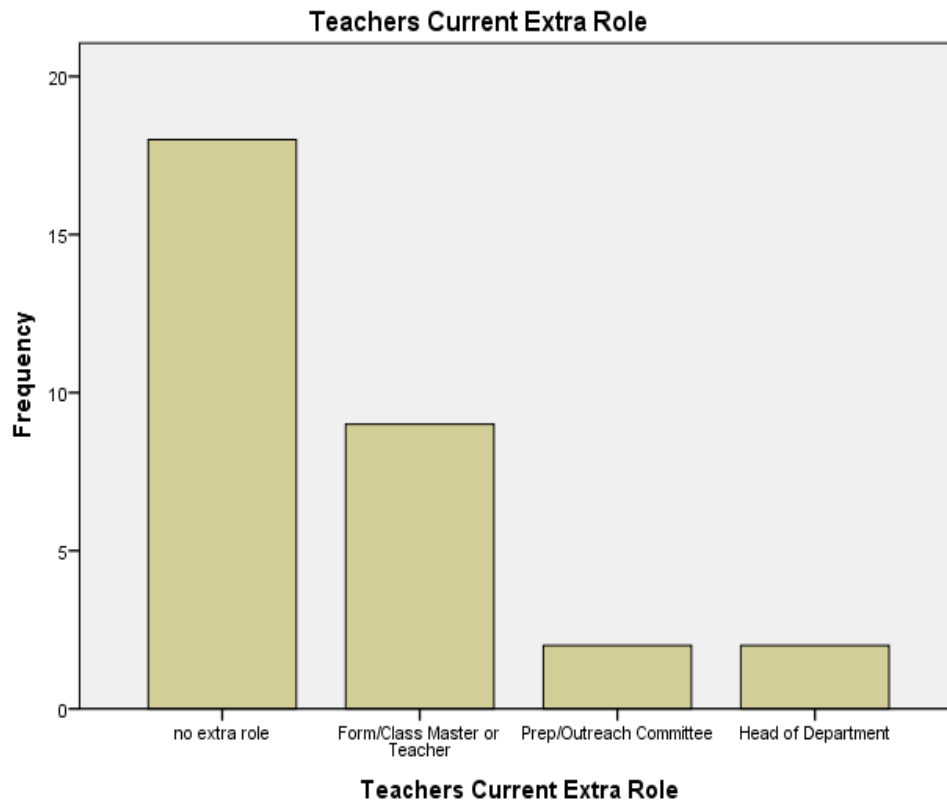
FIGURE 4:



Source: Extracted from field survey and questionnaire 2018

A large proportion of teachers have been at Beloved Disciple for less than 10 years, although a few have been there for almost 40 years. This research will further analyse the reasons for teachers not spending their entire career at Beloved Disciple and if there is any relationship to the quality provision of the chaplaincy.

FIGURE 5:

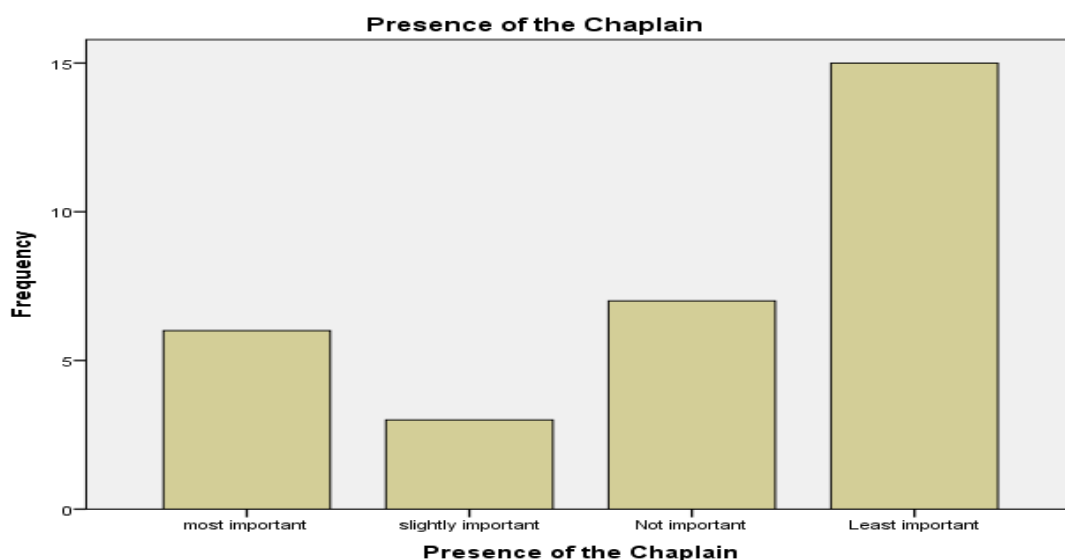


Source: Extracted from field survey and questionnaire 2018

Most of the teachers at Beloved Disciple do not have extra-curricular responsibilities except teaching. It may become clearer in further analysis of this research the reasons for teachers not being highly involved in informal roles and if there is any relationship to the role of the school chaplaincy.

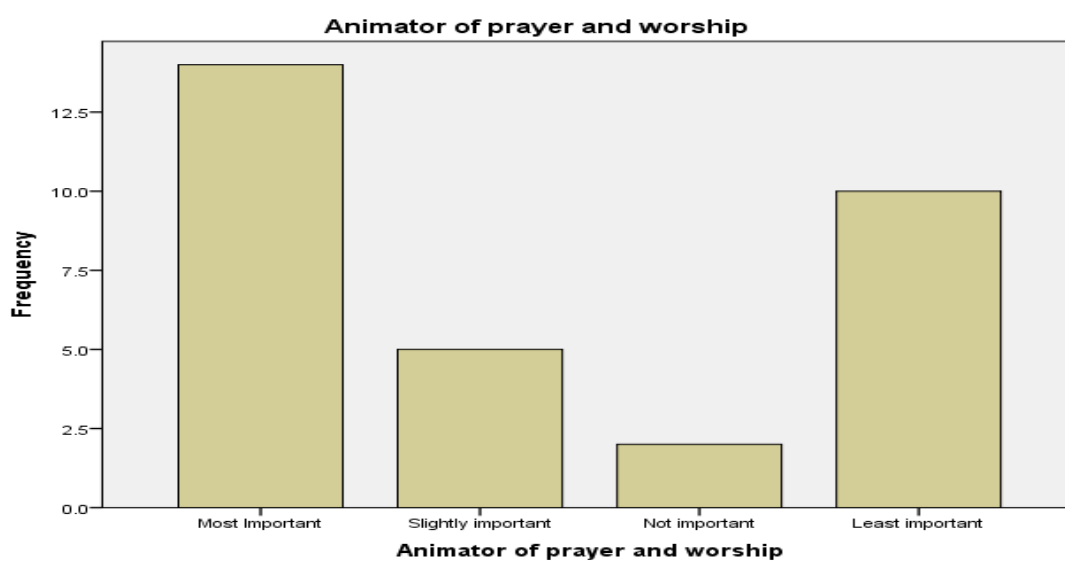
Figures 6 -14 set out to provide nine-fold aspects to explore teachers' opinions and beliefs at Beloved Disciple in the context of this research

FIGURE 6:



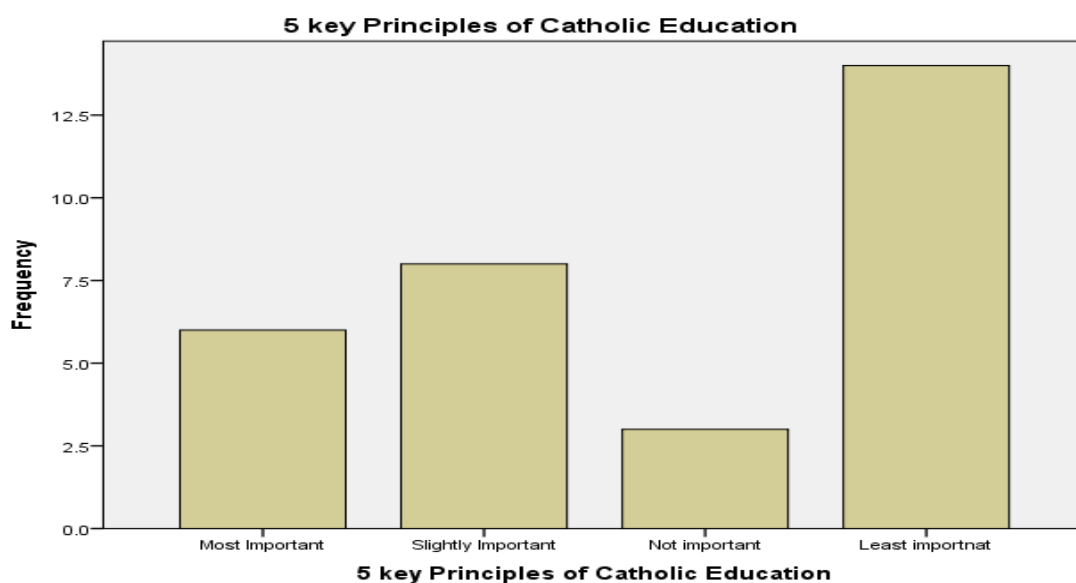
Source: Extracted from field survey and questionnaire (2018)

FIGURE 7:



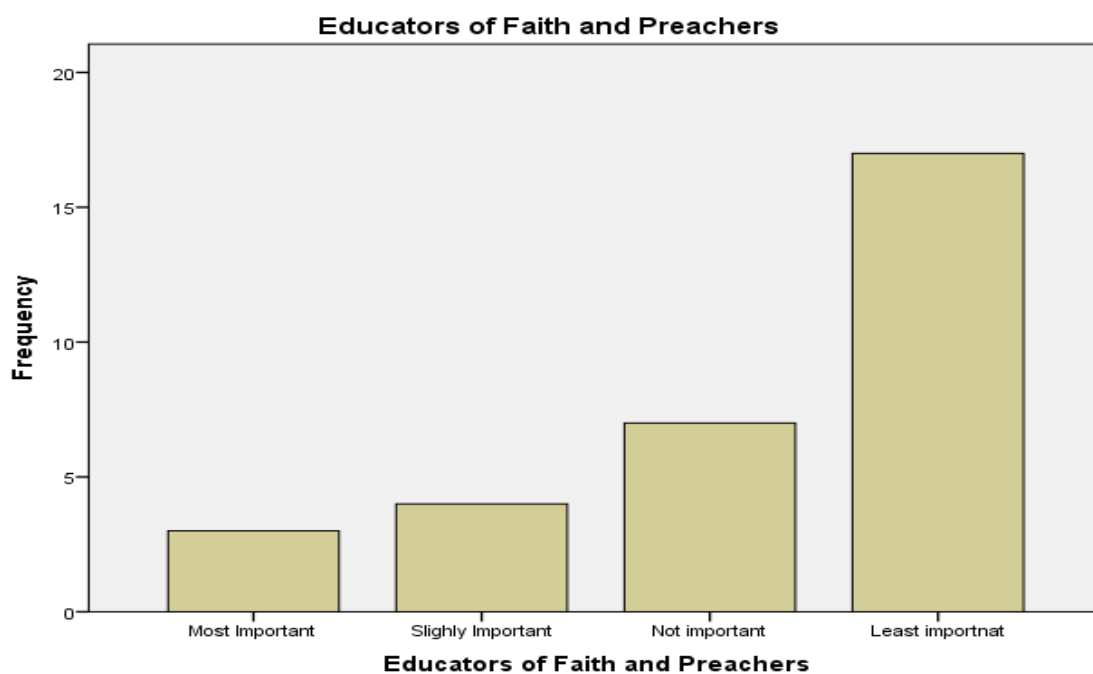
Source: Extracted from field survey and questionnaire (2018)

FIGURE 8:



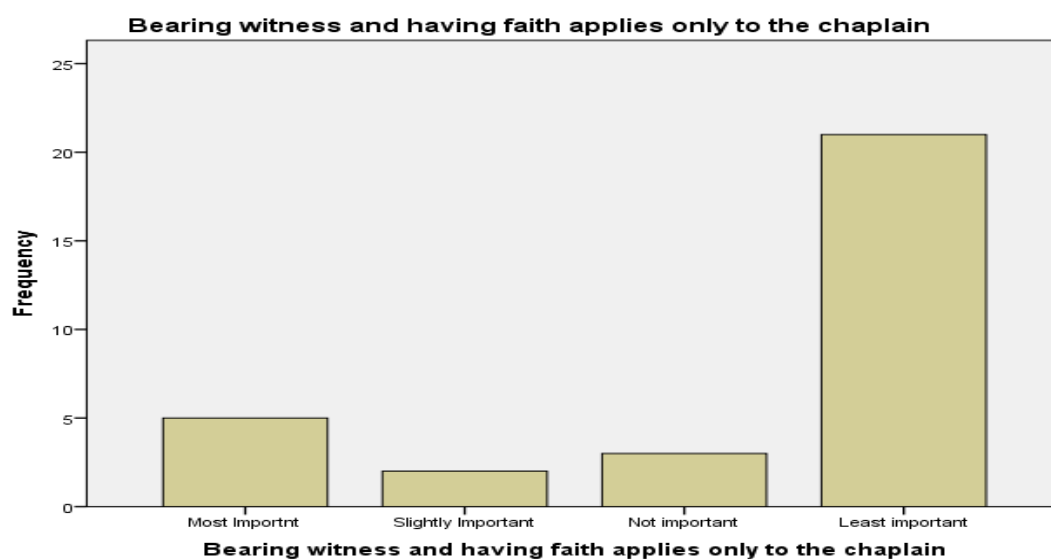
Source: Extracted from field survey and questionnaire (2018)

FIGURE 9:



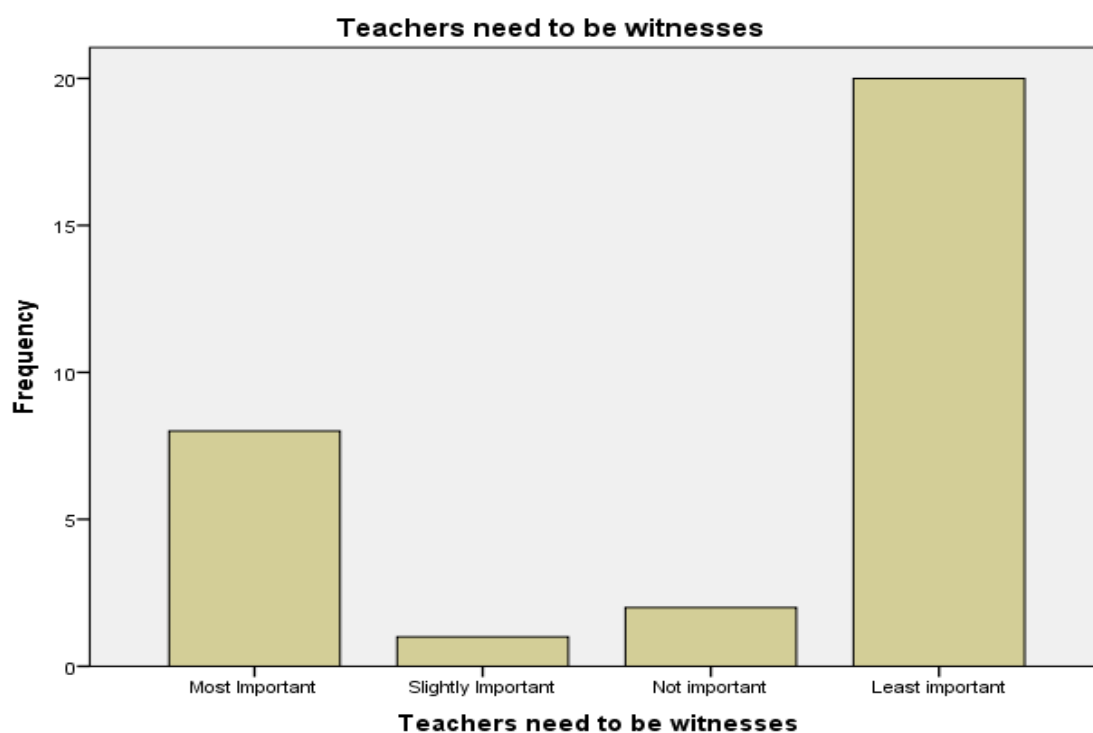
Source: Extracted from field survey and questionnaire (2018)

FIGURE 10:



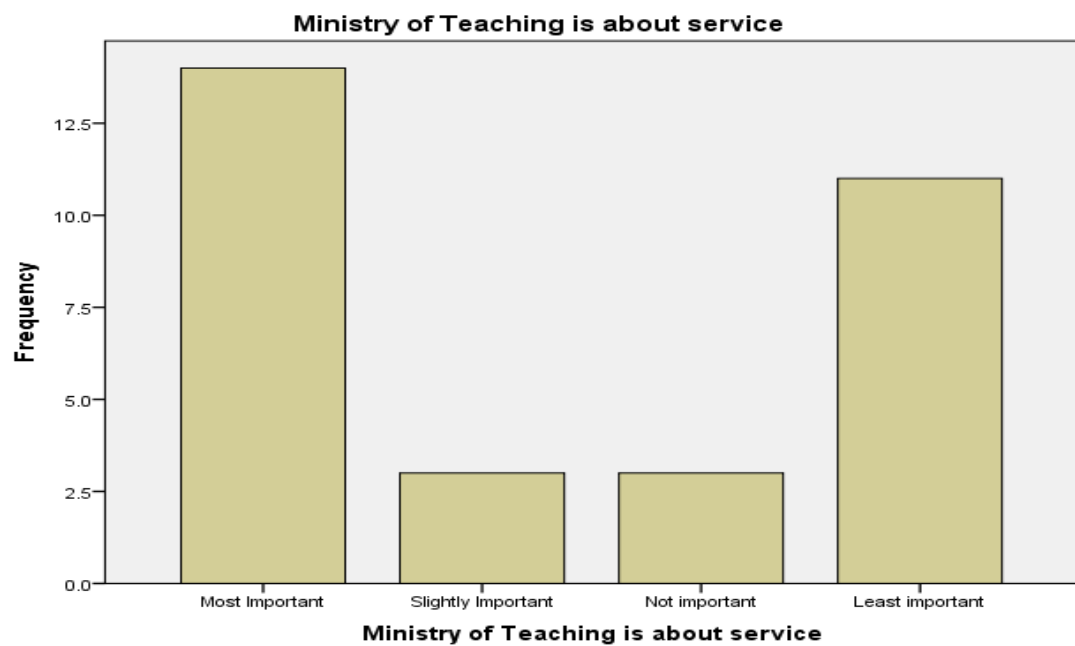
Source: Extracted from field survey and questionnaire (2018)

FIGURE 11:



Source: Extracted from field survey and questionnaire (2018)

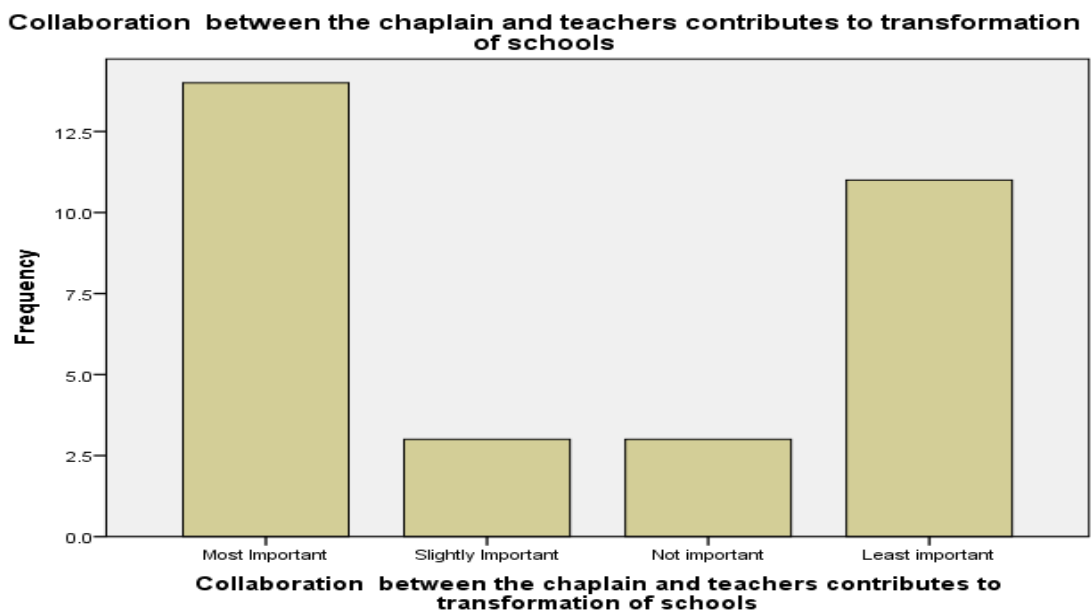
FIGURE 12:



Source: Extracted from field survey and questionnaire (2018)

Data furnished in the above figures (Figures 6-12) revealed that the majority of teachers at Beloved Disciples do not think the role of school chaplains is important.

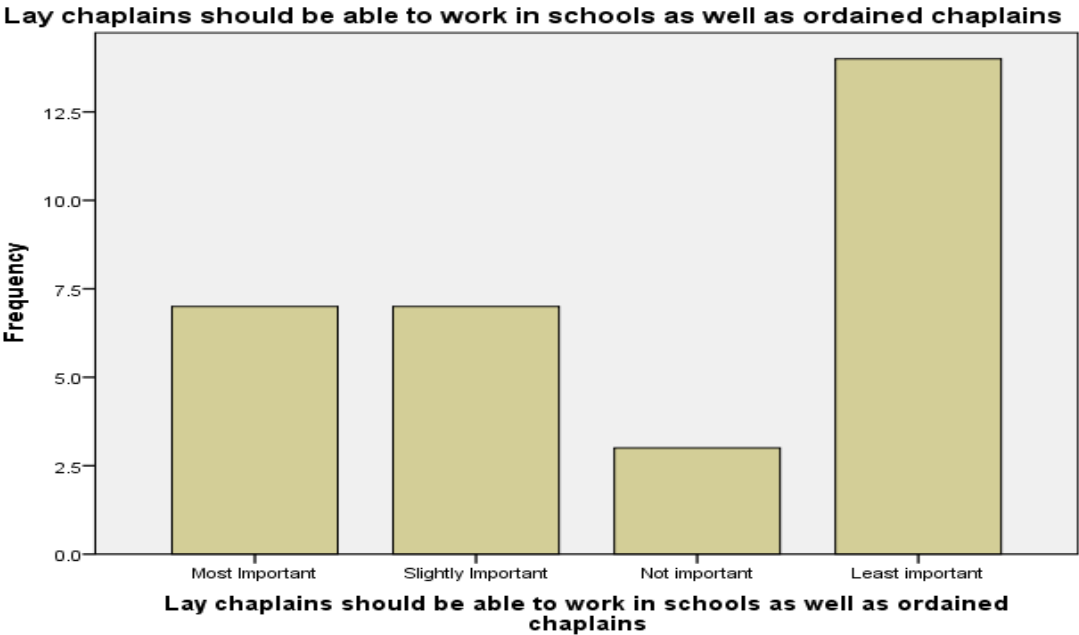
FIGURE 13:



Source: Extracted from field survey and questionnaire (2018)

However, 45.2% (14) of teachers felt that Collaboration between the chaplain and teachers contributes to transformation of schools was most important at Beloved Disciples. However, 35.5% (11) of teachers ranked it as least important. Perhaps, it would mean that some lay school leaders were willing to work with the school chaplain while others were not willing to be involved.

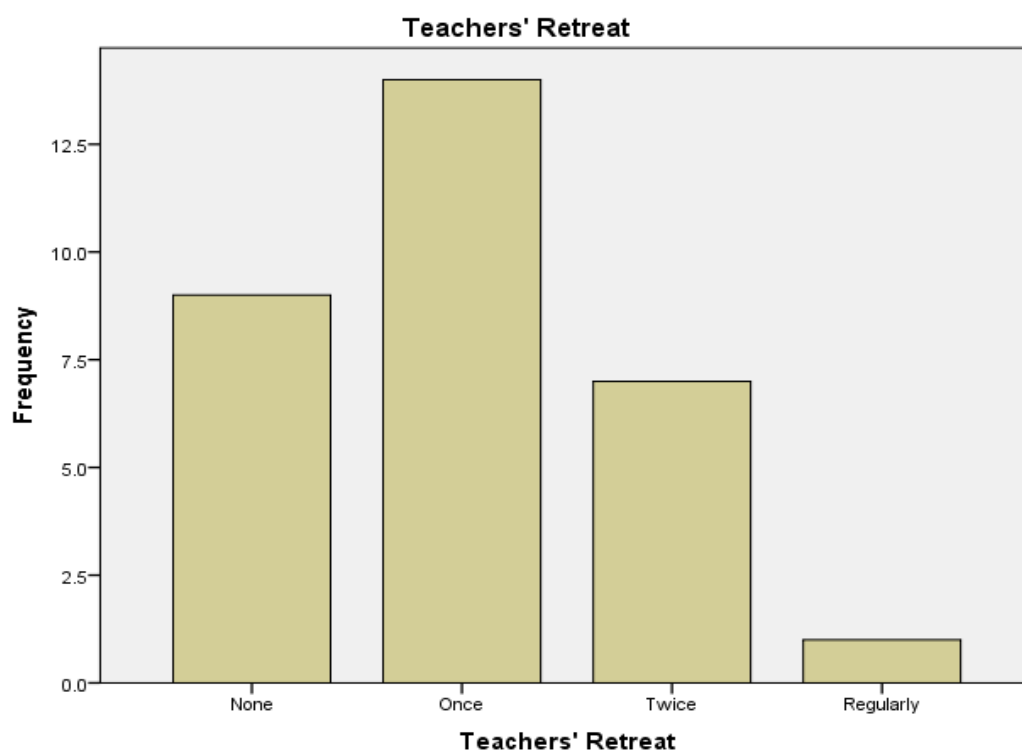
FIGURE 14:



Source: Extracted from field survey and questionnaire 2018

The majority of teachers (14) at Beloved Disciple representing 45.2% felt that lay school teachers' involvement in school chaplaincy was least important. These dynamics and balance in their relationship with parents and lay school leaders will be analysed.

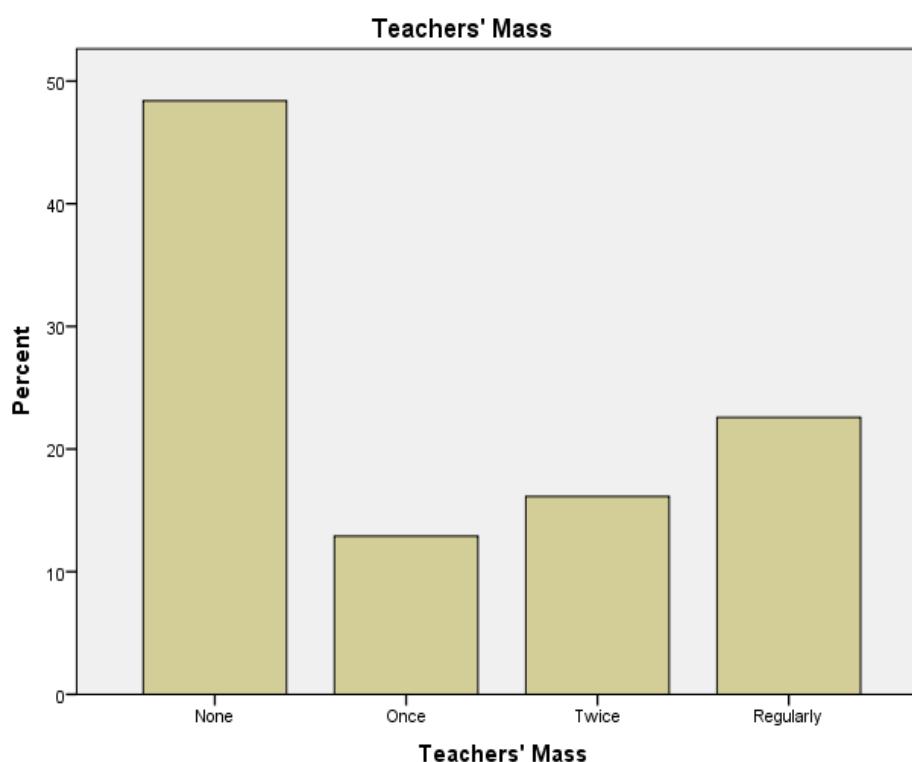
FIGURE 15:



Source: Extracted from field survey and questionnaire 2018

Looking at the figures and comparing the results from the diagram, 45.2% (14) of teachers said that they have teachers' retreats once in a year at Beloved Disciple. 29% (9) said none with a further 22.6% (7) saying twice. 3.2% (1) however, said they regularly have a teachers' retreat. Again, it appears that teachers at Beloved Disciple were not encouraged to attend retreats. This is significant with almost a third of teachers saying none.

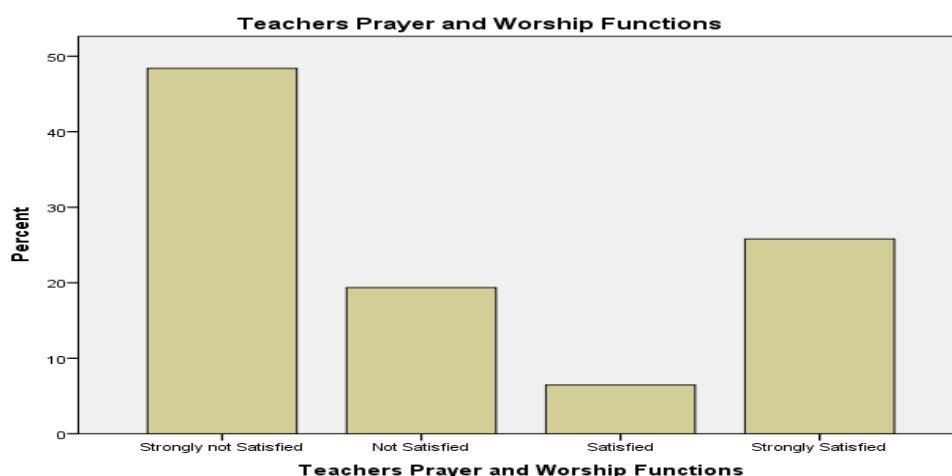
FIGURE 16:



Source: Extracted from field survey and questionnaire 2018

It might be interesting to discover the percentage of teachers who responded that they have never had teachers' Mass. The highest proportion of 48.4% (15) of teachers responded that they have never had teachers' Mass in a year at Beloved Disciple's. 12.9% (4) said they only had once with a further 16.1% (5) saying twice. 22.6% (7) said they regularly have teachers Mass. Further analysis in this case study research may articulate the reasons for this diversity of answers provided by teachers.

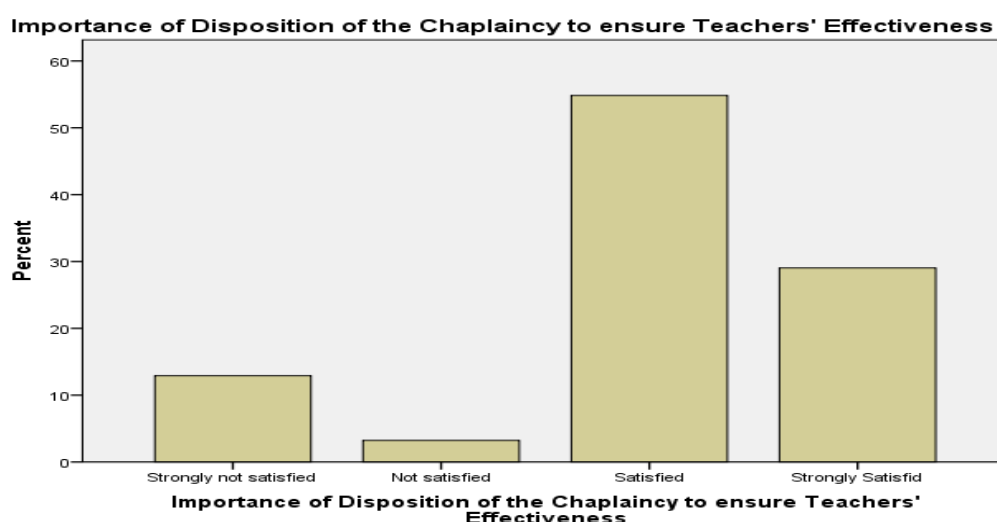
FIGURE 17:



Source: Extracted from field survey and questionnaire 2018

48.4% (15) of teachers responded that they have never had teachers' prayer and worship functions in a year at Beloved Disciple. 19.4% (6) said they only had once with a further 6.5% (2) saying twice. 25.8% (8) said they regularly have teachers' prayer and worship functions. As with Figure 8 (Teachers Mass) above, it is suggested that teachers' prayer and worship functions were not encouraged, contributing to teachers' low attendance at spiritual functions.

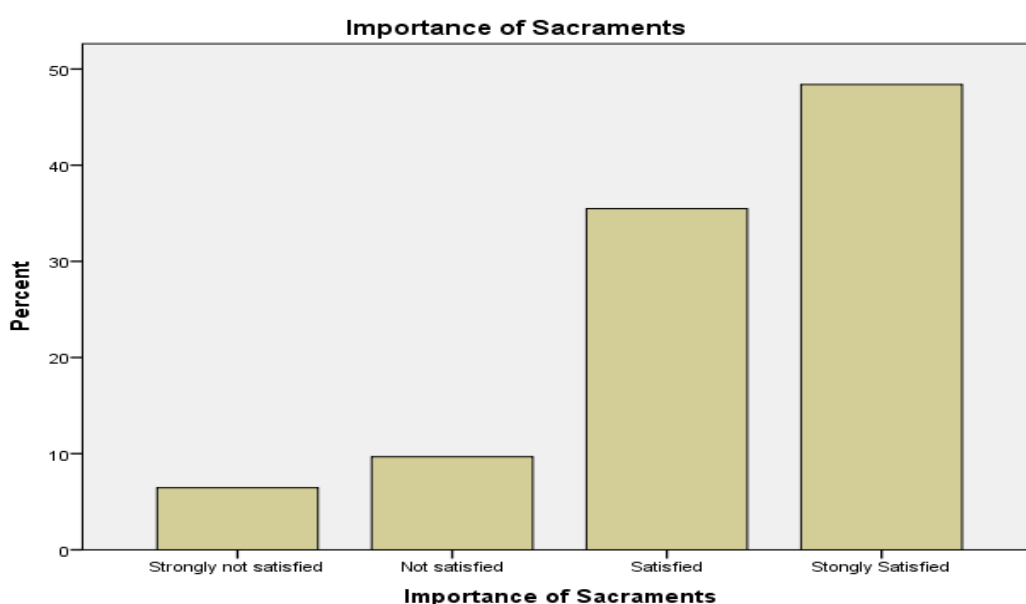
FIGURE 18:



Source: Extracted from field survey and questionnaire 2018

Surprisingly, teachers expressed a range of feelings. 54.8% (17) of teachers were satisfied that the disposition of the school chaplain is important to ensure the effectiveness at Beloved Disciple. Amazingly, 29% (9) of teachers were strongly satisfied with the view. However, a proportion of 12.9% (4) of teachers said they were strongly not satisfied with this view while 3.2% (1) maintained that they were not satisfied.

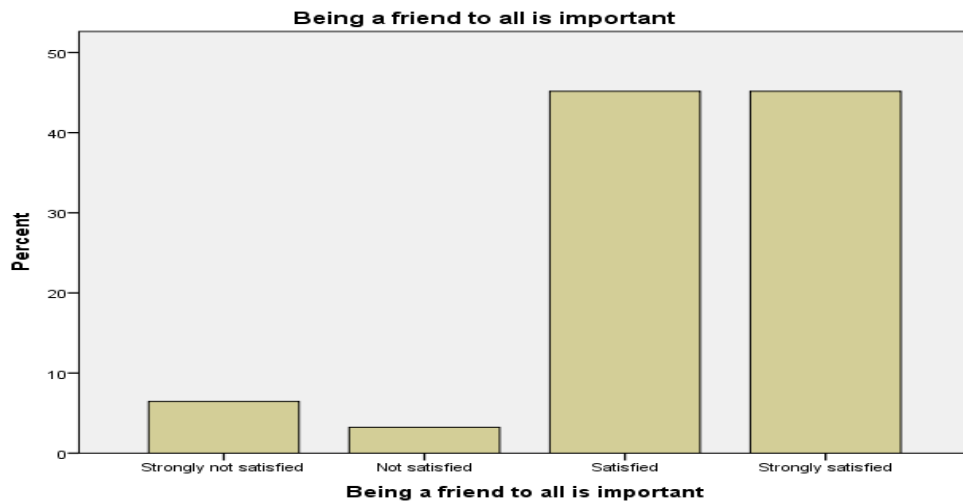
FIGURE 19:



Source: Extracted from field survey and questionnaire 2018

This question allowed teachers to provide responses to the statement that administration of the sacraments is important at Beloved Disciple. The results show that 48.4% (15) of teachers were strongly satisfied and 35.5% (11) of teachers were satisfied with this statement of the sacraments being important at Beloved Disciple. 9.7% (3) of teachers were not satisfied and 6.5% (2) were strongly not satisfied with this view. Further analysis in this research may focus on the reasons for this overwhelming feeling presented by teachers because it is difficult to understand right away. It may be in their interest to be supported in maintaining and expanding the legacy of their faith ethos or to lift up its great value.

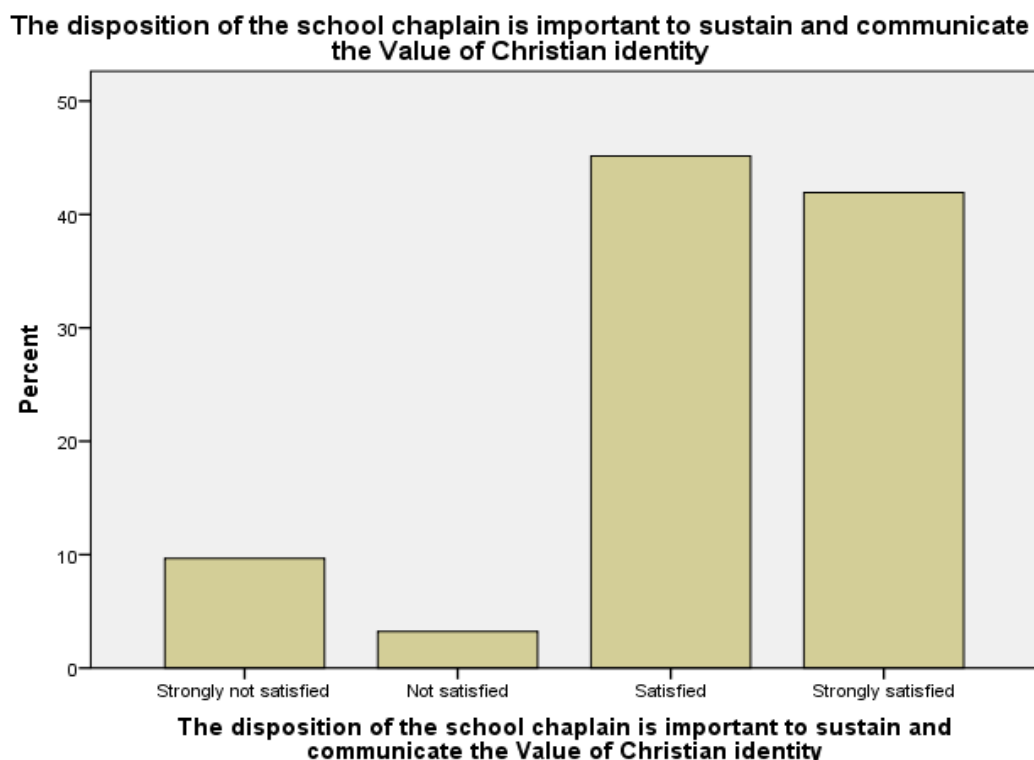
FIGURE 20:



Source: Extracted from field survey and questionnaire 2018

Out of 31 teachers at Beloved Disciple who responded a significant proportion of 45.2% (14) of teachers were strongly satisfied and 45.2% (14) of teachers were satisfied with this statement that being a friend to all is important. 6.5% (2) of teachers were strongly not satisfied and 3.2% (1) were not satisfied. Friendship with the chaplain and other colleagues at Beloved Disciple seems to be growing popularity. Strengthening and maintaining this friendship may enhance fellowship among staff contributing to building solidarity around the shared mission.

FIGURE 21:



Source: Extracted from field survey and questionnaire 2018

The statement that the disposition of the school chaplain is important to sustain and communicate the value of Christian identity emerged in a range of satisfaction among teachers at Beloved Disciple's. Out of 31 teachers who responded to the above statement, 45.2% (14) felt satisfied and 41.9% (13) were strongly satisfied. However, 9.7% (3) of teachers were strongly not satisfied and 3.2% (1) were not satisfied with this view. The overall result shows little fall of satisfaction among teachers. The connection could suggest that the majority of teachers seem to place great emphasis on the disposition of the school chaplain perhaps it sustains and communicates the value of Catholic faith. Subsequent analysis in this research will focus on this aspect more deeply.

TABLE 1: SUMMARY OF QUALITIES REQUIRED OF A CATHOLIC SCHOOL CHAPLAIN (SEE APPENDIX 2: DATA INFORMATION - FIGURES 22.1 - 22.10)

Quality	Most important %	Slightly important %	Not important %	Least important %
Good human relationship	71.0	9.7	3.2	16.1
Passion for people	54.8	19.4	6.5	19.4
Love of Catholic ethos	45.2	19.4	9.7	25.8
Gift of Hospitality	38.7	16.1	12.9	32.3
Desire to educate in the Gospels	45.2	9.7	9.7	35.5
Builder of culture of humility in decision making	38.7	9.7	6.5	45.2
Enabler, shares power, to help others empowered	29.0	25.8	9.7	35.5
Serving the needs of people	48.4	6.5	6.5	38.7
Showing compassion to the poor and disadvantaged	54.8	9.7		35.5
Accountability	38.7	22.6		38.7

What comes across from the above is that teachers at Beloved Disciple attached greatest importance to the qualities of human relationship (71%), passion for people (54.8%) and compassion for the poor and disadvantaged (54.8%). This study will look at them in a more detailed in next chapter.

4.2 Presentation of Interview Data under Each Question

This constitutes a summary of the main findings from the semi-structured interviews with three Catholic school chaplains including one present and two past chaplains.

4.2.1 Can you tell me a little about your training and experience as a school chaplain?

St. Raphael said that he had three roles as a parish priest, school chaplain and subject teacher responsible for Religious and Moral Education (RME). St. Raphael clearly described his training and experience as based on seminary training. “I only translate my seminary training and experience into my ministry”. “Here I was assigned as school chaplain and RME teacher since 2011”, he added (**Present Chaplain**)

St. Michael similarly said he did not receive any additional/special training either, other than the normal seminary training. He said: “I had the opportunity to work in a parish as assistant parish priest responsible for children’s ministry and this helped me to understand the upcoming generation” (**Past Chaplain**)

St. Gabriel said that presently he doubled as a parish priest and Head of Diocesan Catholic Education. St. Gabriel said his experience as a school chaplain was based on his seminary formation. In addition, on workshops and seminars, reading of relevant books and articles, post graduate certificate programme in education (Cape Coast; Kwame Nkrumah University of Science and Technology), personal observation, peer sharing, networking, handing over notes, effective listening and observation, building up capacity and involvement in ongoing professional formation. St. Gabriel felt he gained in experience from both staff and students as they looked to him for support, concern and care. He said that, “I inspire both staff and students by my knowledge, skills and conduct”. He added: “at my school, I was the heart and soul of the human dimension, and great admired”. He further said he facilitated talks and retreats to empower both staff and students (**Past Chaplain**)

4.2.2 What do you know about any current policies and guidelines for school chaplains?

St. Raphael said he did not know about any current policies and guidelines for school chaplains. St. Raphael said plans were underway to form an association of

school chaplains at the regional level in order to formulate policies and guidelines for school chaplains. He said: “we recently had our first meeting at Sunyani”. He expressed the hope that he would be given the opportunity for additional training and more experience.

St. Michael said he was not aware of any current policies and guidelines for school chaplains. St. Michael however felt that if there were current policies and guidelines for school chaplains they should be Christ-centred.

St. Gabriel said he was aware of current policies and guidelines for Catholic school chaplains. St. Gabriel said that this could be found in the Ghana Catholic Education Policy. He added: “for more information about policies and guidelines visit Ghana Catholic Bishops Conference website, but please, Father, these were not enough”.

4.2.3 What do you consider to be the role and responsibilities of the school chaplain to be?

Fielding this question regarding the role and responsibilities of the school chaplain, **St. Raphael** started with the following: ‘school chaplains are to be committed to their school’. He spoke of other roles and responsibilities that include administration of the sacraments; promoting common prayers of the Church; creating good human relationships and discouraging futile and hypocritical attempts to ignore and bury sexual abuses of children to protect the school’s reputation. He was confident that if the latter ever arise they will have the wisdom to deal with them. He felt these responsibilities were key to contributing to transforming lives.

St. Michael was of the opinion that the role and responsibilities of the school chaplain include promoting and developing the idea behind the creation of Catholic school; guiding and promoting the Catholic faith. In addition, helping students to cope with the stress of their studies; assisting the weak and marginalised by raising their aspiration level; creating common good; promoting solidarity and discouraging unhealthy competition among students. He spoke about how this role and responsibilities enhance students’ potential.

St. Gabriel considered the role and responsibilities of the school chaplain to include attending to the spiritual and moral development of both staff and students; providing guidelines for good human relationships including settling differences between teacher and teacher, students and teacher, and teacher and local traditional authorities; administering the sacraments; preparing candidates adequately for sacraments especially those of initiation, and organising ongoing formation including talks, retreats, recollection and seminars. In addition, celebrating Holy Days Obligation; celebrating Patron Saint's Day; promoting vocations including priestly, religious and married life; providing guidance and counselling and assisting in creating a Catholic atmosphere in the school by provision of Christian statues, crucifixes, Holy pictures, school chapels, Catholic hymn books/songs, as well common prayers of the Church such as, the Angelus.

4.2.4 What relationship do you think you should have with Catholic school leaders?

St. Raphael said 'I listen to all and share the faith with them in order to build good relationship to enkindle faith in the lives of students and teachers'.

St. Michael said that relationship building is key to ensuring for peaceful co-existence in Catholic schools. He thought he needed to build mutual relationships with all in his school community to ensure harmonious co-existence.

St. Gabriel highlighted that Catholic school leaders include the Catholic Bishops Conference, Bishop (Local Ordinary), Principal/Headmaster, Teachers, School Prefects, Heads of Departments, Community and National Leaders such as, Chiefs, District Chief Executive, Members of Parliament and District Director of Education. He said that he related with each of them positively in such a way that he became a channel of communication to reflect the common interest.

4.2.5 Do you think you should work in collaborative ministry with other teachers? If yes, please provide some examples.

St. Raphael said: "yes I think I should work in collaborative ministry with other teachers". St. Raphael's words about the essence of working in collaborative

ministry with other teachers touched on attitude. He reiterated that they were there to learn, share and serve in order to change lives. He further added: ‘I am a great admirer of working in collaboration’.

St. Michael thought that teachers are more experienced due to their level of professionalism. Following on from this he needed to work together with teachers not only to tap their rich experiences but also to enhance his skills.

St. Gabriel described his ministry in a collaborative perspective. He said school chaplains are to work in collaborative ministry with other school leaders such as the Chaplaincy Board (Chaplain, Sacristan, Choirmaster, Lectors, Ushers, Catechist and Mass servers). He believed in an attitude that is willing to learn and work with experts.

4.2.6 Is there anything you wish to add which has not covered previously, or do you have any recommendations to suggest in relation to school chaplaincy.

Saints Raphael and **Michael** did not suggest any recommendation concerning school chaplaincy. **St. Gabriel**, however, suggested the following recommendations in relation to school chaplaincy

- The school chaplain should be a professional teacher
- Duty post bungalow on-site and vehicle should be provided
- The Head of institution should work in close collaboration and consultation with the school chaplain
- The chaplain should be given the space to operate meaningfully
- The capacity of the chaplain should be built up through Diocesan, Regional, National workshops and seminars.

4.3 Summary

Having laid out the summary of presentations including questionnaire data, semi-structured interviews and statistical evidence from the questionnaires, it is now possible to interpret and explore further the analysis of findings in the next chapter.

CHAPTER FIVE: INTERPRETATION OF THE FINDINGS

5.0 Introduction

In Chapter Four, a summary of the research findings including questionnaire data, semi-structured interviews and statistical evidence from the questionnaires was presented. In this chapter, the objective is to analyse and interpret the findings according to the themes of literature reviewed including:

1. A review of current policy of the Church on the role of the chaplain;
2. Examine the importance of bearing witness and having faith – part of the distinctive pastoral function of a Catholic School;
3. Developing spiritual capital in the school and guiding spiritual school leaders;
4. The significance of working in collaborative ministry;
5. The emphasis on the sacramental;
6. The disposition of the chaplain.

5.1 A review of current policy of the Church on the role of the chaplain.

A concern that arises from the interview is the extent to which seminary training actually prepares people in Goaso Catholic Diocese to fulfil chaplaincy role in school. This reflects Canon Law (c.564) that states “the school chaplain is a priest”. However, the assumption that priests have had considerable seminary training is not to be taken to mean that all priests can fit into the school chaplaincy domain. The rise of this conception in the chaplaincy landscape is dysfunctional for transforming teachers. School chaplains in Goaso Diocese must have the gift and resources to fulfil the mandate implied in the policy of the diocese.

5.1.1 Lack of Continuous Professional Development post-Seminary

Again, it can be deduced from the interview discussion some chaplains did not received any continuous professional training, other than the normal training and experience going into the ministry. This could presumably affect their ability to ensure the fulfilment of their responsibility to represent the Bishop as stated in the policy: “the school chaplain is to represent his local Bishop on the Management Team of the school which he is appointed” (2015, appendix 1X: 135).

5.1.2 Chaplains’ Commitment to the Five Distinctive Principles of Catholic Education

The growing concern that the school chaplain is committed to the five distinctive principles of Catholic education was rated as not important by teachers as evident in Figure 8 (in chapter 4). Perhaps it seems better to say that the teachers did not emphasise the five principles. This might be because they were not emphasised by chaplains. The potential effect could be that teachers would not have a strong and principled stand on the five basic commitments of Catholic education in practices that include:

- The search for excellence
- The uniqueness of the individual
- The education of the whole person

- The education of all
- Providing moral principles which can serve as agents of faith and offer guidance through life's experiences
(CBCEW: 1996, 3)

The above principles constitute impressive work done by CBCEW to essentially transform school leadership in all sectors. These principles can be applied in Goaso Diocese to provide the planned provision of strong and principled policies to inform, direct and challenge chaplains to appropriately encourage all teachers to deliver these commitments in order to enhance wellbeing of pupils. The introduction of this policy could put chaplains in control of their roles and responsibilities contributing to developing caring professional relationships. In addition, teachers will also live in constant awareness of these concerns and contribute to developing the professional relationships with the chaplain which is their responsibility.

5.1.3 Teachers Wanted Chaplains to Lead the Prayer-Life of the School

In consideration of this research, a school chaplain becoming the animators of prayer and worship was the key priority of a growing number of teachers. This special attribute reinforces the importance of CBCEW's (1996, Chapter 3, p.17) definition that: "the chaplain is the animator of the spiritual, religious and liturgical life of the school or college' (p. 17). On the basis of this, it will be a good step for Bishop in Goaso Diocese to help chaplains by encouraging and supporting them to pursue continuous professional training not only to enhance their Catholic standing, but also to help them to achieve high standards.

5.2 Examine the importance of bearing witness and having faith – part of the distinctive pastoral function of a Catholic School

The vast majority of teachers surveyed at Beloved Disciple are Christians. But a vast majority of these Christians are not Catholics. This study interpreted this in two ways.

5.2.1 The Role of Teachers in Spreading the Gospel

First, teachers at Beloved Disciple share the real bottom in perfect communion between Catholics and non- Catholic Christians. This bond of friendship has become a basic way to strengthen their vocation for dedicated apostolic work of teaching, to bring honour to Christ and their community. This reflects Benedict XVI (2010) call: “...a good Catholic school should help all students to become saints”. Teachers at Beloved Disciple have passionately embraced their ministry as an aspect of their knowledge of Christ. This was a message of joy and it remained their key focus to remodel the yearning of St. Paul: “My deepest desire and hope is that I shall never fail in my duty ... so that with my whole being I shall bring honour to Christ” (Philippians 1:20).

5.2.2 Willingness of Teachers to be Formed in the Faith

Second, it identified Beloved Disciple teachers’ preparedness to study the life of Jesus; explore the church faith and share the Gospel of Christ in order to sustain relationships with God and others. Teachers understood that faith in Christ opens the door to eternal life. As such it expressed their faithful response to the Communiqué of the Christian Council of Ghana and the Ghana Catholic Bishops Conference (2018). The Communiqué insists:

Christian leaders are to intensify the faith formation of their community through teaching the Word of God in order to develop sustaining and sincere relationship with God, intimate prayer life, and a life of selfless witnessing.

Given the distinct pastoral function in the school, chaplains were clearly in harmony with the view expressed by the Congregation for Catholic Education (1977) that: ‘the extent to which the Christian message is transmitted through education depends to a very great extent on the leaders’ (n. 43). Notably, the general trend of the discussion suggested that school chaplains should affect the lives of teachers by faith and moral formation, advice and counselling in order to rekindle faith, build mutual relationships to ensure co-existence and to become the medium of communication to meet the needs of teachers. The value of this faith relationship between chaplains and

teachers was found to be highly significant by this research through discussion and analysis of the data.

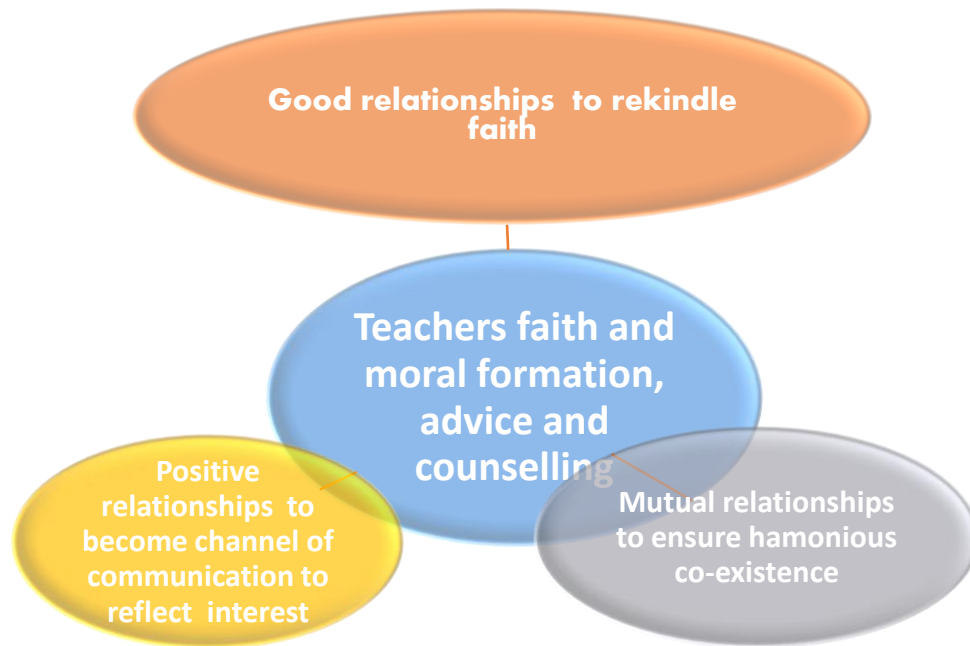


Figure 23 The Chaplain's Role in Building Faith Relationships in a School Community

5.3 Developing spiritual capital in the school and guiding spiritual school leaders

It can be seen in Figure 13 (*in the previous Chapter*) that 45% (14) of teachers felt satisfied and 42% (13) were strongly satisfied given that the work of the chaplain is important to sustain and communicate the value of Christian identity. This range of results suggests that the role of the chaplain has been effective in teachers' lives contributing to their improvement in commitment to Christ. This was an assimilation of the ethical values of Christ encouraged by St. Paul: 'take me for your model, as I take Christ' (I Corinthians 11:1).

5.3.1 The Challenge of Modelling Christ by Some Teachers

Further systematic analysis of this study revealed a proportion of teachers at Beloved Disciple were not satisfied with the role of chaplains in terms of maintaining the

value of the Catholic ethos. This view contrasts with the value of the Liturgy expressed by the Constitution of the Sacred Liturgy (1975, 2) that:

it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church

The interviews provided alternative concerns that are directly related to the aim of this study. These are provided below:

1. Existing resources such as chaplaincy staffing at Beloved Disciple needs to be improved in order to fulfil the mandate specified in the policy in terms of administration of the Eucharist.
2. Empowerment and encouragement of staff by chaplains at Beloved Disciple to be more involved in school liturgical functions particularly at the start of the academic year will directly enhance their commitment.
3. Chaplains need to set a positive example in order to create a good image of Catholicism within Beloved Disciple.

The above could be compared to the view of Sergioivanni (2001:9) that: ‘the school chaplain creates a moral order that bonds both chaplain and teachers to a set of shared values and beliefs’. It is described below in a different way as ‘Teachers’ Faith Formation Cycle” (TFFC) in the view of this study to become an image of teachers remaining open to growth in faith.



Figure 24 Adapted from Sergiovanni's work: Teachers' Faith Formation Cycle (TFFC)

Viewed with Sergiovanni, it makes sense that TFFC should be involved in forming teachers in the faith to enhance their integral spirituality. In addition the proposed TFFC matched the suggestion of Treston (1995) that: 'through attentive listening, prayer and reflection, teachers are able to follow God's will by wise and prudent stewardship' (p. 48).

5.4 The significance of working in collaborative ministry

The interviews showed the wish by chaplains to work in close collaboration with other teachers, including experts, in order to learn; share; serve and to tap into the experience of others to change lives.

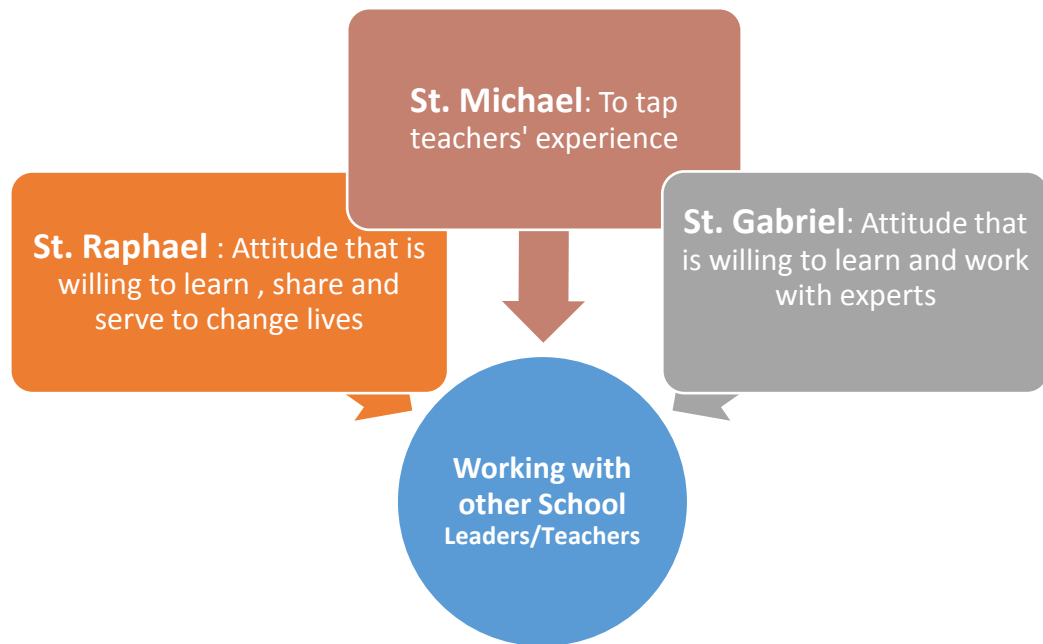


Figure 25: Chaplains' Perspective on Collaborative Ministry with Teachers and Students in Schools

The above expressed views by chaplains showed that teachers are highly valued and respected in all aspect. As a result teachers lived a community life with their chaplain. This profound contemporary attitude could, then, be described as the “collaborative school leadership model” reflecting the *Declaration on the Relation of the Church to non-Christian Religion* (1965) that: “Catholics, while witnessing to their own faith and way of life should acknowledge, preserve, and promote the spiritual and moral good things found among non- Christians”(n.2)

Chaplains passionately believed that they alone could not live up fully to the values Jesus proclaimed and lived. The value in this belief is that it encourages chaplains to work in partnership with all teachers at Beloved Disciples in the cycle of planning, implementation, review and evaluation of a chaplaincy improvement plan which relate directly to the aim of this study.



Figure 26: Possible Ideal Collaborative Planning Cycle Devised from the Research

This sets before all school leaders at Beloved Disciple a vision of faithful collaboration to recognise that they are the indispensable guide and support to maintain their relationships.

5.4.1 The Rise in Attitude of Some Teachers Towards Working in Collaborative Ministry with the Chaplain

As was evident in Figure 13, relating to collaboration, the idea that this should take place between the chaplain and teachers seem to be growing in popularity among some teachers at Beloved Disciple. The majority of teachers placed it as most important because they believed that it remains a good way to share ideas and thoughts as they seek to inculcate discipline and morals in their distinct ministry of teaching. This reflects the notion that: ‘lay involvement in mission has implications for consultative processes, for the free flow of ideas in Catholic schools’ (McCormick (1989:7). This was with Lydon’s (2017, 34) reference to a culture of

fellowship rooted in the context of the call of the Twelve focusing on ensuring that teachers are ready to own their school mission.

Jesus asserts that he has called the apostles “to be with him” to be connoting a call to form a community, demanding commitment that goes beyond relationship between Rabbi and disciples

5.4.2 The Unwillingness of the Majority of Teachers to be Involved in Extra-Curricular Activities

Teachers’ involvement in the quality care and support issues of their community is essential. If teachers stand together they will have the best chance of defending the values and the mission of Beloved Disciple.

However, this study is concerned that 58.1% (18) of teachers were either not willing to be involved or were not involved in terms of informal duties clearly referenced in Figure 5 (in chapter 4). Perhaps the reason those teachers would not do it was that they were not involved in the planning. This is significant in the context of the sacramental and a servant leadership style approach. The research assumed that the impact of this approach was not only affecting the full solidarity of teachers around the shared mission but also their spiritual growth. As O’Malley (2007:47) expressed working together has the capacity: “to share life, strengthen ties, explore gifts, heal wounds and nature wisdom of teachers on their own faith journey”. It is paramount to strengthen teachers’ involvement to defend the values of the school. The Saints required more cooperation from teachers to strengthen this new mutual respect.

The general response was that all those involved in the pastoral life of the School need to hold teachers in high esteem and ensure that their role and responsibilities have a teaching focus.

5.5 The emphasis on the sacramental perspective

The discussion showed that the Catholic school chaplaincy is a distinct area. It is the place above all where Catholic life meets and illuminates the vocation of teachers to form young people in the Catholic faith. All the Saints expressed the opinion that

administration of the sacraments enhanced both teachers' lives and potential, contribution to configuring teachers to the three-fold functions of Christ. This confirms O'Malley's argument that: 'Catholic school leaders are to demonstrate their priestly, prophetic and kingly roles in all aspects not only to maintain relationships but also to enlighten the exemplary life of their vocation' (2007:16).

5.5.1 More Involvement by Chaplains with all Teachers is required

The strength of this argument offers an incentive to teachers to remain committed to their calling to ministry and the Eucharist. However, examining the figures 15-17 (in chapter 4) and comparing results, it seems that teachers' retreat, teachers' Mass and teachers' prayer and worship functions were not strongly encouraged among staff by the chaplain. This affected the spiritual growth of teachers who were not involved compared to those who were involved. Perhaps it could also be the reason for teachers not spending their entire career at Beloved Disciple. It with the declaration that:

the foundation of educational enterprise in Catholic schools is Christ. His revelation gives meaning to life and helps all to direct their thoughts, actions and will according to the Gospel, making the beatitudes their norm of life (Catholic Schools: 1977, 34).

In keeping with this declaration the role and responsibilities of chaplains in Goaso Diocese should be reflective in the wider context of assisting all teachers at Beloved Disciple to further daily interaction, retreat, prayer and liturgies. It is therefore important for all teachers to own this space and integrate it with all aspects of the school's life through a distinct sacramental vision in order to express fully their vocation of teaching.

5.5.2 The Challenge that Teachers Did Not Appreciate their Sacramental Role in School

Similarly, a majority of teachers did not rank as important the sacred task that teachers are educators of their school in faith and are preachers. This role is challenging. The research should equally encourage chaplains in Goaso Diocese to

help their teachers to become an effective sign of the mission salvation of the Church to seek and share the Gospel through their ministry of teaching: “you have received without paying, so give without being paid” (Matthew 10:8)

5.6 The disposition of the chaplain

Having gleaned this in Table 1 (in chapter 4) from the teachers at Beloved Disciple, attitudes teachers required of their chaplains would be presented which seems to be a significant as part of the overall research. Teachers at Beloved Disciple want their chaplains to relate to them appropriately and humanly. Above all Staff at Beloved Disciples expects their chaplains to show passion for people as well as compassion for the poor and disadvantaged in the school community.

The above qualities that teachers at Beloved Disciples require from their chaplains illustrate how important it is that: ‘people who are involved in the service of care are to be inspired and distinguished by specific attitudes’ (Pope John Paul II: 1995, 87).

5.6.1 Moving Forward to Enhance the Role of the Chaplain

This research showed that the above teachers’ priority provokes a discussion going forward so that school chaplains can put in place the highest virtues of character and skills to ensure that some fundamental transformation of school leadership takes place.

With respect to the scale of this challenge, a different perspective from the interviews, hinted that the growing expectations of teachers regarding the quality provision of chaplaincy could be met by other means. The response of chaplains at Beloved Disciple appealed to bishops in the diocese to provide skills, structures and systems particularly to motivate them to focus on ensuring that commitment, credibility and faith relationships are strengthened in all aspects. These are detailed in the Figure below and include matters relating to dedicated chaplaincy space, on-site duty accommodation and means of transport, capacity building to support the role fully as well as being an ordained priest with not only seminary but also a

teaching qualification. This study demonstrates this appeal by converging arrows to show its relationships with the role of the chaplain.

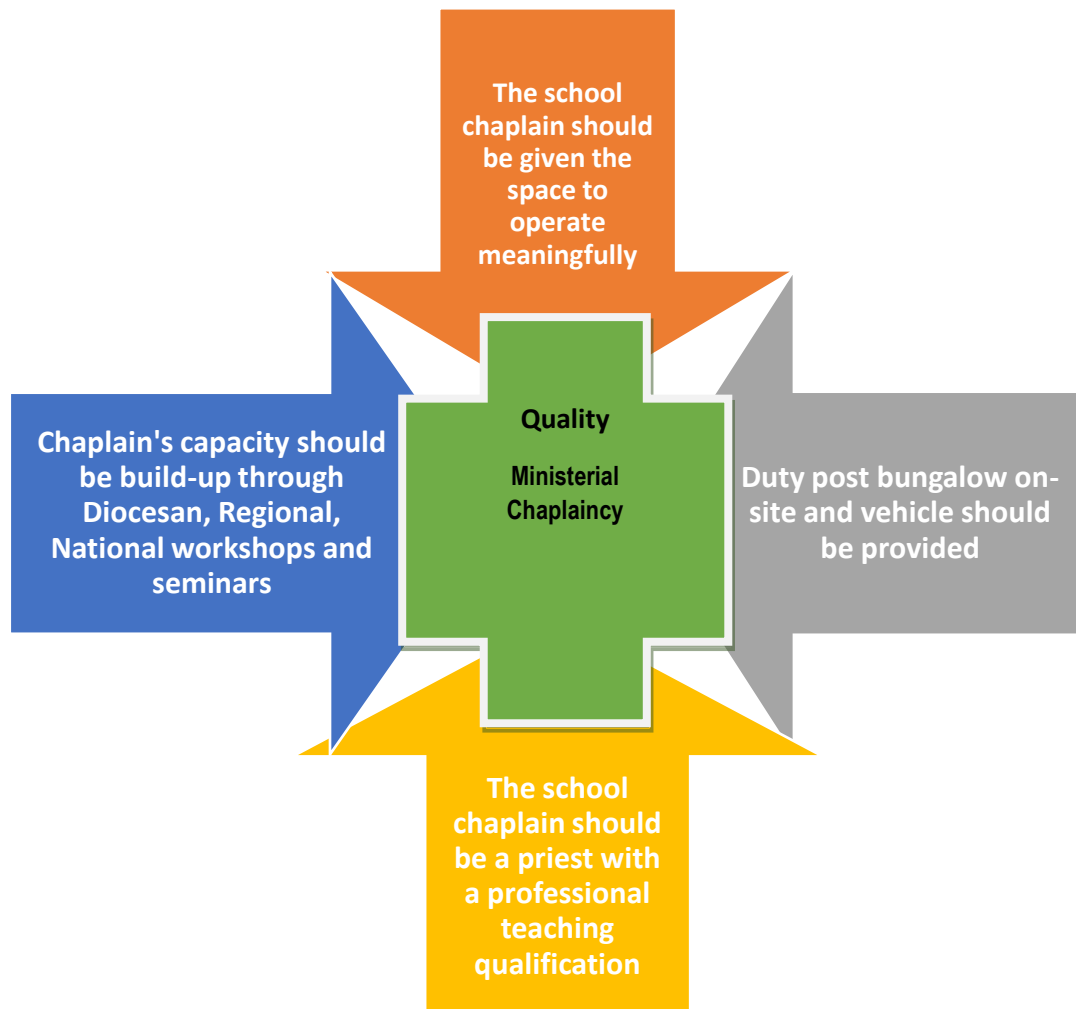


Figure 27: Recommendations to Enhance the Role of the School Chaplain

The above was an alternative model set out by school chaplains and the actions that they felt could ensure that chaplains at Beloved Disciple match effectively the standard encouraged by Nuzzi (1999) that: “leaders in their community today must see themselves as servants, not only their community, but also of Christ” (p.261).

This suggested recommendation, the research shows, remains an effective pathway to promote standards of care that will transform teachers.

5.7 Summary of Analysis

It is clear that there is poor and variable quality in the field of school chaplaincy which affects the strength and quality of policy, faith, commitment, formation, collaboration and relationships underpin the ministerial role of the chaplain as a means of transforming school leaderships. In order to improve this, the general responses passionately appealed to the Bishop of Goaso to provide an agreed policy that includes sustainably resourced chaplaincy staffing, on-site accommodation, means of transport and capacity building to support having an ordained priest who has not only seminary but also teaching qualifications to ensure the continued effectiveness of the Chaplain in Goaso Catholic Diocese.

This research has also recognised that both chaplain and teachers have distinguished themselves by their contribution to faith formation. They still have more work to do, to move forwards with enthusiasm for the future and values to always remain a beacon of hope for young people.

CHAPTER SIX: CONCLUSION

6.0 Summary

This research has explored how, and to what extent, the role of the Catholic school chaplain can transform Catholic school leadership. It has examined this by systematic analysis of questionnaire data, semi-structured interviews and statistical evidence from the questionnaires structured around the themes of literature review in the case study school. These have played a part in finding solutions to the challenge of school chaplains enhancing the vocation of school leaders to form young people into adulthood and in the Catholic faith.

6.1 A review of current policy of the Church on the role of the chaplain

One of key findings relates to Church policy. Generally, what remains evident is that there is policy gap. This is a result for the Bishop of Goaso Diocese in planning for future policy in relation to school chaplaincy in order to ensure that chaplains fulfil the mandate specified in the policy. In addition improving this existing Goaso diocesan policy on school chaplains will ensure that chaplaincy be always relevant to the needs of school community, pupils and parents. Some of the key research findings from this study follow the policy that: “the school chaplain is to represent his Bishop on the Management Team of the school; administer the sacraments and preach the word of God” (Goaso Diocesan Statutes, 2015, Appendix IV, 35). The Conference statement in addition makes it clear that:

School chaplaincy needs to be always an animator of prayer and worship; always a friend to all, faith formator: epitome of the life-giving Christ; guidance leader for those who need help; very assertive; motivator of individual's potential; visibly present in all aspects of the school; and demonstrate the charism of hospitality (CBCEW: 1996, Chp3, p. 17).

A quality variable in terms of sustainably resourced chaplaincy having an ordained priest who has not only seminary but also teaching qualification is to be the focus of Goaso Diocese. Chaplains are to be encouraged and supported to pursue continuous professional development not only to enhance their Catholic ethos but also to help them to be supportive in all aspects of school.

6.2 The importance of teachers bearing witness and having faith – part of the distinctive pastoral function of a Catholic School

The study found that there is a perfect communion between the Catholic and non-Catholic Christian leaders at Beloved Disciple. On the basis of this the vast majority of teachers in fulfilling their role and responsibilities have cultivated the Gospel in their curriculum to ensure that their vocation is enhanced to proclaim Christ. Overall the research demonstrated the significance of these symbolic actions in particular that teachers share the same practice. This agrees with ‘Lumen Fidei Encyclical’: “those who believed are transformed by the love which they have opened their hearts in faith...their lives are enlarged and expanded” (Pope Francis: 2013, n.21). For this, it reinforces the statement that: “the extent to which the Christian message is transmitted through education depends to a very great extent on the teachers” (Catholic School: 1977, 43).

The subsequent concern is school chaplains need to engage constructively and appropriately with members of other religions to express more the Catholic faith at Beloved Disciples. It provides fertile ground to be enhanced by the Ghana Bishops’ Conference to co-ordinate, promote and develop catechetical programmes to spread more the Catholic faith in schools.

6.3 Developing spiritual capital in the school and guiding spiritual schools leaders

Teachers have made efforts in terms of commitment in this distinct area. This effort is comparable to the ethical values of Christ articulated by Paul that: ‘those in position of leadership should be eager to be servants of all’ (I Corinthians 11:1). The interpretation is that the chaplain is to encourage teachers to give priority to making commitments and sacrifice in order to contribute their own witness to support others. Based on the fieldwork research the chaplain needs to enlarge this commitment extensively in order to ensure that its spreading influence strengthens faith relationships among teachers. In this way teachers will give considerable energy

more fully to curricular responsibilities, in this way modelling servant leadership in a tangible way.

6.4 The significance of working in collaborative ministry

The research has shown that majority of teachers are unwilling to be involved in informal duties. It contrasts with the recommendation by O'Malley's (2007) that: "collaborative ministry has capacity to share life, strengthens ties, explore gifts, heal wounds and nurture wisdom of teachers on their own faith journey" (p.47). Involving teachers at Beloved Disciple constructively and appropriately in school chaplaincy needs to be school chaplains' priority. It will help to sustainably maintain relationships at Beloved Disciple building on the ideals of McCormick (1989: 7) that: "lay involvement in mission has implication for consultative processes, for the free flow of ideas in Catholic schools".

6.5 The sacramental perspective in practice

It has been demonstrated by the research that worship, prayer and devotion that hugely bind Beloved Disciple are not encouraged by the chaplain. The majority of teachers' participation in liturgical functions at Beloved Disciple was poor. The challenge for the chaplain at Beloved Disciple is to help teachers to unite themselves with Christ by attending Mass, prayer and devotions to enhance their spiritual growth as developed in the Congregation's statement (1977)

The foundation of educational enterprise in Catholic school is Christ. His revelation gives meaning to life and helps all to direct their thought, action and will according to the Gospel, making the beatitudes their norm of life (n.34)

6.6 The appropriate disposition of the chaplain.

Another key finding is insufficient appropriate disposition of chaplains in Beloved Disciples to be safeguarding and welcoming the needs of the school community. A sustainably resourced chaplaincy staffing, on site accommodation, means of transport and capacity building training needs to be provided by the Bishop of Goaso to ensure that chaplains appropriately adopt to the highest virtue of character to embrace listening, empathy, healing, prudence, stewardship, convincing, conceptualisation,

foresight, commitment to the wellbeing of people and build up a community” (Spears Centre: 2010, p27-20).

6.7 Conclusion and Recommendations

To conclude, the priestly nature of ministerial chaplaincy will continue to be an essential aspect of the Church’s mission in the service of the Gospel in our schools and of communities in the Ghanaian Goaso Catholic Diocese. While Ghanaian young people are wanting to undertake this distinctive mission, progress is slow. This reflects the role of the school leadership primarily having impact on young people.

However, as the famous Chinese adage goes “a journey of thousand miles begins with a single step.” This saying sums up the positive reality of the role of the school chaplain in transforming school leadership. The study has identified that there is enough scholarly evidence: Canon Law 564 & 571, CBCEW (1996 Chp.3, p.17, 1996. 3), Pope Francis (2013, n.21), Congregation for Catholic Education (1977, 43, 34), 1 Corinthians (11:1), ‘Nostra Aetate’ (1965, n.2)), CCC(1994, n.1068), O’Malley (2007:47), Nuzzi (1999, ,216), McCormick (1989, 7), Spears Centre (2010, 27-29) to suggest that the quality of ministerial chaplaincy could be enhanced. The School leadership need more information to enable them to fulfil effectively their roles and responsibilities.

The following recommendations are suggested:

- School chaplains at Beloved Disciple should demonstrate the highest virtues of character to promote the Catholic ethos.
- School chaplains should empower and encourage lay school leaders at Beloved Disciple appropriately and constructively to be more involved in chaplaincy work to ensure its efficiency.
- The Bishop of Goaso Diocese should sustainably resource chaplaincy including ordained priests who have seminary and teaching qualifications while supporting them to pursue continuous professional development to provide a safe, nurturing and stimulating school community.

- The Catholic Bishops' Conference of Ghana should invest in teachers by formation of National Catholic School Chaplains Association to co-ordinate, promote and develop catechetical programmes in order to ensure that the Catholic faith is expanded and enlarged in Catholic schools.

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APPENDIX IX**DIOCESAN POLICY ON CHAPLAINS*****Preamble***

In accordance with Canon 564 a Chaplain is a priest who is entrusted in a stable manner the pastoral care at least in part, of some community or particular group of Christian faithful, to be exercised in accord with the universal and particular law.

1. APPOINTMENT OF CHAPLAINS

- Chaplains shall be appointed for hospitals, prisons, educational institutions and other areas that may be needed by the Bishop, having assessed the pastoral needs of the community in relation to the availability of priests.
- By virtue of his office, the chaplain shall enjoy the faculty to hear the Confessions of the faithful entrusted to his care.
- To preach the word of God to them.
- To administer Viaticum and the anointing of the sick and to confer the sacrament of confirmation on those who are in danger of death.

2. CHAPLAIN'S RELATION TO THE LOCAL PASTOR:

- In exercising his pastoral office a chaplain is to maintain an appropriate close relationship with the pastor. (Canon 571).
- He should seek to promote an amicable relationship with the local pastor especially where their ministries might overlap at times.
- The Chaplain should clarify his assignments, duties, faculties, and the people who comprise the community or group he is to serve so that

possible misunderstanding about these matters might be avoided.

- The Chaplain and the Pastor would work out an agreement on such matters as weddings, funerals, baptisms, sacramental records, and public celebration of Mass.
- Should a conflict arise between the chaplain and local pastor, it should be referred to the Local Ordinary for resolution if necessary.

3. EQUITY MANAGEMENT OF CHAPLAINCIES

- A Chaplain will reside at the community to which he is appointed, unless other local alternative provisions have been made with the approval of the Bishop.
- A Chaplain will represent the Bishop on the Management Team of the Community to which he is appointed.
- The Chaplain will receive a salary from the community where he serves.
- He shall be offered benefits and services enjoyed by the Management Team of the Community he serves.
- The Chaplain shall be offered furnished accommodation like any other senior management team member.
- As much as possible the community he serves shall make provision for a paid house help to enhance his services to the community.

4. DIOCESAN OBLIGATION

- A Chaplain shall remain loyal to the Bishop and serve on any committee the Bishop finds fit to appoint him.
- A Chaplain shall run his office from the salary and benefits he earns from the community he serves.
- The Chaplain will live on his monthly salary for his upkeep and household management
- He shall present to the Diocese at the end of each month his income and

expenditure accounts. Excess expenditure will be borne by the Diocese, while surplus income will be given back to the beneficiary.

- Major repairs and maintenance like purchasing of tyres and engine overhauling shall be borne by the Diocese when the need arises.
- The Chaplain's salary shall cover his annual local leave, clothing and holidays.
- The Diocese and the Community where the Chaplain serves will coordinate efforts to provide a means of transport to enhance his services.

5. OBLIGATION TO THE PARISH

- Chaplain may offer pastoral assistance to his parish of residence.
- Part of his salary shall be used to support the parish if he resides in the rectory. The Bishop shall determine the percentage of his salary to be paid to the parish in his appointment letter.

6. PENSION

- The retirement benefit of a Chaplain on pension shall be disbursed as follows:
 - a) The initial bulk payment of his benefit shall be invested in the Diocesan Pension Scheme.
 - b) The monthly pension allowances shall go directly to him for his sustenance. Where the allowance is less than what the Diocese pays to retired priests the Diocese shall top it up.

QUESTIONNAIRE FOR SCHOOL STAFF

Dear Staff,

Thank you for taking time from your busy schedule to complete this questionnaire to support my dissertation research. Your help is very much appreciated.

Please complete it as honestly as you can. There are no right or wrong answers- just your own views. Your responses will be kept confidential and will not be used for anything other than for the purposes of the research. In the interest of encouraging candour it worth be emphasising that responses would not be shared with the school. Please kindly return your questionnaire to the Assistant Headteacher. Thank you very much

SECTION 1: About you									
1.1	Gender: please tick a box		Male			Female			
1.2	Age : please tick a box								
	18 - 30	30 - 39	40 - 49	50 - 59	60+				
1.3	Religious denomination: please tick a box								
	Catholic	Christian (non- Catholic)	Muslim	Other Faith Non- Christians	No religion	Other (please specify)			
1.4	When did you start employment at the school? please tick a box								
	Less than 5 years	6-9 years	10-19 years	20-29 years	30-39 Years	40+years			
1.5	Please indicate your present role in the school.....								

SECTION 2: About the school (rank on a scale of 1-9 in order of your priority (with one being the most important and nine the least important))					
Please rank one box for each of the statements below					Ranking Number (1-9)
2.1	The school chaplain should be at the heart of all aspects of the school and visibly present.				
2.2	The school chaplain is main animator of prayer and worship.				
2.3	The School chaplain should be committed to the five key distinctive principles of Catholic education.				
2.4	Teachers are educators of their school in faith and preachers.				
2.5	Bearing witness and having faith applies only to the chaplain.				
2.6	Teachers need to be witnesses in Catholic schools.				
2.7	Ministry of teaching is about service to others				
2.8	Collaboration between the chaplain and teachers contributes to transformation of schools.				
2.9	Should more awareness be provided to educators in relation to lay chaplaincy working in Catholic schools				
Please tick one box for each of the statements below		None	Once	Twice	Regularly
3.0	How often do you have teachers' retreats in a year				
3.1	How often do you have a teachers' Mass in a year				
3.2	How often do you attend teachers' prayer and worship functions in a year				
Please tick one box for the statement below		Strongly not satisfied	Not satisfied	Satisfied	Strongly satisfied
3.4	The disposition of the school Chaplain is important to ensure the effectiveness of Christian community				
3.5	Administration of the sacraments is important				
3.6	Being a friend to all is important				
3.7	The disposition of the school chaplain is important to sustain and communicate the value of Christian identity				

4.0	Rank on a scale of 1-10 in order of your priority in relation to qualities required of a Catholic school chaplain (with one being the most important and ten being the least important)	Ranking Numbers 1-10
	Good human relationship	
	Passion for people	
	A love of Catholic ethos	
	Gift of hospitality	
	The desire to educate in the Gospels	
	Builder of culture of humility in decision making	
	Enabler, shares power, to help others become empowered	
	Serving the needs of people	
	Showing compassion to the poor and disadvantaged	
	Accountability	

If you would like to make any further comments or suggest recommendations in relation to Catholic school chaplain not covered already (e.g. qualities, role, working in collaboration etc.), please indicate below:



St Mary's
University
Twickenham
London

INTERVIEW SCHEDULE OF QUESTIONS

Dear Rev. Fr./Staff,

Thank you for taking time from your busy schedule to share your views to support my dissertation research. Your help is very much appreciated.

Please share your opinions as honestly as you can. Your views will be kept confidential and will not be used for anything other than for the purposes of the research. In the interest of encouraging candour it worth be emphasising that views would not be shared with the school. Thank you very much.

Semi-structured interview questions

1. Can you tell me a little bit about your training and experience as a school chaplain? (training, mentoring, previous experience)

- 2. What do you know about any current policies and guidelines for school chaplains?
Prompts: their awareness of Bishops Conference of Ghana, and the Diocese of
Goaso, SCALA, etc.; other**

- 3. What do you consider to be the role and responsibilities of the school chaplain to
be? (Prompts: sacramental perspective, liturgy; human and social impact)**

**4. What relationship do you think you should have with Catholic school leaders?
(prompts: Faith and moral formation, advice and counselling)**

**5. Do you think you should work in collaborative ministry with other teacher? If yes, please
provide some examples?**

6. Is there anything you wish to add which has not covered previously, or do you have any recommendations to suggest in relation to school chaplaincy.

St Mary's Ethics Application Checklist

The checklist below will help you to ensure that all the supporting documents are submitted with your ethics application form. The supporting documents are necessary for the Ethics Sub-Committee to be able to review and approve your application. Please note, if the appropriate documents are not submitted with the application form then the application will be returned directly to the applicant and may need to be re-submitted at a later date.

Document	Enclosed?*	Version No
1. Application Form	Mandatory	
2. Participant Invitation Letter	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
3. Participant Information Sheet(s)	Mandatory	
4. Participant Consent Form(s)	Mandatory	
5. Parental Consent Form	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
6. Participant Recruitment Material - e.g. copies of posters, newspaper adverts, emails	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
7. Letter from host organisation (granting permission to conduct study on the premises)	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Not applicable	
8. Research instrument, e.g. validated questionnaire, survey, interview schedule	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Not applicable	
9. DBS if required (to be provided separately)	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
10. Other Research Ethics Committee application	<input type="checkbox"/> Yes <input type="checkbox"/> No	

(e.g. NHS REC form)	<input checked="" type="checkbox"/> Not applicable	
11. Certificates of training (required if storing human tissue)	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	

*Double click the check boxes to check them

I can confirm that all relevant documents are included in order of the list and in one document (any DBS check to be sent separately) named in the following format:

'Full Name - School – Supervisor'

Signature of Proposer(s):	<i>Fr. Joseph Kwame Donkor</i>	Date:	20/06/2018
Signature of Supervisor (for student research projects):	<i>Caroline K. Healy</i>	Date:	27 th June 2018



St Mary's
University
Twickenham
London

Ethics Application Form

1. Name of proposer(s)	Fr Joseph Kwame Donkor
2. St Mary's email address	165342@live.stmarys.ac.uk
3. Name of supervisor	Dr Caroline Healy
4. Title of project	'The Role of the Catholic School Chaplain in Transforming Catholic School Leadership in the Ghanaian Catholic Diocese of Goaso'.

5. School or Service	<input type="checkbox"/> A&H <input checked="" type="checkbox"/> ETL <input type="checkbox"/> MSS <input type="checkbox"/> SHAS
6. Programme	<input type="checkbox"/> UG <input type="checkbox"/> PG (taught) <input checked="" type="checkbox"/> PG (research) Name: Catholic School Leadership, Principles and Practice
7. Type of activity	<input type="checkbox"/> Staff <input type="checkbox"/> UG student <input checked="" type="checkbox"/> PG student

8. Confidentiality	
Will all information remain confidential in line with the Data Protection Act 1998?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
9. Consent	
Will written informed consent be obtained from all participants/participants' representatives?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Not applicable
10. Pre-approved Protocol	
Has the protocol been approved by the Ethics Sub-Committee under a generic application?	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable Date of approval:
11. Approval from another Ethics Committee	
a) Will the research require approval by an ethics committee external to St Mary's University?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
b) Are you working with persons under 18 years of age or vulnerable adults?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No

12. Identifiable risks

a) Is there significant potential for physical or psychological discomfort, harm, stress or burden to participants?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
b) Are participants over 65 years of age?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
c) Do participants have limited ability to give voluntary consent? This could include cognitively impaired persons, prisoners, persons with a chronic physical or mental condition, or those who live in or are connected to an institutional environment.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
d) Are any invasive techniques involved? And/or the collection of body fluids or tissue?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
e) Is an extensive degree of exercise or physical exertion involved?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
f) Is there manipulation of cognitive or affective human responses which could cause stress or anxiety?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
g) Are drugs or other substances (including liquid and food additives) to be administered?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
h) Will deception of participants be used in a way which might cause distress, or might reasonably affect their willingness to participate in the research? For example, misleading participants on the purpose of the research, by giving them false information.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
i) Will highly personal, intimate or other private and confidential information be sought? For example sexual preferences.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
j) Will payment be made to participants? This can include costs for expenses or time.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No If yes, provide details:
k) Could the relationship between the researcher/ supervisor and the participant be such that a participant might feel pressurised to take part?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
l) Are you working under the remit of the Human Tissue Act 2004?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No

13. Proposed start and completion date
<p>Please indicate:</p> <ul style="list-style-type: none"> • When the study is due to commence. • Timetable for data collection. • The expected date of completion. <p>Please ensure that your start date is at least four weeks after the submission deadline for the Ethics Sub-Committee meeting.</p>

Commence: 1st July 2018
 Data Collection: 1st August - 14th August 2018
 Completion: 30th September 2018

14. Sponsors/collaborators

Please give names and details of sponsors or collaborators on the project. This does not include your supervisor(s) or St Mary's University.

- Sponsor: An individual or organisation who provides financial resources or some other support for a project.
- Collaborator: An individual or organisation who works on the project as a recognised contributor by providing advice, data or another form of support.

N/A

15. Other Research Ethics Committee Approval

Please indicate:

- Whether additional approval is required or has already been obtained (e.g. an NHS Research Ethics Committee).
- Whether approval has previously been given for any element of this research by the University Ethics Sub-Committee.

Please also note which code of practice / professional body you have consulted for your project.

N/A

16. Purpose of the study

In lay language, please provide a brief introduction to the background and rationale for your study. *[100 word limit]*

The crucial significance of Ghanaian young people's contribution to national building and the promotion of the Kingdom of God is undeniable. Consciously, Ghana has taken partly the lead in its 2020 education vision. Goaso Catholic Diocese cannot afford for any child from any tribe or language not to achieve his / her unique potential. However, the current chaplaincy situation in schools in Goaso Catholic Diocese is not sustainable. This interests me and how best to support school leadership in the Ghanaian Catholic Diocese of Goaso to make an impact in their schools, not only to benefit the Common Good, but also maintain long term future relationships with parents in terms of delivering their mission.

17. Study design/methodology

In lay language, please provide details of:

- a) The design of the study (qualitative/quantitative questionnaires etc.)

<ul style="list-style-type: none"> b) The proposed methods of data collection (what you will do, how you will do this and the nature of tests). c) The requirement of the participant i.e. the extent of their commitment and the length of time they will be required to attend testing. d) Details of where the research/testing will take place, including country. e) Please state whether the materials/procedures you are using are original, or the intellectual property of a third party. If the materials/procedures are original, please describe any pre-testing you have done or will do to ensure that they are effective.
<ul style="list-style-type: none"> a) My fieldwork research instruments represent a mixed methods approach, encompassing qualitative and quantitative research, which is particularly effective in terms of the triangulation data. b) I will engage school leadership by questionnaire. I will personally deliver the questionnaire to the Headteacher so that it can be distributed for completion. I will also engage current and past chaplains through face-to-face semi-structured interviews about their role in the school. c) Length of time will be about 20-30 to complete the questionnaire and 30-40 minutes to carry out an interview. d) The research will take place in Our Lady of Apostles (OLA) Girls' Secondary School, Kenyasi in Goaso Catholic Diocese, Ghana. e) My material will be original and pre-piloted in regard to the questionnaire questions and interview questions (please see attached drafts of questionnaire and interview schedule of questions).

18. Participants
<p>Please mention:</p> <ul style="list-style-type: none"> a) The number of participants you are recruiting and why. For example, because of their specific age or sex. b) How they will be recruited and chosen. c) The inclusion/exclusion criteria. d) For internet studies please clarify how you will verify the age of the participants. e) If the research is taking place in a school or organisation then please include their written agreement for the research to be undertaken. f) Please state any connection you may have with any organisation you are recruiting from, for example, employment.
<ul style="list-style-type: none"> a) All high school staff members (50+) because they give their perspectives on school chaplaincy. b) All staff will be encouraged to answer the questionnaire and the Headteacher will facilitate the process by distributing them. Therefore they will be chosen through a purposive sample and will be non-representative of the general population. c) All are included for the logic of their experience and expertise in relation to the topic of school chaplaincy. Therefore the inclusion criteria is that they much work in the school and have experience of this working with school chaplains. d) No internet is being used in this research in relation to the collection of data. e) The letter of permission is attached from Our Lady of Apostles Girls' Secondary School, Kenyasi in Goaso Catholic Diocese, Ghana containing written agreement from the

Headmistress is attached from the school.

- f) I used to say Masses for the case study school but have not been directly employed by the high school.

19. Consent

If you have any exclusion criteria, please ensure that your Consent Form and Participant Information Sheet clearly makes participants aware that their data may or may not be used.

- a) Are there any incentives/pressures which may make it difficult for participants to refuse to take part? If so, explain and clarify why this needs to be done.
- b) Will any of the participants be from any of the following groups?
 - Children under 18
 - Participants with learning disabilities
 - Participants suffering from dementia
 - Other vulnerable groups.

If any of the above apply, state whether the researcher/investigator holds a current DBS certificate (undertaken within the last 3 years). A copy of the DBS must be supplied **separately from** the application.

- c) Provide details on how consent will be obtained. This includes consent from all necessary persons i.e. participants and parents.

- a) There will be incentives or pressures to take part in the study. Participation will be voluntary as stated in the participation information sheet and consent form.
- b) None of the participants will be in any vulnerable categories stated above.
- c) A form asking for consent will be provided and participants' signature requested before participating in the study, once they have fully understood the level of their involvement in the study by reading the participant information sheet and willingly agreeing to it (**examples of participant information sheet and consent form attached**).

20. Risks and benefits of research/activity

- a) Are there any potential risks or adverse effects (e.g. injury, pain, discomfort, distress, changes to lifestyle) associated with this study? If so please provide details, including information on how these will be minimised.
- b) Please explain where the risks / effects may arise from (and why), so that it is clear why the risks / effects will be difficult to completely eliminate or minimise.
- c) Do you have an approved risk assessment form relating to this research?
- d) Does the study involve any invasive procedures? If so, please confirm that the researchers or collaborators have appropriate training and are competent to deliver these procedures. Please note that invasive procedures also include the use of deceptive procedures in order to obtain information.
- e) Will individual/group interviews/questionnaires include anything that may be sensitive or upsetting? If so, please clarify why this information is necessary (and if applicable, any prior use of the questionnaire/interview).
- f) Please describe how you would deal with any adverse reactions participants might experience. Discuss any adverse reaction that might occur and the actions that will be taken in response by you, your supervisor or some third party (explain why a third

<p>party is being used for this purpose).</p> <p>g) Are there any benefits to the participant or for the organisation taking part in the research?</p>
<p>a) There will be no risks or adverse effects anticipated as the questions are aimed to not be intrusive, too personal or insensitive.</p> <p>b) There are no risks are anticipated but if participants become upset completing questionnaires or interviews, I will make them aware they are free to withdraw from the study in line with the notion of 'ongoing consent'.</p> <p>c) There is no risk assessment form necessary for this type of research.</p> <p>d) My research does not involve any invasive procedures.</p> <p>e) The questions are not sensitive or intended to be upsetting as the topic is not personal but relates to views on aspects of school chaplaincy which can be seen in my draft questionnaire and schedule of questions attached to this application.</p> <p>f) If for any reason, participants had an adverse reaction to my research, they could withdraw from the study or express their concerns to my supervisor.</p> <p>g) The school and staff will benefit by thinking about aspects of school chaplaincy in a Catholic school and perhaps suggest some recommendations going forward to enhance this area of school life for future staff and students.</p>

<p>21. Confidentiality, privacy and data protection</p>
<ul style="list-style-type: none"> • Outline what steps will be taken to ensure participants' confidentiality. • Describe how data, particularly personal information, will be stored (please state that all electronic data will be stored on St Mary's University servers). • <i>If there is a possibility of publication, please state that you will keep the data for a period of 10 years.</i> • Consider how you will identify participants who request their data be withdrawn, such that you can still maintain the confidentiality of theirs and others' data. • <i>Describe how you will manage data using a data management plan.</i> • <i>You should show how you plan to store the data securely and select the data that will be made publically available once the project has ended.</i> • <i>You should also show how you will take account of the relevant legislation including that relating to data protection, freedom of information and intellectual property.</i> • Identify all persons who will have access to the data (normally yourself and your supervisor). • Will the data results include information which may identify people or places? • Explain what information will be identifiable. • Whether the persons or places (e.g. organisations) are aware of this. • Consent forms should state what information will be identifiable and any likely outputs which will use the information e.g. dissertations, theses and any future publications/presentations.
<ul style="list-style-type: none"> • Participants will remain anonymous and be provided with assurances that their identity will not be revealed in line with the consent form statements. • All electronic data, including personal information details collected, will be stored on the St. Mary's University servers.

- If there is a possibility of publication, the data will be kept for at least ten years. The research will be available in the form of an MA dissertation initially and may be included in St Mary's Open Research Archive (SORA).
- It would be only myself as researcher and my supervisor who would have an index of codes and a key to identify participants, if data later needed to be withdrawn.
- This is only a small-scale research project, so hopefully not too difficult to manage. School schedules will be synchronised with my data collection schedule. SPSS will be used to organise and analyse my quantitative data, so I can meet the deadline for my MA dissertation submission.
- As previously stated, data will be stored on the St. Mary's University servers and only a summary of findings will be available to participants, after the project has been completed.
- The research guidelines provided by the University will be followed, including those related to data protection, FOI and intellectual property.
- My supervisor and myself, will be the only ones with access to the data.
- The writing up of findings will be anonymised and personal details of individuals and the location of the institution will not be identifiable as pseudonyms will be assigned to the institution and participants.
- Through the reading of the participant information sheet and the consent form, the participants will be made aware that data will be anonymised and only a summary of findings will be presented. The school through the provision of the letter of permission, also indicates that it is willing to be a site for research and will not be named.
- The participants will be advised that the outcomes are for purposes of postgraduate MA dissertation and the development of the work of school chaplaincies. It will be stated on the consent form that all data will be anonymised and individual identity will remain confidential. A summary of research findings will be provided to all participants.

22. Feedback to participants

Please give details of how feedback will be given to participants:

- As a minimum, it would normally be expected for feedback to be offered to participants in an acceptable format, e.g. a summary of findings appropriately written.
- Please state whether you intend to provide feedback to any other individual(s) or organisation(s) and what form this would take.

Feedback will be sent to the school for the benefit of the school and those who participated. The findings will also be sent to the Headteacher of the school for their consideration of the research findings in relation to school chaplaincy.

The proposer recognises their responsibility in carrying out the project in accordance with the University's Ethical Guidelines and will ensure that any person(s) assisting in the

research/ teaching are also bound by these. The Ethics Sub-Committee must be notified of, and approve, any deviation from the information provided on this form.

Signature of Proposer(s):	<i>Fr. Joseph Kwame Donkor</i>	Date:	06/06/2018
Signature of Supervisor (for student research projects):	<i>Caroline K. Healy</i>	Date:	27 th June 2018

Approval Sheet

Name of proposer(s)	Fr Joseph Kwame Donkor
Name of supervisor	Dr Caroline Healy
Programme of study	MA in Catholic School Leadership (Taught Programme)
Title of project	The Role of the Catholic School Chaplain in Transforming Catholic School Leadership in the Ghanaian Catholic Diocese of Goaso.

Supervisors, please complete section 1. If approved at level 1, please forward a copy of this Approval Sheet to the School Ethics Representative for their records.

SECTION 1: To be completed by supervisor.			
<input checked="" type="checkbox"/> Approved at Level 1. <input type="checkbox"/> Refer to School Ethics Representative for consideration at Level 2 or Level 3.			
Signature of Supervisor (for student research projects):	<i>Caroline K. Healy</i>	Date:	27 th June 2018

SECTION 2: To be completed by School Ethics Representative.			
<input type="checkbox"/> Approved at Level 2. <input type="checkbox"/> Level 3 consideration is required by Ethics Sub-Committee.			
Signature of School Ethics Representative:		Date:	



PARTICIPANT INFORMATION SHEET

Dear Colleague,

As part of my Masters Degree in Catholic School Leadership, I am conducting a survey about the role of the Catholic School Chaplain in Transforming Catholic School Leadership in the Ghanaian Catholic Diocese of Goaso.

My research is concerned with, among others matters, to identify progress and recommend policy improvements in terms of status of employment, support and the professional development to ensure continued effectiveness of the chaplain in the context of the Goaso Catholic Diocese, Ghana. I should therefore like to engage you in this research. I am therefore interested in receiving feedback from you.

Your views are important to me so I should be more grateful if you would complete the attached questionnaire. It should not be too time-consuming. I wish to indicate further that participation in this survey is entirely voluntary. If you do not wish to participate or if you do not wish to answer some of the questions, you do not need to give reasons.

However, if you share your perspectives with me, you can be assured that the survey is both anonymous and confidential. Any information that could identify you as an individual will not be disclosed to anyone else under any circumstance. Statistical information held on the St Mary's servers will be subject to the provisions of the Data Protection Act. The school research site will also not be identifiable.

If you would like further information about the survey or have any questions related to it, please contact me at the email address below.

I thank you in advance for your care and support.

Yours faithfully

Fr. Joseph Kwame Donkor

Email: 165342@live.stmarys.ac.uk



CONSENT FORM

Name of Participant: _____

Title of the project: **The Role of the Catholic School Chaplain in Transforming Catholic School Leadership in the Ghanaian Catholic Diocese of Goaso**

Main investigator and contact details: Fr. Joseph Kwame Donkor, 165342@live.stmarys.ac.uk

Members of the research team:

1. I agree to take part in the above research. I have read the Participant Information Sheet which is attached to this form. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.
2. I understand that I am free to withdraw from the research at any time, for any reason and without prejudice.
3. I have been informed that the confidentiality of the information I provide will be safeguarded.
4. I have been informed of the anonymity of the information I provide.
5. I am free to ask any questions at any time before and during the study.
6. I have been provided with a copy of this form and the Participant Information Sheet.

Data Protection: I agree to the University processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me.

Name of participant (print).....Signed.....Date.....

Name of witness (print).....Signed.....Date.....

If you wish to withdraw from the research, please complete the form below and return to the main investigator named above.

Title of Project: _____

I WISH TO WITHDRAW FROM THIS STUDY

Name: _____



St Mary's
University
Twickenham
London

Waldegrave Road
Twickenham, London
TW1 4SX

14th May 2018

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

Dear Headteacher,

**ETHICAL LETTER OF REQUEST FOR PERMISSION
TO USE [REDACTED] SCHOOL
AS MY DISSERTATION'S FOCUS**

I am writing to humbly ask for permission to use [REDACTED] School, [REDACTED] in the Goaso Catholic Diocese as the focus of my dissertation on the topic of *'The role of the Catholic School Chaplain in Transforming Catholic School Leadership in Ghanaian Catholic Diocese of Goaso'*. Among the aims is to identify progress and recommend policy improvements in terms of status of employment, support and professional development to ensure continued effectiveness of the chaplain in the context of the Goaso Catholic Diocese.

Thank you very much.

Sincerely yours

Fr. Joseph Kwame Donkor

08/06/2018

REV. FR. JOSEPH KWAME DONKOR
POST GRADUATE SCHOOL OF EDUCATION LEADERSHIP AND THEOLOGY
ST. MARY'S UNIVERSITY
WALDEGRAVE ROAD
TWICKENHAM, LONDON
TW 1 4SX

Dear Fr. Joseph,

RE: ETHICAL LETTER OF REQUEST FOR PERMISSION TO USE [REDACTED] SCHOOL AS YOUR
DISSERTATION'S FOCUS

Following our discussion on the above topic, and considering the relevance of the Dissertation topic, "The role of the Catholic Chaplain in Transforming Catholic School Leadership in The Catholic Diocese of Goaso", I write on behalf of Management and Board to affirm our readiness to allow you conduct such an important research in the school.

We are hopeful that this programme will go a long way to help the school's chaplaincy.

We pledge our readiness to co-operate and do our best for the success of the work. We look forward to a fruitful working relationship with you.

Yours faithfully,

Appendix 2: Data Information

SECTION 1

Q1.1 (Figure 1: Gender of Teachers)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	25	80.6	80.6	80.6
	female	6	19.4	19.4	100.0
	Total	31	100.0	100.0	

Q1.2 (Figure 2: Religious Denomination)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Catholics	8	25.8	25.8	25.8
	Christian non-Catholic	22	71.0	71.0	96.8
	no religion(specify)	1	3.2	3.2	100.0
	Total	31	100.0	100.0	

Q1.3 (Figure 3: Age Group of Teachers)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-29	2	6.5	6.5	6.5
	30-39	17	54.8	54.8	61.3
	40-49	11	35.5	35.5	96.8
	50-59	1	3.2	3.2	100.0
	Total	31	100.0	100.0	

Q1.4 (Figure 4: Statistics)

Years Teaching at Beloved

Disciples

N	Valid	31
	Missing	0
Mean		1.9355
Median		2.0000
Std. Deviation		1.06256
Range		4.00
Minimum		1.00
Maximum		5.00

Q1.5 (Figure 5: Teachers Current Extra Role)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no extra role	18	58.1	58.1	58.1
	Form/Class Master or Teacher	9	29.0	29.0	87.1
	Prep/Outreach Committee	2	6.5	6.5	93.5
	Head of Department	2	6.5	6.5	100.0
	Total	31	100.0	100.0	

SECTION2

Q2.1 (Figure 6: Presence of the Chaplain)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	most important	6	19.4	19.4	19.4
	slightly important	3	9.7	9.7	29.0
	Not important	7	22.6	22.6	51.6
	Least important	15	48.4	48.4	100.0
	Total	31	100.0	100.0	

Q2.2 (Figure 7: Animator of prayer and worship)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	14	45.2	45.2	45.2
	Slightly important	5	16.1	16.1	61.3
	Not important	2	6.5	6.5	67.7
	Least important	10	32.3	32.3	100.0
	Total	31	100.0	100.0	

Q2:3 (Figure 8: 5 key Principles of Catholic Education)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	6	19.4	19.4	19.4
	Slightly Important	8	25.8	25.8	45.2
	Not important	3	9.7	9.7	54.8
	Least important	14	45.2	45.2	100.0
	Total	31	100.0	100.0	

Q2.4 (Figure 9: Educators of Faith and Preachers)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	3	9.7	9.7	9.7
	Slightly Important	4	12.9	12.9	22.6
	Not important	7	22.6	22.6	45.2
	Least important	17	54.8	54.8	100.0
	Total	31	100.0	100.0	

Q2.5 (Figure 10: Bearing witness and having faith applies only to the chaplain)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	5	16.1	16.1	16.1
	Slightly Important	2	6.5	6.5	22.6
	Not important	3	9.7	9.7	32.3
	Least important	21	67.7	67.7	100.0
	Total	31	100.0	100.0	

Q2.6 (Figure 11: Teachers need to be witnesses)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	8	25.8	25.8	25.8
	Slightly Important	1	3.2	3.2	29.0
	Not important	2	6.5	6.5	35.5
	Least important	20	64.5	64.5	100.0
	Total	31	100.0	100.0	

Q2.7 (Figure 12: Ministry of Teaching is about service)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	14	45.2	45.2	45.2
	Slightly Important	3	9.7	9.7	54.8
	Not important	3	9.7	9.7	64.5
	Least important	11	35.5	35.5	100.0
	Total	31	100.0	100.0	

Q2.8 (Figure 13: Collaboration between the chaplain and teachers contributes to transformation of schools)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	14	45.2	45.2	45.2
	Slightly Important	3	9.7	9.7	54.8
	Not important	3	9.7	9.7	64.5
	Least important	11	35.5	35.5	100.0
	Total	31	100.0	100.0	

Q2.9 (Figure 14: Lay chaplains should be able to work in schools as well as ordained chaplains)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	7	22.6	22.6	22.6
	Slightly Important	7	22.6	22.6	45.2
	Not important	3	9.7	9.7	54.8
	Least important	14	45.2	45.2	100.0
	Total	31	100.0	100.0	

Q3.0 (Figure 15: Teachers' Retreat)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None	9	29.0	29.0	29.0
	Once	14	45.2	45.2	74.2
	Twice	7	22.6	22.6	96.8
	Regularly	1	3.2	3.2	100.0
	Total	31	100.0	100.0	

Q3.1 (Figure 16: Teachers' Mass)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None	15	48.4	48.4	48.4
	Once	4	12.9	12.9	61.3
	Twice	5	16.1	16.1	77.4
	Regularly	7	22.6	22.6	100.0
	Total	31	100.0	100.0	

Q3.2 (Figure 17: Teachers Prayer and Worship Functions)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly not Satisfied	15	48.4	48.4	48.4
	Not Satisfied	6	19.4	19.4	67.7
	Satisfied	2	6.5	6.5	74.2
	Strongly Satisfied	8	25.8	25.8	100.0
	Total	31	100.0	100.0	

Q3.4 (Figure 18: Importance of Disposition of the Chaplaincy to ensure Teachers' Effectiveness)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly not satisfied	4	12.9	12.9	12.9
	Not satisfied	1	3.2	3.2	16.1
	Satisfied	17	54.8	54.8	71.0
	Strongly Satisfied	9	29.0	29.0	100.0
	Total	31	100.0	100.0	

Q3.5 (Figure 19: Importance of Sacraments)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly not satisfied	2	6.5	6.5	6.5
	Not satisfied	3	9.7	9.7	16.1
	Satisfied	11	35.5	35.5	51.6
	Strongly Satisfied	15	48.4	48.4	100.0
	Total	31	100.0	100.0	

Q3.6 (Figure 20: Being a friend to all is important)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly not satisfied	2	6.5	6.5	6.5
	Not satisfied	1	3.2	3.2	9.7
	Satisfied	14	45.2	45.2	54.8
	Strongly satisfied	14	45.2	45.2	100.0
	Total	31	100.0	100.0	

Question 3.7: (Figure 21: The disposition of the school chaplain is important to sustain and communicate the Value of Christian identity)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly not satisfied	3	9.7	9.7	9.7
	Not satisfied	1	3.2	3.2	12.9
	Satisfied	14	45.2	45.2	58.1
	Strongly satisfied	13	41.9	41.9	100.0
	Total	31	100.0	100.0	

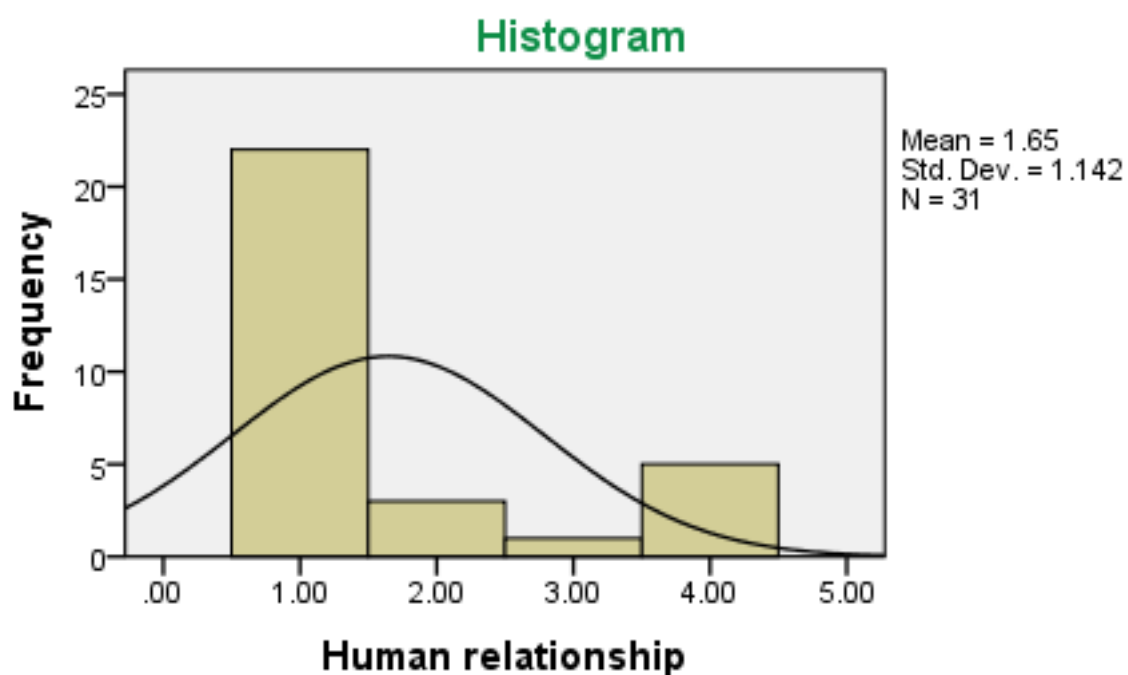
Figure 22.1: Good Human Relationships

Statistics

Human relationship

N	Valid	31
	Missing	0

		Human relationship			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Most important	22	71.0	71.0	71.0
	Slightly important	3	9.7	9.7	80.6
	Not important	1	3.2	3.2	83.9
	Least important	5	16.1	16.1	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

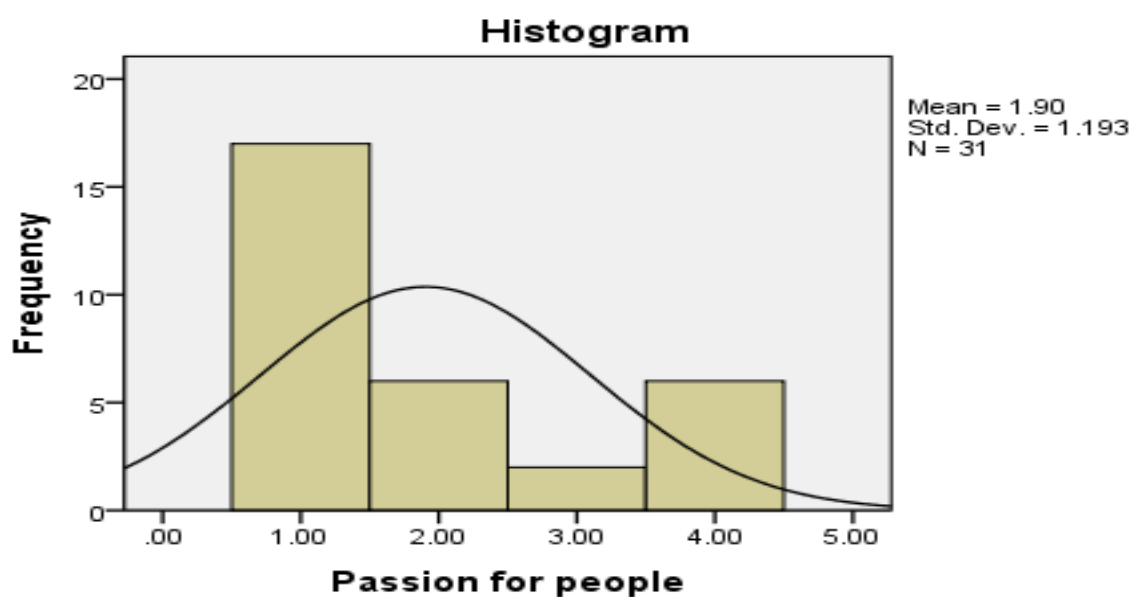
Figure 22.2: Passion for People

Statistics

Passion for people

N	Valid	31
	Missing	0

		Passion for people			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most important	17	54.8	54.8	54.8
	Slightly importnat	6	19.4	19.4	74.2
	Not important	2	6.5	6.5	80.6
	Least important	6	19.4	19.4	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

Figure 22 .3: A Love of Catholic Ethos

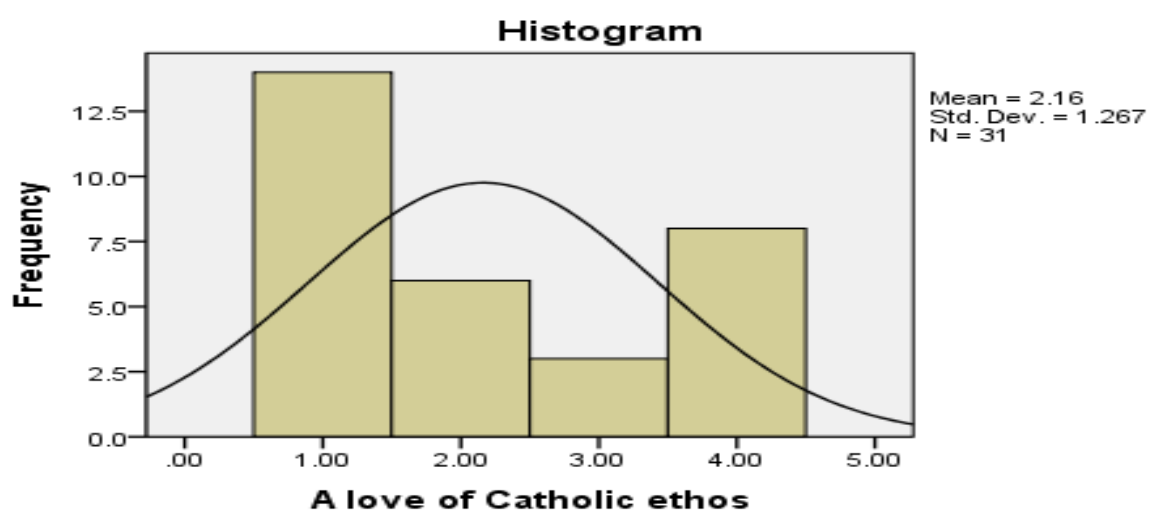
Statistics

A love of Catholic ethos

N	Valid	31
	Missing	0

A love of Catholic ethos

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most important	14	45.2	45.2	45.2
	Slightly important	6	19.4	19.4	64.5
	Not important	3	9.7	9.7	74.2
	Least important	8	25.8	25.8	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

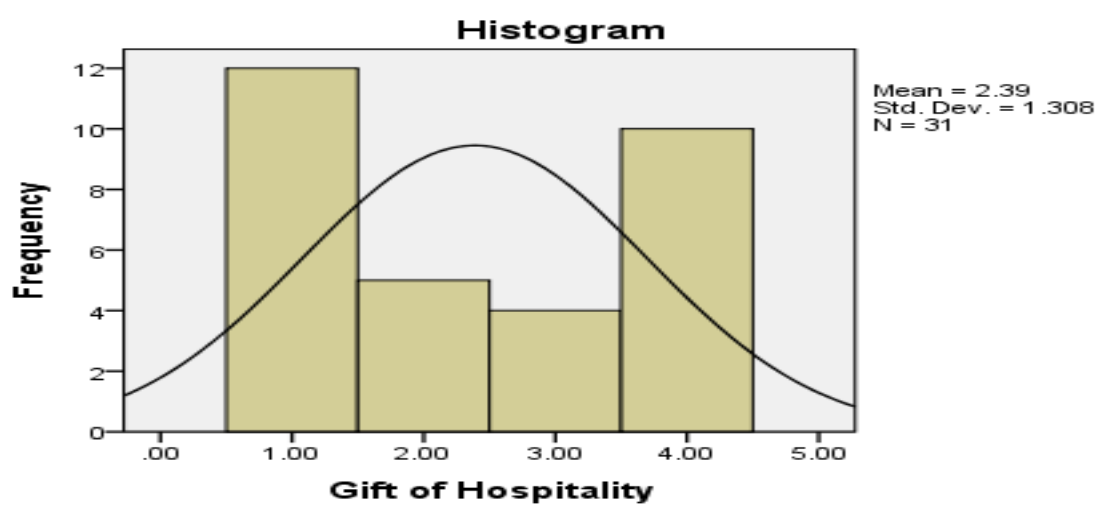
Figure 22.4: Gift of Hospitality

Statistics

Gift of Hospitality

N	Valid	31
	Missing	0

		Gift of Hospitality			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Most important	12	38.7	38.7	38.7
	Slightly important	5	16.1	16.1	54.8
	Not important	4	12.9	12.9	67.7
	Least important	10	32.3	32.3	100.0
	Total	31	100.0	100.0	



Source: Extracted from field survey and questionnaire 2018

Figure 22.5: The Desire to educate in the Gospels

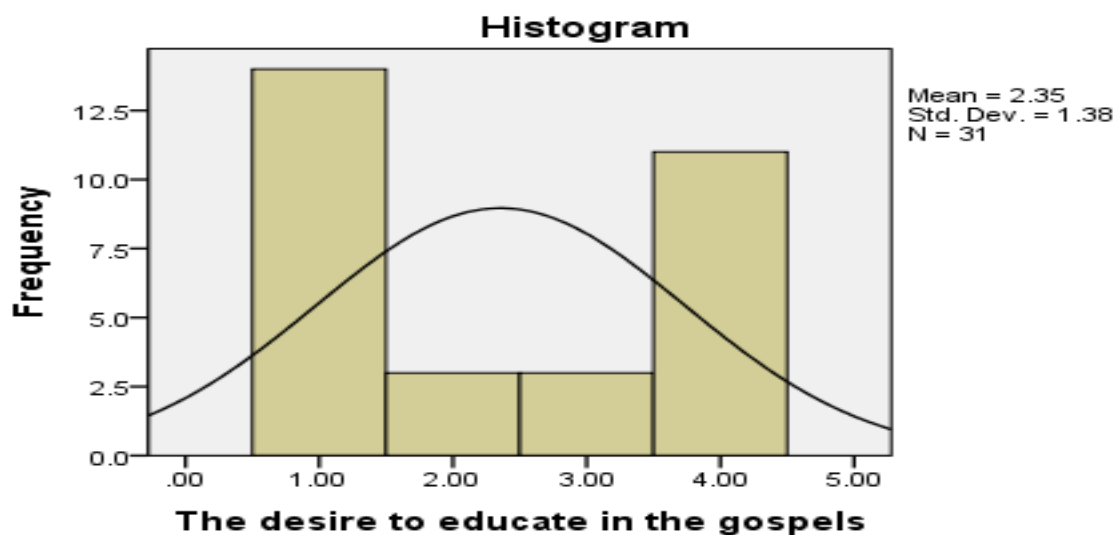
Statistics

The desire to educate in the
gospels

N	Valid	31
	Missing	0

The desire to educate in the gospels

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most important	14	45.2	45.2	45.2
	Slightly important	3	9.7	9.7	54.8
	Not important	3	9.7	9.7	64.5
	Least important	11	35.5	35.5	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

Figure 22.6: Builder of Culture of humility in decision making

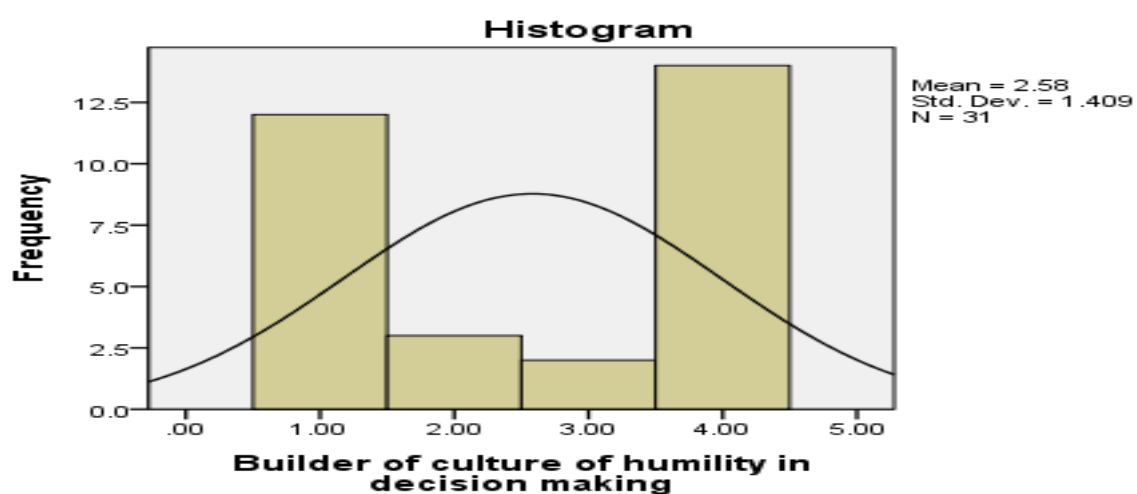
Statistics

Builder of culture of humility in
decision making

N	Valid	31
	Missing	0

Builder of culture of humility in decision making

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most Important	12	38.7	38.7	38.7
	Slightly important	3	9.7	9.7	48.4
	Not important	2	6.5	6.5	54.8
	Least important	14	45.2	45.2	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

Figure 22.7: Enabler, shares power, to help others become empowered

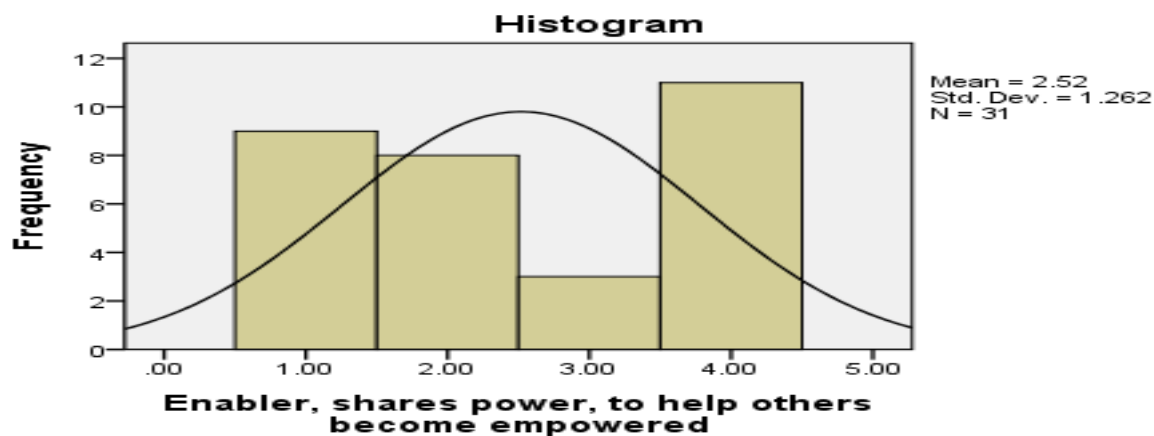
Statistics

Enabler, shares power, to help
others become empowered

N	Valid	31
	Missing	0

Enabler, shares power, to help others become empowered

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most important	9	29.0	29.0	29.0
	Slightly important	8	25.8	25.8	54.8
	Not important	3	9.7	9.7	64.5
	Least important	11	35.5	35.5	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

Figure 22.8: Serving the needs of people

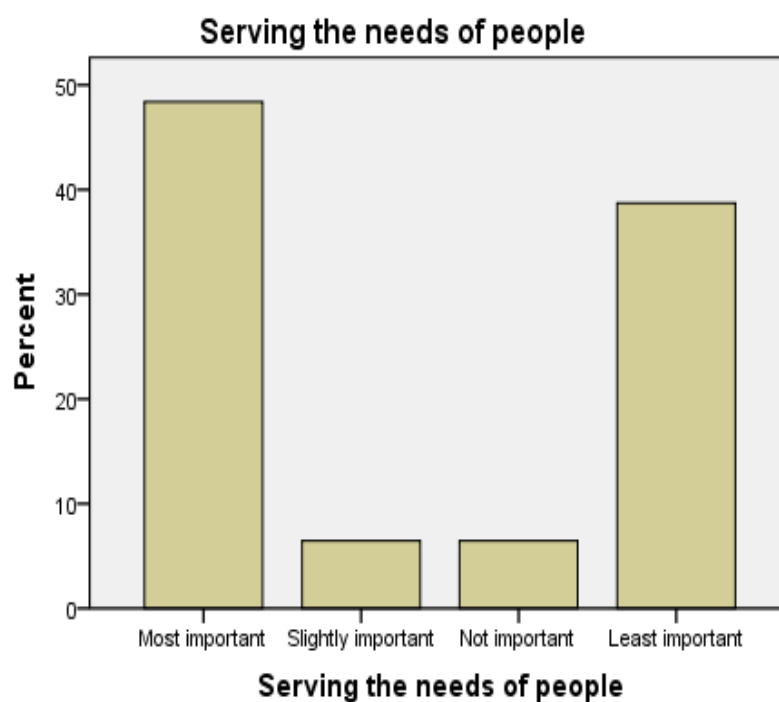
Statistics

Serving the needs of people

N	Valid	31
	Missing	0

Serving the needs of people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most important	15	48.4	48.4	48.4
	Slightly important	2	6.5	6.5	54.8
	Not important	2	6.5	6.5	61.3
	Least important	12	38.7	38.7	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

Figure 22.9: Showing compassion to the poor and disadvantaged

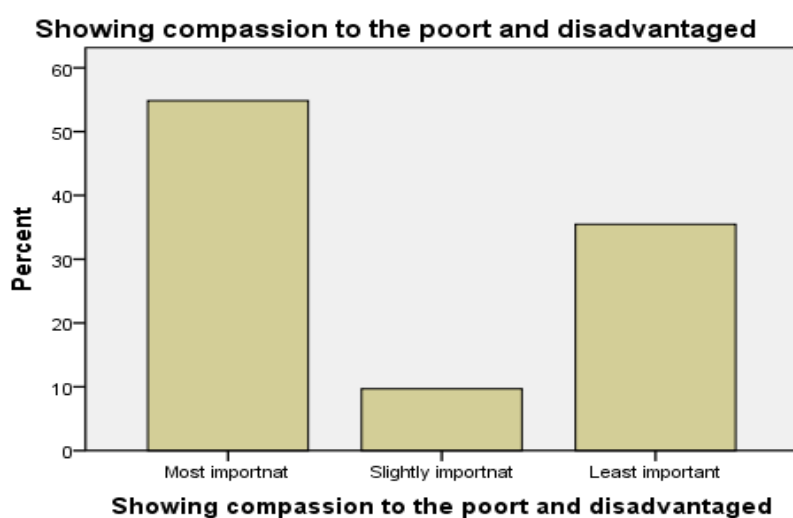
Statistics

Showing compassion to the poor
and disadvantaged

N	Valid	31
	Missing	0

Showing compassion to the poor and disadvantaged

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most important	17	54.8	54.8	54.8
	Slightly important	3	9.7	9.7	64.5
	Least important	11	35.5	35.5	100.0
	Total	31	100.0	100.0	



Sources: Extracted from field survey and questionnaire 2018

Figure 22:10: Accountability

Statistics

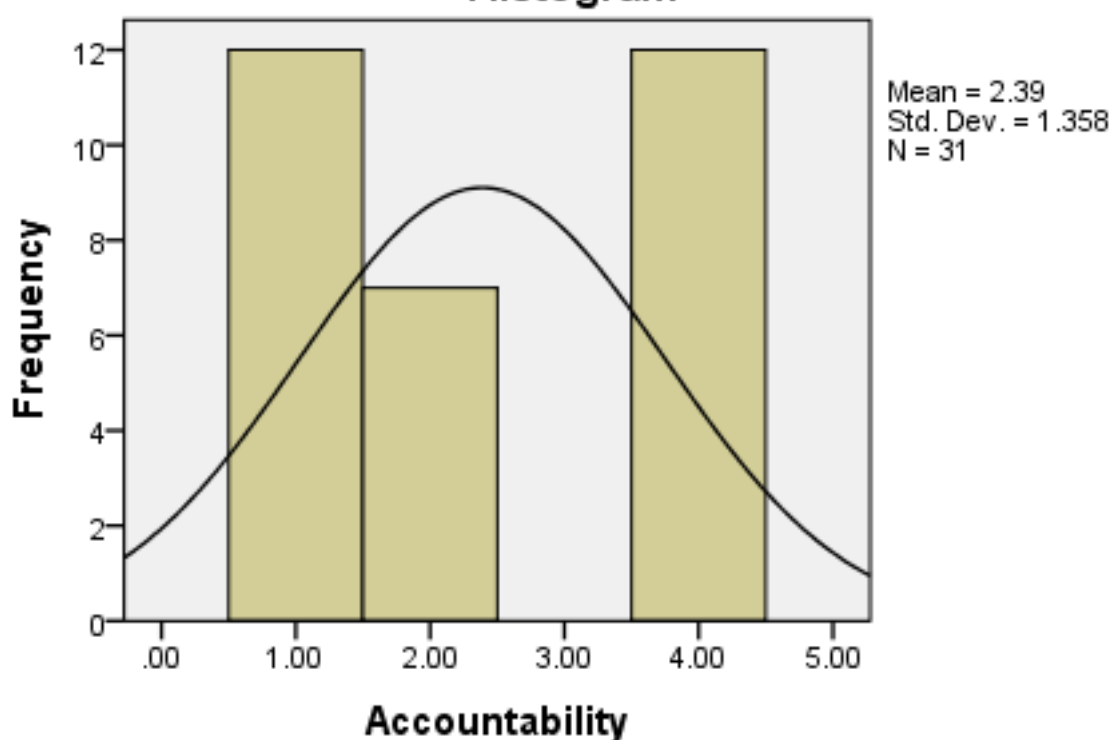
Accountability

N	Valid	31
	Missing	0

Accountability

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Most important	12	38.7	38.7	38.7
	Slightly important	7	22.6	22.6	61.3
	Least important	12	38.7	38.7	100.0
	Total	31	100.0	100.0	

Histogram



Sources: Extracted from field survey and questionnaire 2018

