



The Heartbeat of the Community: Becoming a Police Chaplain

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Certificate of Authorship/Originality

I certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

Signature of Candidate

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Dedication



I dedicate this doctoral thesis to the life of Reverend David Brown who greatly inspired me in my ministry as a chaplain, lecturer and writer.

David passed away on 25 December 2005.

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Abstract

In today's hectic society, opportunities to receive pastoral care and to participate in relevant adult or continuing education are greatly valued by organisational employees. For the police community in the English-speaking world, police chaplains have emerged as a group of professionals in police organisations providing specialised pastoral care and associated education to their constituents. As a relatively new community of practitioners, little is known about the emergence of this group in terms of its needs for learning, education and support and processes of acquisition of knowledge and skills. Major purposes of this study were to explicate the learning engaged in by police chaplains to become a professional practitioner and to project the role for future sustainability for all stakeholders.

This is the first doctoral thesis to examine the development and practice of police chaplaincy in New South Wales (Australia), New Zealand and the United Kingdom. It was argued that neither police chaplains themselves nor the police communities they serve understand the potential of the role and implications for future learning and performance of that role. Prior to this study, there were no strategies in place to assess consequences of change, to address work-related problems or to determine future training. Consequently, this study explored how police chaplains perform their role so they could better justify the value of their roles for multiple stakeholders and make suitable professional development plans and strategies to improve services, address work-related problems adequately and respond appropriately to social changes.

In order to understand and articulate the experiences of police chaplains, a reflective analysis was provided of the work of practising police chaplains in New South Wales, Australia, and a comparative study of police chaplains in New Zealand and the United Kingdom. The qualitative research design was interpretive and used ethnography and autoethnography as methodologies. The researcher is a police chaplain herself and is a current member of this professional group in New South Wales and was for a period of time in New Zealand.

Four key objectives guided the inquiry and were addressed in determining an explanatory framework in the literature review and in the findings and discussion chapters. The first objective was to investigate the nature of the professional police chaplain. The findings suggested that police chaplains were male or female, ordained or

lay, highly educated and pastoral and have a passion for policing. They are professional in nature from their qualifications as a minister, practising professionalism in their role as minister and chaplain and behaving appropriately as a professional. It was discovered in this study that because police chaplains largely act alone they have developed four distinct ‘walking styles’ of having a presence and performing their role in a police station or other venues.

The second objective to explicate the nature of police chaplaincy culture focused on *kinship* among police chaplains and incorporated notions of community of practice, culture and identity. The findings showed that *kinship* was a useful explanatory concept for analysing the culture of police chaplaincy. It became evident in the study that learning, belonging, connecting, participating and knowing were essential in the police chaplain’s role in complex and diverse communities of practice and various community and organisational cultures that influenced their identities as a minister, chaplain and pastoral carer.

The third objective was to identify the major challenges faced by police chaplains. The findings indicated that police chaplains consistently faced challenges in representing the spiritual to police, managing their time, finding best practices, being credible and understanding others relationally as well as attending critical incidents in their ongoing honorary position. Senior Chaplains played an important role providing the support and training that police chaplains require for their ongoing practice while mentors and/or spouses also provided necessary time to listen to the police chaplain’s challenging day.

The fourth objective was to examine the professional development and training of police chaplains. The findings revealed that training offered to the honorary police chaplain was minimal and did not meet the police chaplains’ needs. Strategies including a program of continuing professional education have been suggested to enhance training and development for the future of police chaplaincy.

Police chaplains interviewed for this research have given a broad range of perspectives making this exploratory study a significant contribution towards capturing the culture of police chaplaincy for the first time. This exposition of the work of police chaplains contributes to setting future directions for police chaplaincy practice and research enabling a better service for police officers and staff of police services worldwide.

Chapter 1

The heartbeat of community

1.1 The heartbeat of the problem

Police Chaplains in New South Wales, Australia have experienced unprecedented levels of change in their working environments in recent years. From the first appointment of one Police Chaplain in New South Wales, Australia in 1970, there are now just over one hundred incumbents with prospects for even more appointments (NSW Police Chaplaincy 2008). The number of police chaplains in New South Wales has been growing over the past thirty-nine years and the role and services offered by these chaplains have been expanding in ad hoc ways with little evidence of systematic organisational reflection on practice by the incumbents or stakeholders.

The aim of this thesis is to explore, from the participants' points of view, the journey of becoming a police chaplain in order to understand their role in society, activities, communities of practice, culture, identities, challenges and training needs. The major purpose of this study was to explicate the learning by police chaplains for their role in New South Wales, Australia and, in comparison, by police chaplains in New Zealand and the United Kingdom.

It was proposed to study what police chaplains know about their role, how other police chaplains do their role and how they perceive themselves in the Police Force. Police chaplains in New South Wales have had limited opportunities to discuss such issues as in the past they have gathered together only once a year for training from 1984 to 2006 (Mumford 1997) and in 2008 a decision was made to meet as a whole community triennially with regional meetings in-between (announced at the Annual Training Seminar in 2008). It is important that police chaplains understand their role in order to improve services and to develop the role for future sustainability of police chaplaincy in the NSW Police Force.

Since the culture of New South Wales police chaplaincy has not been written, other than one person's perspective of its history more than ten years ago (Mumford 1997), the desired outcomes of this research included:

- a more consistent quality of service through continuous improvement of practice in consultation with peers;
- a stronger, more collaborative police chaplaincy community;

- development of better articulated rationales for the value of the expanded roles of police chaplains; and
- a stronger base for police chaplains to make decisions about directions for continuing professional development and training.

In response to natural disasters, terrorist attacks and peacekeeping activities around the world, Federal and State governments in Australia have increasingly turned to police for deployment (Lowe 2005). Not only are more police officers serving overseas in such places as the Solomon Islands and Fiji, but also more officers are being trained for specialist operations. This affects the police chaplain in a number of ways:

- Chaplains could be called to serve overseas with police at a moment's notice;
- The training of terrorism and threats on our own shores means chaplains and police are on high alert; and
- In recent years, this instability and the rise in police shootings, suicides and police being diagnosed with post-traumatic stress disorder means that police can be more stressed resulting in a need for chaplains to be more specialised, aware of the needs within their Local Area Command and able to serve effectively and immediately.

Consequently, shifts that are currently happening in both police and police chaplaincy roles and cultures make it even more important for this research to be conducted and written.

Further problems that this research seeks to address are the consistency and quality of services that police chaplains provide to the NSW Police Force. It seems that police chaplains are largely left on their own to do their volunteer role. This apparently has created a community of chaplains acting independently. This raises issues of accountability for the quality of police chaplains' work.

It is argued that as there was little understanding of or collaboration between police chaplains and the police about the role of the police chaplain an investigation might clarify key issues for mutual benefit. Consequently, a research study was designed to explore objectives such as to investigate the role of the police chaplain, to explicate the nature of the police chaplaincy culture, to identify the major challenges police chaplains face and to examine their professional development and training needs. An aim of this

study was to provide police chaplains with a greater understanding of their cultural base for improving services, addressing problems and providing adequate accountability and responding appropriately to social changes.

From these aims and objectives four research questions guided the inquiry in the contexts of working with: (1) NSW Police Force (a large *State* service in Australia) as the major study; (2) New Zealand Police (a small *National* service); and (3) Metropolitan Police Service (a large *City* service in the United Kingdom). The four research questions are:

- What does it mean to be a professional police chaplain working with the police service?
- How do police chaplains construct notions of community of practice, culture, and identity and what are implications for their day-to-day activities?
- What are the major challenges faced by police chaplains and what strategies do they use to deal with these challenges?
- What training is given to police chaplains and is this sufficient for their needs for continuing professional development?

In the following sections in Chapter One the social context of police chaplaincy is explained by introducing police chaplains and their work in an historical overview and an outline is provided of the structure of the thesis.

1.2 The heartbeat of the community

Police chaplains characteristically serve in the advanced economies of the world, and according to English language sites on the Internet and my own ethnographic research, police chaplains are active in places such as Australia, Canada, New Zealand, South Africa, The Philippines, United Kingdom (not including Northern Ireland) and United States of America (CPCA 2002; Hunter 2007; ICPC 2007; NACP 2008; New Zealand Police 2005; PNP 2008; SAPS 2004).

A police chaplain in the British Commonwealth is *typically* male, older than fifty, more often than not a minister of a church with a Christian faith, with a degree in theology, skilled in pastoral care, relational and approachable and has a passion to work with police as discussed in Chapter Four. As professional practitioners, they are typically embedded in four different cultures. The role of minister incorporates work within:

(1) the local community where they live; and (2) their local church culture. The volunteer role as a police chaplain enhances this by operating also in (3) the police culture, which could be in their local community where they live (typical of country ministers) or in another local community where they do not live (typical of city ministers). As the minister and police chaplain serve these three cultures and their denomination, they also operate in (4) their national culture.

In the following historical overview the work of police chaplains was explored to position the current study in relation to: (1) etymology of chaplain and the early existences of chaplaincy in the military; (2) chaplaincy in the colony of New South Wales; (3) the history of police; and (4) the history of police chaplaincy.

There were limited published works on the history of police, particularly for New South Wales. Finnane (1996) recorded that no history of any Australian police force was written until 1986; however, two books were written prior to this date in 1960 and 1973 (O'Brien 1960; Unstead & Henderson 1973) and the first journal articles dated back to 1923 (O'Callaghan 1923; Potter 1923). Nevertheless, a succinct framework was able to be constructed from early beginnings in the police until today in New South Wales, New Zealand and the United Kingdom from a number of sources (Brien 1996; Edwards 2005; Finnane 1996; Nixon & Reynolds 1996; Schaffer 1980; Sturma 1987; Sullivan 1971). In addition, useful information to trace the history of police chaplaincy was gathered from historical records and organisational documents, unpublished works, internet sites, police magazines, newspaper articles and personal communication (including Coombs 2007; Cuming 2005; Hastings 2007; Hunter 2007; Kavanagh 2005; Mumford 1997; Walls 2006c; Wright 1997). From these various sources an historical account was constructed for the first time of the beginnings of chaplaincy and policing and the emergence of police chaplaincy worldwide with particular emphasis on contexts relevant to this thesis: New South Wales, New Zealand and the United Kingdom.

1.2.1 Early existences of chaplaincy in the military

The meaning of 'chaplain' can be understood by tracing the derivation of chaplaincy in terms of common usage concerning functions of this role. The etymology of the word *chaplain* comes from Medieval Latin 'capellanus' (Bergen 2004). Priests travelled with armies and would carry relics of the saints (including the soldier's cape known as *cappa* of St Martin) as they performed Mass, heard confessions, assigned penances and provided last rites before men went into battle (Bergen 2004; McCormick 2004).

Historically, priests were connected to the military and served functions similar to that of a chaplain. In the Roman Empire (c. 27 BC to 500 AD), soldiers in the Roman Army took religion seriously mainly because there was no separation of Church and State at this time (Mathisen 2004). There were indications that selected military personnel had religious responsibilities themselves; however, none were called ‘priest’ or ‘chaplain’ specifically (Mathisen 2004). There is evidence that priests were assigned to army units as early as the third century AD and formal appointments of priests were made for Roman and Barbarian Army Units in the fifth century (Mathisen 2004). Out of a Government response at *Concilium Germanicum* in 742 AD, the Commander of the army was ordered to have on his staff one or two bishops with their attending chaplains in order to celebrate Mass with the soldiers and carry the relics and every unit command was to have a priest assigned to them to hear confessions (Bachrach 2004). Priests also carried out the role of *Almoner*, which comes from the Greek, transliterated as ‘eleimosyne’, literally meaning pity, compassion, an act of kindness, alms and almsgiving (Mounce 1993, p. 178 also see Matthew 6:2-4, Luke 11:41 and Acts 9:36). Thus the office of the unit chaplain to the military was established, this being the first major formalisation of the duties of the military chaplain.

By the thirteenth century, there were countless military chaplains serving soldiers across Latin Europe and the Eastern Mediterranean (Bachrach 2004). Pope Innocent III at the Fourth Lateran Council in 1215 issued an authoritative statement on the nature of military chaplains requesting that priests and bishops could serve with the army for three years (Bachrach 2004; Dowley 1990). On 9 August 1238, Pope Gregory IX (1227-1241) presented to the Dominican and Franciscan orders a detailed list as a papal authority of the military chaplain’s duties, including the first list to include pastoral care as part of their role (Bachrach 2004).

Thus there was a long history of chaplains attached to the military forces in Europe. Chaplains continued to provide their services to the various military forces in the American Civil War, First World War, Second World War, Vietnam War, Iraq War and are now firmly established as military personnel (Australian Government 2005; Bergen 2004; Hayes & Russell 2003).

These military chaplains historically are the predecessors of contemporary police chaplains. Military chaplains are paid to offer their services to military personnel (Bergen 2004), while police chaplains perform their services for police personnel in a

voluntary capacity. Whether military or police, a chaplain's duty is to provide pastoral care including caring for the spiritual, physical and emotional health of their constituents.

1.2.2 Chaplains in the Colony of New South Wales

In keeping with the tradition in England of providing chaplaincy services to military units in Australia, the first appointed chaplain was the Reverend Richard Johnson (1753–1827, Anglican Minister) (Cable 1967; Fletcher 1976; Serle 1949). Reverend Johnson was commissioned on 24 October 1786 and arrived as part of the First Fleet as an official along with crew members and their families, marines and their families, and convicts on 26 January 1788 (Cable 1967; Fletcher 1976; Serle 1949). Reverend John Newton (Anglican Minister), William Wilberforce (British Politician and Advocate for abolition of the slave trade) and William Pitt “the Younger” (Prime Minister of England at the time) were instrumental in ensuring that an evangelical Christian would be Chaplain as part of the military rule of the Colony of New South Wales (Cable 1967; Serle 1949). Once in New South Wales it would be fair to say that Johnson became the first school chaplain (as his church was often used for a school until a fire in the church in October 1798), the first prison chaplain (as he was appointed to minister to the convicts) and the first unofficial police chaplain (as he also looked after the welfare and care of government officials who were providing law and order to the Colony) (Collins 1975; Fletcher 1976; Mumford 1997).

As colonial chaplain Reverend Johnson's pastoral care extended to all colonists including the military detachment and convicts. His first sermon was preached in the Colony shortly after arrival on Sunday 3 February 1788 (Cable 1967). On 15 November 1788, Reverend Johnson wrote his third letter to Henry Fricker of Portsmouth England (a friend of the family) describing the hardship of the land and the difficulty in engaging colonists spiritually:

... Why the pity and concern I feel for these poor people with whom I am here connected. Happy would I be were I to live upon Bread & water and to suffer the most severe hardship, did I but see some of those poor souls begin to think about their latter end. Am sorry to see so little good yet done amongst them. They neither see nor will be persuaded to seek the Lord of Mercy and Compassion of God. They prefer their Lust before their Souls, yea, most of them will sell their souls for a Glass of Grogg, so blind, so foolish, so hardened are they.

The Colony begins already to be a good deal dispersed. About seventy or eighty are gone to settle in New Norfolk. This took place soon after our arrival. Ships have been backward & forward, & the last particularly brings us a flattering promising account of that island as to wood, garden stuff, &c. Others have been lately sent to the top of this harbour to cultivate the ground. Understand that I am sometimes to go thither to perform Divine Services. The distance is 12 or

14 miles by water, which will make it very inconvenient & unpleasant ... I am yet obliged to be a field Preacher. No Church is yet begun of, & I am afraid scarcely thought of. Other things seem to be of greater Notice & Concern & most wd rather see a Tavern, a Play House, a Brothel - anything sooner than a place for publick worship (Johnson 1788).

In their correspondence, Reverend John Newton wrote to Reverend Richard Johnson on 29 March 1794, encouraging him through the difficulties of being a colonial chaplain:

I wish you to consider your mission, as a whole, composed of various parts, each of which, in its proper place, has its importance. Preaching, reading, and study, &c., are of the first consideration; but if necessity required you to work with your own hands, to procure necessary sustenance for your family, this was a part of your calling likewise ... You have been certainly not treated with the respect and decency due to your character as a minister of the Church of England, and the chaplain of the colony; but you seem sometimes to have felt more on this account than I would wish you. I wish you to account such disgrace as (when undeserved) your glory (Newton 1794).

Today, one can pay tribute to the hard work that Reverend Johnson initially brought to New South Wales as a Chaplain by visiting *Richard Johnson Square* on the corner of Bligh and Hunter Streets, in the city of Sydney as the plaque illustrates in Figure 1.1.



Figure 1.1: Plaque in Richard Johnson Square, Sydney City

Reverend Samuel Marsden (1764–1838, Anglican Minister) arrived 10 March 1794 as an assistant chaplain to Reverend Johnson (Cable 1967; Fletcher 1976). Seven years later in 1801, Reverend Johnson took leave of absence and returned to England due to ill health (Cable 1967; Fletcher 1976). There was a rumour that Reverend Johnson did not like Reverend Marsden's persuasive behaviour and he later sold his successful orange plantation and land to William Cox (now known as Coxs Road, North Ryde) and never returned to Australia (Cable 1967; Fletcher 1976). Reverend Marsden settled in Parramatta becoming the only colony chaplain and was in charge of the Church of England (now known as Anglican) (Fletcher 1976). In New South Wales Reverend

Marsden was a wealthy land owner and farmer, a local magistrate and was named by the Irish Catholics as the “Flogging Parson” due to the way he administered punishment (Fletcher 1976). Reverend Marsden was a member of the Church Missionary Society and lobbied to send missionaries to New Zealand; finally in March 1814 Reverend Marsden set sail to the Bay of Islands and claimed to have conducted the first Christian service in New Zealand (Fletcher 1976).

It is unclear in the limited number of published works available if colonial chaplains existed in New South Wales after Reverend Marsden went to New Zealand in 1814. Sources indicate that Anglican, Calvin, Methodist, Presbyterian, Roman Catholic and Wesleyan ministers were represented in their respective churches by 1830 (Anglicans being the largest), after a time of public funding for church buildings (Fletcher 1976). By the nature of a minister’s role in the local community, it is highly likely that ministers, regardless of denomination, were taking on roles similar to the early colony chaplains. In the next two sections, it is explained how ministers came to be connected to the police force as chaplains.

1.2.3 History of the police

In this section, a brief history of police worldwide is included in order to position the work of contemporary police chaplains in the contexts of their respective policing organisations. Origins of the first structured police force can be traced back to the Romans. The first Roman Emperor, Caesar Augustus (58 BC–14 AD) utilised Roman Soldiers to police Rome about 27 BC (Sullivan 1971; Watson 2006; Wright 1990). The Roman military police system was then copied and used in other nations (Sullivan 1971).

The etymology of the word *police* originally comes from the French via Latin *politia* meaning ‘civil administration’, which is derived from the Greek *polis* meaning ‘city’ or ‘city state’ (Sullivan 1971; Watson 2006). The Secretary of State for Home Affairs, Sir Robert Peel, in an Act of Parliament in England in 1829 was the first to officially designate the title of ‘police’ (Edwards 2005; Schaffer 1980; Sullivan 1971; Watson 2006). He founded the Metropolitan Police in London due to increased civil unrest in Britain; previous to this, British policing was a more direct community responsibility to maintain order and constables were responsible to local dignitaries (Edwards 2005; Schaffer 1980; Sullivan 1971; Watson 2006). Sir Robert Peel’s plans became the blueprint of modern policing across the world (Edwards 2005).

There are now hundreds of police forces worldwide. Two police forces have a total strength of over one million employees (Colombia (1.2 million) and China (1.1 million)) and eight police forces have more than 100 000 employees (in descending order of size): Japan, Russia, Indonesia, Bangladesh, Poland, Italy, the Philippines and France) (see Appendix A; Watson 2006). In this Table, the largest police forces worldwide are listed from over one million to five thousand officers and staff. In this list, the three police forces studied in this thesis are 19, 41 and 53 out of 66 (Metropolitan Police Service, United Kingdom; NSW Police Force, Australia; and New Zealand Police respectively).

In contrast to America, Canada, New Zealand and the United Kingdom, the police system in Australia is a State-wide jurisdiction (Finnane 1996). The NSW Police Force is the largest force of the six States and two Territories of Australia (see Appendix A; Watson 2006).

The NSW Police Force, Australia, was the context for the main study in this research. Early developments of policing in New South Wales were dominated by colonial conditions of settlement in Australia (Finnane 1996). Security of the settlement was the responsibility of the military; however, Governors in New South Wales were authorised to appoint police constables who were responsible to local magistrates (Finnane 1996). In 1810, Governor Macquarie appointed a permanent police magistrate for Sydney – Superintendent John D’Arcy Wentworth (Edwards 2005; Finnane 1996; Mumford 1997; Watson 2006). A new police force was established with the Municipal Corporations Act in 1835 (Edwards 2005). By 1840, New South Wales had six separate and independently run policing bodies (Sydney Police, Sydney Water Police, Mounted Police, Rural Police, Border Police and Native Police) (Edwards 2005; Finnane 1996; Watson 2006). In the early hours of New Year’s Day 1850, a riot occurred in Sydney which prompted reorganisation of the constabulary in New South Wales (Sturma 1987). It was not until 1862 that a permanent centralised constabulary in New South Wales was formed (Brien 1996; Edwards 2005; Finnane 1996; NSW Police Force 2007; Sturma 1987). This was an amalgamation of the six previously existing police forces (Brien 1996).

In the twentieth and twenty-first centuries, policing in New South Wales had undergone several changes of designation and image. The Police Department and the Police Force were combined in 1990 as NSW Police Service focusing on community enforcement

and prevention of crime under Commissioner John Avery (Nixon & Reynolds 1996). In 2007, under Commissioner Ken Moroney this designation was changed back to NSW Police Force and at August 2007 there were 15 352 police officers and 2 648 staff (that is 18 000 employees) serving a population of 6 889 072 across 801 352.2 square kilometres (Australian Bureau of Statistics 2001, 2008; NSW Police Force 2007). It has been reported that NSW Police Force is one of the largest police forces in the English-speaking world (Watson 2006). From information from over sixty countries, it is ranked as the forty-first largest police force in the world, the third largest *State* police force after the Italian State Police and Madhya Pradesh Police in India and the ninth largest in the British Commonwealth (see also Watson 2006 and Appendix A). Police officers to population ratio in New South Wales in 2007 was 1:449. Historically, these ratios were, in 1861 1:266, 1901 1:159, 1941 1:133 and 1981 1:182 (Finnane 1996, p. 21). This indicates that police numbers were at greater strength during the early to mid twentieth century. Over the last twenty-five years police to population ratios have declined significantly.

By comparison, New Zealand is the smallest police force of the three that are researched in this thesis. After the arrival of Governor Hobson in New Zealand, Police Magistrates began to appoint men to act as Police in 1840 (New Zealand Police 2007; Watson 2006). On 9 October 1846, the establishment of a constabulary force was passed (New Zealand Police 2007; Watson 2006). Forty years later, the Police Act was established to form New Zealand's first national, civil, police force in 1886 on a similar system to the British (New Zealand Police 2007; Watson 2006). In 1958, a new Police Act was passed removing the word 'force' and renaming it as New Zealand Police (New Zealand Police 2007; Watson 2006). New Zealand Police continue to be unarmed officers, yet in Australia, police officers have carried .36 calibre Colt Navy revolvers since 1862 (and previously to this single-shot weapons) until the GLOCK semi-automatic pistol (founded by Mr Gaston Glock) was issued in the early 1990s (Hunter 2007).

In 2007, New Zealand Police had 7 577 sworn police officers and 2 723 staff, totalling 10 300 employees (New Zealand Police 2007). It is ranked as the fifty-third largest police force in the world and is the fortieth largest *National* police force in the world (see Appendix A; Watson 2006). Many countries operate under a National system with the government providing a single police force across the country (Watson 2006). In the British Commonwealth, New Zealand Police is ranked twelfth (note that NSW Police

Force is ninth, Queensland Police Service is tenth and Victoria Police is eleventh) (see Appendix A; Watson 2006).

Of the three police forces this research is concerned with the Metropolitan Police Service is the largest. It is also the largest in the United Kingdom with forty-three Borough Operational Command Units, 31 128 sworn police officers and 19 944 staff including community officers, totalling 51 072 employees (Bullock & Gunning 2007; Metropolitan Police Service 2007). This ranks it nineteenth in the world. It is the third largest *City* police force in the world after Delhi in India and New York City in United States of America (see Appendix A; Watson 2006). The Metropolitan Police Service is the seventh largest in the British Commonwealth with Bangladesh Police being the largest, followed by Malaysia, two Indian police forces, Singapore and Kenya (see Appendix A; Watson 2006).

The Home Office is the headquarters of the Metropolitan Police Service accounting for 22% of all police officers across England and Wales (Bullock & Gunning 2007). The Home Office has forty three police services all operating as separate entities and there are no national police (Bullock & Gunning 2007; Sullivan 1971). This is unlike the Federal Bureau of Investigation (FBI) in the United States of America or the Australian Federal Police (AFP) in Australia. British police were always unarmed and expected to defend themselves without resorting to deadly weapons (Edwards 2005). However, this has changed since the London bombings in 2005 with new strategic anti-terrorism squads armed and ready (Wright 2007), whilst the regular community police (known as 'Bobbies' or 'Peelers' after Sir Robert Peel) continue to carry visible long batons (Edwards 2005; Watson 2006).

1.2.4 History of police chaplaincy

Since the history of police chaplaincy has scarcely been written, it would be fair to say that the first known police chaplaincy service occurred informally to widows of serving police officers in 1842 which later became formalised in 1851 with the appointment of a chaplain to the London City Mission in the United Kingdom (Mumford 1997). Police chaplains in New South Wales, Australia, did not exist in some form until 1933 when the Roman Catholic Guild of Saint Christopher was founded which provided support and fellowship for Roman Catholic police officers (Hunter 2007; Mumford 1997). Today's police chaplains (which have a broader role than the two services described above) were first appointed in New South Wales and New Zealand in the early 1970s

and later in the United Kingdom in the 1980s (Hastings 2007; Mumford 1997; Wright 1997).

A detailed history of police chaplaincy in New South Wales and a briefer history of police chaplaincy in New Zealand and the United Kingdom are next presented to explain further the contemporary contexts of police chaplaincy investigated in this thesis.

1.2.4.1 New South Wales police chaplaincy

In New South Wales, Australia, in 1970, the first police chaplain was requested by the New South Wales Police Association (Brien 1996). A Roman Catholic Priest from Cabramatta, Father James Boland, began assisting police and meeting with them socially from 1970 (Mumford 1997). From his presence with these officers, Father Boland became particularly helpful in caring for officers who were involved in the torture and murder of Mrs Virginia Morse in 1973 (Mumford 1997; Stephens 2003). Shortly after this, the Guild of Saint Christopher's chaplain became ill, and Father Boland was approached by members of the Guild to become their chaplain (Mumford 1997). By 1974, there were two part-time volunteer police chaplains, one was Father Boland and the other was a Sergeant Major Army chaplain and Anglican minister, Canon Roy Francis Gray (Mumford 1997). They acted in a volunteer capacity at the request of Commissioner Allan (Mumford 1997).

The New South Wales Police Association had been in discussions with the Inter-Church Trade and Industrial Mission (known as ITIM) to provide full-time paid chaplains to the police, similar to what they did for the Victoria Police in 1976 (Mumford 1997).

However, Commissioner Wood at the January 1978 Police Commissioners Conference stated that it was not worthwhile to employ a paid full-time chaplain (Mumford 1997).

The New South Wales Police Department at this time had no intention of paying for chaplains or continuing discussion with ITIM as they believed the cost structure was excessive (Mumford 1997). Chaplains such as Father Boland and Canon Gray continued informally in the 1970s on a volunteer basis. Then in 1980 the Commissioner of Police appointed three volunteer Senior Chaplains: Father James Boland (Roman Catholic), Canon Roy Gray (Anglican) and Captain Wilson (Salvation Army; who was replaced in 1981 by Captain Johnson) to offer advice, guidance, counselling and assistance to all Police (Mumford 1997). It was not until August 1982 that volunteer chaplains were

reimbursed for out-of-pocket expenses and were issued suitable identification wallets (Mumford 1997).

It was originally intended to model the position of the Senior Chaplain according to guidelines from the Australian Military, thus establishing three Senior Chaplains that represented the Anglican Church, Roman Catholic Church and Other Protestant Churches, such as Baptist, Churches of Christ, Lutheran, Presbyterian, Salvation Army and Uniting. In establishing this, Senior Chaplains tried to keep honorary part-time police chaplains evenly spread in these three groups. The trend of this aim is indicated in Figure 1.2 with the most even spread in 2008.

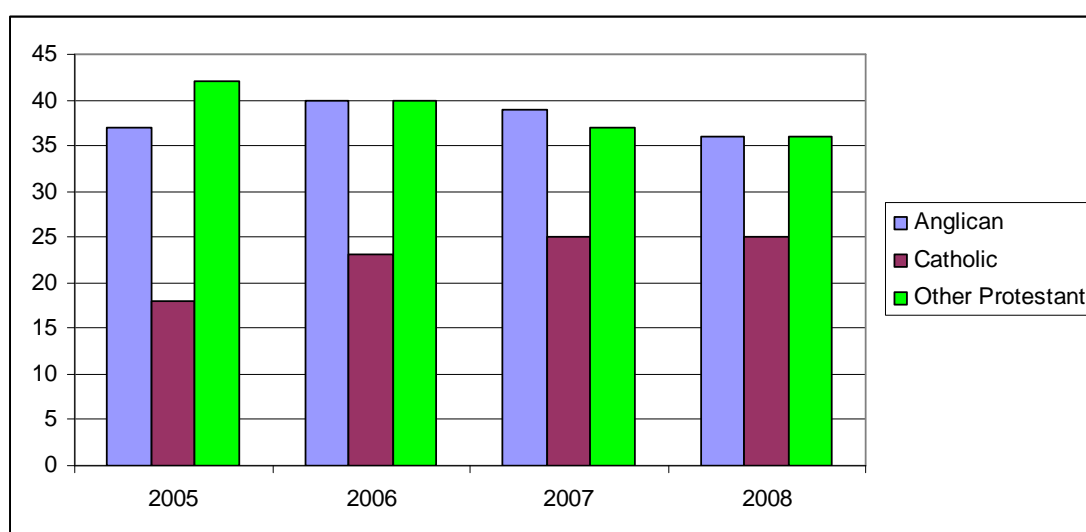


Figure 1.2: Honorary part-time police chaplains in New South Wales by denomination

In the respect to rank, Father Boland suggested a police chaplain should follow more the Navy system where chaplains come into the Royal Australian Navy as direct entry officers, rather than the Army's method of a chaplain starting at the lowest rank and progressing through the ranks according to experience and expertise (Hayes & Russell 2003; Mumford 1997, 2007; Royal Australian Navy 2006). Father Boland saw the Army approach as difficult if chaplains were expected to offer services to all ranks (Mumford 1997, 2007). So the decision was made for the police chaplains to carry the designated rank of Inspector at entry and for the rest of their service, whether paid or voluntary, so they could give care to Commissioners through to Probationary Constables without authority or rank issues (Mumford 1997, 2007). In Figure 1.3, the rank insignia of the NSW Police Force, including the position of chaplain and various chaplaincy symbols, are conveyed (NSW Police Force 2008).



Figure 1.3: Rank insignia in the NSW Police Force

The first three Senior Chaplains were located in the Sydney metropolitan area. Subsequently in August 1981 Father Peter Unwin of Broken Hill was the first volunteer chaplain to begin in country New South Wales (Kavanagh 2005; Mumford 1997). On 31 January 1984, a decision by Police Headquarters was made to approach church administrators in the Anglican, Baptist, Presbyterian, Roman Catholic and Uniting Churches, the Churches of Christ and Salvation Army seeking appropriate appointments for volunteer part-time chaplains in country New South Wales in order to expand its service to rural police officers (Mumford 1997).

The President of the Police Association, Tony Day (from 1988 to 1994), formalised police chaplaincy with the appointments of three paid full-time Senior Police Chaplains: Father James Boland (Roman Catholic), Reverend Peter Mumford (Anglican, who had replaced Canon Gray in 1988) and Reverend Errol Woodbury (Other Protestant who had replaced Captain Johnson in 1984) (Brien 1996; Mumford 1997). In October 1993, a fourth paid full-time Senior Police Chaplain, Father Barry Dwyer (Roman Catholic), was appointed as the first chaplain to the New South Wales Police College in Goulburn and by this stage fifty male volunteer part-time police chaplains were serving in police Local Area Commands (Mumford 1997). Reverend Woodbury, the Other Protestant

Senior Chaplain, was succeeded by Reverend Graeme Dark in 1995 who was succeeded by Reverend Alan Lowe in 2004 (Lowe 2007; Mumford 1997).

By 1997, there continued to be four full-time paid Senior Chaplains and there was an increase to seventy-five male volunteer police chaplains across New South Wales (Mumford 1997). Even though 16% of police officers were female, the first woman police chaplain, Reverend Maz Smith, did not begin until February 1999 (Lowe 2007). In 2003, Reverend Hartley Hansford (Anglican) succeeded Father Dwyer at the New South Wales Police College and Father Dwyer moved into a new full-time paid position at the Sydney Police Centre as Senior Police Chaplain to Specialist Operations (Lowe 2007). Reverend Peter Robinson (Uniting) became the third full-time paid Senior Chaplain at the New South Wales Police College in 2005, when Reverend Mumford retired and handed over the Anglican Senior Chaplain role to Reverend Hansford (Lowe 2007). Figures 1.4 and 1.5 demonstrate the rise in full-time police chaplains (typically paid Senior Chaplains) and part-time police chaplains (typically honorary police chaplains) over the period of 1970 to 2008.

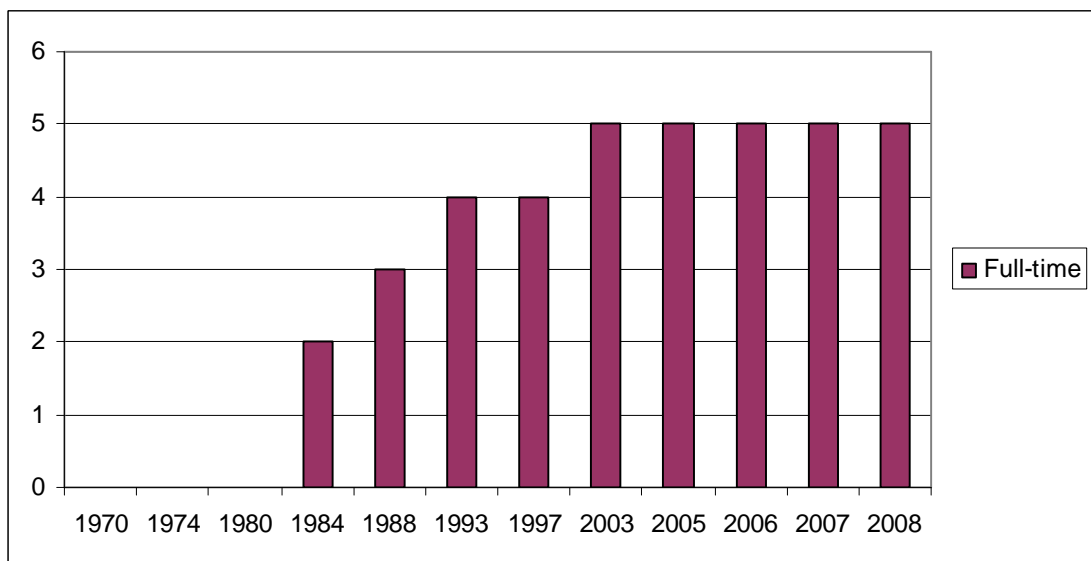


Figure 1.4: Full-time police chaplains in New South Wales from 1970 to 2008

Police chaplaincy in New South Wales developed out of demand rather than out of desire to create an empire (Mumford 2007). If a Commander had a positive experience at one Local Area Command with a police chaplain and moved to another Command where a police chaplain was not present, the Commander would ask the Senior Chaplains to find someone (Mumford 2007). The reason for growth was out of higher-ranking officers' positive experiences of volunteer police chaplains. Figure 1.5 reveals

how honorary part-time police chaplain numbers have continued to grow from 1970 to a peak in 2006. The total number in 2006 was one hundred and eight which included five full-time paid Senior Chaplains and one hundred and three part-time volunteer police chaplains (including six females and three multi-faith chaplains - a Jewish Rabbi, a Muslim Sheikh and a Buddhist Monk) (NSW Police Chaplaincy 2006). Father James Boland retired in 2007 after serving a total of thirty-seven years in both voluntary and paid roles (Lowe 2007). In 2007 numbers declined and by July 2008 numbers had fallen to less than one hundred volunteer chaplains (97) for the first time since 2005 (NSW Police Chaplaincy 2007, 2008). Many police chaplains decided to give up chaplaincy for health, time or retirement reasons (Lowe 2007).

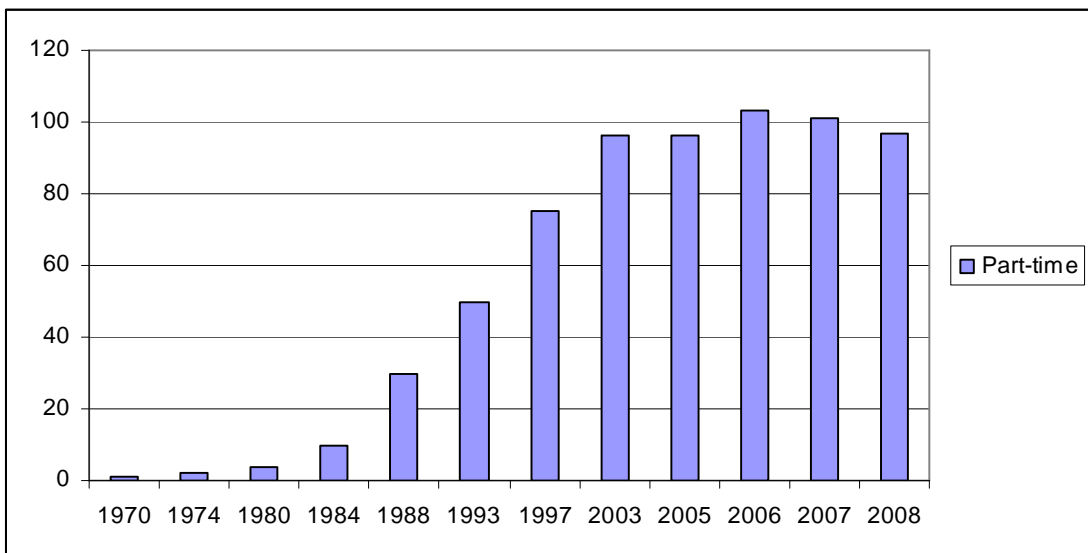


Figure 1.5: Part-time police chaplains in New South Wales from 1970 to 2008

Over the last twenty-eight years, the role and job description of police chaplaincy in New South Wales has not changed. A police chaplain in New South Wales is an ordained minister, has been in ministry for more than five years, is available twenty-four hours of the day, seven days a week and provides care, guidance and counselling through any hardship for police officers, staff and retired police and also for the families of these groups (Hansford 2003; Lowe 1996a). Police chaplains also perform weddings, baptisms and funerals for the officers and their families. They attend critical and major incidents, fatalities, murders and siege situations in order to care for officers' immediate welfare (Mumford 1997). New South Wales Police Chaplains over the years have been at tragic events in New South Wales, such as the Kempsey bus crash, Thredbo landslide and Waterfall train crash (Mumford 1997). Recently, paid Senior Chaplains and some volunteer chaplains have had training for the possibility of a terrorist attack on

Australian shores (Lowe 2007). Father Barry Dwyer and Reverend Hartley Hansford have travelled overseas to support serving police officers in helping with the identification of victims of the 2004 Tsunami (Lowe 2007). In an interview with *The Sun-Herald* (Cuming 2005), Father Dwyer commented that one of the doctors felt that the presence of chaplains was valuable during such devastation because the chaplains brought a calming effect. Describing police chaplaincy another way, Roger Coombs (2007) reported in *The Daily Telegraph* that a police chaplain's role:

...encompasses helping officers in their times of stress, offering them comfort and support when they need it – but [the] job is not only about dealing with anxiety and stress. It's about practical help, about recognising needs and about retaining a sense of humour, a sense of perspective.

All New South Wales Police Chaplains, paid or unpaid, are expected to be on call day and night and to visit their assigned police station/s once a week giving approximately four hours a week and to attend the Annual Training Seminar (at least one every three years). It has often been expressed at the Annual Training Seminar that police chaplaincy is about *creative loitering* through the police chaplains' respective stations and attending critical incidents in their Local Area Command.

Other than the specifics of the role of a volunteer police chaplain, there are three notable differences and similarities between New South Wales Police Chaplains, New Zealand Police Chaplains and the United Kingdom Police Chaplains: the interview process; the uniform and what is issued to the volunteer police chaplain; and the reimbursement scheme. These will be reviewed separately in their respective order.

In New South Wales the volunteer police chaplain is interviewed by the Senior Chaplains, appointed formally through authorities from the minister's denomination and approved by the Human Resources Manager of the NSW Police Force. After this process takes place, which could take a number of months, the police chaplain has an investiture and is assigned to a Local Area Command often without the Superintendent being involved, particularly in metropolitan areas.

All New South Wales police chaplains, regardless of pay or hours, are issued a police uniform at the rank of Inspector including a leather jacket, short sleeve shirt, long sleeve shirt and jumper with the chaplain's insignia (see Figure 1.6), a cross on the epaulettes, Inspector's hat, Inspector's trousers and belt, socks and toe-capped safety boots or toe-capped safety shoes (Hansford 2003). The police chaplain is also given an identification wallet with purple backing representing the chaplain's colour, purple hard hat with

chaplain clearly marked, police chaplain reflective vest, police ceremonial stole, three purple name identification plates for appropriate use on shirts, jumper or jacket, business cards and a car sign for parking in police marked spaces (Hansford 2003). Two significant shifts occurred in the 1980s in order to formulate the appearance of a police chaplain different from ministerial dress. According to Reverend Mumford (2007) ‘...because of [Father Boland’s] acceptance and the high regard they had for him’ the police allowed the identification wallets to be given to the three appointed Senior Chaplains in 1982 and they wanted Father Boland to be in uniform for Pope John Paul II’s visit to Australia in Sydney on 25-27 November 1986 (Mumford 1997, 2007). It was because of this event that police chaplains even today are dressed in police uniform (Mumford 2007). This is unusual for police chaplaincy services in the British Commonwealth.



Figure 1.6: New South Wales police chaplain insignia

Volunteer New South Wales police chaplains have been reimbursed from the NSW Police Force since 1982 for out-of-pocket expenses for vehicle and telephone expenses (Mumford 1997). This is done by submitting a monthly report to the police which is signed off by their respective denominational Senior Chaplain. Reimbursements are paid directly into the chaplain’s bank account from the police chaplaincy budget which is part of the Human Resources Department of the NSW Police Force.

1.2.4.2 New Zealand police chaplaincy

New Zealand Police first appointed two police chaplains in the early 1970s in Auckland with the pay of NZ\$50 per quarter on the basis of a ‘we will call you’ arrangement (Hastings 2007). Only Anglicans and Catholics were utilised and police chaplaincy

spread to other major centres such as Christchurch, Dunedin, Hamilton, New Plymouth, Palmerston North and Wellington (Hastings 2007). By 1986, twenty chaplains were based across the country. Reverend David Hastings started as a volunteer police chaplain in 1986 in the Marlborough region (Hastings 2007). He then became the first Coordinator of police chaplains from 1997 to 2000. Reverend Hastings received an allowance for both his coordinating role as well as his continuing volunteer role. He commented, 'It was difficult to be a police chaplain back then as it was such a low profile role' (Hastings 2007).

In 2005, New Zealand Police employed the first part-time paid Coordinator for New Zealand, stationed at Head Office in Wellington (Father John Walls) and another part-time paid police chaplain to The Royal New Zealand Police College at Porirua, just north of Wellington (Padre David Dell) (Dell 2006; Walls 2006c). There are now fifty-two approved places for voluntary police chaplains in New Zealand with only forty-nine positions filled (Walls 2006c). Coordinator Father Walls stated that it is very difficult to find appropriate ministers to fill chaplain positions and they have never been at full capacity (Walls 2006c). The majority of chaplains come from mainstream denominations as well as Charismatic and Free churches (unlike New South Wales) (New Zealand Police Chaplaincy 2007). New Zealand police chaplaincy has not made a move towards multi-faith chaplaincy (Hastings 2007; Walls 2006c).

They have a similar role to New South Wales Police Chaplains. Chaplains are on call twenty-four hours, seven days a week and expected to visit their police district once a week (Walls 2005). In contrast, New Zealand chaplains do not have to be ordained, but must be licensed or accredited by an approved denomination and attend the biennial police chaplains' conference (Walls 2006c). Perhaps because there is no ordination requirement there are more female police chaplains (14%) as in New South Wales only 6% of police chaplains are female. New Zealand chaplains are encouraged to place a poster in the stations they visit so that the officers and staff 'can get to know' the police chaplain in their district.

The practice of police chaplaincy in New Zealand has some notable differences from that in New South Wales. The district police interview the chaplain with the Link Chaplain (a volunteer chaplain with supervisory responsibilities in each district) and the chaplain is appointed by the Superintendent of the district with approval from the Coordinator in Wellington. All police chaplains have an annual review by the

Coordinator who travels to the chaplain to support him or her as part of the review process (Walls 2006c).

New Zealand police chaplains are not in uniform and are encouraged not to wear ministerial dress as police are said to find it disconcerting; instead they are given a police chaplain's jacket, jumper, business cards, photo identification (different from the police), New Zealand Police pin and name badge and a car sign for special parking purposes (the car sign is similar to New South Wales) (Walls 2006c). The decision was made not to use a formal uniform specifically so police chaplains can easily give care to officers from Commissioner through to Probationary Constables (Hastings 2007). Each police chaplain in New Zealand receives NZ\$3000 per year from the district's police budget regardless of actual expenses to go towards reimbursement of any travel and telephone expenses (Walls 2006c).

1.2.4.3 The United Kingdom police chaplaincy

In the United Kingdom, prior to the 1960s, police forces in England were small borough constabularies close to their local villages. Out of this tradition, 'the relationship between police and clergy was based on familiarity, shared concerns and personal contact' (Wright 1997, p. 92). However, in the 1960s when police forces in the Country and Metropolitan areas amalgamated, pastoral relationships between officers and the community (including clergy) grew distant and then hostile (Wright 1997). Through the 1980s, both the church and the police have made efforts to appreciate each other's problems and learn from one another, thus establishing police chaplaincy (Wright 1997).

One consequence of the re-established dialogue between the church and the police has been the appointment of police chaplains by the majority of police forces in the United Kingdom. A need was perceived to extend independent pastoral care for police officers and civilian employees of the police service, given the increasingly complex and demanding nature of their work. This has led to what one might call the 'reinvention' of ministry to the police (Wright 1997).

There were six full-time paid Senior Chaplains, three hundred and fifty volunteer police chaplains across the United Kingdom and forty five of these were serving in the Metropolitan Police Service with one of the full-time paid Senior Chaplains assigned to the Met (as it is commonly known) (Wright 2007). In 2008 the number of chaplains had

grown to over four hundred (Earl 2008, 2009). Denominations vary from mainstream to Free churches and similarly to New South Wales, the United Kingdom has police chaplains representing multi-faiths such as Buddhism, Hinduism, Islam, Judaism, Pagan and Sikh (Earl 2009).

Police chaplains have a similar role to New South Wales and New Zealand Police Chaplains, on call twenty-four hours a day, seven days a week and expected to visit their assigned police station/s once a week giving approximately two hours a week (Wright 2007). Police chaplains in the United Kingdom do not have to be ordained, but must be licensed or accredited by an approved denomination (similar to that of New Zealand) which boosts female chaplain numbers, currently at 68 females (Earl 2009; Wright 2007). Similarly to New South Wales, the United Kingdom see police chaplaincy as ‘intentional loitering’ as they walk through their respective stations or attend critical incidents (if they have signed up for this particular role) (Wright 2007). Chaplains are encouraged, like in New Zealand, to place a poster in the police station.

The United Kingdom police chaplains are appointed by the local police borough command and their respective religious authority; following this appointment the chaplain automatically becomes a member of the National Association of Chaplains to the Police (NACP 2001). Police chaplains must report to nominated liaison officers in their borough command and are required to complement the work of other support and staff care services (Wright 2007).

Police chaplains in the United Kingdom have more similarities to New Zealand than to New South Wales. They do not wear police uniform so the chaplain can easily move through the ranks, stay independent of the police and to care for victims of crime; however, unlike New Zealand, they are encouraged to wear ministerial dress. One cause of confusion for the community is that there is no uniformity across the forty-three different police services in the United Kingdom. Most borough commands issue plastic identification badges (not the same as the police), some issue clearance and others, although rare, issue identification wallets (similar to the police chaplains in New South Wales) (Earl 2008). More recently due to terrorism threats in the United Kingdom, some borough commands issued police chaplains with stab vests (the same as the police) and similarly to the United States of America, they need to wear their stab vest if they intend to go out with police (Earl 2008). Further to this in the United States of America, chaplains must carry their loaded police issue gun (Lorrain 2008). All

chaplains receive a name badge, business cards and a fluorescent jacket (see Figure 1.7 as an example of one region in the United Kingdom) (Wright 2007). Police chaplains are reimbursed for out-of-pocket expenses for car travel and telephone expenses, similar to New South Wales (Wright 2007).



Figure 1.7: The United Kingdom police chaplain's fluorescent jacket

Overall, these are three growing professional communities of police chaplaincy in New South Wales, Australia, New Zealand and the United Kingdom. Examining the ratio of one police chaplain to the number of police officers and associated staff in these three countries demonstrates the difficulty police chaplains face, particularly in metropolitan areas. In New South Wales the ratio is one police chaplain to one hundred and seventy-five employees (1:175) (Lowe 2007; NSW Police Force 2007). The ratio of police chaplains to their constituencies is in fact larger than 1:175 in metropolitan commands and typically less than 1:175 in the country commands. In New Zealand the ratio is one police chaplain to two hundred and two employees (1:202) (New Zealand Police 2007; Wright 2007). In the Metropolitan Police Service of the United Kingdom the ratio is one police chaplain to one thousand one hundred and thirty-five employees (1:1135) (Bullock & Gunning 2007; Wright 2007). These figures do not include retired police officers and the family members for each group, who are also under the police chaplain's care.

Police chaplaincy has come a long way since its inception. There are some uncanny similarities between police chaplaincy in the three different countries, such as the similarity of the police chaplain's role, particularly since each of these police chaplaincy services had not been in contact with each other until this research began. The major

similarities and differences in their roles and duties will be further explored in Chapter Four. Another interesting similarity is that their respective National conferences have a similar program. The conference lasts for two days set over three days. There is a formal dinner on one of the two nights. Speakers range each year and mainly come from the police force. In New Zealand and the United Kingdom, volunteer police chaplains are asked to summarise the speaker and thank them for their input; in New South Wales, this is generally done by the Senior Chaplains. The bar seems to be an important companion to police chaplains in each country, just as much as it is for police. There are also some differences to note, which may be of interest to the other police chaplaincy services, such as specifications for uniforms, the appointments of chaplains, structures to reimburse chaplains and the idea of placing a poster about the chaplain in the police station.

1.3 The heartbeat of the thesis

In order to understand and articulate the experiences of police chaplains in New South Wales, New Zealand and the United Kingdom, qualitative research was conducted using reflective analysis through an interpretive inquiry and methodologies of autoethnography and ethnography.

Theoretical perspectives and conceptual frameworks used in this study were primarily drawn from theories of communities of practice, theories of culture and theories of identity. In Chapter Two, *The heartbeat of contemporary literature: towards an explanatory framework*, it is shown how these three domains of theory intersect in determining a concept of *kinship*. As the major analytical framework of this thesis, the concept of *kinship* was constructed to explain the connection of the community of police chaplains to the nature of their learning, belonging, connecting, participating and knowing to their role.

The researcher is a police chaplain in New South Wales and temporarily in New Zealand so autoethnography was employed to theorise the researcher's participation as an insider in the community of police chaplains using journal entries, reflection on practice and photographs. Ethnography was used to collect data on the field of study of police chaplaincy in New South Wales by: (1) an anonymous written survey completed by a representative sample that provided the initial data on the culture of this group; and (2) fieldwork of observations and interviews with sixteen New South Wales police chaplains and of four interviews with New Zealand police chaplains and one interview

with a Metropolitan Police Service chaplain in the United Kingdom. In Chapter Three, *The heartbeat of the research methodology*, an account is given of the process, methodology and inner workings of the research and ethical considerations.

In Chapter Four, *The heartbeat of the research: findings and discussion*, the findings are discussed for the four research questions investigated by autoethnography and ethnography inquiries. It was intended that findings from this particular community might be useful to other communities of practice of pastoral care and adult education practitioners in relation to selection and implementation of strategies for continuing professional development.

The observations made in this thesis through an interpretive ethnographic inquiry have led to a set of conclusions presented in Chapter Five, *The heartbeat keeps going*. The implications of this research for police chaplaincy practice and future directions for research and recommendations are suggested. An attempt is made to clarify the key cultural indicators of police chaplaincy as a community of practice concerned to respond in relevant ways to social changes affecting its constituents.

It is the researcher's hope that this thesis offers an opportunity for police chaplaincy services worldwide to have a better understanding of the police chaplain's role in order to improve their services to the police and to become a stronger more collaborative group within their organisations supported effectively by continuing development and training.

Chapter 2

The heartbeat of contemporary literature: towards an explanatory framework

2.1 The making of the heartbeat

In the previous chapter, the context of this study of police chaplains working with their respective police forces was discussed. The problematic was explained and research questions were outlined. An historical overview of police chaplaincy was provided as well as initial definitions of key terms that will now be further examined. In Chapter Two, an examination is made of contemporary literature on ‘professional’ and ‘kinship’ in order to provide an explanatory framework for analysing the working life of police chaplains. Following this examination, in Chapter Three, an explanation is given of the rationale for using a methodology of ethnographic and autoethnographic qualitative research into the heartbeat of the police chaplain.

The police chaplaincy journey is about understanding oneself within community in two distinct cultures – church and police. In the contemporary scholarly literature there is extensive published work on three notions that may be considered central to this inquiry as each can help to define the police chaplains’ journey: community of practice, culture and identity. As these three notions are broad and complex and have been studied widely in different areas of human experience, the most useful approach for this thesis is to focus on what I have called ‘kinship’. As illustrated in the Venn diagram in Figure 2.1, *kinship* is a concept at the intersection of the contributing notions of community of practice, culture and identity. It is argued in this Chapter that a suitable explanatory framework for the study of practice of police chaplains in this thesis can be based on a new conception of *kinship* linked to notions of ‘professional’.

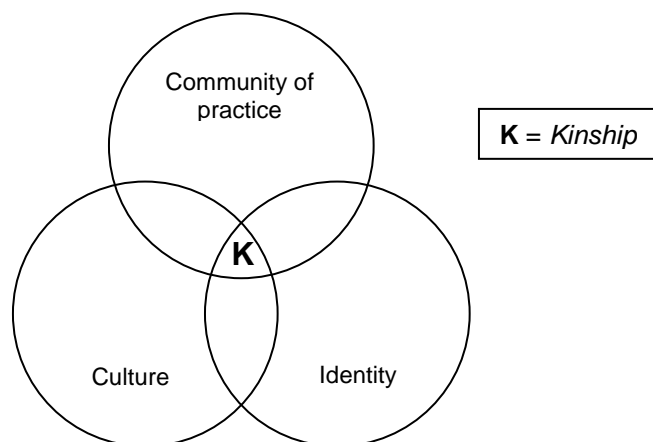


Figure 2.1: The concept of kinship at the central intersection of three bodies of contemporary literature

Kinship is an anthropological term used to describe the family as a social unit within the wider group of relatives (or kin) to which they belong (Fortes 2006; Scupin 2008; Uhlmann 2006). Kinship goes beyond the immediate nuclear family that plays a significant role in most societies throughout the world (Scupin 2008; Uhlmann 2006). Whilst nuclear families can be quite blended in today's world, the family unit is still regarded as important, particularly in the wider network of the society to which we belong:

Extended kin are related through chains of people who are themselves fellow members of single nuclear families, and are therefore essentially linked in an unmediated fashion (Uhlmann 2006, p. 89).

The etymology of *kinship* is: (1) family relationship through having characteristics in common; and (2) a close connection marked by a particular culture with similarities in nature, character, rights and obligations (Bernard et al. 2003). Therefore, *kinship* describes a family system that has common characteristics. While police chaplains are not a 'family' in the traditional sense of being biologically related, they may comprise a 'family' in the metaphorical sense of a 'system that has common characteristics' as they work in four comparable cultures and four to five similar communities of practice depending on geographical location. It seems that it is useful to think of community of practice, culture and identity as playing an important role in kinship relationships and to apply the concept of *kinship* to try to understand implications on the day-to-day activities in the life of the police chaplain.

The central intersection of *kinship* in Figure 2.1 represented a concept influenced by the three notions of community of practice, culture and identity. In Figure 2.2, interconnections from findings in three bodies of literature are mapped to produce the central concept of *kinship*.

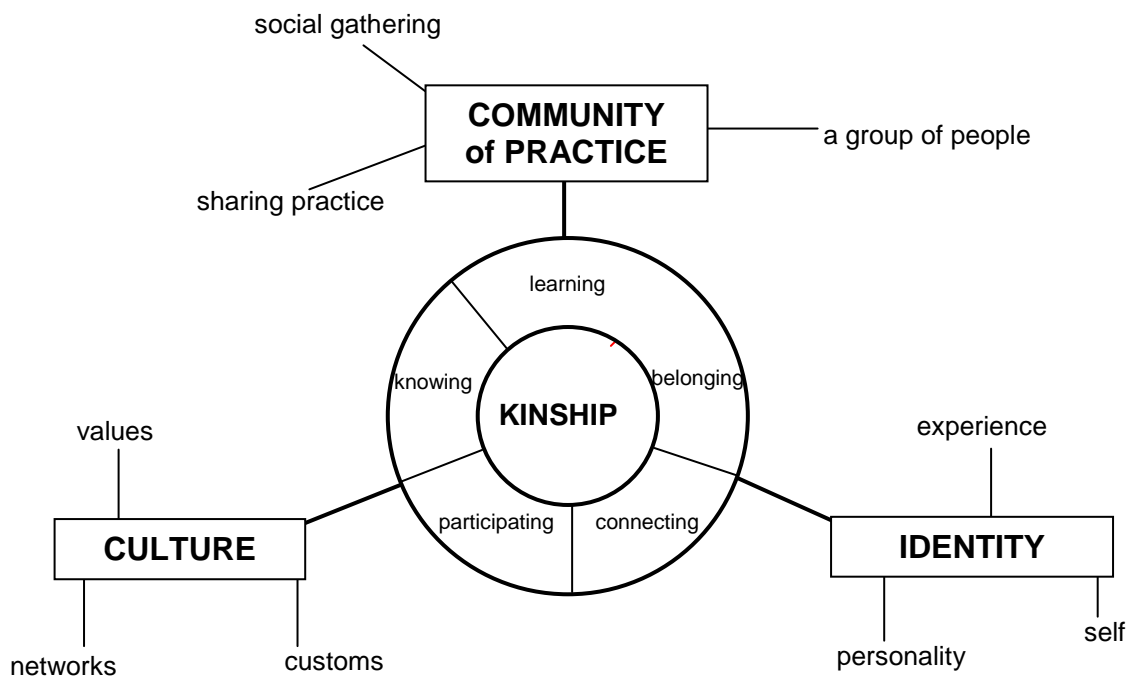


Figure 2.2: Mapping kinship – the central intersection of community of practice, culture and identity

In other words, it is argued that *kinship* is a component of all three bodies of literature, and can be positioned at the central intersection. Further exploration of notions of community of practice, culture and identity identified five themes that were also common to each: (1) learning; (2) belonging; (3) connecting; (4) participating; and (5) knowing. These five components are a necessary part of *kinship* in order to discover, evolve and process learning within a community of practice, culture and self and/or group identity. They are part of the central intersection of *kinship* and are discussed in more detail in Sections 2.3 and 4.3.

In this study, *kinship* is used as an original term to describe and explain the ‘family’ of police chaplains where there is an interplay between identities, thoughts and behaviours that influence their communities of practice and the cultures that connect them to the nature of their professional work and learning. It is argued that police chaplains live and work in a complex environment of communities and cultures that could challenge their identity and perceived future learning. The question of whether the work of a police chaplain can be regarded as professional will be examined first, particularly in their capacity as volunteers, by reviewing the many and varied meanings associated with the word ‘professional’. It is important to understand and locate the meaning of ‘professional’ as there may be implications for whether a police chaplain is a

professional and whether police chaplains can be professional volunteers. This will be further explored in Chapter Four in a discussion of findings on Research Question One: *What does it mean to be a professional police chaplain working with the police service?*

Following a discussion of the meaning of 'professional', recent findings in contemporary literature on notions of community of practice, culture and identity are explored to articulate *kinship* as a major explanatory concept for this study of police chaplains and their communities. Specifically, there is particular emphasis on concepts of learning, belonging, connecting, participating and knowing that are argued to be fundamental aspects of *kinship*. Finally, a rationale is given for using an explanatory framework in this thesis that focuses on the nature of kinship experienced by police chaplains whose identities are located in their communities of practice and various socio-cultural contexts.

2.2 The meaning of 'professional'

When people call themselves 'professional' what do they mean? Does it mean being well behaved, following a code of conduct and ethical guidelines, receiving remuneration, having specialised knowledge and skills, achieving a level of study, and/or demonstrating the quality of their work? The meaning of 'professional' in contemporary literature is varied and as Johnston (2000) has discovered there is a lack of agreement amongst theorists and practitioners. The words 'professional', 'professionalisation' and 'professionalism' are sometimes used interchangeably in the literature without any clear meaning of the word defined. In this section, major themes of the process, the practice and the behaviour of professionals will be analysed and the inconsistencies of these meanings will be examined in order to determine a clear meaning of 'professional' for this thesis in order to study whether a chaplain can be a professional in their capacity as a volunteer. Six commonly used terms relating to 'professional' are profession, professional, professionalisation, professionalism, non-professional and unprofessional. Usage of the term can be seen in, for example, professional associations, professional competency, professional knowledge, professional performance, professional practice and professional practitioner. In order to examine the process, practice and behaviour of police chaplains as volunteers, the six commonly used terms are discussed in the following sections: Section 2.2.1 professionalisation (in contrast to deprofessionalisation), Section 2.2.2 professionalism (in contrast to the non-professional), Section 2.2.3 a professional (in contrast to the

unprofessional) and Section 2.2.4 profession. The range of meanings of ‘professional’ will be examined first.

The Macquarie Dictionary (Bernard et al. 2003, p. 787) for ‘professional’ refers to attaining expertise, being skilled, practised, being engaged in a learned profession and making a livelihood or gain from an occupation. The first four meanings describe what occurs at the end of the process of becoming a professional – one has become ‘an expert’, ‘skilled’, ‘practised’ and ‘engaged’ in a field. Whilst none of the authors concerned with discussing ‘professional’ as a concept mentioned monetary reasons as defined by *The Macquarie Dictionary*. Hargreaves (2000) distinguishes ‘a professional’ in terms of professionalisation whereas ‘being professional’ was linked to professionalism and the majority of authors when referring to ‘professional’ use one or both of these aspects. Nevertheless, it may be more useful to recognise that there are not two meanings of the word ‘professional’ as Hargreaves has defined, but three – the process, the practice and the behaviour.

A distinction can be made where the suffix ‘-ation’ means denoting action or process, state or condition, product or result (Bernard et al. 2003, p. 52). Consequently, professionalisation is the **process** of becoming *a professional* not the outcome of being ‘a professional’. When authors have tried to define the process of becoming a professional, practice or behaviour have not been mentioned as key aspects. The emphasis has been more on the nature of training and the type of qualifications (Brennan 2002; Mohan et al. 2004; Tobias 2003). Some authors are in dispute about whether a professional must possess a professional qualification from an accredited educational institution (Blom & Clayton 2002; Saunders & Holland 2005; Stronach et al. 2002); some define professional more as learning through societal knowledge, knowledge production, practitioner training, applying theory and/or relational learning (Gonczi 2004; Milner & Browitt 2002; Olesen 2000; Sparks & Butterwick 2004; Wenger 1998). Given that there are conflicting views, for the purpose of this thesis ‘professionalisation’ is regarded as the process of gaining professional qualifications and being ‘a professional’ is related to one’s behaviour as a professional in one’s field. In line with Hargreaves (2000), professionalism is considered to be the practice of ‘being professional’ in accordance with standards agreed by relevant groups.

Another issue relevant to this thesis is the relationship of professionalism to volunteering. Duguid, Slade and Schugurensky (2006) in their work on the notion of

volunteer cultures have surmised that research on professionalism in volunteer cultures was scarce mainly because volunteerism was not seen as 'real work' because it was non-remunerative. Other studies on volunteerism have concluded that volunteer service provides connection to volunteers cognitively, affectively, behaviourally and interpersonally and is incorporated in one's role identity (Clary & Snyder 1999; Stryker & Burke 2000). Volunteers in Australia are seen as active citizens that build and sustain communities and demonstrate motivation and commitment to personal, social and moral responsibility that helps develop a sense of identity (Warburton & Smith 2003). Peter Costello (2001), former Treasurer of the Australian Federal Government, stated in a speech that volunteers are 'individuals with a sense of personal responsibility and a shared experience and a commitment beyond themselves build a community'. Costello (2001) considered that the place of shared experiences and volunteer commitment was the heart of community, rather than government, that begins at the local church, family and/or neighbourhoods.

There a number of studies of the significance of volunteerism to society (Borzaga & Tortia 2006; Boz & Palaz 2007; Clary & Snyder 1999; Garcia-Mainar & Marcuello 2007; Grube & Piliavin 2000; Hwang, Grabb & Curtis 2005; Jones 2006; Kulik 2007; Liao-Troth 2005; Mayer, Fraccastoro & McNary 2007; Mesch et al. 2006; Piliavin, Grube & Callero 2002; Taniguchi 2006; Warburton & Smith 2003). However, there is limited literature on the volunteer as a professional. The 'volunteers' studied in the literature tend to be located in not-for-profit organisations, such as Red Cross or World Vision, or the non-government voluntary organisations, such as Churches, Neighbourhood Watch, Rotary or Scouts and Guides. These organisations depend on volunteers to sustain them for their very existence (Piliavin, Grube & Callero 2002; Warburton & Smith 2003). The volunteers who are the subjects of my inquiry are very different in this respect. Therefore, any discussion on whether a volunteer police chaplain can be professional will need to take into account each of the following meanings of professional as well as the volunteer content of their work and how this shapes their role identity. Note that police chaplains are professionals in their ministries as a minister. They transfer their knowledge and skills to police chaplaincy as volunteers, and their volunteerism is considered as a community service part of their professional work.

Studies on why individuals practise volunteerism concluded that the main motivators fell under three categories: needs, reasons and benefits (Boz & Palaz 2007). First, participation in volunteer activities was influenced by *internal needs*, whether they were physiological, safety, social, self-esteem or self-actualisation needs (Maslow's hierarchy of needs cited in Boz & Palaz 2007). Studies have indicated that individuals behave in certain ways: to achieve tasks and duties; to affiliate with others in relationships; to contribute to society or a cause; and/or to exert power over others (Boz & Palaz 2007; Kulik 2007; Mayer, Fraccastoro & McNary 2007).

Secondly, volunteers participate because of *conscious choices and reasons* (Boz & Palaz 2007). Conscious reasons include: performance of the task and the location of the volunteer organisation; altruistic responses affirming the value of participation; and the desire for self-fulfilment (Borzaga & Tortia 2006; Boz & Palaz 2007; Hwang, Grabb & Curtis 2005; Kulik 2007). Often altruistic reasons, the desire to help others and show compassion, have been connected to volunteers in the environment, health services, human services and religion (Hwang, Grabb & Curtis 2005).

The final motivator behind why individuals practise volunteerism was an *exchange of costs for benefits* (Boz & Palaz 2007). Costs can include time, money and energy to volunteer one's services and human behaviour suggests that if rewards are greater than costs it is worth achieving (Boz & Palaz 2007). There is an expectancy of satisfaction to achieve goals that share the same values and joint interests of the organisation producing a sense of belonging to the volunteer (Borzaga & Tortia 2006; Boz & Palaz 2007; Liao-Troth 2005). Clary and Snyder (1999) suggested six benefits why individuals volunteer: to help others (values), to seek to learn (understanding), to grow and develop self (enhancement), to gain experience (career), to share common interests (social) and to reduce stress and escape (protective). Chapter Four explores the reasons why police chaplains volunteer their time and energy into their role.

For the purposes of this study, the following definitions are used:

(1) 'professionalisation' is the process of *becoming a professional*; (2) 'professionalism' involves the practice of *being professional*; (3) 'a professional' refers to the behaviour of being *a professional*; and (4) 'profession' denotes the *professional's field of practice*.

Implications of these four definitions and key terms for this study of police chaplaincy are discussed further in the following sections.

2.2.1 Professionalisation

For this thesis, professionalisation refers to the *process* of becoming a professional police chaplain. In 1981, Houle concluded that the process of professionalisation included the theoretical along with performance and collective identity, thus providing a framework for reflection towards entering a chosen profession (cited in Tobias 2003). Gaining societal knowledge, knowledge production and practitioner training are the central issues of the professionalisation process that link into a person's professional identity (Olesen 2000; Tobias 2003). Olesen and Tobias explicitly state that these central issues constitute professionalisation. Gonczi (2004) adopts more a relational learning approach and describes this process as leading to professional competence. On the other hand, Milner and Browitt (2002), Mohan et al (2004), Sparks and Butterwick (2004) and Wenger (1998) all appear to implicitly recognise that societal knowledge, knowledge production, practitioner training and applying theory are part of being 'a professional'. It seems that initial learning and qualifications relate to the act of becoming a professional (professionalisation); whilst ongoing learning in order to maintain professional competency (Baker 2006, 2007b; Brown & Duguid 2001; Edwards 2005; Fenwick & Tennant 2004; Foley 2000b; Gonczi 2004; Hager 2005; Newman 2000; Turnbull 2000; Wenger 1998, 2004) is part of 'being professional' (professionalism), which will be further explored in Section 2.2.2.

When a person finishes an undergraduate degree and enters a profession are they a professional? Alternatively, do they need to become an expert in their field, perhaps through postgraduate study or experience before they become a professional? A Medical Practitioner, for example, spends many years learning their 'profession' formally. They apply themselves at an advanced level of intellectual competence and are professionally concerned with ongoing learning and further education within the boundaries of their discipline (Hartley & Bruckmann 2002; Robbins et al. 2001). These same principles can be applied to volunteer police chaplains. A police chaplain is an ordained minister who has completed an undergraduate degree in theology and police chaplains have applied themselves professionally to continuing education in their ministries, including chaplaincy. A doctor may be labelled as 'professional' after completing professionalisation procedures determined by medical registration authorities, similarly a minister is regarded as a professional and this status should automatically apply to police chaplains.

In summary, the findings from contemporary literature indicate that professionalisation is a process of becoming professional that aims to encourage professionals to reflect upon their initial learning and competency with a view to developing and improving their practice and behaviour. Police chaplains must achieve standing as a minister prior to becoming a police chaplain. This ministerial education suggests that they have already participated in a process of professionalisation in their field of practice as a minister; however, this is only one aspect of what it might mean for a police chaplain to be a professional. The practice of professionals (professionalism) and the behaviour of professionals (a professional) are other key aspects.

2.2.2 Professionalism

In this section, 'professionalism' will be defined in order to discuss further the nature of professionalisation in terms of producing people who are able to be professional. Hargreaves (2000) distinguishes 'being professional' as a contrast to non-professional. While professionalisation is about the process, professionalism is about practice. Professionalism is embodied in professional practice where people practice what they have learned and observe others practising it (Cant & Sharma 1998).

Professionalism is underpinned by practice and is connected to communities of practice, culture and knowledge. The majority of authors agree that professionalism improves standards of practice, provides quality service and is strengthened by professional values (Blom & Clayton 2002; Cant & Sharma 1998; Cervero 2000; Chappell 2001; Hager 2005; Hargreaves 2000; Saunders & Holland 2005; Tobias 2003; Wenger 2004). There are views that professionalism is self-directed, autonomous and individual (Blom & Clayton 2002; Tobias 2003), but there are also views that professionalism can only be collegial and collaborative (Chappell 2001; Hargreaves 2000). Police chaplains practise their role autonomously and the majority of their current learning on the job is self-directed. However, professional practice cannot continue without knowledge directed from the organisation, ongoing practitioner training as a collaborative group of chaplains and application of relational learning with peers (Eraut 2000; Foley 2004; Gherardi 2000; Gonczi 2001, 2004; Hargreaves 2000; Iedema & Scheeres 2003; Marquardt & Sofu 1999; Olesen 2000; Saunders & Gowing 1999; Saunders & Holland 2005; Wilson 2000).

Despite these differences, there are three assumptions commonly expressed in the literature: (1) that the professional is working within a team with likeminded

professionals; (2) that the professional has applied his or her skills and knowledge to a role; and (3) that professionals want to improve on standards of practice. While there is a tendency in these indicators towards viewing professionalism as needing collaboration, application and improvement, there are few studies on specific professional organisations where volunteer professionals might practise.

Most volunteers in society work for not-for-profit organisations or non-government organisations where they are not regarded as 'professional' in the role they perform as a volunteer. Yet volunteerism gives individuals the possibility to connect and to learn new skills (Borzaga & Tortia 2006; Boz & Palaz 2007; Clary & Snyder 1999; Hwang, Grabb & Curtis 2005; Mayer, Fraccastoro & McNary 2007; Mesch et al. 2006; Piliavin, Grube & Callero 2002). In addition volunteer roles can become 'professionalised' by changing the requirements and levels of skill to those of a paid worker typically in not-for-profit organisations (Garcia-Mainar & Marcuello 2007). This suggests that volunteers are not professionals. There are few roles in society where the volunteer is a professional and practises professionalism in their main role as well as in their volunteer role using a similar set of skills and knowledge. A medical practitioner volunteering for St Johns Ambulance is one example and police chaplaincy is another.

Essentially, professionalism evolves around practice and the need to improve that practice. While this is usually done in collaboration with others, professional practice can exist through the cultivation of self:

In contemporary society, 'professionalism' means to cultivate a division of the self by means of a particular kind of public/private, back stage/front stage boundary. The non-professional self may (back stage and privately) fall in love with or intensely dislike certain patients, clients or students, love or revile certain colleagues. This self may also hold distinct political views, or be prejudicially disposed to certain religious or ethnic groups. S/he must however cultivate a front stage public self who will express a much narrower range of emotions and opinions, views and values (Cant & Sharma 1998, p. 256).

Other sources on volunteerism express this cultivation of self as 'volunteer role identity' (Borzaga & Tortia 2006; Boz & Palaz 2007; Grube & Piliavin 2000; Hwang, Grabb & Curtis 2005; Liao-Troth 2005; Mayer, Fraccastoro & McNary 2007; Piliavin, Grube & Callero 2002; Stryker & Burke 2000). Volunteer role identity is instrumental in fostering a person's individual identity (Piliavin, Grube & Callero 2002). When an individual takes on different roles, 'the unique self' constructs multiple identities to help define self (Piliavin, Grube & Callero 2002). Identity theory states that 'the self is conceptualized [sic] as a multi-dimensional structure that mirrors the multiple positions

of one's unique interaction network' (Piliavin, Grube & Callero 2002, p. 472). In other words, through studying individual action and larger structures of society we can understand 'self' better. Therefore, the volunteer police chaplain needs to be aware of the practices of the organisation/s involved (that is, the social structures of police chaplaincy, the police force and the denominational organisations) and how these influence or conceptualise 'self' as a volunteer and professional.

Whilst application, collaboration and improvement are important attributes that are located in 'professionalism', findings in contemporary literature also indicate that commitment, consultation, expertise, principles and quality are also central to the professionalism construct. In other words, professionalism may be conceptualised by these attributes based on practice, skills and/or knowledge. Improvement is an attribute that can be associated with all other attributes, so each of the other seven attributes of professionalism are considered next in more detail in order to relate to police chaplains' work.

1. **Application:** The application of theory and practice, whether that is academic, scientific or technical, is essential following professionalisation (the process of becoming a professional) as explained in Section 2.2.1. These theories and practices should be applied in a field of practice (Mohan et al. 2004; Olesen 2000; Tobias 2003). It is argued that a professional needs to be willing to become more selective, self-regulated and self-motivated in order to raise the quality of their practice (work) and apply theories they have learned (Clary & Snyder 1999; Mohan et al. 2004; Olesen 2000; Tobias 2003). For this reason, it is essential that police chaplains attend any training offered by the organisation in order to apply theory of police chaplaincy and policing to their practice.
2. **Collaboration:** Collaborative efforts of professionalism include developing a common sense of purpose and direction, engaging in mutual support, liaising with team members, creating an environment of risk-taking and improvement, responding effectively to change and reorganisation, learning to cope with uncertainties and complexities, forging a stronger sense of effectiveness and generating ongoing and regular professional development and learning (Blom & Clayton 2002; Chappell 2001; Hargreaves 2000; Mohan et al. 2004). If collaboration does not occur in police chaplaincy, then the organisation takes a

risk of chaplains practising in a non-professional manner particularly when response is required to uncertainties in a volatile changing police environment.

3. **Commitment:** Professionals are committed to their vocation and to practising it (Stronach et al. 2002). Commitment includes improving practice through ongoing professional development (Blom & Clayton 2002; Cervero 2000; Hargreaves 2000; Mohan et al. 2004). Commitment may be made to an organisation, management, other members of the team, clients and external partners (Hargreaves 2000; Mohan et al. 2004). Police chaplains are committed to their role, particularly to their clients (the police) regardless of their ongoing professional development. They commit themselves to having similar professional duties as outlined by Mohan et al (2004) that involve the ability to liaise, to show initiative, to have a team focus and to demonstrate interpersonal skills and excellent spoken and written communication skills.
4. **Consultation:** Professionals learn to interact and exercise judgement within their community of practice (Chappell 2001). Consultation, with other like minded professionals, combines cognitive and emotional processes within the social cultural setting, rather than in individual activities (Chappell 2001; Hargreaves 2000). One successful way to prepare people for professional practice after professionalisation is through apprenticeships with further relational learning, direction and knowledge (Blom & Clayton 2002; Chappell 2001; Stronach et al. 2002; Wenger 2004). The learning that police chaplains experience in their undergraduate degree as a minister will never be enough for them to continue their professional practice as a police chaplain. Ongoing learning, direction and knowledge must be applied through consultation with the organisation and its peers.
5. **Expertise:** The professional practitioner is trained to recognise problems and apply solutions and generally society trusts that professionals will exercise their expertise in the interests of people and/or organisations (Wilson 2000). This expertise draws upon professional knowledge, performance, learning and personal development in order for professional practitioners to perform their duties proficiently and contribute to their organisation (Blom & Clayton 2002; Cervero 2000; Jeris & Conway 2003; Mohan et al. 2004; Tobias 2003; Wilson 2000). Continuing Professional Education (CPE) provides opportunities for

professionals to participate in activities to further develop and enhance their skills, knowledge, attitudes, values, behaviour and understanding (Brennan 2002; Hager 2005; Tobias 2003). Unless police chaplains continue to develop expertise for their role, then potentially a loss of professional standing may leave an altered image of the modern day professional practice of police chaplains (Wilson 2000).

6. **Principles:** Professionalism is strengthened by a person's own values or principles (Blom & Clayton 2002). The more an individual reworks his or her professionalism through reflection and improvement, dialogue and action research can be used to influence or rebuild professional identities that are more consistent with an individual's principles (Blom & Clayton 2002). Principles are also included in codes of practice or standards to regulate how professionals might achieve some consistency of professional practice (Blom & Clayton 2002; Cant & Sharma 1998; Hargreaves 2000). These codes of practice or standards are self-regulated by the 'profession' and the professional needs to be conscious of the choices he or she makes and the implications of those choices (Blom & Clayton 2002). This is evident in the codes of practice, standards and ethical guidelines that police chaplains must adhere to as outlined by the police chaplaincy service and their respective police force.
7. **Quality:** Part of being professional is to be concerned about the quality of what an individual does and how to enhance his or her quality of practice (Blom & Clayton 2002; Cant & Sharma 1998; Cervero 2000; Hargreaves 2000; Saunders & Holland 2005; Tobias 2003). This attribute of professionalism emphasises improving the quality of a service and focuses on applying skills and knowledge to perform a particular task better (Saunders & Holland 2005; Tobias 2003). Schön's workplace learning theory states that reflective practitioners who engage in knowledge, action and reflection will change the quality of their work for the better (cited in Foley 2000a; Hager 2005). This learning theory suggests that police chaplains ought to be able to recognise the importance of reflective learning and how this relates to the quality of their professional service.

Such attributes of professionalism have been referred to by groups to raise the level of income (and status) of the members. For example, in the Professional Engineers Case (1961) in Australia that took four and a half years to complete, substantial increases in

salaries were awarded to Professional Engineers based on the professional nature of their work and the training they had undertaken (Gardner & Palmer 1997). Following this case, other work value cases were argued for professionals and white-collar groups (Gardner & Palmer 1997). Whether these attributes of professionalism have enabled further growth in an industry or not, police chaplains, in their volunteer capacity, stand at the coal face of a difficult task to perform – dealing with the lives of real people. In their professionalism, police chaplains should apply knowledge and practice, collaborate regularly, have commitment to the task, use consultative practices, build on their expertise, strengthen their principles and be concerned about their quality of their practice that continue to improve their services. These are demanding requirements for a volunteer.

In summary, professionalism is about *being professional* in terms of one's practice. If the seven attributes of professionalism were accepted, then professional practitioners should engage in continuous reflection on practice that combines collaborative and consultative efforts. Professionals are normally committed to their professionalism to provide expertise and to improve the quality of service. In terms of professionalism, organised police chaplaincy lacks key attributes, such as regular collaboration and consultative practices that will in turn improve their professional practice. Since police chaplains largely act alone, they need to be aware of boundaries, managing emotions and amount of self-exposure in their practice. If, however, chaplains continue to operate autonomously, without collaboration with peers, without application of learning and without the need to improve, their professional practice would be likely to fall into disrepute and their practice effectiveness might be compromised. Nevertheless, a police chaplain may qualify as being professional.

2.2.3 A Professional

The notion of 'a professional' should not be restricted to a person who has completed a process of professionalisation. A more useful meaning is wider than this. Basically, 'a professional' can be defined in relation to one's behaviour. In a particular context, a person can be viewed as professional in contrast to unprofessional. While professionalisation is about the process and professionalism is about practice, *a professional* is about behaviour.

The majority of authors when defining 'a professional' emphasise behaviour and status, standing and demeanour including moral and ethical standards (Blom & Clayton 2002;

Brennan 2002; Hargreaves 2000; Saunders & Holland 2005; Stronach et al. 2002; Tobias 2003). It is assumed that professionals have learned ethical and moral behaviour through their initial qualifications and their practice as a professional in their given profession.

From findings in the literature, four behavioural attributes can be identified that are part of being *a professional*: accountability, conduct, standards and values. Each behavioural attribute is discussed next in more detail.

1. **Accountability:** Internal and external accountability within a profession is mandatory. In order to resolve tensions between accountability, trust, risk and professional excellence (Stronach et al. 2002), a professional needs to behave appropriately. Belonging to a professional association and investing in good mentors and/or supervisors within the field are imperative (Brennan 2002). Police chaplains are accountable to their assigned Senior Chaplain. Any chaplain that does not behave responsibly and appropriately can be immediately dismissed.
2. **Conduct:** The conduct or the way a professional behaves, regardless of type of profession, status and standing should be without reproach. Improvement of status and standing is a result of the quality of what a professional does through his or her conduct, demeanour and standards (Blom & Clayton 2002; Brennan 2002; Hargreaves 2000; Saunders & Holland 2005; Stronach et al. 2002; Tobias 2003). Another way of illustrating this is by how a professional is seen through other people's eyes (Hargreaves 2000). Therefore, Senior Chaplains need to take into account how other police officers and staff view their assigned volunteer police chaplain to ensure that chaplains are conducting themselves professionally.
3. **Standards:** In order to behave professionally, rather than unprofessionally, a professional must uphold standards. These standards include being a moral agent, using ethical practices, being up-to-date, respecting boundaries and keeping confidentiality (Brennan 2002; Cant & Sharma 1998; Mohan et al. 2004; Saunders & Holland 2005; Stronach et al. 2002; Tobias 2003). Whilst these standards are being managed 'professionals walk the tightrope of an uncertain being' (Stronach et al. 2002, p. 121). There are consequences for

police chaplains if standards are not being upheld. Most police chaplains in New South Wales should be aware of this through the *New South Wales Police Chaplains policy* document (Hansford 2003; Lowe 1996a) given to them on commencing and it has been reinforced in their on-going training.

4. **Values:** To continue to be a professional, one must acquire, maintain and monitor cultural values typical of a professional in society (Milner & Browitt 2002; Sparks & Butterwick 2004; Stronach et al. 2002; Wenger 1998). The professional self needs to be aware of the contradictions, tensions and conflicts that can typically devalue the behaviour of a professional. Stronach et al. (2002) conclude that the professional self needs to resolve or dissolve values in the future dialectically, in the past deconstructively or in the present reflexively as 'self', 'identity' and 'professional' emerge. It is imperative that the police chaplain is aware of the values that they bring to the organisational culture where the police chaplain works, but also the dilemmas arising from values and the professional self that they potentially could face that could challenge their professionalism.

In summary, *a professional* is about how a person behaves and this behaviour is influenced by knowledge and experience. In terms of behaviour, a police chaplain can be called a professional because all four attributes should be met for this role in the police force. In other words, police chaplains are accountable, should conduct themselves in a manner within the law, should uphold ethical and moral standards and should acquire values that are consistently supportive to their clients. A police chaplain who has behaved unprofessionally may be found to have acted inappropriately by misusing the uniform and/or identification wallet, by being arrested and/or charged for unlawful behaviour or by breaking the confidentiality and trust of the officer being counselled. All of these unethical and unprofessional behaviours have occurred within New South Wales police chaplaincy and have been appropriately dealt with by the Senior Chaplains, but what have been the impacts on the social structures and the reputations of individual police chaplains as a whole? Whether one has acted professionally or unprofessionally, the individual's acts affect social behaviours and the social structures themselves affect self (Stryker & Burke 2000).

The three different types of 'professional' have now been examined, that is, from the process of professionalisation to the practice of professionalism and to the behaviour of

a professional. The notion of profession will be briefly examined next in order to understand how a professional works in a chosen field of practice.

2.2.4 Profession

Usually when a person enters a profession, he or she has completed a process of professionalisation, has practised and continues to practise professionalism and has behaved as a professional. A profession describes what the members do and where they do it (Brennan 2002).

Prior to the late nineteenth century, the only professions widely recognised in the advanced economies were law, medicine and theology (Saunders & Holland 2005). Lawyers, Doctors and Ministers practise their 'professions' quite differently; however, there are some common threads. First, titles (i.e. 'Dr', 'Rev') have been and are controlled by a particular body and the titleholder has completed an accredited course. Second, professionals are knowledgeable about their particular profession having studied formally and widely in their field. Third, each of these professionals interacts with society and people trust their opinion, their knowledge and qualifications often without question. According to *Reader's Digest Australia* in a 'Most Trusted Profession' poll (of forty professions), Ambulance Officers (1) were the most trusted, followed by Doctors (6), Police Officers (10), Ministers (28) and Lawyers (31) (Atkins 2008). This popular survey indicates that Ministers and Lawyers did not score relatively highly as trusted professions in the twenty-first century. As a result of expansion of knowledge in the twentieth century new professions were generated and recognition of a university award for entry became mandatory (Brennan 2002; Saunders & Holland 2005). Nevertheless, an initial qualification did not prepare a professional to practise a profession for life (Brennan 2002). Attending short courses and seminars for improving professional performance was also deemed ineffective (Cervero 2000). Continuing Professional Education provides opportunities for individuals to participate in activities within their profession to further develop their skills, attitudes, values, behaviour and understanding (Hager 2005), thus establishing the need for ongoing learning in all professions.

From findings in the literature, 'profession' has been associated with practice based methods (Blom & Clayton 2002), community sanctions (Cant & Sharma 1998) and knowledge activities (Saunders & Holland 2005; Tobias 2003). Each of these features is

important. Six activities in describing a 'profession' have been used by researchers: community; identity; intellectual; learned; opportunistic; and practical.

1. **Community:** A profession is a community-based activity with its own culture composed of norms, symbols and values (Cant & Sharma 1998). Commonly, the profession is seen as a service to society (Blom & Clayton 2002).
2. **Identity:** A profession is an activity that forms, produces and reconstructs its own identity (Tennant 2008; Tobias 2003). Initial tertiary education, ongoing learning and continuing professional education play significant roles in the formation of professional identities in the production of one's profession (Tobias 2003).
3. **Intellectual:** A profession is an intellectual activity often requiring accountability (Blom & Clayton 2002). Frequently the intellectual activity often involves risk, as dilemmas can exist between accountability, trust and professional excellence (Stronach et al. 2002).
4. **Learned:** A profession is a learned activity often requiring judgement and reflection (Blom & Clayton 2002). It is not merely mechanical; initial tertiary education and practical learning activities requiring strategic and reflective responses are essential (Blom & Clayton 2002; Hargreaves 2000).
5. **Opportunistic:** A profession is an opportunistic activity often requiring leadership and responsibility (Cervero 2000). Leaders of professions and professional associations have 'a tremendous opportunity and a clear responsibility to further develop the systems of continuing education' (Cervero 2000, p. 11).
6. **Practical:** A profession is a practical activity often requiring knowledge and ongoing learning that are collegial and collaborative (Brennan 2002; Hargreaves 2000; Tobias 2003; Wenger 1998). Professions are based in theory and practice, not just theory (as they contribute a service to society in a practical sense).

From these findings, police chaplaincy can be seen as a profession. Historically a profession has been seen as a vocation, occupation, career and a calling (Bernard et al. 2003). If a profession, is basically what professionals do and where they do it (Brennan

2000) as stated earlier, then police chaplaincy can be regarded as a profession even though it is not defined as a vocation or career as the majority of chaplains are voluntary (not paid). Police chaplains have completed tertiary education in theology and they practise their chaplaincy duties of pastoral care in the placement of their assigned police station. They are bound by the ethics of the ministry and, as such, are part of the serving professions in society, whether they are trusted or not. Since ongoing learning is a key role of communities of practice, learning via collegial and collaborative means plays an important function in the future of the profession of police chaplaincy and their increased capabilities within these six activities characteristic of a profession.

2.2.5 Summary

In this section, ‘professional’ has been examined in order to clarify the meaning of the term and whether a volunteer police chaplain can be regarded as a professional.

The professional’s journey involves a process of professionalisation. As described in Section 2.2.1, ‘professionalisation’ is the **process** of *becoming a professional* and is a lifelong endeavour. After the initial tertiary education part of this process the new professional enters a profession (their field of practice) and begins to demonstrate ‘professionalism’, the **practice** of *being professional* as described in Section 2.2.2, and ‘professional’, the **behaviour** of being *a professional* in Section 2.2.3.

Whilst these features have been outlined separately in this Chapter an individual needs to have gone through part of the process of professionalisation in their initial degree, to develop, reflect and improve on their progression towards demonstrating the practice and behaviour in their chosen profession. In other words, all three features are characteristics of a profession and to be ‘a professional’ one must be *professional* at all levels simultaneously.

In analysing the meaning of ‘professional’ four conclusions can be made. First, there are different meanings of ‘professional’ in the literature that are often used interchangeably without consistency. Secondly, professionalism is a particularly demanding requirement for a volunteer who has other responsibilities and another profession, such as the volunteer police chaplain who is also a practising minister. Whilst professionalism of practice is demanding, unless police chaplains apply their knowledge and learning to the role, are committed, consult appropriately, build expertise, stand on strengthened

principles and are concerned about quality, then their positions as police chaplains could fall into bad practice and/or unethical behaviour and damage social structures and self.

Thirdly, if a professional lacks attributes from the various areas of practice and behaviour the individual may be at risk of not being 'professional'. For example, if collaboration and ongoing learning does not happen regularly within the profession, a professional could be at risk in becoming non-professional in their role. This could create a downward spiral in their learning, reflection, development and improvement of their standards, quality, values, expertise, principles and connection to others at work. Similarly, their behaviour may also decline and he or she may become susceptible to the risk of acting unprofessionally or moving towards deprofessionalisation.

Finally, volunteer police chaplains may be considered to be working towards being professional in this role. The police chaplain's initial degree is in theology (in New South Wales as ordained ministers) and/or in counselling (Hansford 2003; Lowe 1996a; Walls 2006b; Wright 2002a). The initial degree provides the foundation for their work as well as having at least five years experience in ministry (in New South Wales) and unspecified experience in ministry (in New Zealand and the United Kingdom) within an approved setting (Hansford 2003; Lowe 1996a; Walls 2006b; Wright 2002a). This gives the minister, who has walked the path of professionalisation for the ministry, the opportunity to become a police chaplain. Once appointed the volunteer police chaplain has a range of means in the police organisation to apply the seven attributes of professionalism (outlined in Section 2.2.2) to the practice of police chaplaincy.

There are few events for police chaplains to engage collegially and collaboratively in a given year. The police chaplaincy services have no methods to ensure that these attributes are adhered to, as the volunteers are largely practising autonomously and are self-monitoring, in their role as police chaplain. There is room to improve their practice overall if they could demonstrate more features of a profession. A profession is clearly defined as a field of practice and is not specifically defined as remunerative in nature. This means that police chaplaincy can be called a profession. Nevertheless, given the above explanation, police chaplains are on the verge of becoming professionals in their field of practice. This will be further analysed and discussed in Chapter Four from the police chaplains' perspectives.

As there are no Professional Associations related to police chaplaincy in Australia, the police chaplaincy service within its respective police force has essential obligations to fulfil. These are to ensure that: (1) the areas of professionalisation are adhered to; (2) professionalism is increased; (3) professional behaviour improves; and (4) the profession of ‘police chaplaincy’ remains important within the police force. Alongside this, the organisation must clearly set out the code of ethics, conduct and standards for the professional to uphold and practise good ethical behaviour. The organisation should offer services to improve practice, knowledge and skills and provide adequate support, education, accountability, authority, collegiality and collaboration. The police chaplain’s denominational organisation should initiate similar obligations for the minister because it has a responsibility to ensure that the minister is in good standing with the denomination, the local church and community, as a defrocked minister can no longer continue as a police chaplain. Eraut (2004, p. 269) states ‘if there is neither a challenge nor sufficient support to encourage a person to seek out or respond to a challenge, then confidence declines and with it the motivation to learn’. Based on my own experience as a paid worker and a volunteer, I believe this would apply to both positions. Therefore, if police chaplaincy services do not provide enough challenges and support, then potentially good chaplains, volunteers or paid, could leave along with their knowledge, skills and experience.

In the remaining part of Chapter Two, recent findings from contemporary literature on notions of community of practice, culture and identity are examined through the explanatory framework of *kinship*. In order to understand the concept of *kinship* an explanation is first given using an anthropological story-telling tool, similar to ethnography. Then *kinship* is defined by examining each of three notions (community of practice, culture and identity) that form kinship. Following this, the fundamental aspects that define kinship (learning, belonging, connecting, participating and knowing) are examined. Finally, a rationale is given for using the explanatory framework of *kinship* for the study of police chaplaincy in this thesis.

2.3 The meaning of kinship

‘The crimson thread of kinship runs through us all’.

Henry Parkes, Australian Federation Speech, Melbourne, 6 February 1890 (Parkes 1892)

Kinship might be ‘through us all’ as Henry Parkes (1892) believed (in an anachronistic reference to British ancestry); however, whilst kinship or ancestry is embedded in culture, it is also a concept that is fading. Social structures have changed people’s

conceptions of kinship over time. The impact of industrialisation has affected kinship, community, church, demography, economic conditions, family, gender, social status and technology (Chappell et al. 2003; Scupin 2008). Kinship as family ties has become far less important now than in pre-industrial societies, yet it is still a thread that carries broad social, political and cultural processes (Scupin 2008; Uhlmann 2006). Each form of kinship as human relationships has its own reference system, language and socialisation system (Uhlmann 2006).

Anthropologists have studied kinship relationships in human groups in order to comprehend how individual thought and behaviour are influenced by interactions in communities (Fortes 2006; Scupin 2008). For instance, Uhlmann (2006), an Assistant Professor of Anthropology at the University of Missouri, focused his research on family, gender and kinship as an ethnographic study among BHP workers and their families in Newcastle, New South Wales, Australia in the late 1990s. Uhlmann (2006) discovered that effective kinship relationships can transcend family boundaries to include colleagues and friends for instance. Combining these thoughts about kinship has suggested that *kinship* can be usefully conceptualised at the central intersection of three notions of community of practice, culture and identity. The nature of *kinship* at this central intersection provides a new explanatory concept and framework for discovering how police chaplains think and behave in the interactions they have in their various communities of practice and the cultures in which they are embedded.

The concept of *kinship* and its explanatory value may be better understood first through an anthropological story.

The ‘hum’ of kinship in a community

The ‘hum’ is not necessarily audible. It is not orchestrated nor will bystanders recognise this ‘hum’. In fact, they might not even notice it. The ‘hum’ is kind of a collegial rhythm, moving together, working together and processing together. These collegial rhythms are all around. We can view them, if we look closely, in family networks, local communities, learning centres, Christian networks, lobby groups, professional associations and government organisations. These collegial rhythms are in essence founded on what I have named ‘kinship’, that is, individuals fulfilling their identity within a particular culture, which is made up of a social network and where their kinship involves five key components: learning, belonging, connecting, participating and knowing.

Learning provides reflective, participatory and ongoing practices that are instrumental for members. Belonging gives members a sense of acceptance and freedom to learn and to lead. Connecting brings collaboration across boundaries. Participating encourages individuals to share resources and tools with one another to engage knowledge with their experience and to create new possibilities. Knowing moves theory and practice from one person to the next; it is not static. *Kinship* that involves all five components expressed in collegial rhythms is ideal.

There is a sense of privilege of being amongst an 'ideal' kinship group. For instance, in police chaplaincy, chaplains move from one type of kinship to the next. I awake in my family household. I interact with my family. I live in a local community often catching up with my neighbours. Most know me as a minister; few know me as a police chaplain. Most days I go out beyond my local context in my role as minister to various communities within the Australian culture. Other days I dress in my police chaplain's uniform. I move from one respected figure (a minister) to another (a police chaplain). Though some people may not respect either and some may view me as a police officer. I also go from being an invisible female working in people's lives to a very visible female wearing a uniform that represents the NSW Police Force. My status has changed, but my values remain the same. Once within the four locked walls of the police station, I belong to a different world, another culture, indeed another form of kinship.

Movement of self from one kinship to the next is a powerful reminder of the differences in my life as a police chaplain.

In this anthropological story, kinship is founded in communities of practice, a shared culture made up of individual identities that give groups a sense of belonging to fulfil their purpose. Similar patterns of collegial rhythms can be detected within tribal cultures and industrialised businesses by looking for evidence of the five components of kinship that have been proposed. In other words, *kinship* involves learning, belonging, connecting, participating and knowing to give purpose to its community members and the collegial rhythm can be made more explicit as an explanatory framework for the group's activities.

Notions of community of practice, culture and identity are far too broad and complex to review in detail in this thesis. However, it was necessary to examine each of these three notions sufficiently in order to determine the relationships that form *kinship*. In this

section, Figure 2.2 is examined more closely with the intention of clearly identifying how the three notions, community of practice, culture and identity, contribute to a new conception of *kinship* useful for this study of police chaplaincy.

2.3.1 Relating kinship to communities of practice

Communities of Practice presents a theory of learning that starts with this assumption: engagement in social practice is the fundamental process by which we learn and so become who we are. (Wenger 1998, Preface)

A major part of being involved in a community of practice is ‘engagement in social practice’ as Wenger (1998) stated in the above quote and represented in Figure 2.2 as the social gathering of a group of people sharing practice. Previously *kinship* has been explained as consisting of a set of fundamental aspects (learning, belonging, connecting, participating and knowing) in a group of people that have common characteristics in their relationships that can transcend boundaries of family ties (Bernard et al. 2003; Uhlmann 2006). When the two notions of kinship and communities of practice are united, they provide a rich framework that can enhance our understanding of the social gathering of individuals.

Jean Lave and Etienne Wenger first coined the phrase ‘communities of practice’ in a joint publication in 1991 (Wenger 1998). The term has been widely used and debated amongst adult educators throughout the world. The first knowledge-based social structure began in the caveman era and continued into Ancient Rome with metalworkers, potters and craftsmen working in communities and selling their wares at markets (Wenger, McDermott & Snyder 2002). These workers had both a social aspect to their day-to-day jobs and a business function. These have been said to be early communities of practice preceding the guilds in the Middle Ages who lost their influence during the Industrial Revolution (Wenger 2000; Wenger, McDermott & Snyder 2002). Today, communities of practice occur widely from organisations to industries and practice based communities, such as police chaplains, regardless of remuneration.

Whilst Wenger and other writers in the literature on communities of practice, do not necessarily equate the term ‘kinship’ to this notion, it is proposed for the purposes of this thesis that there are similar and complementary elements in the two notions that have explanatory value. First, communities of practice have been defined as an integral part of people’s lives where groups share a passion and a common purpose (Wenger

1997, 1998, 2001, 2004; Wenger, McDermott & Snyder 2002; Wenger & Snyder 2000). Similarly, kinship entails a close connection of purpose within a family unit or community group (Bernard et al. 2003; Fortes 2006; Scupin 2008; Uhlmann 2006).

Second, Wenger (2001) states that the purpose of a community of practice is to develop members' capabilities and to build and exchange knowledge. Members of communities of practice empower one another, give meaning to their activity, have connective leadership, have an attitude towards learning and interact regularly in order to learn how to advance their community (Lave & Wenger 1991; Morris 2001; Schwier, Campbell & Kenny 2004; Wenger 2004). Likewise, an imperative of kinship is about the sharing of practices within a family unit, particularly to pass on knowledge to the next generation and to further the family's advancement (Fortes 2006; Scupin 2008).

Third, major objectives of a community of practice are for the members to participate individually in the wider community and for the group to find ways to meet individual and group learning needs regardless of remuneration (Fenwick & Tennant 2004; Jones 2006; Morris 2001; Schwier, Campbell & Kenny 2004; Turnbull 2000; Wenger 1998, 2004). Equally, a major objective of being part of the kinship in a family unit is to grow an individual to a point where he or she can engage in wider society as a learner and participant (Scupin 2008).

In addition to these similarities, it is important to note that core aspects of kinship found in a family unit, namely learning, belonging, connecting, participating and knowing, are also evident in definitions of communities of practice where a group of people gather socially to share their practice (see Figure 2.2). For example, Wenger, McDermott and Snyder (2002, pp. 4-5) define communities of practice as a group of people who:

- Share a concern or set of problems and are passionate about a particular topic (learning, participating and knowing)
- Want to deepen their knowledge and expertise in a particular area of focus (learning, participating and knowing)
- Interact on an ongoing basis (belonging, connecting and participating)
- Find value in their interactions as a group together (learning, belonging, connecting and participating)
- Share information, insight and advice (learning, connecting and knowing)

- Discuss their current situation, dreams and needs (learning, belonging and connecting)
- Ponder common issues, explore ideas and act as sounding boards to each other (learning, belonging, connecting, participating and knowing)
- Create tools, standards, designs, manuals, documents or develop tacit understanding (participating and knowing)
- May develop a common sense of identity (learning, belonging, connecting, participating and knowing)

There is common agreement in the literature on these principles of communities of practice. Nevertheless, Hodkinson and Hodkinson (2004) have identified weaknesses and gaps in Lave and Wenger's work. They have claimed that Lave and Wenger come from a (re)constructive and participatory approach to workplace learning when defining communities of practice (Hodkinson & Hodkinson 2004). In this thesis, learning via a community of practice is regarded as acquisition of knowledge, skills or abilities (Hodkinson & Hodkinson 2004; Spencer 2004; White 2004) as well as a relational and complex social process (Brown & Duguid 2001; Edwards 2005; Foley 2000b; Gonczi 2004; Newman 2000; Turnbull 2000; Wenger 1998; Wenger, McDermott & Snyder 2002). This will be discussed further in 2.3.4.1.

The notion of a community of practice originates from participation in a work-related or interest-related field (Lesser & Storck 2001). Police chaplains are emerging as belonging to a community of practice as they come together from work-related fields (Minister and Police Chaplain) and from interest-related fields (caring for people in community). The more police chaplains share their practices, transcend the normal boundaries of their local context, develop a sense of belonging, interact as a group and create knowledge, the more they will discover the significance of being part of a community of practice. However, a number of perceived problems or threats to sustaining a community of practice have been identified in the literature:

- Members could hoard knowledge which limits innovation (Wenger, McDermott & Snyder 2002);
- Processes are often voluntary and not all members are involved in decision making (Lesser & Storck 2001);

- Focus could be on members' own interests rather than innovation in practice (Wenger, McDermott & Snyder 2002);
- Without interaction of social practices and participation, new meanings, learning and change may not occur in individuals (Fenwick & Tennant 2004); and
- Members who take pride in belonging to a group may be unable to let go and allow others to lead or to relinquish control (Wenger, McDermott & Snyder 2002).

Each of these perceived problems or threats to a community of practice are also evident in *kinship* through each of its five core components. Kinship groups would not survive if knowledge were not regenerated, if key leaders did not make decisions, if freedom was not given to learn and to lead, if belonging and participation were not important and if new possibilities for connecting with one another were not created thereby stunting growth.

In a community of practice the members develop their practices through the negotiation of meaning in an historical and social context (Wenger 1998). Practice often implies 'knowledge in action' (Lesser & Prusak 2000, p. 125). This 'knowledge in action' may be achieved in an open process with potential for including new elements and might be a recovery process for rediscovering and reproducing the old into the new (Wenger 1998; Wenger, McDermott & Snyder 2002; Wenger & Snyder 2000). Wenger et al (2002, p. 165) recognises that learning in a community of practice can be effected positively or negatively by variables such as commitment, aspiration, recognition and success. Studies on kinship have found similar influences on the members and their behaviour (Fortes 2006; Mackay 1999, 2007; Uhlmann 2006).

The strength of kinship is ultimately about having relationships that provide a strong sense of belonging, contribute to the members' identity and emotional and physical security and support the members in wider social contexts (Mackay 2007). The connection between communities of practice and kinship is similar. It is also possible to connect six outcomes of membership in communities of practice to the notion of kinship: affiliation, collaboration, education, formulation, motivation and identity-formation. Such connection further strengthens the explanatory value of an expanded notion of *kinship*.

1. **Affiliation:** As the individual attends group activities an affiliation to the community of practice is developed. S/he will feel a sense of belonging to the group after knowledge has been shared and members feel heard and valued. To foster this sense of belonging and affiliation to the group, the individual's imagination needs to be nurtured and opportunities need to be arranged to allow participation in the group (Wenger 2000). However in a community of practice this process could take time as affiliation is a two-way reciprocal process (Mackay 2007). Affiliation is fundamental to kinship even though changes to family households and advancements in technology have meant that neighbourhoods can be fragmented with an erosion of affiliation to a person's local community (Mackay 2007).
2. **Collaboration:** As the individual feels more a part of the group that makes up a community of practice trust is formed and collaboration occurs. A strong collaborative community of practice leads to learning, developing a common purpose and responding to change effectively, not only for the individual, but also for the group (Hargreaves 2000; Wenger 1998). Within kinship systems, members benefit from collaboration for achieving personal and kinship group goals.
3. **Education:** The individual learns in a community of practice by sharing knowledge and personal experiences. Formal, non-formal and informal education is strategic in communities of practice as well as in kinship groups. A community of practice that promotes education consistently creates the social fabric of learning (Wenger 2004; Wenger, McDermott & Snyder 2002) and this also applies to kinship groups.
4. **Formulation:** As the individual and the group learn in a community of practice, formulation of knowledge will occur and continue. This formulation or construction of knowledge is important for kinship groups from early childhood to adulthood as developmental studies suggest (Clark & Caffarella 1999; Daloz 1999; Hagberg & Guelich 2005; Howe 1999; Pourchot & Smith 1997).
5. **Motivation:** Individuals and the group can be influenced by various motivations to continue a collaborative learning cycle as a community of practice. Individuals can be motivated to learn different skills by perceptions of benefit

(Coare & Thomson 1996; Ross 2004; Russell 1999; Simonsen 1998). However, a person's potential motivation can be inhibited by social and economic factors and family experiences as well as low self-esteem or cultural alienation (Silverman & Casazza 2000; Smith & Spurling 2001). A kinship group should provide conditions for members to be motivated to achieve their potential. It can be a challenge for some individuals to try to rise above their situation to improve their motivation for learning (Smith & Spurling 2001). I am one example of this (see my background in Chapter Three, Section 3.5).

6. **Identity-formation:** An individual goes through a process of identity-formation as a member of a community of practice over time in dialogue with others (Giddens 2000). Authenticity and personal integrity are said to be keys to identity-formation through the integration of one's life experiences (Giddens 2000). As an individual understands more about the self in a community of practice, his or her identity is shaped. (See Section 2.3.3 for further discussion of identity.) It is argued that identity-formation can only exist in the context of other relationships (Mackay 2007) as one participates and connects in a community of practice or in a kinship group. The result is acceptance in the community of practice and kinship group in which the process of identity-formation is occurring for individual members.

In Figure 2.3, six outcomes of membership in a community of practice are illustrated and how they interconnect with five core components of *kinship*. The result is an expanded notion of the central concept of *kinship* for the purposes of understanding human systems.

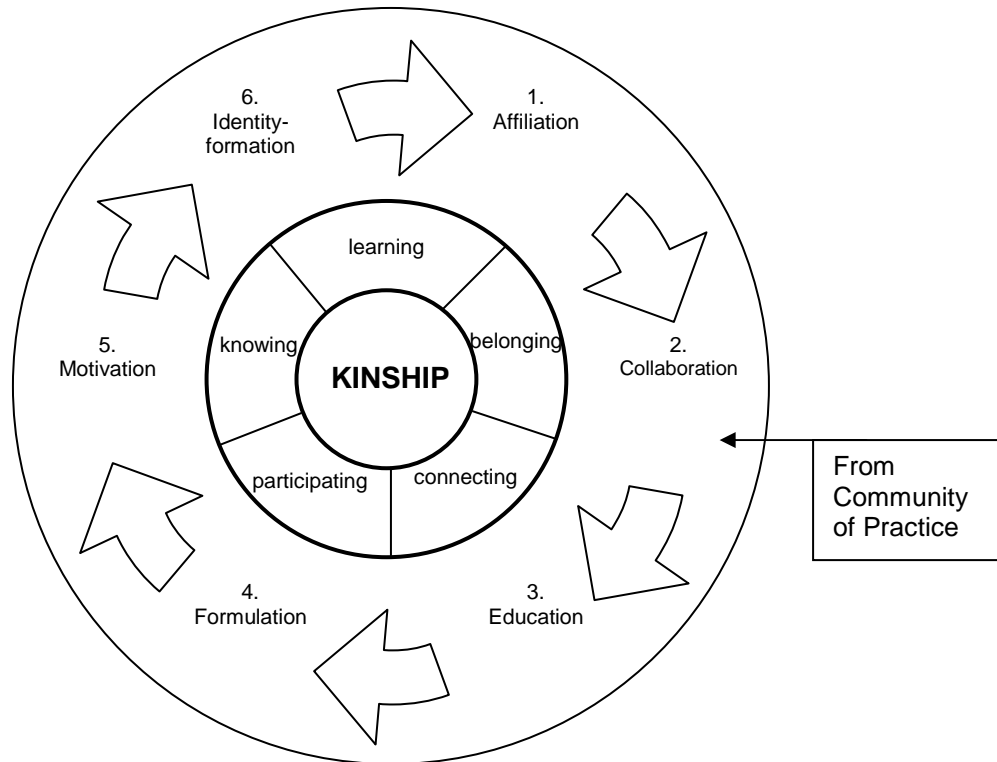


Figure 2.3: Six outcomes of membership in a community of practice in kinship

2.3.2 Relating kinship to culture

One of the most powerful received views I find myself resisting these days is the one that takes it for granted that culture has absolute authority over our thoughts, actions, and ways of talking (Bochner 2001, p. 136).

Culture is part of our history and our future. It is part of who we are and the way we function as Bochner (2001) described above. Culture is represented in Figure 2.2 as learning from our values, networks and cultural customs. Culture can be diverse, dynamic and complex with changing expectations (Allen & Doherty 2004). This cultural diversity can be seen in behaviour, knowledge and experiences. The term ‘culture’ is defined as an integrated pattern of human behaviour that includes thought, speech, action, artefacts, values and knowledge and as an integrated fabric of society that includes race, class, gender and beliefs (Austin 2005b; Bochner 2001; Chappell et al. 2003; Godfrey 2003; Hodkinson & Hodkinson 2004; Stephenson 2005).

In order for kinship groups to transmit knowledge, beliefs and values from one member to another, individuals need to socialise and have transactions with other individuals. In a kinship group, culture is a gathering of meanings and interpretations that members of a social group can draw upon to make sense of their world and experiences and to help

individuals to understand themselves better when they interact with one another (Wenger 1998). Socialisation occurs differently in a kinship group that is more interdependent (collectivist) compared to a kinship group that is more independent (individualist) (Hofstede & Hofstede 2005). For example, collectivists who are born and raised in extended families are relationship oriented and a primary source of information comes from their social networks (Hofstede & Hofstede 2005). In contrast, individualists may grow up in their immediate nuclear family only, they tend to be task orientated and a primary source of information comes from the media (Hofstede & Hofstede 2005). When the two notions of kinship and culture are united, they provide a powerful framework that can enhance our understanding of the customs within our values and networks.

Individuals, whether coming from a collectivist point of view (such as from Colombia, Guatemala or Pakistan) or an individualist point of view (such as from Australia, New Zealand or the United Kingdom), carry patterns of thinking, feeling and acting that have been learned through their life experiences (Hofstede & Hofstede 2005). Any cultural group is made up of unique individuals embedded in cultural practices that consist of written (explicit) and unwritten (implicit) rules that are learned and derived from an individual's social environment (Allen & Doherty 2004; Hofstede & Hofstede 2005). For example, there are key differences between masculine-type kinships and feminine-type kinships. In both kinships, parents set an example; however, in masculine kinships, such as in Australia, the father is viewed as tough and deals with facts, whilst the mother is less tough and deals with feelings:

The resulting role modelled is that boys should assert themselves and girls should please and be pleased. Boys don't cry and should fight back when attacked; girls may cry and don't fight (Hofstede & Hofstede 2005, p. 130).

Feminine kinships view males and females as individuals who should be modest, tender and focussed on relationships, both are allowed to cry and neither should fight (Hofstede & Hofstede 2005, p. 132). Ultimately, people construct culture and culture constructs people (Bochner 2001).

Culture can be seen at the macro level (National cultures) and at the micro level (individual patterns) (Hofstede & Hofstede 2005). In Table 2.1 it is shown how six macro levels of culture according to Hofstede and Hofstede (2005, p. 11) can be connected to four important concepts of *kinship*.

Table 2.1: The macro level of culture connected to kinship

Culture Macro Levels	Kinship			
	Family of origin	Shared experiences	Pattern of behaviour	Family or individual values
National level	✓	✓	✓	✓
Ethnic / Religious level	✓	✓	✓	✓
Gender level	✓	✓	✓	✓
Generational level	✓	✓	✓	✓
Social class level	✓	✓	✓	✓
Organisational level	✓	✓	✓	✓

In modern society, these levels can often be conflicting. For example, at the macro level a female immersed in a masculine kinship and masculine dominated cultures (the church and the police), may find that her gender values can be in conflict with organisational practices. At the micro level, a female decides on her individual choices and patterns of behaviour based on her values and learning from shared experiences from her family of origin and life. Being an individualist in a masculine kinship defines how chaplains view each of the macro levels and to a certain extent, how they make decisions based on learning from kinship experiences. A rich example of this is how both kinships view Jesus' Greatest Commandment (Hofstede & Hofstede 2005).

‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbour as yourself.’ On these two commandments hang all the law and the prophets. Matthew 22:37-40 (*Holy Bible (NRSV)* 1989, p. 804)

A masculine culture resonates with the first commandment emphasising the importance of a strong father figure of God, while a feminine culture might have more empathy with the second commandment about human relationships. Yet the masculine cultural view underpins this belief system as the first commandment is regarded as the greatest. This can create stress for individuals if aspects of their beliefs and values do not generally agree with their kinship beliefs and values.

For the purposes of this thesis it is argued that five outcomes of the notion of culture derived from contemporary literature can be connected to the notion of *kinship*. These are collaboration, education, integration, interpretation and socialisation. These outcomes expand the explanatory conception of kinship in similar and different ways from the six outcomes from communities of practice.

1. **Collaboration:** An individual needs to pursue collaboration with other individuals in society in order to engage in dialogue to learn and create

community across kinships and cultures (Fenwick & Tennant 2004; Sparks & Butterwick 2004; Wenger 1998). Relational social learning leads to professional competence (Gonczi 2004). A kinship such as police chaplaincy would need to temper any masculine task-oriented individual learning tendencies by performing action-orientated and relationship-orientated approaches.

2. **Education:** Culture and kinship depend on the individual capacity to learn. Education is a social and complex process that is embedded in a culture and in kinship (Brown & Duguid 2001; Gonczi 2004). Cultures and kinships are constantly reproducing systems to acquire knowledge-in-action through participation and education (Gherardi 2000).
3. **Integration:** An individual is part of the fabric of society (culture plus kinship) and it is the integration of knowledge, beliefs and values that help the individual to understand himself or herself as he or she further integrates with others from different cultures and kinships (Bourdieu 2000; Hodkinson & Hodkinson 2004; Tennant 2008).
4. **Interpretation:** An individual discovers certain meanings and interpretations of their kinship and attached cultures. Many intercultural misunderstandings have occurred through misinterpretations based on dimensions of individualism versus collectivism (Hofstede & Hofstede 2005). For example, a police chaplain in Australia or New Zealand (individualist) will be likely to pursue the interest of the police service only if it coincides with his or her self-interest. In contrast to a police chaplain in Hong Kong or The Philippines (collectivist) will most likely pursue the interest of the police service without question.
5. **Socialisation:** An individual moves through a process of socialisation in a culture and kinship that is integral to their upbringing and experiences. Interactions with other people are key to a culture's survival (Fortes 2006; Wenger 1998, 2000). If individuals increase their awareness of their culture and kinship backgrounds by critically reflecting on their own worldviews then individuals should have more of an understanding across differences and boundaries (Sparks & Butterwick 2004).

These five outcomes (collaboration, education, integration, interpretation and socialisation) of culture linked to kinship are illustrated in Figure 2.4, demonstrating

their interconnection. In addition to these similarities, it is important to note the central concept of *kinship* found in a family unit and a cultural group namely learning, belonging, connecting, participating and knowing are also evident in definitions of culture where a group of similar cultural customs and origins gather to learn values and produce networks (see Figure 2.2). This results in a stronger explanatory framework for analysing human systems such as police chaplains.

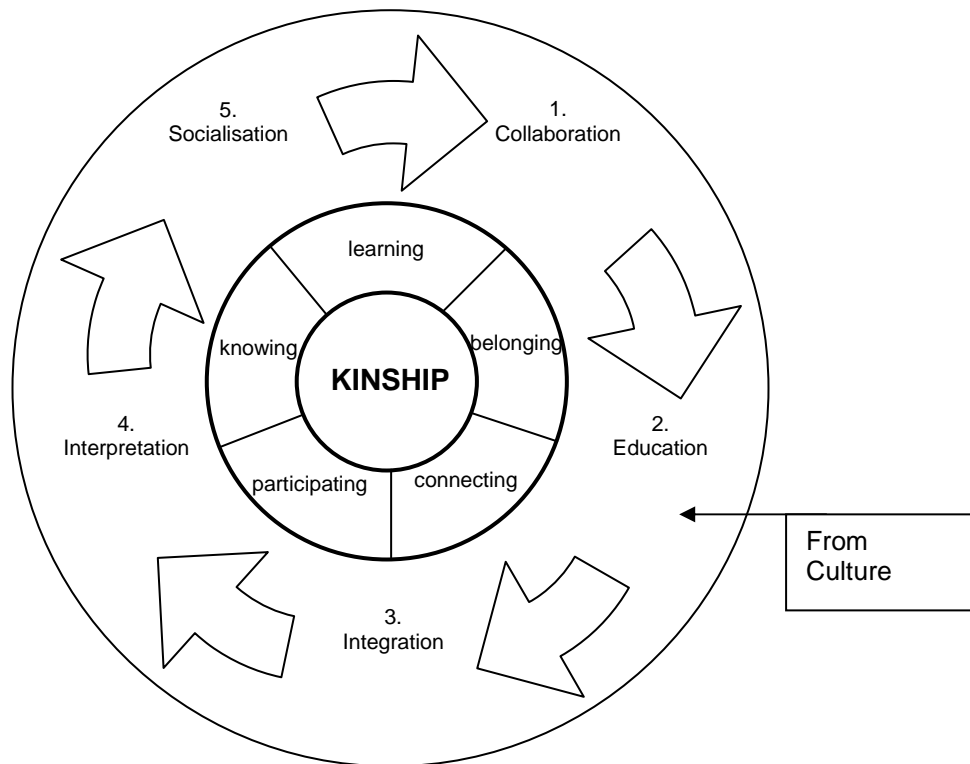


Figure 2.4: Five outcomes of culture in kinship

2.3.3 Relating kinship to identity

There was once a man who had never seen himself because he had no mirror. He would stare at the wall where the mirror should have been and wonder about who he was. He would dream and dream about all the possibilities. One day he was given a mirror and his dreams ended. He saw two things. He saw himself. And he saw no possibilities (Leunig 2004, p. 114).

Key questions of identity relevant to this thesis suggested by Leunig’s (2004) story include: How difficult is it to describe a police chaplain’s identity? How are identities formed? To what extent can we shape and (re)construct our own identities? Does a police chaplain’s reflection of self include others? A major part of understanding the influence of identity on kinship is represented in Figure 2.2 as our experiences, our personality and how we view self.

Identity is a complex concept (Austin 2005b). Some authors emphasise that identity is a mutually inter-related process that produces a social construct of the individual as a subject (Althusser 2000; Bourdieu 2000; du Gay 2000; Foucault 2000; Hall 2000; Olesen 2000; Stephenson 2005). Other authors refer to identity as a fictional construct that is not always located in the subject, but comes into being from others through an integrated approach of language and codes (Benveniste 2000; Kayes 2002; Lacan 2000). Regardless of whether a person's identity is 'real' or 'fictional' for the purposes of this thesis it is argued that a study of the literature on identity indicates that identity can be understood through three different models:

1. Identity is understood through the social (Allen & Doherty 2004; Bourdieu 2000; Gonczi 2004; Hall 2000; Olesen 2000; Tennant 2008; Warren & Webb 2006; Woodward 2000);
2. Identity is understood through self-understanding and self-actualisation making narrative of self an individual process (Gidden 2000; Poll & Smith 2003); and/or
3. Identity is understood through the social structures of which an individual is part (Atkinson 2001; Austin 2005b; Chappell et al. 2003; O'Loughlin et al. 2002; Stronach et al. 2002; Tennant 2008; Wenger 1998; Woodward 2000; Worchel & Coutant 2003).

Kinship theory suggests that each of these three models is important for developing a person's identity from childhood to adulthood (Fortes 2006; Hagberg & Guelich 2005; Hofstede & Hofstede 2005; Scupin 2008; Uhlmann 2006). Debates in the literature on defining identity seem to indicate that identity is shaped by cultural and historical differences (Allen & Doherty 2004; Bourdieu 2000; Tennant 2008; Warren & Webb 2006) and by an individual's social structure, background, workplace and learning (Boud & Solomon 2000; Brown & Duguid 2001; Chappell et al. 2003; Elmholdt 2001; Olesen 2000; Tennant 2008). Whether theorists agree or not that individuals are part of social structures (Bourdieu 2000) or that the social structure itself is part of the individual (Hodkinson & Hodkinson 2004; Wenger 1998), one can conclude that the self and social structures are important features of one's identity formation that continue to shape our identity through life.

For example, a police chaplain who is a paid worker for a denomination and a volunteer for the police force can have conflicting identities, particularly in terms of commitment

and hours given to these roles. If there is a stronger role identity for being a police chaplain, he or she may give fewer hours to the denomination or if there is a stronger identity to the denomination he or she may give fewer hours to police chaplaincy (Borzaga & Tortia 2006; Boz & Palaz 2007; Grube & Piliavin 2000). It has also been found that volunteers will give more time to their volunteer roles if they have a passion for the role regardless if volunteers have other paid work (Hwang, Grabb & Curtis 2005; Liao-Troth 2005; Taniguchi 2006). An individual's identity formation is influenced by participating in the social structure of the organisation/s the individual is involved with and the individual's behaviour will reflect this.

An individual may or may not be aware of belonging to particular social structures as they are largely rooted in one's past (Hodkinson & Hodkinson 2004). Nevertheless it has also been stated that our memory of our past links us to the very fabric of who we are. This memory may be selective of the range of influences from our past:

In the life of any individual, family, community or society, memory is of fundamental importance. It is the fabric of identity. (Mandela 2005, p. 9)

These paradoxes could confuse the central core of who we are, so how does one reconcile these differences? Hugh Mackay (1995, 1999, 2007) prefers to view identity through the 'Who am I?' 'Who are we?' questions which emerge out of our relationships with others. Jon Austin (2005a) approaches identity through 'Who we want to become?' Lustig and Koester (2000) frame identity as 'How does your cultural identity shape your social and personal identity?' Kinship theory suggests that for an individual to gain a clearer understanding of his or her tribal identity s/he must view this through social structures (Fortes 2006; Mackay 1995, 2007; Rossi 2005; Uhlmann 2006). It has been argued that self-awareness of identity helps a person to understand himself or herself more clearly and to feel a sense of belonging and acceptance in the social structures in life (Mackay 1995, 2007).

Understanding three aspects of identity proposed by Lustig and Koester (2000) helps to frame identity and kinship theories. These are cultural identity, social identity and personal identity. Cultural identity is the process whereby individuals internalise their participation in social structures of kinship and identify that being in a culture or cultures is part of their self-concept (Lustig & Koester 2000). According to Lustig and Koester (2000, p. 3) social structures include aesthetics, ancestry, heritage, language, patterns, religion, traditions and what is important to learn and accept. Social identity is

belonging to groups within a culture or kinship where the individual is shaped by the way s/he views group characteristics, such as age, gender, ideology, neighbourhood, religion, social class or work (Bourdieu 2000; Lustig & Koester 2000; O'Loughlin et al. 2002). Personal identity is an individual's unique characteristics as each individual likes different things and have different personalities, talents, quirks and preferences (Lustig & Koester 2000). Cultural, social and personal identities are said to be interdependent and can be linked to kinship as seen in Figure 2.5.

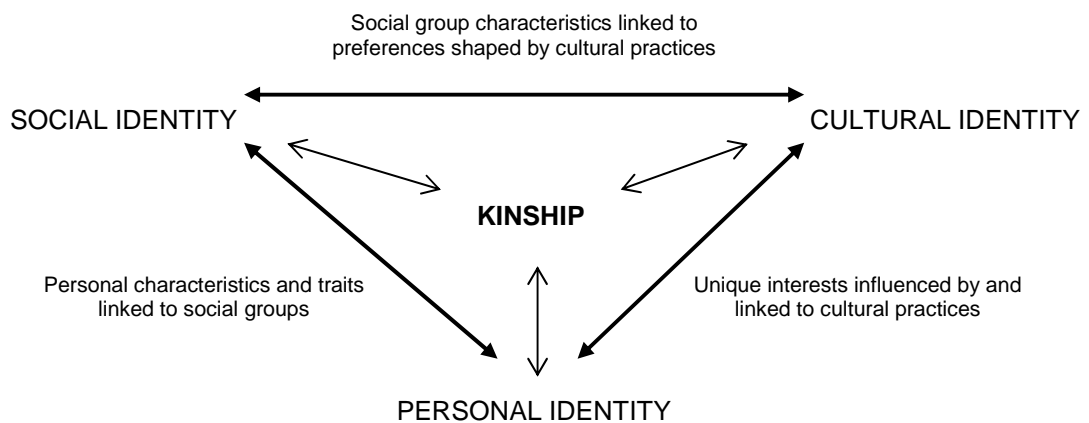


Figure 2.5: Three aspects of identity linked to kinship

When it comes time for an individual to understand the 'Who am I?' question, often adults born into white Anglo-Saxon cultures, like Australia in the twenty-first century, do not consciously think about being white and the profound effect it can have on their day-to-day lives (Hofstede & Hofstede 2005; Lustig & Koester 2000). Consequently, individuals may not have explored the meaning of their cultural membership in a kinship group and the consequences this could cause for their identity. In comparison, those who come from kinships where cultural practices are made more explicit, may grow up with a sense of the central importance of their cultural identity enabling them to explore meanings and accept their culture's strengths and weaknesses as well as acceptance of self (Lustig & Koester 2000). For example, indigenous Australian Aboriginals tend to be aware of their relationship to their ancestry and are conscious of the spiritual connection to the land and location of their kinship group. Kath Howey (2005, p. 155) from the Wiradjuri kinship group describes:

The attainment of knowledge and learning was a practical and integral part of survival that nurtured harmony within the group, and harmony with the land. Individuals' physical and spiritual well-being, as well as one's place in a secure kinship system, depended on it.

If an individual can find and examine links between his or her: (1) cultural identity (social structures); (2) social identity (social group characteristics); and (3) personal identity (self), then s/he will be more able to answer the questions 'Who am I?', 'How do I shape and (re)construct my identity?' and 'Does a police chaplain's reflection of self include others?'. By connecting an understanding of identity to belonging to a kinship group the behaviour reflected in the roles contributed should demonstrate five outcomes of identity linked to kinship: actualisation, education, individualisation, participation and socialisation. In other words, the central conception of kinship in the explanatory framework for this thesis has been further expanded to involve five outcomes from identity.

1. **Actualisation:** Identity formation might include going through a process of actualisation where one needs to find the balance between opportunity and risk (Giddens 2000). In doing so, the individual positions himself or herself into social structures to sustain an integrated sense of self to achieve particular goals (Chappell et al. 2003; Elmholdt 2001; Giddens 2000; Olesen 2000; Wenger 1998; Woodward 2000). Kinship may provide the kind of sustenance to facilitate self-actualisation.
2. **Education:** An individual's identity is shaped through education and learning (Boud & Solomon 2000; Brown & Duguid 2001; Elmholdt 2001; Olesen 2000; Tennant 2008). Learning involves action and action changes identity formation (Boud & Solomon 2000; Brown & Duguid 2001; Gonczi 2004; Hall 2000; Lesser & Storck 2001; Tennant 2008). Education needs to be applied and knowledge needs to be extended in order for learning to become more effective (Boud & Solomon 2000; Wenger 1998). Kinship can support an individual's education in this process of identity formation.
3. **Individualisation:** An individual has a distinctive personality that makes him or her unique. Appreciating our individualisation is an important part of one's self-reflection and self-examination in identity formation (Atkinson 2001; Chappell et al. 2003; Foucault 2000; Giddens 2000; Lesser & Storck 2001; Stephenson 2005). Successful identity development occurs through effective intimacy with others, authenticity, integrity and a sense of spiritual identity (English 2000; English, Fenwick & Parsons 2003; Fenwick & English 2004; Hagberg &

Guelich 2005; Mackay 1999; Poll & Smith 2003; Tisdell 2003). Kinship is an arena for individuals to grow in their own unique ways.

4. **Participation:** How an individual views and experiences the world is realised through participation in community that defines self (Elmholdt 2001; Hartnell-Young 2003). This participation develops a person's knowledge and the five components of kinship (learning, belonging, connecting, participating and knowing) contribute to identity (re)construction within communities of practice and one's own cultural groups (Boud & Solomon 2000; Gonczi 2004; Wenger 1998, 2000; Wenger, McDermott & Snyder 2002).
5. **Socialisation:** An individual understands himself or herself better through the act of socialisation (Wenger 1998; Worchel & Coutant 2003). Divisions of socio economic, cultural and political practices and values could potentially impact on one's identity in society, as no self is an island (Chappell et al. 2003; O'Loughlin et al. 2002). We each exist in a fabric of relationships, such as in kinship groups.

When two notions of kinship and identity are united, they provide a strong framework that can enhance our understanding of our identity seen through our experiences, personality and self. However, it is important to view self in relation to others. These five outcomes of identity (actualisation, education, individualisation, participation and socialisation) linked to *kinship* are illustrated in Figure 2.6, demonstrating an expanded central concept of *kinship* that has greater explanatory value for the study of police chaplaincy in this thesis.

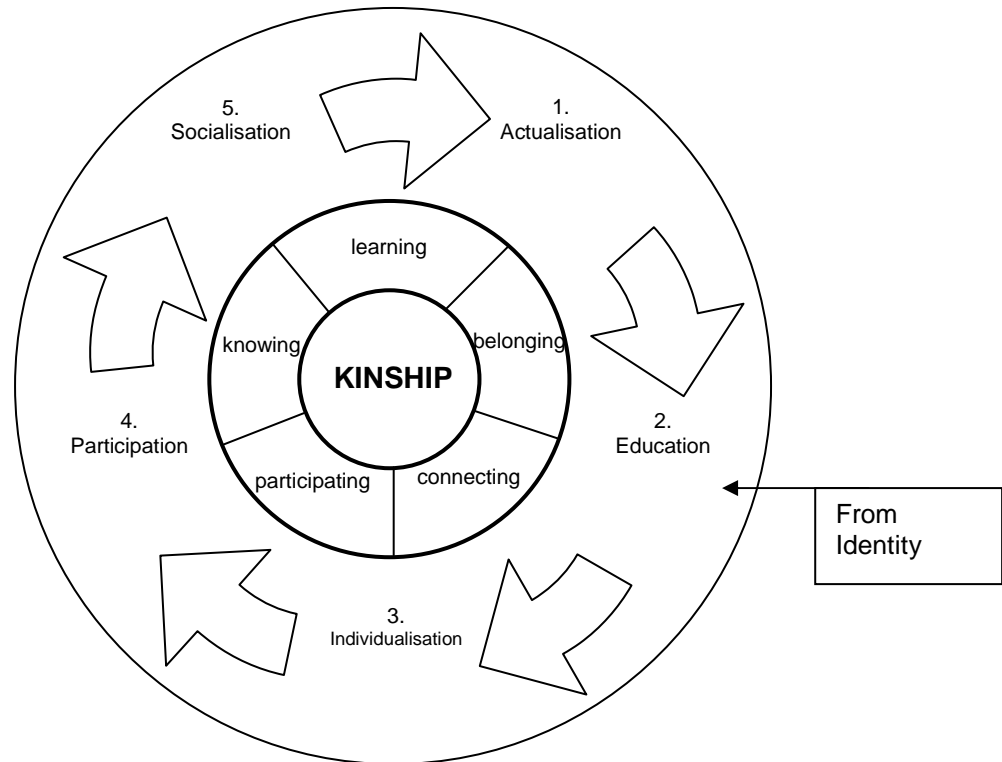


Figure 2.6: Five outcomes of identity in kinship

2.3.4 Five components of kinship

In summary, the notions of community of practice, culture and identity contribute to forming the five core components of the central concept of *kinship*: learning, belonging, connecting, participating and knowing. Each of these components of *kinship* is common to the notions of community of practice, culture and identity in various ways as outlined previously. In addition to the combination of each of these notions united with kinship is a deeper framework where the three notions are combined (see Figure 2.1) to enhance our understanding overall of the richness that kinship theory offers (see Figure 2.2). The five core components are used in this thesis as part of an explanatory framework based on *kinship* for exploring the world of the police chaplain and each component will be further examined in the following sections.

2.3.4.1 Learning

In this section, learning is examined within the locations of notions of community of practice, culture and identity that form kinship. More specifically, reflective learning and social learning are explored, whether it is formal, non-formal or informal learning, as all learning is paramount to kinship.

Reflective learning theories share one central belief: ‘as learners we construct, through reflection, a personal understanding of relevant structures of meaning derived from our

actions in the world' (Fenwick & Tennant 2004, p. 60). Learning is a complex process that is both relational and social (Brown & Duguid 2001; Edwards 2005; Gonczi 2004; Stephenson 2005; Wenger 1998). Learning co-emerges from and is shaped by one's social activities, cognitive tasks, experiences and engagements in the world (Brown & Duguid 2001; Edwards 2005; Elmholdt 2001; Stephenson 2005; Wenger 1998). More specifically, learning within an organisation such as a police service, is regarded as involving six key elements common to community of practice, culture and identity. Learning as an aspect of kinship involves:

1. Making meaning, creating and acquiring identity as a reflective and social learner (Brown & Duguid 2001; Elmholdt 2001; Fuhrer 2004; Wenger 1998);
2. Creating knowledge that takes place through action (Gonczi 2004), in other words, what to do and how to be (Elmholdt 2001; Stephenson 2005);
3. Responding to change, improving oneself, coping with uncertainties and complexities, increasing efforts, building strong professional cultures and developing a sense of common purpose (Hargreaves 2000);
4. Managing the interplay between knowledge acquisition (which is resolving tension between apprehension and comprehension) and knowledge transformation (which is resolving the tension between reflective observation and active experimentation) (Kayes 2002);
5. Participating in ongoing practice, communication, relationship, power, interpretation and subjectivity; when key individuals within an organisation struggle through their experiences addressing conflicts and problems together and enabling learning through the sharing of interpretations, reflection and taking action in response which can result in changed practices (Stephenson 2005); and
6. Collaborating, influencing, negotiating and organising and being motivated in order to achieve results through interaction with others (Turnbull 2000).

In addition, kinship theory suggests that ongoing learning occurs as part of socialisation in a group and that the keys to ongoing learning within a given organisation or community of practice or culture are participation, dialogue and cooperation (Fenwick & Tennant 2004). It is through this social networking in kinship forums that learners begin to understand their cultural inheritance and communities in which they belong and

their personal identity (Brown & Duguid 2001; Fortes 2006; Gonczi 2004; Scupin 2008; Uhlmann 2006). The more the learner participates, the more the learner will develop new knowledge through processes of interacting with other likeminded professionals. This will be further explored in Sections 2.3.4.4 and 2.3.4.5.

Another aspect of the learning component of *kinship* is that when one becomes a member of a community of practice, such as police chaplaincy, it is important that the person goes through a socialisation learning process. In literature on communities of practice, there is an assumption that communities of practice produce learning, create the social fabric of learning and develop new knowledge (Gonczi 2004; Morris 2001; Wenger 1998, 2004; Wenger, McDermott & Snyder 2002). In contrast, in literature on cultural studies there is a view that learning will take place through social practices and individuals lived experiences based on interaction and evolving processes (Brown & Duguid 2001; Godfrey 2003; Hargreaves 2000; Kayes 2002; Stephenson 2005; Wenger 1998). In the literature on identity theory it is assumed that learning will take place to reconstruct and reshape the individual's identity (Allen & Doherty 2004; Boud & Solomon 2000; Gonczi 2004; Tennant 2008) and that identity itself shapes the learning process (Boud & Solomon 2000; Brown & Duguid 2001; Elmholtz 2001; Lesser & Storck 2001; Olesen 2000; Tennant 2008). The common element in each of these bodies of literature is the relational aspect of learning. Relational learning plays an essential role in all forms of kinship and society itself depends on our capacity to learn.

In summary, learning should be reflective, social and collaborative so that an individual can try to understand self in the contexts of his or her wider culture and communities of practice that form kinship.

2.3.4.2 *Belonging*

Belonging is an essential part of the notion of *kinship*. According to attachment theory, it starts right at the beginning of a child's life and is just as important at the end of an adult's life (for example see Cassidy & Shaver 2008; Green & Goldwyn 2002; Juffer, Bakermans-Kranenburg & van IJzendoorn 2005; Mikulincer & Shaver 2007). If an individual feels accepted in a community, then he or she belongs and finds a sense of worth in the wider kinship. If an individual does not feel accepted in a community, he or she may feel isolated and withdrawn. In this section, belonging as an aspect of *kinship* is examined and linked to features of community of practice, culture and identity. For example, Wenger (1998) suggests that individuals can understand themselves better

through their place in communities and that through their interactions with other people, individuals will take on a sense of belonging.

All people belong to a number of social structures and the structures that are attached to kinship provide individuals with a sense of belonging and stability (Mackay 1999). Changes in kinship structures (whether at cultural or community levels) may fragment the status quo and place pressure on our understanding of self and how we fit into these changing social structures, eroding our sense of belonging (Chappell et al. 2003; Mackay 2007). Individuals can feel a sense of belonging in their interrelationships in kinship.

People are social creatures that thrive on a sense of belonging in kinship groups (Mackay 2007). These kinships include: a functional family contributing belonging to their children's lives; a community-spirited neighbourhood contributing towards emotional and physical security; and a fully functioning workplace addressing a sense of belonging (Chappell et al. 2003; Hagberg & Guelich 2005; Mackay 2007). Another important kinship for police chaplains is a functioning supportive church community providing a sense of value and belonging into a faith journey with God, the Church and the people chaplains serve (Hagberg & Guelich 2005). Whilst a majority of individuals are able to belong to a variety of networks, such as organisational networks, on-line networks or social networks, there are some groups, such as the role of the police officer or the minister, who struggle to belong to such networks because of their community role. There is a theme of solidarity amongst police officers, amongst ministers or amongst police officers and police chaplains because they find it difficult to belong to 'normal' societal networks (Anderson, Litzenberger & Plecas 2002; Baker 2007a, 2008; Edwards 2005; Mckay 2005; Parkinson 2000; Violanti 1997). Police officers and police chaplains need connection just as much as any other individual otherwise their lack of belonging to societal networks may result in loneliness, low self-esteem and/or isolation from community. According to postmodern theory belonging comes out of our sense of esteem, such as expressed by the statement 'I want to be taken seriously' (Cummins et al. 2003; Mackay 1999).

Sharing knowledge and exploring new ideas in a community of practice are natural by-products of belonging (Wenger 1998, 2000; Wenger, McDermott & Snyder 2002). To foster belonging in organisations, such as for police chaplains to belong to police

organisations, Wenger (2000) suggested that opportunities need to be provided for police chaplains to participate in the organisation.

A review of literature on community of practice, culture and identity indicates that in relation to belonging:

1. Belonging to a community of practice enables the individual to learn through inquiry, interactions and their craft (Wenger 2004; Wenger, McDermott & Snyder 2002);
2. Involving oneself in a community, creates relationships and competence, which in turn produces belonging, meaningfulness and action (Gonczi 2004; Wenger, McDermott & Snyder 2002);
3. Individuals re-orient their view of self and of others in order to participate at a deeper level which encourages and builds a sense of belonging to a community (Hartnell-Young 2003);
4. Technology, efficiency and mass production have contributed to the depersonalisation of society that destroys participation and belonging (Mackay 2007) and at the same time have played an active role in the individual's development providing a foundation and stability for his or her future (Verbitskaia 2004);
5. If an individual understands the culture of an organisation, then he or she is more likely to feel a sense of belonging to the organisation (Brown & Duguid 2001; du Gay 2000; Gonczi 2004; Wenger 2004); and
6. An individual's belonging is part of his or her identity, which can only exist in the context of other relationships and it is through these interactions that one decides what matters and what does not and who to trust and share (Mackay 2007; Wenger & Snyder 2000).

Therefore, belonging for individuals cannot occur in isolation or depend on others to accept them. People must involve themselves in community, interact with that community, learn within that community and understand themselves within that community in order to have a sense of belonging. This interaction is learned in kinship at the start of one's life and continues in one's journey throughout life where connections are made to others.

2.3.4.3 *Connecting*

Connecting is different from belonging. Connecting is a correlation, a bond, the bringing together of people from a kinship. Advocates of communities of practice stress that communities knit the whole system together creating connection, relationships and common context (which Lesser and Storck (2001) name 'social capital') in order to improve organisational performance and have connection with other communities (Lesser & Storck 2001; Wenger 2000; Wenger, McDermott & Snyder 2002). Australian cultural writer, Hugh Mackay (2007, p. 285), states that 'getting connected is a two-way process that takes time' and it is the key to our mental and emotional health. Since the 1950s, writers on identity, have indicated that identity development enables individuals to proceed in life more effectively if the individual longs for connection (Hagberg & Guelich 2005; Poll & Smith 2003). They argue that the notions that make up who we are (gender, class, race, culture, beliefs and work) provide a connection between identity and cultural formation and can only exist in the context of other relationships (Austin 2005b; Chappell et al. 2003; Mackay 2007).

Connecting occurs when relationships have formed and when individuals are on a developing journey and belong to supportive environments. If I look at myself on the outside, creating a self-narrative like I did in my published autobiography (Baker 2003), then I imagine myself with a future where I am headed, a past where I have been and a present where I am now (Chappell et al. 2003). I draw upon social and cultural definitions that position a 'centred me' and a 'decentred me' constructed out of the places I feel connected to, thus establishing an existence 'through our uniqueness but also the narrative of others' (Chappell et al. 2003, p. 49). Today, most people look to secular communities to feel this sense of connection (Mackay 2007). This leaves current church attendance in decline (Barna & Hatch 2001; Mackay 2007), which in turn places pressure on police chaplains (who are mainly church ministers), to think differently about the way they do their church work today and in the future. It has been stated that the traditional church method will no longer work in the post-Christian culture, whilst new models, such as the emerging church or organic church, are (re)constructing a new place of connection for communities (Carson 2005; Frost 2006; Hirsch 2006; Pagitt 2005; Viola 2008).

In a well-being survey, the Church does not even rate a mention as an important part of Australian culture. Lifestyle, multiculturalism, democracy, sport and the natural

environment were all important aspects of Australian culture (Cummins et al. 2003). Each of these determines what we connect to that is important for our identity and what we value as an individual in society. A study in 2003, revealed that 49.8% of Australians believed that our Australian lifestyle was the primary reason why they felt connected to our culture (Cummins et al. 2003). Today Australian males who are the majority of police chaplains, felt more connected to democracy, lifestyle and sport than to multiculturalism and the natural environment (Cummins et al. 2003); however will this change in the future? The next generation of police chaplains in the twenty-first century is growing up in a period of fragmentation, revolution and relentless social, cultural, economic and technological change (Mackay 2004). The way each of us lives today is different from the way we lived thirty years ago (Mackay 2004). Mackay (2004) illustrates this through a series of statistics in Australia about changes in our life such as: the divorce rate is higher than ever; the marriage rate is the lowest in one hundred years; inequality between rich and poor is ever increasing; and personal debt is at its highest levels. These trends might lead us to question our sense of connection. In the face of economic instability and fractured families, the most valuable resource kinships throughout history have always offered is each other or connection (Fortes 2006; Mackay 1999, 2007; Milner & Browitt 2002). Yet, how connected do we feel?

There are visible and observable features in kinship that are attached to our artefacts (such as written documents), our practices (such as learning centres) and our behaviours (such as our response to other people or systems) (Godfrey 2003). There is an argument in the literature that strong cultures of collaboration which will successfully implement change, take risks, commit to improvement of services, extend beyond their practices, make use of external input, provide continuity and reassurance to group members are likely to be cultures that enable people to connect (Fontaine 2001; Hargreaves 2000). This can be examined in relation to the culture of the community of practice where police chaplains are located (see Chapter 4, Section 4.3).

2.3.4.4 Participating

In this section, participating as a component of kinship is examined in relation to community of practice, culture and identity. In particular, the meaning of participation is explored through how individuals participate in kinship groups.

Participating requires the individual's whole person: body, mind, emotions and relationships (Turnbull 2000). Collegial rhythm is an important part of kinship, and a

community can easily lose its rhythm if it did not have individual members participate in events and interact with one another (Wenger, McDermott & Snyder 2002). As people participate in a community they develop knowledge through the process of interacting with other likeminded professionals, and in turn, they develop their identity within kinship.

Participating is an integral part of our social practice. It is commonly agreed that through participation an individual learns and through this learning participation in community, membership, meaning and identity become highlighted (Brown & Duguid 2001; Elmholdt 2001; Fenwick & Tennant 2004; Gonczi 2004; Stephenson 2005; Turnbull 2000; Wenger 1998). It is also agreed that identity is shaped by participating in society and the interaction one has between people (Allen & Doherty 2004; Atkinson 2001; Tennant 2008; Woodward 2000).

Some authors emphasise the practice of participation (Fontaine 2001; Gherardi 2000; Gonczi 2004; Hargreaves 2000; Stephenson 2005; Tennant 2008), while others emphasise the social learning aspects of participation (Hall 2000; Stephenson 2005; Turnbull 2000; Warren & Webb 2006; Wenger 1998; Wenger, McDermott & Snyder 2002; Wickert & McGuirk 2005; Woodward 2000). The practice of participating requires knowledge that transforms and constructs new knowledge (Gherardi 2000; Stephenson 2005; Tennant 2008). Social participation requires learning in a conceptual framework of trust, sharing a common purpose, for both the individual and the organisation (Hall 2000; Stephenson 2005; Turnbull 2000; Warren & Webb 2006; Wenger, McDermott & Snyder 2002; Wickert & McGuirk 2005). It would seem that the practice of participating as an individual in community is linked to social participation as those individuals work together.

It is assumed in communities of practice that individuals will interact, network and teach others by active participation, which is a key to success to any community (Fontaine 2001; Wenger, McDermott & Snyder 2002). In cultural studies, it is assumed that social trends can cause individuals and/or communities to deviate away from good participation (Daley 2002) and that everyday social configurations, includes participating and developing cognitive activity (Stephenson 2005; Wenger 1998). In studies of identity, it is assumed that individuals will interrelate and participate as dual citizens in a coherent individual world and a social reality (Bourdieu 2000; Harris & Simons 2007; O'Loughlin et al. 2002; Olesen 2000). While we may have a tendency to

assume our role as an individual in kinship, it may be difficult to translate our participating activities into how they fit with our personal and social identities and indeed why we perform such activities.

Worchel and Coutant (2003) in their research on group and individual identity state that one's identity at any given time is represented on a continuum between personal identity and social identity. The individual's identity resulted from a combination of personal, intragroup and intergroup characteristics, while the group's identity was made up of a fusion of identities of individual members (internal) and the group's relation to other groups (external) (Worchel & Coutant 2003). It is a challenge to shift an individual's focus from the trained mind of learned figures and facts to the practised participation in community where knowledge is enacted to a wider audience (Gonczy 2004). As Lyotard in 1984 commented:

No self is an island; each exists in a fabric of relations... even before he [sic] is born, if only by virtue of the name he [sic] is given, the human child is already positioned as the referent in the story recounted by those around him [sic], in relation to which he [sic] will inevitably chart his [sic] course (cited in Chappell et al. 2003, p. 52).

The very fabric of who I am, how I redefine myself, will emerge out of my relationships with others in social participation and the practice of participation as an individual. Therefore, the more I know and understand 'me', the more I will participate in communities of practice. Wenger (2000, p. 4) takes this one step further by stating that 'knowing is an act of participation'. The next section explores the importance of 'knowing' and how this links to kinship.

2.3.4.5 Knowing

Knowledge is not static. Knowledge contains information, facts, statistics, data and historical records. Knowledge plays an invaluable role to the progression of society. UNESCO views 'knowing' as a constant process of the enrichment of knowledge and the continual shaping of the individual (Verbitskaia 2004). Wenger (2004) argues that communities of practice are the cornerstones of knowledge and could collectively define what counts as valid knowledge. Albert Einstein said 'Knowledge is experience. Everything else is just information' (cited in McDermott 2000, p. 21). McDermott (2000, p. 27) goes on to state 'knowing is a human act' and information is an object that can be filed, stored and moved around. The art of professional practice is to turn information into useable solutions and sharing knowledge helps professionals to maintain a thirst for new knowledge (McDermott 2000). Kinships throughout time have

practised knowledge and passed knowledge on from one person to the next, from one generation to another generation (Fortes 2006; McDermott 2000; Scupin 2008).

Whilst knowledge comes from experience, it is recreated in the present moment, and it can only be passed on through the present, guiding the person through one's own thinking (McDermott 2000). However, knowledge can be produced through a number of different ways: human interaction; formal and informal learning processes; reflecting on experience and everyday practices; interpreting actions; generating insights and continual processes of creating meaning; constructing and testing of theories; ongoing routine and non-routine problem solving; and resolving dialectic learning tensions (Boud 2003; Elmholt 2001; Godfrey 2003; Gonczi 2001, 2004; Kayes 2002; McDermott 2000; Wenger 1998; Wenger, McDermott & Snyder 2002). Whilst knowledge circulates through communities in a variety of ways, knowledge also has five characteristics: (1) knowledge is a human act; (2) knowledge is the residue of thinking; (3) knowledge is created in the present moment; (4) knowledge belongs to communities of practice; and (5) new knowledge is created at the boundaries of old knowledge (McDermott 2000).

The act of knowing in a formed kinship is not enough. The key to nurturing collegial communities of practice, culture and individual identities is to tap into the kinship's natural energy in order to share knowledge (McDermott 2000; Wenger 2000).

Knowledge that can be spoken should be managed by practitioners in dialogue with key leaders, other communities of practice and experts from outside the organisation to ensure that knowledge is continuously moving (Wenger 2000, 2004). Adult educators view unspoken implicit knowledge from two different perspectives. Wenger, McDermott and Snyder (2002) claim that tacit knowledge requires human interaction; whilst, Gonczi (2004) states that learners generate their own tacit knowledge. Despite their differences, these authors agree that communities of practice provide the opportunity for learners to recreate new knowledge and provide a social forum that supports the living nature of knowledge (Gonczi 2004; Wenger, McDermott & Snyder 2002).

Kinships must also practise change. In his earlier work, Gonczi (2001) referred to a study by Engstrom suggesting that if a community of practice introduces a contradiction, then that will lead the community to genuine transformation by moving knowledge beyond the immediate context. It can also be said that members of a

community who have different practices and different assumptions will challenge new knowledge and new practices making them instigators of change (Brown & Duguid 2001). Therefore, kinships that share new ideas out of new practices will create new knowledge and move beyond their former identity.

Knowing is the final component of kinship. Whilst each has been looked at separately, the five core components of *kinship* interconnect with one another, as will be examined in the next section.

2.3.5 Summary

In summary, *kinship* is a useful explanatory concept for the study in this thesis and involves five core components where: (1) learning is enhanced through a continuing process of dialogue that needs to be reflective and social; (2) belonging is experienced through involvement, interaction, learning and understanding of oneself in community; (3) connecting is correlated through relationships that are formed from a sense of belonging usually after the development of knowledge; (4) participating is understood through the integral requirement of knowledge, the social and the practice of all 'I am'; and (5) knowing is the movement through which dialogue, interaction and interpretation are shared through new ideas and new practices.

This can be applied to any individual in any form of kinship. If an individual steps into a collegial rhythm, then he or she learns through the social what helps the belonging and connecting processes and so participates in developing further knowledge. The same applies to the professional. The professional police chaplain steps into the collegial rhythm, he or she learns the process of what it means to be a professional police chaplain (professionalisation), then practises new knowledge (professionalism), through this he or she is connecting, belonging and participating in their profession responsibly behaving as *a professional*.

A functional kinship group is a fully participating community of practice within a culture, which is shaped by individual identities. Kinships need certain core components (learning, belonging, connecting, participating and knowing) to continue to evolve as a formed kinship in three overlapping areas (community of practice, culture and identity). Essentially, kinships need to understand the organisation and share that with other members (in accordance with communities of practice theory), to make meaning of the world around by understanding others (in accordance with culture theory) and to

contribute to our identity by understanding ourselves (in accordance with identity theory). In Figure 2.7 the three notions of community of practice, culture and identity and their outcomes are illustrated along with the five core components of *kinship* and how they relate to each other.

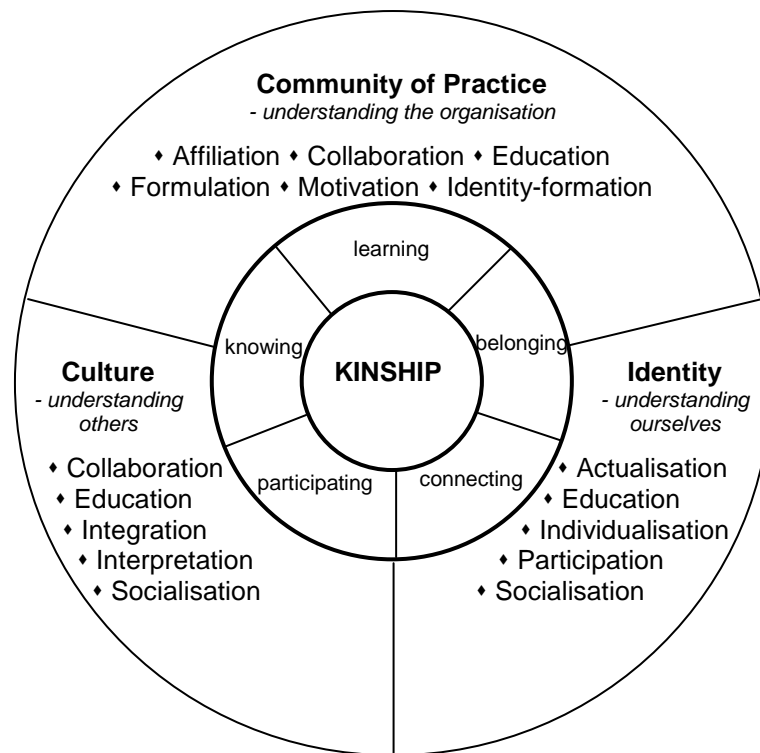


Figure 2.7: The relationship of kinship to community of practice, culture and identity

2.4 Conclusion

In this Chapter, the notion of *kinship* has been examined in order to provide an explanatory framework for analysing the working life of a police chaplain. The chapter investigated the meaning of ‘professional’ and the nature of kinship as explained in contemporary literature. Central to this inquiry were the three notions of community of practice, culture and identity that are experienced by police chaplains whose identities are located in various communities and socio-cultural contexts.

In reviewing contemporary literature to choose a suitable explanatory framework for this study, the following process was conducted. First, the notions of community of practice, culture and identity were examined in order to find and locate a central point of intersection, which was named *kinship*. Second, four types of meanings of ‘professional’ were identified – professionalisation, professionalism, a professional and profession – and these were explained as referring to process, practice and behaviour

within one's profession in order to discover whether volunteer police chaplains are professional or not. Third, the notions of community of practice, culture and identity were each examined separately in order to determine differences and similarities in their relationship to kinship. Consequently, each of the three notions was found to have outcomes that applied to kinship. There were six outcomes for community of practice and five each for culture and identity. Finally, five core components of kinship (learning, belonging, connecting, participating and knowing) were examined as an integral part of the explanatory framework in relation to community of practice, culture and identity. The final version of the explanatory framework based on kinship that will be used in the study of police chaplaincy in this thesis has twenty-one dimensions derived from kinship (5), community of practice (6), culture (5) and identity (5).

Whilst police chaplains are unique in their role as volunteer professionals practising in various communities and cultures, this study can also relate to other chaplains and ministers who work in community in professional roles across cultural and geographical boundaries. Consequently, this study can only offer a partial view with a unique explanatory framework, of community of practice, culture and identity as kinship of the life of the police chaplain. It was suggested in this chapter that although police chaplains perform their services voluntarily they are working towards being professional in many ways in their field of practice and they have a complex *kinship* with overlapping roles in different communities and cultures, which adds to their identity. Furthermore, the examination of the five core components of *kinship* (learning, belonging, connecting, participating and knowing) is paramount for understanding how this relatively new community of chaplains can be functional. How police chaplains view themselves and make meaning of their practises is investigated in Chapter Four – *The heartbeat of the research: findings and discussion*.

The following chapter on the research methodology used for this study provides an explanation of the rationale for using an ethnographic and autoethnographic methodology into the heartbeat of the police chaplain.

Chapter 3

The heartbeat of the research methodology

3.1 The process of the heartbeat

The intention of this thesis was to research police chaplains in New South Wales and, as comparisons, in New Zealand and the United Kingdom. In this Chapter, a rationale is provided for the interpretive ethnographic and autoethnographic methods to capture the culture of police chaplains in their natural environment from the chaplains' points of view.

3.1.1 Research aims and objectives

The aim of the study was to research the working life of police chaplains in order to meet four objectives: (1) understand the role of the professional police chaplain; (2) gain insight into the communities and cultures police chaplains belong to and their identity as both minister and police chaplain; (3) unearth the challenges that they constantly face and identify their strategies for dealing with them; and (4) establish further training and continuing professional development for the future of police chaplaincy.

From these aims and objectives, a significant contribution is made to understanding the professional practice of police chaplaincy to provide more consistent, more collaborative, better articulated and more effective police chaplaincy services worldwide.

3.1.2 Research questions

Four research questions were developed to guide the inquiry (as previously stated in Chapter One, Section 1.1) and a number of sub questions were asked in the interviews with police chaplains to help discover and uncover the meanings and patterns related to the research questions (see Appendix B).

Research Question One: *What does it mean to be a professional police chaplain working with the police?* This question was designed to analyse the work of professional police chaplains specifically looking at the role of the police chaplain, the structure of their work in the police station, the hours they perform each week as a volunteer and what it means to be a *professional* police chaplain.

Research Question Two: *How do police chaplains construct notions of community of practice, culture, and identity and what are implications for their day-to-day activities?* This question was framed to dissect the notion of kinship by examining the police

chaplain's constructs of their community of practice, culture and identity and implications for carrying out their activities.

Research Question Three: *What are the major challenges faced by police chaplains and what strategies do they use to deal with these challenges?* This question was included to consider the major challenges faced by police chaplains and to explore the strategies they use to deal with these challenges and to acknowledge the role Senior Chaplains bring to the organisation.

Research Question Four: *What training is given to police chaplains and is this sufficient for their needs for continuing professional development?* This question was concerned with an investigation of the training police chaplains receive including an evaluation of whether this is sufficient for their needs as they continue to develop professionally in their service to police officers, staff and their families.

3.2 The methods of the research

The study of police chaplaincy in this thesis was conducted as qualitative research with an interpretive methodology to construct meaning from multiple sources of evidence on the social behaviour and interactions of police chaplains (Denscombe 1999; Denzin 1997). This interpretive methodology includes ethnography and autoethnography to make use of multiple sources of evidence, such as a written survey of police chaplains, organisational documents, interviews with police chaplains, observations of police chaplains' work in the field by the researcher, journal entries by the researcher, photographs taken in the field by the researcher and reflections by the researcher on her own practice as a police chaplain.

In Figure 3.1, the research methodology for this thesis is represented as qualitative with an emphasis on interpretive inquiry. The four Research Questions were addressed by collecting multiple sources of evidence through ethnographic and autoethnographic methods for combined analysis.

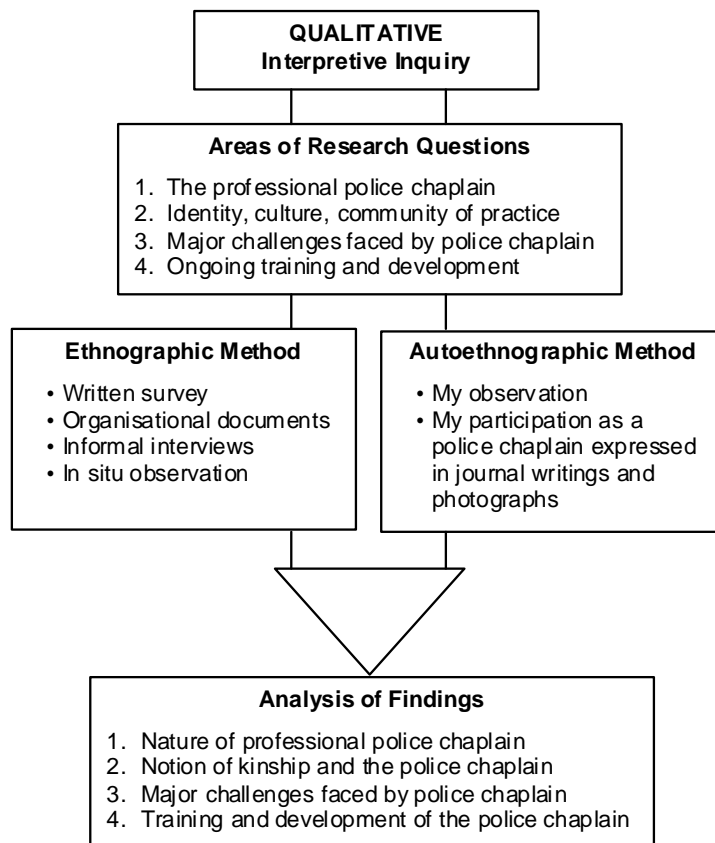


Figure 3.1: Overview of research methodology

Ethnography was employed as a suitable means to collect data from the field to create a vivid reconstruction of the police chaplaincy culture and to capture the social meanings and ordinary activities of the police chaplains in their natural environment (Brewer 2000; Cohen, Manion & Morrison 2002; Denscombe 1999; McIntyre et al. 1999). Since the culture of police chaplaincy had not been studied before, and the researcher is a member of the field of practice, ethnography was regarded as both a feasible and highly informative method of data collection for this thesis and was one of the multiple sources of evidence used.

The purpose of an ethnographic study is to produce detailed pictures of events, report on multiple perspectives and identify important issues (Cohen, Manion & Morrison 2002; Denscombe 1999; Wiersma 2000). As researcher and participant I tried to shed light on a culture that took many things for granted and to understand the hidden meanings within that culture (Gall, Gall & Borg 1999). Participation and observation were crucial to carrying out an ethnographic research method to create a detailed reconstruction of the police chaplains' cultures (national, local, church and police) and in their dual roles as minister and police chaplain.

Ethnographers can choose to view learning primarily as a process of cultural transmission or cultural acquisition. *Cultural transmission* focuses on how the larger social structure intentionally intervenes in individual lives for learning; whilst *cultural acquisition* focuses on how individuals seek to acquire learning that is reflected in the common culture (Gall, Gall & Borg 1999). I have mainly focused on cultural acquisition as a way to embrace the ethnographic study from the police chaplains' points of view on how they view their learning in four main cultures.

As previously mentioned, the researcher is herself a police chaplain in a metropolitan centre in New South Wales and during this study was also a police chaplain in a metropolitan centre in New Zealand. I also employed autoethnography through observation and participation of police chaplaincy culture in both New South Wales and New Zealand. The combination of an ethnographic and autoethnographic inquiry provided inside information about the work of police chaplaincy from three locations in the world.

In summary, the research design was qualitative and holistic making use of my ability as researcher and insider to engage, participate and interpret police chaplaincy culture (Clifford & Marcus 1986). Thus, multiple viewpoints and voices (Atkinson 1990; Denzin 1997) were used to construct this exploratory interpretation of police chaplaincy culture in various social settings around the world. An analysis was made of varied viewpoints and voices from organisational documents, the researcher's reflective accounts, in-depth chats (interviews) with police chaplains in-the-field and outside-the-field, the researcher's observations of location, time and space and other non-verbal cues. Throughout the research process there was continual dialogue between researcher and participating police chaplains about the emerging discoveries of the field and verification of these (Clifford & Marcus 1986). Additional detail about the research methods is given next.

3.3 The inner workings of the heartbeat

By dividing the qualitative interpretive inquiry into two main methods, ethnographic and autoethnographic, two streams of multiple sources of evidence were established. The ethnographic study drew from four different methods: (1) an anonymous written survey conducted with New South Wales Police Chaplains; (2) in-depth chats with fifteen New South Wales paid and volunteer police chaplains, four New Zealand paid and volunteer police chaplains and one United Kingdom paid police chaplain; (3) in situ

observation with thirteen police chaplains across New South Wales; and (4) organisational documents from all three police chaplaincy services. The autoethnographic study drew on my observation of these thirteen volunteer police chaplains in New South Wales and my participation as a police chaplain in both New South Wales and New Zealand through an in-depth chat as a participating volunteer police chaplain, journal writings and photographs. Analysis and discussion of the findings from the multiple sources of evidence was used to address the four Research Questions (see Figure 3.1).

This study started from a naturalistic paradigm with no preconceived ideas. Naturalism is studying the social world in its natural state in order to understand people's behaviour and access meanings that guide that behaviour (Hammersley & Atkinson 1983). In order to provide an orientation for research on the world of police chaplaincy I used a conceptual schema. According to Wiersma (2000) there are five procedures in developing a conceptual schema: (1) identification of the phenomena to be studied (police chaplaincy culture); (2) identification of the subjects (police chaplains); (3) data collection (multiple sources of evidence from ethnography and autoethnography); (4) analysis (of themes relating to four Research Questions); and (5) drawing conclusions.

As shown in Figure 3.2, I was assisted in this process by regarding the phenomena of police chaplaincy as an interpretation of individual perspectives (participants of the study), group culture (collective understanding of the participants) and organisational culture (in-the-field and outside-the-field organisational documents). An organisation is made up of a group of people who regularly interact as a collective social action (Wiersma 2000). It is helpful in a conceptual schema of the phenomena of police chaplaincy to consider cultures and perspectives. According to Wiersma (2000, p. 242) 'the perspectives form the cultures, and the cultures make up the organization [sic]'. Perspectives consist of ideas, beliefs, attitudes and actions that direct individual behaviour (Wiersma 2000). Group cultures are where the members of the organisation relate to one another and form a collective understanding of their particular role/s (Wiersma 2000).

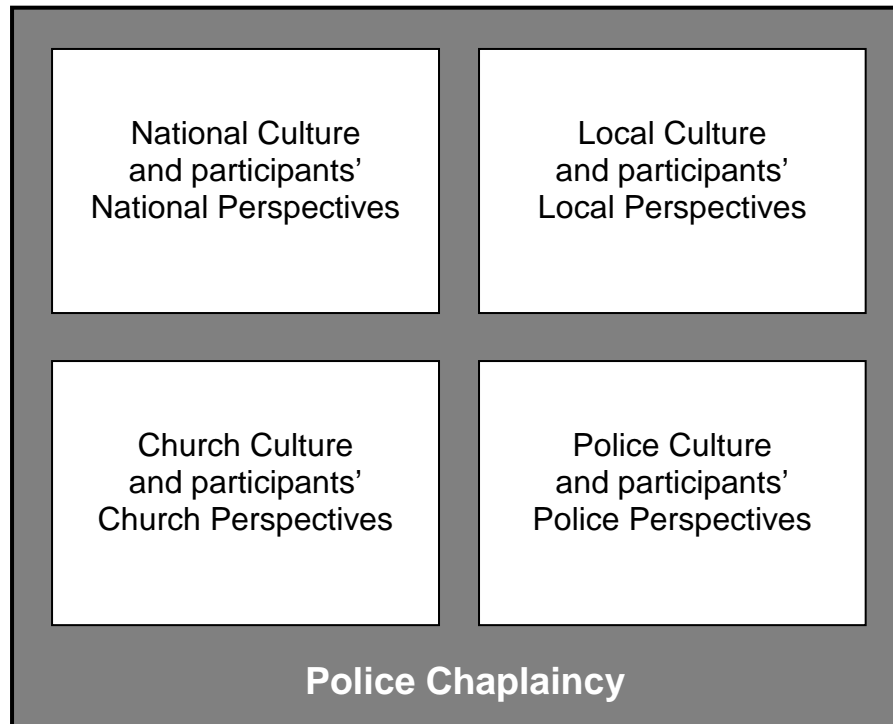


Figure 3.2: A conceptual schema of the phenomena of police chaplaincy

3.3.1 Identification of the phenomena to be studied

The practice and identity of police chaplains has not been previously studied and some aspects of police chaplaincy were foreshadowed as phenomena to be studied. While these provided the researcher with direction and focus, these foreshadowed issues did not limit the research to exclude other emerging aspects of the police chaplaincy world of phenomena (Wiersma 2000). The foreshadowed phenomena included part-time versus full-time work, voluntary versus paid work, significance of kinship (community of practice, culture and identity), challenges faced in performing the role and training available to police chaplains. Other relevant phenomena of police chaplaincy elucidating the four Research Questions were included in the study.

3.3.2 Identification of the subjects

The participants in the ethnographic part of the research included thirteen honorary police chaplains in New South Wales for the major study and two paid Senior Police Chaplains were interviewed by the researcher about the history of police chaplaincy in New South Wales. For comparative studies, interviews were conducted with two honorary police chaplains and two part-time paid police chaplains (including the Coordinator) from New Zealand and with one paid Senior Police Chaplain from the United Kingdom.

Conditions and restrictions were identified so that the study would be feasible. At the beginning of the research, there were one hundred and five New South Wales police chaplains; for a representative sample of participants for the ethnographic study I aimed to involve up to a quarter of them; that is from ten to twenty-five participants.

In order to recruit this intended number of participants for the field work, at the 2005 Annual Training Seminar for New South Wales police chaplains, a participant package was explained and handed out to all who attended the Seminar (77 out of 105). The package included research information sheet, consent form for the ethnographic study and the anonymous written survey (see Appendix C and D). Twenty-nine participant packages with a return self-addressed stamped envelope were posted to the active police chaplains who did not attend the Seminar. From both of these methods combined, fifteen police chaplains volunteered for the field study, two volunteers later dropped out due to personal circumstances and forty-one anonymous written surveys (39%) were returned. The volunteers for the fieldwork were arranged into four areas (as demonstrated in Figure 3.3). All expressions of interest were clustered into relevant subgroups and if over twenty-five police chaplains volunteered, they would have been randomly selected and evenly distributed across subgroups. However, actual participants totalled fourteen, including myself, so no subgroups were needed and the fourteen participants represented the four geographical areas. In Figure 3.3, geographical locations of the fourteen participants in the main ethnographic and autoethnographic study and two Senior Chaplain in-depth chats in New South Wales are represented.

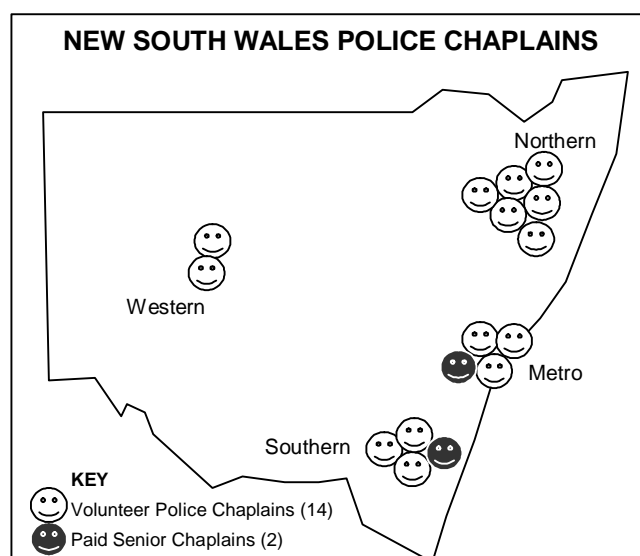


Figure 3.3: Locations of participants (main study)

3.3.3 Data collection

Data collection included in-the-field participants from New South Wales and outside-the-field participants from New Zealand and the United Kingdom. A triangulation process of multiple sources of evidence was used to validate the data collected for analysis (see Section 3.3.3.3). The following explanation describes the activity, why this particular activity was utilised, what was involved and how and where it was completed.

3.3.3.1 In-the-field

Six in-the-field activities took place in New South Wales: (1) anonymous written survey; (2) observation of the police chaplain's walk through their respective police station/s; (3) reflective narrative from observations in-the-field; (4) in-depth chats; (5) organisational documents; and (6) autoethnography. Each of these will be looked at separately.

Anonymous written survey

Data was collected through an anonymous written survey (see Appendix D) to support or refute other sources of information collected in-the-field and to provide a foundation for describing the culture of police chaplaincy.

The anonymous written survey was designed to cover four areas about the nature of police chaplaincy in New South Wales that the community otherwise would not have known. The four areas were: (1) personal (qualifications, identity and communities); (2) cultural customs within police chaplaincy and the police service; (3) training and development; and (4) the future of police chaplaincy.

The data collected from the forty-one participants included gender, age range, time in ministry, time as police chaplain, location (city or country) and denomination.

The results of the anonymous written survey helped to inform the questions that needed to be asked in the in-the-field activities that occurred in New South Wales.

In-the-field observation – ‘*The Walk*’

Each New South Wales police chaplain is assigned to a Local Area Command. Part of their weekly activity is to visit the police station(s) within their Local Area Command. This visit is called *the walk*. During the fieldwork, I observed police chaplains in their natural environment on their *walk* as they carried out their weekly routine. It was during

this observation that I captured sources of evidence about the richness of the police chaplain's culture.

Prior to each field trip, I rang or emailed participants to see whether the proposed dates and times suited them. I then sent a letter of confirmation (see sample de-identified letter Appendix E) and a copy of the in-depth chat questions (see Appendix B). Six participants briefly looked at the questions before my arrival, five participants did not read them and two participants prepared answers.

Whilst in-the-field, I visited the police chaplain's local community, usually staying overnight in a hotel or with the chaplain's family (country only). This was to immerse myself into the chaplain's culture and local environment. When I could, I would attend their church for meetings and services to see the chaplain in action in their main place of work. During my stay, I would interview the chaplain and observe them on their normal visits to the police station (*the walk*).

In-the-field observation – *Reflective narrative*

The reflective narrative captures the portrayal of the police chaplain, the facts, interpretations, stories (with names removed), action photographs (with faces de-identified and taken only with permission) and information collected. I have also placed myself in the narrative.

Data collected from observing police chaplains in their natural environment (as described above) and on *the walk* became part of the narrative. I did this through creating four data maps (see Appendix F) that tallied information from a temporal map, a social map, a spatial map and a behavioural map (Cohen, Manion & Morrison 2002). I observed the participants, including non-verbal cues such as gestures, facial expressions, tone of voice and body movements. These expressive non-verbal modes were observed, identified, recorded in writing and then analysed for meaning to see whether police chaplains have their own body code (Denzin 1997; McMillan & Schumacher 1997; Welland & Pugsley 2002).

The data maps, notes and photographs became the main source of data collection for the observation aspect of the research that forms the reflective narrative. This formed the case record I created on each participant. Three examples of the in-depth chats and case records of participants, Rafiki, Marnin and Pallas (in order of area), have been chosen to represent the thirteen participants visited in-the-field (see Appendix G). These examples

were chosen because they each represent three different denominations (Catholic, Anglican and Other Protestant) respectively and the three different coded areas (City, Town and Large Centre - see Section 3.3.4) respectively.

In-depth chats

The informal interviews of the police chaplains in-the-field are called *in-depth chats*. A series of questions was asked that was formed from the four main research questions to give insight about the phenomena studied. These chats provided evidence for analysis about the person who has become a police chaplain.

The questions (see Appendix B) for the face-to-face *in-depth chats* arose out of the four main Research Questions. There were seventeen questions relating to Research Question One (nature of professional police chaplain), twenty-four questions for Research Question Two (notion of kinship and the police chaplain), six questions about Research Question Three (major challenges faced by police chaplain) and seven questions referring to Research Question Four (professional development and training).

For each of the thirteen volunteer police chaplains in New South Wales the in-depth chat took approximately forty-five minutes taking place in their office / home (11) or in the police station (2). I used an audio tape recorder to record the data and made notes. I later transcribed the interview into a Word document. All names and place names were removed and files de-identified by assigning each chaplain with a code name (see Table 3.1).

Further to the in-depth chats with volunteer police chaplains in New South Wales, two paid Senior Chaplains were interviewed and included in the main study. Father Jim Boland, retired in August 2007, after founding Police Chaplaincy in New South Wales thirty-seven years earlier. Not having the opportunity to interview Father Boland directly due to retirement, I interviewed two Senior Chaplains about historical information: Reverend Peter Mumford (who was a Senior Chaplain until his retirement in 2006) and Reverend Hartley Hansford (who was the Senior Chaplain at the Police College in Goulburn at the time of the interview prior to him starting his role in the Senior Chaplains Conference, Sydney and retiring in 2008) (see Appendix H).

Organisational Documents

Written information about police chaplaincy is sporadic. Reverend Peter Mumford (1997) wrote an historical perspective of a brief history of police chaplaincy in New

South Wales as part of his Master of Social Science (Criminology) that was available for consultation. I had access to a number of organisational procedures and guideline documents that were compiled by the Senior Chaplains Conference over the years (Lowe 1996a, 1996b), including Reverend Hansford's (2003) self-guided training program presented on a CD-ROM for honorary police chaplains.

Autoethnography

In the autoethnographic study I included the following: answering the in-depth chat questions on my experiences, journal writings and photographs.

Prior to the field trips, an outsider in a similar environment interviewed me with the same in-depth chat questions, in order that my answers were not affected by other chaplains' thoughts. I also received a code name (to be de-identified) and my in-depth chat was included as part of the main study. During the ethnographic phases of the study, I wrote in a journal about particular events, stories or thoughts that occurred in-the-field during my own participation as a police chaplain in both New South Wales and New Zealand, and also as a participant observer in-the-field during the above field trips. This brought insider information into the study.

Photographs were taken inside and outside police stations, with permission, in order to provide culturally relevant material highlighted in a different format as another source of evidence. Photographs that have been used as part of the research have been de-identified through taking out faces, place names, identification markers of towns and turning the photograph itself into a drawing.

3.3.3.2 Outside-the-field

Data collected outside-the-field provides a means of checking the data for reliability and validity (Carr & Kemmis 1986) and includes micro-situations that arose from the social interactions with the participants (Cohen, Manion & Morrison 2002). It was intended to have focus groups at the New South Wales Annual Training Seminar in July 2006 as a way to test the culture. However, the 2006 Seminar was cancelled due to a large intake of police numbers at the College in Goulburn. Instead of focus groups, I included participants from other police chaplaincy services, such as New Zealand and the United Kingdom, employing the *in-depth chat* method as well as my own autoethnography in journal writing and photographs to enhance the study.

The New Zealand and United Kingdom in-depth chats (volunteer chaplains and paid Senior Chaplains) were shorter than those conducted in New South Wales, usually taking thirty minutes. The questions that were chosen for these outside-the-field in-depth chats aimed to provide a good overview of the police chaplaincy service overseas and translated well into another culture (see Appendix I). I recorded New Zealand in-depth chats on an audio tape recorder and made notes. I later transcribed each interview into a Word document. All names and place names were removed and files de-identified by assigning each chaplain with a code name (see Table 3.1). In the United Kingdom, the Senior Chaplain in-depth chat was not recorded, only notes were taken and later typed up and verified.

The researcher was provided with documentation such as work procedures and policies from the two outside-the-field police chaplaincy services. Documents from New Zealand included, an introduction to police chaplaincy and Co-ordinating Chaplain job description (Walls 2005, 2006a); and from the United Kingdom, an introduction to police chaplaincy documents and Senior Chaplain job description (Wright 1997, 2002a; 2002b).

In Table 3.1 there is an overview of how many participants were involved in the various data collection activities in the three countries and the code names for the participants. (For more detail on this see Chapter Four.)

Table 3.1: Overview of in-the-field and outside-the-field data collection

Data Collection	In-the-field	Outside-the-field	
	New South Wales	New Zealand	United Kingdom
Anonymous written survey	41		
The walk	13		
Reflective narrative	13		
Volunteer in-depth chats	14	3	
Senior Chaplain in-depth chats	2	1	1
Autoethnography: journal	✓	✓	
Autoethnography: reflection on own in-the-field experience	✓		
Photographs	✓		✓
Organisational documents	✓	✓	✓
Participants KEY: p = paid v = volunteer f = fieldwork (includes the walk and reflective narrative) i = in-depth chat	Azriel (v, f, i) Bailey (v, f, i) Elie (v, f, i) Elu (v, f, i) Gisli (v, f, i) HH (p, i) Janus (v, f, i) Kelby (v, f, i) Luca (v, f, i) Marnin (v, f, i) Mikaili (v, f, i) Pallas (v, f, i) PM (p, i) Rafiki (v, f, i) Vanya (v, f, i) Zuriel (v, f, i)	Daylin (p, i) Jalen (v, i) JW (p, i) Reese (v, i)	BW (p, i)

The fieldwork, in-the-field and outside-the-field took place from 2005 to 2007 around the world:

1. Five Northern participants of New South Wales (September to October 2005)
2. Two Western participants of New South Wales (November 2005)
3. Three Southern participants of New South Wales (January 2006)
4. Three metropolitan participants and one Northern participant of New South Wales (February and March 2006)
5. Four New Zealand participants (April 2006)
6. Autoethnography in New Zealand (July 2006 to March 2007)
7. One Senior Chaplain in New South Wales (June 2007)
8. One Senior Chaplain in the United Kingdom (July 2007)
9. One Senior Chaplain in New South Wales (July 2007)
10. Autoethnography in New South Wales (June 2004 to August 2007)

3.3.3.3 Triangulation

Triangulation is a qualitative cross-validation method that is usually applied to data sources or data collection procedures (Fetterman 1989; Wiersma 2000). I opted to collect data from multiple sources of evidence (see Figures 3.1 and 3.4).

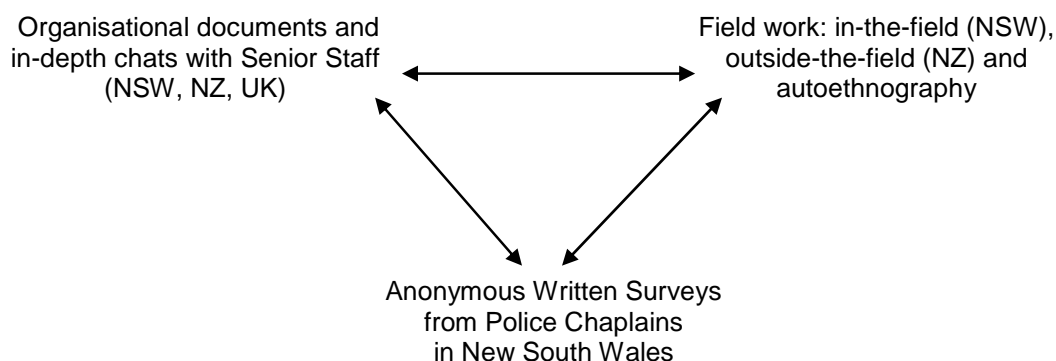


Figure 3.4: Triangulation method – multiple sources of evidence collected

In order to achieve cross-validation and assess whether I have sufficient data to answer the research questions, I used all data collected from police chaplains' in-depth chats, observation, completed anonymous written surveys, historical material from organisational documents, in-depth chats from long-serving Senior Chaplains and my own journal entries and photographs of sites.

3.3.4 Analysis

As I collected and examined the data, I constructed a picture, which started to take shape over the course of the research. The participants' accounts became important sources of evidence to analyse themes to address the four Research Questions and confidentiality was adhered to by the following means of de-identification.

Initially, each participant in-the-field was given a PC number from 1 to 14 (including myself). Each interview cassette tape and any records created in-the-field were labelled with this PC code. This original documentation was filed away in a locked filing cabinet. When the data was transcribed and developed into interview transcripts and case records, all data was de-identified by removing the original PC codes and replacing them with assigned non-gender specific code names. These code names were searched on the Internet collecting only names that were not used by other police chaplains and with a meaning that describes police chaplaincy. I found thirty-three possible names and chose fourteen from this list for the fourteen New South Wales participants (including

myself) and a further three for the New Zealand participants. Taking into account their meaning, I assigned each of the seventeen participants a code name that reflected my perception of their character (see Table 3.1). A Word document was set up containing a Table that correlated each participant to their old PC code, new code name, area code (see below) and denomination. This document is located on my computer, password protected, and can only be accessed by me as the researcher. The remaining four participants were the Senior Chaplains who were interviewed from each country (two from New South Wales, one from New Zealand and one from the United Kingdom). These participants remained identified using their full name to which they agreed.

In order to de-identify the regions and towns of the participants, I created three code areas that summarised the places they were engaged in:

- (1) CITY: a city has a large population and is a metropolitan centre with suburban areas and major shopping complexes.
- (2) LARGE CENTRE: a large centre has a medium to large population, contained within an area outside a metropolitan centre.
- (3) TOWN: a town has small to medium population and is typically an isolated community.

I organised the field notes to include the de-identified transcript and de-identified case record of each participant. I included a cover page that summarised the visit, contained the purpose, methods, findings, conclusions and recommendations (Fetterman 1989).

My reflective narratives about each New South Wales police chaplain's work which were generated from the case records and the findings from the in-depth chats were given to the participants as a courtesy and as a means of checking the information for reliability and validity (Carr & Kemmis 1986; Cohen, Manion & Morrison 2002). These were sent in the post with a letter of explanation (see sample de-identified letter Appendix J) asking the participants to sign the letter to validate it with or without changes. Three police chaplains asked for minor changes to be made. Eleven out of thirteen validations were returned from New South Wales and stored in my locked filing cabinet. Unfortunately, one police chaplain retired from ministry and moved to another state without forwarding contact details and another simply did not return it, even after follow up. Records of these two chaplains' in-depth chats and my records of

observations were used in the analysis, as the Consent Form (see Appendix C) did not require that participants validate the researcher's findings. Each of the overseas participants received a copy of their in-depth chats electronically; only one returned the document with changes.

Once the in-depth chats were transcribed and validated, and the case records completed, these accounts were read to identify common themes to categorise the information (Fetterman 1989; Wiersma 2000). Each research question and the main sub questions from the in-depth chat were tabulated and each of the participants' commentary on those particular questions was recorded. I then compared emergent common themes that described the phenomena. I analysed one theme at a time in light of the research question and compared it with the evidence found from the multiple sources of evidence. The triangulation process became the heart of the ethnographic validity looking at multiple sources of evidence for patterns, key events, context analysis and nonparametric statistics (Fetterman 1989). This process enables the testing of one source of information against another in order to make sense of and evaluate alternative explanations (Fetterman 1989).

The interpretation was synthesised according to the themes identified for each Research Question and reported as major findings. This process was repeated for all four Research Questions. Tabulated findings were then analysed and discussed in Chapter Four. In order to preserve the complexity and richness of the data collected, I made use of participants' own comments from the in-depth chats so that they have a voice and included my own participant observation voice in the findings in order to analyse and discuss the Research Questions. To ensure that I was fair and consistent in giving participants a voice, I tabulated how often I used data from in-depth chats for each Research Question after completing Chapter Four (see Appendix K). Results indicated that: (1) each participant was given adequate voice across all Research Questions; (2) there was not one participant given favour by the Researcher as three participants had an equal voice of fourteen each with a maximum of five in a given question; and (3) the average for New South Wales participants of fully working recordings were consistent across all Research Questions.

3.3.5 Drawing conclusions

During the writing of this thesis there has been continual dialogue between the police chaplains and myself in working together to discover the culture of police chaplaincy

and to collaborate and verify our discoveries (Clifford & Marcus 1986). The fieldwork required time, resources and opportunities, which in turn provided the basis of the findings for the analysis and discussion. This ethnographic study involved insight, reflection and rethinking of initial conclusions (Wiersma 2000) for mutual discussion and debate in this field of practice.

3.4 Ethical issues unfolded

Before proceeding with this study, an application for approval of the research was sent to the University of Technology, Sydney (UTS) Human Research Ethics Committee in April 2005. Details provided included the information sheet for prospective participants, participant consent forms, anonymous written survey, questions to ask in the in-depth chats for in-the-field participants and questions to ask the New South Wales Senior Chaplains. The application was approved on 1 June 2005 (UTS HREC REF NO. 2005-42A). Subsequently, an amendment to this application was sent in February 2006 to include comparative studies in New Zealand and the United Kingdom and with the Australian Federal Police. However, the Australian Federal Police interview did not occur. The first attempt to interview a chaplain from the Australian Capital Territory was postponed due to a death. The interview later did not take place because of my time living overseas in New Zealand during 2006 and 2007. It should be noted that the Australian Federal Police Chaplain was interested and would have liked the interview to take place. The amendment to the ethics proposal was approved. The Ethics Approval letter and subsequent amendment can be seen at Appendix L.

I consistently aimed to treat participants fairly, intelligently and respectfully. I tried not to waste their time and I ensured that my visit was a minimal disruption to their daily routines. I anticipated that the fieldwork might take from two to five days; however, the amount of time needed was far less, from half a day to two days with each participant. Our chats were non-intrusive and task focused. I established safeguards to ensure that participants could withdraw from the research at any time without giving a reason.

Five areas of potential risk for the participants were identified:

1. There might be a potential breach of confidentiality if the researcher is present at private discussions between police chaplains and sworn or unsworn officers or staff members;
2. Participants could feel misinterpreted or unheard by the researcher;

3. Participants may be concerned or embarrassed that their practice of police chaplaincy is not like that of other police chaplains and that their reputation might suffer;
4. There is potential for some police chaplains to try to guess who has contributed to the research and to judge them; and
5. There is a perceived risk of participants being identified in photographs that will be published.

I was aware of these risks in-the-field and endeavoured to minimise them on every occasion, thus:

1. When a private conversation needed to take place between an officer or staff member and the local police chaplain, I gave them space to do so and I remained talking to other people in the station. On a few occasions, officers did start private conversations in my presence. During these times, I moved away from the conversation as best I could and made mental note of the interaction, enabling the police chaplain to listen and care for the officer or staff member.
2. I made every effort to understand and write the case record without judgement and from the chaplain's point of view. Participants had a chance to change wording that appeared in the interviews and case record before publishing the analysis.
3. Participants were free to withdraw from the research at any stage and/or had the opportunity to alter or remove any material they did not want published.
4. All data was coded and de-identified. Names and PC numbers were replaced with non-gender specific code names. Place names and regions were replaced with three coded areas. As a result no participant can be identified.
5. All photographs taken in-the-field were accessible only to me as the researcher. Any photographs from the field that are published in this thesis are recreated as drawings with removal of any identifying markers such as faces and signs.

I considered that spending considerable time with other police chaplains in-the-field with competing world views, beliefs, attitudes and values could be a potential risk for myself as the researcher. Whilst I did not judge them or their perceived views, the risk could have potentially changed my beliefs, attitudes, values and I may have felt

threatened in my professional competence. I believed that debriefing with my mentor and my husband after such field trips would help minimise the risk. This was a helpful process, and in fact, positive change did occur in the way I approached police chaplaincy as I gained experience from the study.

Whilst being an insider has many positives, I was also aware that it could be a disadvantage. Being another police chaplain in uniform could have confused my role to the police and may have caused officers and staff to misinterpret my observations of the police chaplain at work. I tried to keep an open mind, observe the participants and not interrupt their usual *walk*. At times, this was difficult because I was also in uniform, and police officers naturally wanted to talk to me as well.

I tried to make explicit the political and ethical consequences of my own assumptions when analysing and writing up the discussions. I tried to distinguish between my own assumptions and the data that had emerged; however, consciously and perhaps unconsciously I acknowledge that I have shaped the language of analysis.

3.5 The heartbeat of the researcher

An important feature of an ethnographic study is the significance of the role that the researcher's self plays in the process of the research. For this reason, Denscombe (1999) suggests that the researcher should reflect on four areas: (1) personal beliefs; (2) personal interests; (3) personal experiences; and (4) expertise, in order to demonstrate how events and cultures within the study were interpreted and shaped by the researcher. The following narrative reflects these four areas.

I was born in 1970 into a middle class family in Sydney, New South Wales. My life has had many life changing experiences, from a lonely abused childhood (1974-1986) to a homeless drug addicted teenager (1986-1987) to a transformational rescue (1987) to becoming a Baptist Minister (2000). From the things that I had experienced in life, I had an understanding of the police scene and had a compassion for their role in society. For this reason, I enquired about police chaplaincy during my full-time theological study at Morling College and chose it as my field placement in my final year (1998). After five years in full-time ministry (which is a requirement), I was interviewed, accepted and invested as a New South Wales Police Chaplain (June 2004) serving in a metropolitan Local Area Command. I also had the privilege to serve as an honorary police chaplain while living in a metropolitan centre in New Zealand, from July 2006 to March 2007.

During this time in New Zealand, I conducted a training session for police chaplains in the North in August 2006 and I was subsequently invited to conduct two seminars at their National Police Chaplains' Conference in September 2007.

I believe that police officers have an important role to contribute to the wider community. I believe that they have a difficult role to do and often lack the support and credit they deserve. I believe that police chaplaincy provides a wonderful service of care for officers and staff serving on the front-line and behind-the-scenes. However, I believe that services by police chaplains can be improved. Prior to this research, I suspected that police chaplains were not reaping possible benefits from being a community, perhaps because of lack of opportunities to be collaborative, as police chaplains act largely on their own. I also suspected that research could assist the police chaplaincy community to provide a better level of possible service to police and better opportunities for professional development for the role.

In my first year as a student in the Doctor of Education program (2004), I presented my research idea to the Senior Chaplains Conference (New South Wales). This was accepted and I started to work on the foundation of a research proposal. Senior State Police Chaplain Reverend Alan Lowe submitted a draft doctorate research proposal on my behalf to Human Resource Services of NSW Police Force in February 2005. The Executive Director, Mr. Ian Peters advised that approval was granted to undertake the research on 11 April 2005 (NSWP/D/2005/56267). Throughout the research process I have continued to send updates, published papers (Baker 2006, 2007b) and preliminary analysis to Senior State Police Chaplain Reverend Alan Lowe and the thirteen in-the-field participants to keep them informed.

Location of my role as researcher and police chaplain was crucial. I had previously met eleven of the thirteen participating police chaplains at Annual Training Seminars in Goulburn, New South Wales. None of them were close colleagues to me prior to the research. Since then a number of the participants have invited me to speak in their churches and schools, and I have been in regular contact with three of them as good friends and colleagues in ministry.

When I was in-the-field, I wanted the police and the local police chaplain to view me as a fellow police chaplain, not a researcher. This was achieved by wearing uniform, identifying myself by badge as a researcher (as requested by the UTS Human Research

Ethics Committee) and not taking written notes during the observation. I was conscious in the first field trip that police were suspicious of me taking notes during *the walk*. When I realised this (after the third participant) I stopped taking notes on the spot and resorted to making tallies on the data maps. I focused on remembering other details to write down at the first appropriate moment after the visit. I also documented my own learning after spending the day with each police chaplain by writing in my autoethnographic journal. I received permission to take photographs of my experiences in the police community (the outside and inside of police stations) in all locations and with consenting police chaplains and consenting police officers in two locations. As the ethnographer I became both the subject and the object of the research (McMillan & Schumacher 1997).

The average length of service as a police chaplain from the fourteen New South Wales participants was four years. At the time of the field trips, I had been a police chaplain for two years. I was surprised that many of the chaplains saw me as the expert, often asking me questions on how to best do police chaplaincy. Many Commanders I have met stated that I have had more diverse experiences than a majority of police officers because of the fifteen Commands in New South Wales I had visited during the field trips for this research and the opportunities I have had to view policing in Australia (including the Australian Federal Police), New Zealand, the United Kingdom (including Northern Ireland) and Hong Kong. Interviewing police chaplains from three different Police networks (New South Wales, New Zealand and the United Kingdom) have also further expanded my experience in this field.

My work experience, educational qualifications and skills all contribute to my researcher's self in this ethnographic study. The experience I gained from my graphic design career (from 1986 to 1995) has helped me develop skills of attention to detail, creative analysis, logical reasoning and the ability to recall visual information from the field. My ministry experience (from 1996 to current) has given me insight and empathy for people's behaviour, and practice in checking my interpretations and attributions based on my perceptions. My educational qualifications as a Minister (Bachelor of Ministries and Diploma of Theology, Morling College, 1994-1998) and as an Adult Educator (Master of Education (Adult), UTS, 2000-2002) have helped me to read critically, conceptualise, analyse and synthesise, write creatively and theoretically, and find areas of interest to address.

3.6 Conclusion

In this Chapter an outline has been given of the Research Aims and Objectives and further expansion of the four Research Questions. The methods of the research were explored and analysed identifying the inner workings of the phenomena studied in its location with the participants from in-the-field and outside-the-field.

A rationale has been provided for the qualitative approach employing ethnography and autoethnography as multiple sources of evidence to investigate the aims and objectives in an ethical research design. In Chapter Four, *The heartbeat of the research: findings and discussion*, the results from these multiple sources will be analysed and discussed linked to findings from literature examined in Chapter Two and to the explanatory framework using dimensions of kinship (community of practice, culture and identity) as discussed in Chapter Two and depicted in Figure 2.7.

Chapter 4

The heartbeat of the research: findings and discussion

4.1 Overview of the research

My world is one where I think anything can go wrong and you've got to be prepared for anything to happen ... Someone said once 'we can't determine the direction of the wind, but we can always adjust the sails'. I think that is what we are in the business of doing. I think it is a very satisfying world and world of opportunity, and I believe our purpose here on earth is to grasp those opportunities for God, to be his people, and promote his Kingdom in whatever circumstances we find ourselves. I think we are in the world where we are forgiven, empowered and able to empower other people. I think chaplaincy will come out of that. (Pallas, New South Wales in-depth chat)

Police chaplains play a significant role in the community. They often bridge the gap between frontline police officers and civilians in their dual role as a minister within their local community and as a police chaplain within the police community. Police chaplains are professional practitioners of pastoral care. They offer their services, mostly as volunteers, serving police officers, retired police officers, staff and families of their respective police forces. Police chaplains are busy people working within their own denomination and local community. They have a passion to serve their local community in some form, like what Pallas describes above, and because out of this passion for policing, more often than not, they become a police chaplain.

Fieldwork conducted for this research included interviews with police chaplains from New South Wales, Australia (16); New Zealand (4); and the United Kingdom (1). Findings from these interviews, along with my own participant-observation as a serving police chaplain in New South Wales and for a short time in New Zealand, anonymous written survey results from forty-one New South Wales police chaplains and organisational documents from all three police chaplaincy services are analysed and discussed in this chapter.

Of the forty-one New South Wales Police Chaplains in the anonymous written survey, forty participants were male and one was female. This represented a slightly higher proportion of males to females (98%) as 94% of police chaplains in New South Wales were males at the time (2005). The majority of participants were in their 50s (15) and 60s (14), which represented the age range of police chaplains in general. There were also three in their 30s, seven in their 40s and two in their 70s. The majority of police chaplains in the survey have served up to ten years of service: 0-4 years (15); 5-10 years (16); 11-20 years (6); and 21-30 years (4). However, their time in ministry has been generally longer: 5-10 years (5); 11-20 years (8); 21-30 years (9); 31-40 years (14); and 41 plus (5). The majority of police chaplains serve in the country area of New South

Wales and that was no different for the survey participants – with twenty-seven in the country and twelve in the city (one declared both at the time of the survey and one did not comment). There was a good spread across the denominations: fifteen Other Protestants, twelve Anglicans and eight Catholics (six did not answer). (See Chapter One, Section 1.2.4.1 for explanation of these categories.)

The fourteen police chaplains who volunteered to be part of the in-the-field study represented nearly the same percentage of male / female representatives for the New South Wales Police Chaplaincy organisation. Of the fourteen volunteer participants, seven were Anglicans, five were Other Protestants and two were Catholics. The majority of them (9) had been a police chaplain from 1 to 5 years, four had served from 5 to 10 years and one had served as a police chaplain from 10 to 15 years. Geographically, the participants were spread across New South Wales, mainly from the country (see Figure 3.3). To maintain confidentiality, I divided the geographical areas into three sections: City, Large Centre and Town (see Chapter Three, Section 3.3.4 for explanation).

In the New South Wales study, four participants were from different geographical locations in a City, five participants were from different Large Centres and five from different Towns. For these fourteen different locations, at the time of the study in 2006, the median characteristics for the three different areas are summarised in Table 4.1 (Australian Bureau of Statistics 2006; NSW Police 2007).

Table 4.1: Geographical statistics of police and chaplains in New South Wales in 2006

AREA	Median Resident Population	Median Age	Median Police Strength	Median Police Actual	Police per 1 000 population	Total Chaplains assigned to area	Chaplain to police ratio
City	82,955	35	159	170	1.77	5	1:149
Large Centre	48,629	39	127	143	2.85	10	1:72
Town	9,095	43	121	133	7.92	5	1:133

As seen in Table 4.1 there is more resident population in the City than Large Centre or Town, as one would expect, and the median age in the City is younger than those in Town (Australian Bureau of Statistics 2006). The police strength is the actual number

authorised by the New South Wales State Government and police actual is the number of police actually working on the ground in that area (NSW Police 2007). Consequently, the number of police is higher in City areas than Large Centre and Town areas. Three out of the four City locations have fewer police actual numbers than police strength, although this is not represented in the median (NSW Police 2007). Four out of five Large Centre locations and three out of five Town locations have more police actual numbers than police strength, as represented in the median (NSW Police 2007). However, there are fewer police per 1 000 population in the City. Although numbers of police are higher in the City, there are fewer chaplains located there making their role more onerous, unlike those in a Large Centre.

Of the New Zealand participants, one was Anglican and two were Other Protestant; one served in a Large Centre and the other two served in a City. Senior Chaplains across New South Wales (2), New Zealand (1) and the United Kingdom (1) had each served for more than twenty years as a police chaplain, two of them over twenty-five years and two of them retiring at the time of the research. Two were Anglican and two were Catholic.

The researcher was provided with documentation such as work procedures and policies from three police chaplaincy organisations (see Chapter Three, Section 3.3.3). In other words, multiple sources of evidence were used to collect data for analysis. Including the voice of each participant was important. Two types of textual constructions took place in the writing stage. First, there were texts constructed from uninterrupted self-conscious reflections from participants in-the-field, and second, there was construction of data using multiple voices (Atkinson 1990). The multiple voices used in this thesis are a combination of the voices of the police chaplains (employing ethnography) and the voice of my interpretation and narrative as an insider (employing autoethnography). This combination of multiple voices produces a collaborative complex account (Atkinson 1990; Brewer 2000; Cohen, Manion & Morrison 2002; Fetterman 1989). This assists the reader's engagement with the dialogue and to understand the culture of police chaplaincy.

Findings from all data applicable to each of the four main Research Questions will be systematically discussed in the following sections of this Chapter.

4.2 The nature of the professional police chaplain

Research Question One: What does it mean to be a professional police chaplain working with the police service?

In 2008, police chaplains were typically male (94% in New South Wales, 86% in New Zealand and 83% in the United Kingdom) and from mainstream denominations practising as Ministers of Churches (Earl 2009; New Zealand Police Chaplaincy 2007; NSW Police Chaplaincy 2008). Police chaplains were highly educated and viewed ongoing learning to be important. More specifically, 93% of chaplains have completed a theological degree, 66% have completed a specialised course in counselling and/or hospital chaplaincy and 37% have completed a postgraduate degree of some kind (New South Wales anonymous written survey QA1). Ongoing learning typically happens two to three times a year (61%) and 10% of the chaplains surveyed undertook learning weekly through ongoing professional development either formally or informally; whilst the other chaplains saw learning as semi-important (New South Wales anonymous written survey QA2a).

Police chaplains commented in-the-field that they valued taking time off from their ministries to relax, read, enjoy life, spend time with family, socialise and/or play sport. According to the anonymous written survey of police chaplains in New South Wales (QA2b), 66% of chaplains took time off once a week for themselves, 12% twice a week, 7% daily, 7% fortnightly and only 5% rarely. Taking the time to relax and be with family and friends was an important part of a police chaplain's life, particularly as they played a dual role in society.

The role of police chaplaincy in New South Wales was described as having seven common characteristics: (1) acceptance; (2) availability; (3) visibility; (4) adaptability; (5) credibility; (6) faith; and (7) confidentiality (Hansford 2003, p. 24). According to Hansford:

Police chaplaincy is a form of ministry in which you will work with people who find life at its meanest, filthiest, most inhumane and most selfish. But all this points to the greatest need. Race, culture, sex nor age has any monopoly here on the cutting edge of life. You will find some of the most lovely persons in the most unlovely situations (Hansford 2003, p. 24).

The role of the police chaplain is about building relationships and using pastoral care skills in order to care for officers as Hansford (2003) describes above. Findings from the anonymous written survey indicated that a police chaplain was a relational pastoral

carer not necessarily computer literate and technologically advanced, as some professions require. The top five techniques and tools required were the ability to perform active listening, friendly chats, in-depth conversations, offer reassurance and praying for those one meets. Whilst the bottom five were not seen as important: having the ability to use the police intranet; diary / palm pilot; journal / notebook; computer / internet; and email (New South Wales anonymous written survey QC7). This was also expressed again when the police chaplains stated the skills required for the role were active listening skills, pastoral care skills and good interpersonal skills (New South Wales anonymous written survey QC8). As seen by practising police chaplains, the qualities required for the role were relational approachable friendly person, who offers love, compassion and encouragement and shows empathy (New South Wales anonymous written survey QC9).

Police chaplaincy would attract the extrovert or the introvert, typically someone with good intuition and perceptive qualities, who was relational and able to connect to people's emotions. Findings from the New South Wales participants in-the-field from the collected one to five responses on the behavioural data map (see Appendix F), showed that police chaplains on average had a friendly open caring attitude (4.8 out of 5), were able to engage in conversation (4.6 out of 5), encouraged those they met (4.2 out of 5) and were open about their beliefs (4.1 out of 5). Typically their facial expressions were relaxed and/or showed joyfulness; their tone of voice was friendly and caring; their eye contact was always on the officer they were engaged with; their body language was open; and on average they demonstrated non-verbal cues more than spoken ones. These relational skills can be used through caring for police officers, staff and/or their families on the phone, on their walk in the meal room or front of station and at a home visit as depicted in Figure 4.1 photographs of participants visited in-the-field in New South Wales.

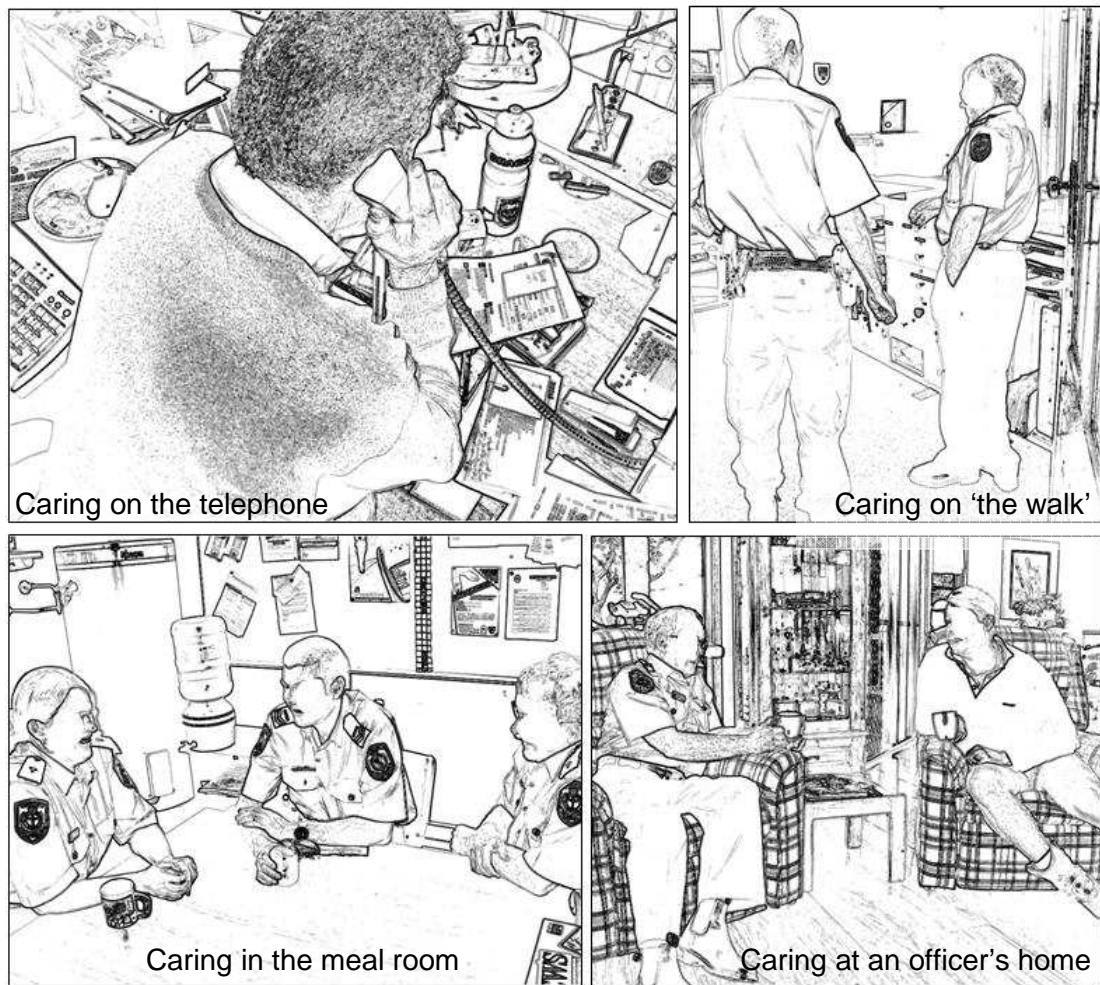


Figure 4.1: Modes of police chaplaincy as relational

One New South Wales police chaplain described what it means to be a police chaplain in metaphorical terms of being a safety net regardless if the chaplain is used by an officer or not:

One of the things I have noticed that we are a safety net, in the same way as a high wire walker, when they have a safety net underneath them they have all confidence to walk the wire, and having a chaplain there, police officers seem to be more able to be confident in their job, even if they don't use the chaplain. But the fact they know that [the chaplain] is there, helps them to do what they do. I've been climbing with ropes and harness and I've never had to rely on the ropes and harness to hold me up because I haven't fallen off. But the fact that I've got them on means I can climb in weird places and in doing so it allows you to do what you normally wouldn't do if you didn't have a harness or rope. By the same token you don't need to use it physically but it helps your mental capacity – it helps you to go further. So being the chaplain there, it enables the chaplain to know that he or she can do for them something if they happen to slip. (Luca, New South Wales in-depth chat)

Chaplains need to provide a professional service. The three police forces in this study hold police chaplains in high regard. Although the majority of police chaplains are volunteers, police officers and their staff expect police chaplains to act professionally

with accountability and high standards of conduct and values, in their roles as both minister and police chaplain. As discussed in Chapter Two, I am referring to ‘a professional’ here which is related to the behaviour of the police chaplain (see Chapter Two, Section 2.2.3).

Research Question One was formulated to facilitate an analysis of the work of the professional police chaplain. More specifically, Research Question One on the nature of the professional police chaplain was answered by considering findings on: (1) the role of the professional police chaplain; (2) the structure of their ‘walk’ through police stations; (3) hours they perform each week as a volunteer; and (4) the meaning of professional from the chaplains’ point of view in order to discover whether one can be both a professional and volunteer as discussed in Chapter Two, Section 2.2.

4.2.1 The role of the professional police chaplain

The nature of the role of the professional police chaplain is concerned with pastoral care depending on sufficient levels of trust, as seen in this police chaplain’s description:

It’s very much in the ministry of wandering around. So most of my time is wandering around chatting and sitting there with a cup of coffee, occasionally initiating private conversations with people. And also at the other level of organising the Police Remembrance Day Service and that’s growing in its attendance and you see the value of that as you see two pictures of that when you walk into the station. Just that in trying to earn the right of helping the officers to the point where they trust me sufficiently if they want to talk to me through a situation they feel confident to do that. (Marnin, New South Wales in-depth chat)

The professional police chaplain is an ordained minister within a denomination affiliated with the National Council of Churches (in New South Wales) or licensed, accredited or layperson of an approved religion (in New Zealand and the United Kingdom). From my observation and participation in three police organisations, the New South Wales Police Chaplaincy service is stricter on the intake of chaplains than the other two chaplaincy services (New Zealand and the United Kingdom).

Nevertheless, the role of the police chaplain in these three organisations was similar. They are available twenty-four hours a day, seven days a week, providing care and guidance for any hardship for officers, staff and their families. Police chaplains also perform weddings, baptisms and funerals for officers and family members. However, some Anglicans and Catholics cannot perform these acts of services for everyone, as their denomination would disallow it if officers were non-practising members of their respective faith. Police chaplains may also attend major and critical incidents, including fatalities, murders and siege situations as part of their duties.

To ascertain similarities and differences in the three police chaplaincy services studied, organisational documents were used to construct Table 4.2 on the various roles and duties at these sites (Hansford 2003; Lowe 1996a; Walls 2005; Wright 2002a).

Table 4.2: The roles and duties of the police chaplain at three sites

Roles and Duties	New South Wales	New Zealand	United Kingdom
Provide support, guidance and care at all levels of policing	✓	✓	✓
Be a minister of presence	✓	✓	✓
Be available 24/7	✓	✓	✓
Maintain a high standard of confidentiality	✓	✓	✓
Be consistent, credible, flexible, loyal and trustworthy	✓	✓	✓
Have high visibility	✓	✓	✓
Act as a pastor responding to needs	✓	✓	✓
Arrange funerals and marriages when asked, attend police awards and ceremonies, hospital calls and house calls when requested	✓	✓	✓
Complement the work of other support staff	✓	✓	✓
Have an ecumenical outlook	✓	✓	✓
Assist at major and critical incidents when requested	✓	✓	✓
Include multi-faith police chaplains	✓		✓
Be a friend, confidant, advocate		✓	✓
Be a prophetic voice for God			✓
Hold a rank for protocol reasons	✓		
Coordinate the National Police Remembrance Day Service	✓		

In Table 4.2 overall the three police chaplaincy services have similar roles and duties with the exception of three major and two minor differences. This level of agreement is remarkable given that none of these services were connected in any way until this research. Other than the two minor differences, being a friend and multi-faith chaplaincy that have been discussed elsewhere in this thesis (later in 4.2.1 and 1.2.4 respectively), the three major differences in police chaplains' roles and duties across these sites will be addressed next: (1) the role of God; (2) the significance and level of rank; and (3) the National Remembrance Day Service.

The first difference between the three police chaplaincy services was the view of the role God plays through the actions of the police chaplains' care and support to police personnel. Whilst all services agree that chaplaincy is not the vehicle for conversion or proselytising and being a minister of presence is essential (Lowe 1996a; Walls 2005;

Wright 2002a), there are statements within the organisational documents that describe the role of God differently. In New South Wales the role of God is described through being ‘a minister of presence’ and acting ‘as a pastor to police personnel’ (Lowe 1996b, p. 5) and a further explanation was provided in the police chaplain’s training manual on CD (Hansford 2003). In New Zealand police chaplains should ‘bear witness to the love and power of God to Police’ (Walls 2005, p. 2) and being a minister of presence is part of the philosophy of chaplaincy ‘bringing the *Holy* to the police workplace where appropriate and possible’ (Walls 2006c). While these points are agreed in the United Kingdom the spiritual element is further emphasised:

... our role as Chaplain is unique in that there is a distinct spiritual identification to that role ... Chaplains are there to deal with issues of life, death and God! (Wright 2002a, p. 8)

Being a minister of presence is imperative to the role of God in police chaplaincy. Matthew 5 calls people to be peacemakers to the depressed and the persecuted and chaplains can bring that ‘humanising element’ that no one else brings to the police force (Wright 2002a, p. 7). Hartley Hansford reflected upon who God is and how police chaplains should reflect the life of Jesus in our presence with officers:

From God walking in the Garden of Eden with the man and the woman in the cool of the day to the closing words of eschatological hope in the last verses of Revelation, God is a God of Presence. ...Never underestimate the power of our presence, either for good or evil. For we are called to be reflectors of the light and release and the good news that Jesus brings. Our lives need to be reflectors of that light if we to be the channel through which God will work to enable and empower others to find meaning and depth in their lives (Hansford 2003, p. 28).

In both New South Wales and the United Kingdom there were statements in their respective police chaplaincy manuals about a pastoral theology (New South Wales) or a Christian theology (the United Kingdom) of Police Chaplaincy (Hansford 2003; Wright 2002a). In New South Wales key words suggested for police chaplaincy were ‘service’ and ‘presence’ and chaplains were invited to develop their own theology of chaplaincy by reflecting upon their calling and being sent, sacrifice and servanthood and their pastoral care (Hansford 2003, pp. 26-27). In the United Kingdom the role of the police chaplain as a minister of presence has been outlined (Wright 2002a, pp. 3-4). Wright stated five essential ingredients and models of ministry represented from the New Testament about how a chaplain should be:

- *Apostolic* meaning to establish a presence as Christ’s person as a bridge-builder;

- *Prophetic* as a ministry of raising questions;
- *Evangelistic* for the Good News to be proclaimed through the Kingdom of God as a seed (potential), as a treasure (discovery), as a fine pearl (value) and as yeast works in dough (the silent working of God's power);
- *Pastoral* by good shepherding and providing a good quality of care, being sensitive, imaginative and prayerfully moving forward; and
- *Educational* by drawing out the potential in others through opportunities of reflection, hard work and analysis.

How the specifics of this are reflected in the work of the police chaplain in New South Wales and the United Kingdom is yet to be realised, but certainly, the intention of their words here is achievable in practice. Chief Constable Mark Baggot commented, at the United Kingdom police chaplaincy conference, that chaplains are a listening voice, a bridge builder and sorting light in a world that needs change. This was also stated at the 2008 conference by a police chaplain who has served in the United Kingdom for over twenty years that a police chaplain is both a 'cuddly person' and a 'rock'. Wright's (2002a) police chaplaincy policy document which includes 'Towards a Christian Theology of Police Chaplaincy' was widely circulated through all Constabularies in the United Kingdom; however, it is currently being rewritten to become a Chaplain's National Doctrine (Earl 2009).

Whilst the United Kingdom has spent time on developing chaplaincy theology, New South Wales continues to try to understand what it means to be a police chaplain on the ground in somewhat isolating conditions. Elu has been a police chaplain for over ten years and indicated some reservations or a degree of distance in the dynamics of his relationships with police:

I come across warmly, but there's always an element of weird. Always a bit of apprehension between me and the coppers. Almost as if they are wondering what I'm going to say ... Maybe it is more my own perception of them, rather than them of me. But I get that feeling. I don't come across to them as their mate. I see myself as a resource to the police and I'm happy with that. As the opportunity arises, I'll socialise with them, but there's a cut off point which they know that I won't go any further. They know I won't go and drink myself stupid with them. I'll generally leave the social functions earlier rather than later. That sort of thing. I think I'm basically welcomed and warm towards them, but there's an element of not being one of them, which is something I weigh up and ask whether that is a good thing or not. (Elu, New South Wales in-depth chat)

Elu has raised a pertinent question here about our role as a minister of presence - should police chaplains be like police officers? One police chaplain comments on the importance of being part of the police system:

I mentioned to you about the lack of police-looking chaplains who really stand out as not fitting in with police. I also perceive that people don't see us as police even though we are in uniform because we are religious. So therefore I see them [police] modify their language ... we need to be a little more part of the system. (Rafiki, New South Wales in-depth chat)

All published guidelines consulted have suggested that ongoing confidentiality and integrity are absolutely important (Lowe 1996a; Walls 2005; Wright 2002a). In order to continue this high level of professionalism a perception of neutrality of the police chaplain from the respective police force would seem to be appropriate. A police chaplain's behaviour, attitude, speech, body language, reactions and actions represent the entire police chaplaincy service, not just an individual lone chaplain. If I act in a certain way that affects a police officer for good or for bad, then that will affect the way their colleagues view chaplains in the future. This responsibility of the actions of the individual police chaplains as 'role models' was expressed in my autoethnography journal:

Today I saw a stark difference between meeting people you already have a relationship with and people you have never met before. I actually found meeting the new people got me out of a rut ... It also made me realise that what other 'chaplains' do out there is important. All three [new people I met] spoke highly of police chaplains they have met previously, so it makes my role easier. But if I ever met someone who had a run-in with a police chaplain that didn't care or listened, or preached at them or broke their confidentiality, then it would make my task that much more difficult. Police and staff move around a lot. What I do is important for the future of the other police chaplains and the police they care for. (Baker, Journal entry, 9 September 2005)

From the experience I have gained from observation in this research, opportunities to present workshops at National or State level police chaplain conferences in New Zealand (August 2006 and September 2007), New South Wales (August 2008) and in the United Kingdom (October 2008), I have discovered what it means to be a minister of presence. Police chaplains need to understand that whilst we may be working alone we are not acting alone as one chaplain, we are representing a community of police chaplains, a minister of Jesus Christ, a servant and disciple, a Christian witness and neutral from the police force. Therefore, being a minister of presence can mean chaplains: (1) act according to the Bible with no compromises; (2) exhibit care and compassion; (3) are encouraging in our speech; (4) are available; (5) exude a presence that is above reproach; (6) reflect upon our practice regularly in order to learn how to do it better; and (7) act as a minister not a police officer.

The second difference in the nature of the role of the police chaplain across the three sites was concerned with the significance and level of rank. New South Wales police chaplains for protocol reasons come into chaplaincy at the rank of Inspector (Hansford 2003). As previously stated in Chapter One, police chaplains wear an Inspector's hat, trousers, belt and insignia, which are far more distinctive today as most front line officers are in dark blue cargo pants. The New South Wales police chaplain's uniform was originally set up by Father Jim Boland in cooperation with the NSW Police Force so that chaplains could move easily through the ranks from Commissioner down to Probationary Constable (Mumford 1997, 2007). In New Zealand and the United Kingdom this issue on rank is viewed differently from New South Wales but similar to each other although neither has previously been compared until this research. Both these chaplaincy services take the view that the chaplain becomes the rank of the officer to whom they are speaking, which is similar to chaplains in the British Army (Walls 2006c; Wright 2007). Therefore, if the chaplain is speaking to a Constable, then s/he is a Constable; to an Inspector, then s/he is an Inspector; and so forth.

The third difference is about the way the National Remembrance Day services are held and the chaplain's involvement in the Day itself. Whilst the National Remembrance Day seems to be at the same time in each of the three police services (in late September), the NSW Police Force is unique in two ways: (1) there are numerous National Remembrance Day services located around the State; and (2) the local police chaplain is responsible for the service. This becomes a major part of the volunteer police chaplains' role especially for country police chaplains. In New Zealand and the United Kingdom the National Remembrance Day services are held in one location (one for each Police Force). Whilst police chaplains in the United Kingdom may be asked to say a prayer or blessing at the National Service they are not responsible for it as the Police themselves are responsible (Wright 2007). In New Zealand, Padre David Dell at the Police College does give input into the Service and runs it each year in cooperation with the police (Dell 2006).

These three differences can also lead to common misconceptions of the police chaplain's role by the public and police officers. The most common misconception was that the chaplain is available to care for victims of crime or for criminals who ask for a minister of religion. It is clearly marked in the role of the chaplain that we are available for those associated with the police, not for victims or criminals (Hansford 2003; Lowe

1996a; Wright 2002a). It should be noted that some Constabularies in the United Kingdom would state that part of the chaplain's role is to give support to victims and their families just as the police officers themselves are available for those who need support from the police service (Wright 2002a, p. 8). If the need arises, for example at a critical incident, a chaplain may wish to call on a local minister to attend. This misconception is not as evident in New South Wales as it is in New Zealand or the United Kingdom because of the variation in uniform. Since New South Wales police chaplains wear police uniform, with a few differences marking the fact they are chaplains, they are likely to be recognised by the public as police officers. Whilst in New Zealand and the United Kingdom police chaplains do not wear a police uniform and can easily find themselves crossing that boundary. After all, the personality of the police chaplain is to care for all human beings regardless of who they are. This is a difficult role to manage, particularly at death scenes where people are obviously hurting and in need of assistance in some form.

Police chaplains in the anonymous written survey conducted in New South Wales (QB5), described a police chaplain as being (in descending order of frequency of replies):

- Spiritually and emotionally present in the lives of the police;
- Open to caring and supporting the physical, mental, social and spiritual needs of the police and their families;
- Available to care and support officers and staff on a weekly basis and for emergencies;
- One who creatively loiters with intent; and
- A good “bloke” [sic] with a faith that is practical and engaging.

Overall, in the anonymous written survey, 25% stated that a police chaplain was being spiritually present, 23% mentioned being a support person, 18% emphasised being available and 5% referred to chaplaincy as loitering with intent.

When New South Wales Police Chaplains were asked in the in-depth chats to describe their role as a police chaplain answers varied from giving role titles to describing themselves in the role and what the role entailed. Titles most commonly used were colleague, confidant, counsellor, fellow traveller, friend, influencer, pastoral carer,

resource person, shepherd, support person and spiritual authority. When they described themselves in the role they used words such as approachable, available, caring, encouraging, pastoral, supportive, trustworthy and visual. In describing the role itself, police chaplains believed that the following were important role descriptions: being accessible, catching up, counselling, empathetic, establishing contact, getting to know people, initiating private conversation, loitering, organising the Police Remembrance Day Service, giving pastoral care, being pro-active, speaking and visiting. Overall, in the in-depth chats, 50% mentioned being a support person, 36% emphasised being available or accessible; 29% referred to being a friend and 29% to being a pastoral carer.

Findings indicated that police chaplains in Cities more often defined their role as *a supportive person*. Chaplains in Large Centres tended to define their role as *pastoral carer* and chaplains in Towns as *being available*. Other Protestants typically saw their role as *a support person* and Anglicans emphasised being *a good listener* with Town Anglicans typically using *wanderer* or *loiterer*. *Support* and *friend* were equally mentioned in each geographical area and *pastoral carer*, *being a support* and *being available* were equally mentioned across the three denominations. Police chaplains based in a City only mentioned the concept of *visiting* or *catching up*.

The role that police chaplains undertake is essentially pastoral care. According to published sources, pastoral care is healing, sustaining, guiding and reconciling (Clebsch & Jaekle 1983), liberation and redemption (Fowler 1987), teaching and proclamation (Gerkin 1997), wholeness and personal formation (Goodliff 1998), praying and spiritual direction (Peterson 1993), listening for the soul (Stairs 2000), shepherding (Tidball 1986) and caring in the manner of Christ (Willimon 2002). According to police chaplains from their context, pastoral care was defined as being available, caring, concerned, counselling, creative, encouraging, learning, listening, loitering, ministering, shepherding and supporting. Whilst the various pastoral care published sources do not seem to agree on one definition of pastoral care, there were three similar definitions described by police chaplains as practitioners of pastoral care: (1) caring; (2) listening; and (3) shepherding. There is some agreement in academic circles (for example by Australian Lecturers of Pastoral Care – Reverend Doctor John Reid and Reverend Melissa Baker) explained in order of teaching that pastoral care is healing, guiding, nurturing, sustaining, reconciling, liberating and celebrating (Baker 2007c; Reid 2008).

Essentially, these seven pastoral care functions were derived from the definitions formed by the published sources (nurturing is part of shepherding and celebrating is in the context of all) and can be seen as similar to the police chaplains' thoughts.

In summary, New South Wales police chaplains clearly defined a police chaplain as being a support person and being available. At the other two sites studied, New Zealand police chaplains in the in-depth chats described their role as: difficult, making their presence known, a huge privilege, a social time, serving others as a volunteer, having an open door policy, being available and approachable. In the United Kingdom, the role was described as loitering with intent and being available as a support person. In conclusion, the police chaplain's role was found to include a variety of aspects that have been viewed from different socio-cultural contexts in three different police forces. Nevertheless, in this disparity some agreement or consensus was found about police chaplains' perceptions of the essential meaning or scope of their role. This was about being a support person, being available and being a minister of presence amongst the police, the staff and their families.

4.2.2 The walk structure of the police chaplain

I generally start with the Sergeant on duty in the front of the station or the DOI. And I ask them how things are going and if there is anyone I particularly need to see today. I then work my way around the station, usually seeing the police first, then Detectives, then the staff. The staff usually have long chats with me, so I always make sure I am available to the others first. On route, I always check to see if the boss is in - the Commander, but generally, he isn't. (Kelby, New South Wales in-depth chat)

This was one account of how a police chaplain viewed his/her walk in a police station. There is no agreed style of *walk* used by chaplains. Fifty-seven per cent of police chaplains specified that they 'wander around' the station at some point in their walk and 50% of these do not have a specific agenda in mind, they just wander around and see who they meet. Fifty per cent of police chaplains in-the-field study stated that they have an agenda that they follow the majority of the time when they enter the police station. Two patterns emerged when comparing results by geographical area: (1) the Boss and Duty Officer/s are seen by 100% of City police chaplains and by 60% of Large Centre chaplains; and (2) wandering around the station with no particular people to see tends to happen more in Towns than anywhere else (80%). A clear pattern did not emerge by denomination. The most common first point of call when a police chaplain enters the police station was a visit to the duty officer (29%). The second most common was the

front desk (14%). The most common room visited during the walk was the meal room (21%).

In New South Wales the police chaplains' training course on CD described three rules for walking the floor: (1) treat all people with respect; (2) realise all (including the chaplain) need pastoral care; and (3) it is wise to sometimes treat people differently whether in public or private or in the workplace (Hansford 2003, p. 30). The course also stated six important roles the chaplain should keep in mind for their walk: (1) make regular visits; (2) be flexible; (3) be a good listener; (4) protect all concerned with good boundaries; (5) build trust; and (6) talk about faith with sensitivity (Hansford 2003, pp. 30-35).

Observations in-the-field in New South Wales revealed that of the fourteen participants, police chaplains were engaged in oral communication on a given visit with 12.6 people (the least being five, the most being twenty-four). The types of people who spoke to the police chaplain during a visit included:

- General Duties officer (average 3.8 per visit) – there were similar results across the three geographical areas;
- Non-sworn staff (average 2.4 per visit) – 29% of police chaplains ignored staff as part of their duties;
- Specialist officer (average 1.9 per visit) – the majority of these interactions were in a City and Large Centres;
- Detective (average 1.1 per visit) – often City Detectives were on duty outside the station and therefore not present in the office;
- Inspector (average 0.9 per visit) – there were more interactions in Cities and Large Centres;
- Highway patrol officer (average 0.9 per visit) – there were more interactions in Large Centres;
- Sergeant (average 0.7 per visit) – Sergeants were seen equally across the areas;
- Commander (average 0.6 per visit) – Commanders were seen least and Towns generally have a boss who is the rank of an Inspector or Sergeant, not Superintendent.

- Family member of an officer (average 0.2 per visit) – this did not occur in a City.

During the police chaplains' walk when the researcher was present, chaplains were involved in three different levels of conversation: (1) greeting only (average 5.6 per visit); (2) general conversations (average 5.3 per visit); and (3) in-depth conversation (average 1.0 per visit). Only one Town chaplain had no 'greeting only'. This particular chaplain came across five people during the visit, spoke to each person and had one 'in-depth conversation' with one of the five. Four chaplains did not have an 'in-depth conversation' while I was observing them (three from Large Centres and one from Town). The highest number of 'in-depth conversations' observed that occurred in one location was three in a Town. During observations of *the walk*, on average police chaplains talked 51% of the time and listened for 49% of the time. Fifty-seven per cent of them talked and listened equally (50% / 50%). Twenty-one per cent of chaplains talked more than listened (70% / 30%) and 21% listened more than talked (35% / 65%).

Comparing observations in-the-field of the normal routine of the police chaplain in their respective station to their descriptions in their in-depth chat, revealed that the majority of what was observed in-the-field was what police chaplains identified about their walk in the in-depth chat as shown in Table 4.3. This indicated that: (1) the data observed in-the-field supported the majority of the self-reports; and (2) that most police chaplains were aware of their style of walk (they might not name a style as such, but they described what they did in plain language).

During the observations in-the-field, I recorded on temporal mapping data sheets (see Appendix F) how often a police chaplain would move intentionally compared to lingering / loitering openly. From the tallies, worked out by percentage whether participants moved more intentionally or lingered / loitered openly, in the police chaplain walk style (see Table 4.3).

Table 4.3: New South Wales police chaplains' walk styles

Police Chaplain	Observed in-the-field	Stated in in-depth chat
Azriel	Loiter (67%)	Loiter
Bailey	Intentional (75%)	Intentional
Elie	Loiter (75%)	Loiter
Elu	Loiter (71%)	Loiter
Gisli	Intentional (89%)	Intentional
Janus	Intentional (71%)	Loiter with intent
Kelby	Loiter / Intentional (50% / 50%)	Intentional with loitering
Luca	Loiter (55%)	Loiter
Marnin	Loiter / Intentional (50% / 50%)	Loiter
Mikaili	Loiter (63%)	Intentional with loitering
Pallas	Intentional (63%)	Intentional
Rafiki	Loiter (70%)	Loiter with some intent
Vanya	Intentional (77%)	Intentional with loitering
Zuriel	Intentional (100%)	Intentional

On average, 55% of police chaplains moved intentionally and 45% lingered / loitered openly in their walk style.

Most police chaplains seemed to develop their own style in their walk through their assigned police stations. This may have occurred for a number of reasons: (1) police chaplaincy organisations have not provided induction training for new police chaplains; (2) the culture of police chaplaincy has evolved over time, it has not been written and explored as to why police chaplains practise the way they do and how that practice is done; and (3) a police chaplain has usually not watched another chaplain do their walk style.

Based on the fourteen New South Wales police chaplains observed in-the-field, I identified four essentially different walk styles: the persistent stayer, the intentional planner, the creative loiter and the experiential seeker. The four styles may be differentiated in the following ways:

1. The persistent stayer style

When visiting the police station, *the Stayer* police chaplain would go to a common area, like the meal room, talk with anyone who is there and wait for a certain period until leaving the station. Essentially, they stay in the one location for people to come and find them and talk with them. The officers and staff in the police station would generally know when the chaplain would be present as *the Stayer* may come at the same time and day each week.

2. The intentional planner style

When visiting the police station, *the Planner* police chaplain has a set walk they have practised from the beginning. This could include going to the boss in charge first, asking how they are doing, telling them they are on the premises, and asking if there is anyone in particular they should see. *The Planner* would then move through the police station in a particular order – intentionally.

3. The creative loiterer style

This police chaplain is able to ‘hang around’ or ‘creatively loiter’ in appropriate places (more than one) for a period of time where officers and staff are present. This could include the meal room where people are eating, in the corridor where people are present, at a function, the front of station where General Duty officers are working with members of the public or the place officers exit the building to go out on patrol. *The Loiterer* learns how long to hang around and how to actually do this without feeling silly and being in the way.

4. The experiential seeker style

The Seeker police chaplain spends the majority of his/her time out on patrol with General Duties and/or Highway Patrol. This police chaplain uses this time wisely to get to know officers on a personal level and/or to have a more in-depth conversation, which often cannot take place in the station in fear of stigma. The practical part of this style is going out with the police, observing their work, enjoying the ride often in the back seat of ‘the truck’ and thereby understanding the experience of the police officers’ role more.

In reflection on my own walk style as a result of this analysis, I found that I have changed my own practice from this learning:

I noticed that my walk at my [assigned] police station has improved. Watching five other police chaplains on their walk changed the way I did my walk for the better! I was more open. I lingered long enough in conversation so people had a chance to talk (like Elu did). I ensured I was totally engaged in them, which I saw was important. I hung around the front of the station more openly than I had before. I visited the meal room during lunch and sat with all the Ds [Detectives] engaging in open conversations. This meant that the new Crime Manager could see I was a normal person. (Previously he brushed me off, but at lunch he showed interest in my thoughts on a given subject.) I lingered not as long at the GDs [general duties] outside lunch table, as there was no room left, but did join in some conversations. I realised that I put indirect observation learning into action without knowing that I did. (Baker, Journal entry, 10 October 2005)

I was predominantly an intentional planner early on in my years as a police chaplain, then I slowly moved to embrace the creative loiterer style more in my walk. From observations in-the-field, particularly with the country chaplains, I have seen advantages in trying to create a balance of all four walking styles. More recent times, I use three out of the four walking styles regularly, although I rarely have time to implement the experiential seeker style.

Whatever walk style police chaplains use, they are creating an impression on the police and staff of who they are and what they are about. Based on observations in-the-field and in-depth chats of the fourteen participants, 49% on average were intentional planners, 35% were creative loiterers, 14% were experiential seekers and 2% were persistent stayers. It also should be noted that the majority (86%) of police chaplains do not perform just one walk style: 57% performs two styles; 29% executes three styles; and 14% does one style during their walk (see Table 4.4 for further details).

Table 4.4: Four walk styles in police chaplaincy demonstrated by participants in New South Wales

Police Chaplain	The Stayer	The Planner	The Loiterer	The Seeker
Azriel		10%	90%	
Bailey		100%		
Elie		25%	75%	
Elu		25%	75%	
Gisli		15%		85%
Janus		70%	30%	
Kelby		50%	45%	5%
Luca		30%	45%	25%
Marnin		50%	50%	
Mikaili	15%	35%	50%	
Pallas		75%	25%	
Rafiki		5%	10%	85%
Vanya		100%		
Zuriel	10%	90%		

In summary, there seemed to be no correct way for a police chaplain to do *the walk* around the station as long as the chaplain continues to perform the agreed components of the role: to uphold integrity; provide confidentiality; be available; and support the police and staff. Whilst police chaplains largely act alone and have not watched other chaplains at work (until I did in-the-field), it would be beneficial for police chaplaincy services to raise awareness about the walk styles and explore ways for police chaplains to improve their practices.

4.2.3 Hours they perform each week as a volunteer

I find it comes in spurts. Sometimes it could be quite a few hours, other weeks I mightn't do any. Interesting listening to [name of Australian Federal Police] as a full-time [paid] chaplain, clearly that gives the opportunity for doing things with the full-time chaplaincy and doing training on a more casual basis as well. So doing that training and working at the same time is a real advantage because if you are learning together it increases your common awareness of knowledge and you're learning a lot about the structure of the police force and about how police are taught. Most of the time police don't have to rely on chaplains, who have demanding jobs, but nonetheless are forming genuine relationships with them. The police cannot afford to have chaplains right across the board and chaplaincy evolved from volunteers which is a good move. It involves working in a pluralistic, multi-cultural society. (Elie, New South Wales in-depth chat)

Elie indicated in the in-depth chat that police chaplains might be needed for concentrated bursts of effort and this volunteer arrangement then might suit the support police require. In New South Wales honorary police chaplains are required to give an average of three to four hours per week to their assigned duties (Hansford 2003; Lowe 1996a). Whilst chaplains are required to be available on call, they are requested to never put police chaplaincy above their main ministry role (Hansford 2003; Lowe 1996a).

In New South Wales, approximately 60% of honorary police chaplains fill in monthly chaplaincy activity returns of the hours and duties they have performed, kilometres travelled and telephone calls they receive and make. It is from this monthly activity report that chaplains are reimbursed for out-of-pocket expenses. Senior State Police Chaplain Reverend Alan Lowe has calculated the annual number of total hours for each duty and the frequency of the chaplains' visits from the monthly activity returns submitted from 2004 to 2008 (Lowe 2008). His figures showed that visits to police stations, the primary role of the police chaplain, were the most performed duty in both frequency and number of hours. This showed that police chaplains visited their assigned police station on average nine times during a given year giving an average of two hours per visit, which is much less than the stated weekly visits. However, a police chaplain's time is also given into alternate activities. The frequency of visits have slightly decreased over the years and the hours of service have fluctuated even though the number of police chaplains has stayed roughly the same (see Chapter One, Section 1.2.4.1, Figure 1.5).

Visits to police officers' homes were on average the second most frequented duty totalling eleven hours per chaplain per year. Hospital visits were approximately six visits per chaplain each year giving on average six hours of their time. Attending police

meetings were higher in frequency in 2004-2005; however, chaplains gave more time to meetings more recently in 2007-2008, giving on average nine hours per chaplain per year. Police chaplains did not frequent special functions and counselling sessions as much with an average four functions or sessions per year, although chaplains did give nine hours per year into counselling (only four hours per year for functions). The lowest performed duty in frequency and hours was funerals (on average one per year for approximately two hours). Overall, it would seem that the task of pastorally caring for police officers, staff and their families in their respective police stations (most frequently performed), in police homes (second most frequently performed) and in hospitals and in counselling sessions (third most frequently performed) showed that the relational focus of the role remained most important. It should be noted that other activities, such as performing police weddings and baptisms, attending critical incidents and police post trauma support group meetings were not included in the Lowe's (2008) calculations.

Data collected at the in-depth chats with fourteen participants in New South Wales showed that honorary chaplains give on average 3.3 hours to their role as police chaplain, which is in keeping with the stated requirements for the role. The police chaplain for protocol reasons holds the rank of Inspector, if these hours given by each chaplain were calculated in dollar terms, NSW Police Force has saved an equivalent of over five hundred and sixty thousand dollars per annum in income to these professional carers.

In Table 4.5 it would seem that Large Centre police chaplains gave more time to the role than their counterparts, however, if the chaplain who gave the most (15 hours per week) is not counted the average becomes 2.5 hours per week. City chaplains were more consistent and their hours of service were evenly distributed across the four chaplains. This is reflected in the median (of 3.3 hours). Town chaplains gave the least time; however, they do not have to generally travel to get to their assigned police station. It needs to be taken into account that the chaplain who gave the most (15 hours) and the chaplain who gave the least (30 minutes) both were in Large Centres and were Anglican. Other Protestant chaplains gave a similar number of hours of service per week and they also gave the most hours with their median at 4.0 hours. Anglicans gave the least at 1.5 hours per week, while Catholics gave 2.5 hours per week. I believe that Anglican parishes tend to demand more time from their parish priests than the Other

Protestants who seem to be freer in their use of time. This point was demonstrated by Anglican participants in-the-field who were attached to fewer communities of practice than their Catholic or Other Protestant counterparts (see Section 4.3.1).

Table 4.5: Hours per week from New South Wales police chaplains' in-the-field by area and denomination

Area and Denomination	Hours per week	Median	Maximum number of hours	Minimum number of hours
City (4 in-the-field)	12.5 hrs	3.3 hrs	4	2
Large Centre (5)	25 hrs	4.0 hrs	15	30 mins
Town (5)	8.5 hrs	1.0 hrs	4	40 mins
Anglican (7)	23.5 hrs	1.5 hrs	15	30 mins
Catholic (2)	5 hrs	2.5 hrs	4	1
Other Protestant (5)	17.5 hrs	4.0 hrs	4	2

In summary, City police chaplains and Other Protestant police chaplains gave more of their time to police work than their counterparts. (Two out of five Other Protestants were City police chaplains.) Anglicans and those living in Towns gave least time to police chaplaincy. (Three out of seven Anglicans were Town police chaplains.) Overall, these fourteen police chaplains gave a total of forty-seven hours per week of service to the New South Wales Police Force, which is per person 3.3 hours a week. Based on the 60% who hand in their activity returns, police chaplains on average gave 1.8 hours per week (2004-2005), 2.3 hours per week (2005-2006), 2.5 hours per week (2006-2007) and extending to 3.0 hours per week (2007-2008) (Lowe 2008). Both the in-the-field and activity returns were consistent with the hours of service the volunteer organisation requires police chaplains to contribute (3-4 hours per week) (Hansford 2003; Lowe 1996a). This also indicates that police chaplains have a limited time to perform quite a demanding set of role expectations.

4.2.4 The meaning of professional from the chaplains' point of view

Chaplains bring a certain degree of professionalism from their full-time work ... but I often feel that level of expertise lacking. I often feel out of my depth, especially in being Christian about being a chaplain ... there's a sense that I'm professional that I've got qualifications and those experiences being directly helpful to police, sometimes I doubt that. Sometimes I feel I'm under equipped and even though I've been at it for ten years, I think occasionally I'm a bit out of my depth. (Elu, New South Wales in-depth chat)

As described by Elu, the meaning of professional combined qualifications and expertise gained through experience and Elu felt that even after ten years it might not be enough for this role. In July 2007, I presented a paper at Queen's University Belfast on the volunteer professional and their learning. I started the paper with 'Maintaining high

standards of professionalism in a volunteer organisation is hard enough; providing the necessary ongoing learning that incorporates new knowledge and reflective practices is rarely achieved' (Baker 2007b). There is no doubt that police chaplains are busy professionals who volunteer their time to the police organisation. However, are police chaplains professional in their role as a volunteer even when police chaplaincy is not a profession as such?

In the in-depth chats, I asked participating police chaplains two questions on this subject: (1) What does professional mean? and (2) What does it mean to be a professional police chaplain and whether they saw themselves as one? Their answers varied considerably.

All police chaplains believed they could be professional as honorary chaplains. However, the majority of chaplains found it hard to describe themselves as a professional police chaplain, indicating that they never saw themselves as such before, such as Mikaili, Rafiki and Zuriel described in the New South Wales in-depth chats:

Professionally, I don't know enough to what it means to be a professional chaplain. To be a professional minister of religion, I would transfer the same basic principles, except [police chaplaincy] is more ecumenical. (Mikaili, New South Wales in-depth chat)

Possibly not, because there is no expectation. I don't know, it is an ambiguous thing because part of it is being paid. Like I was told at [workplace] that part of being paid you are expected to perform, being a police chaplain there is an expectation that we are a minister of religion and to perform our role without supervision and therefore we don't do certain things. So I suppose that I've just contradicted myself. (Rafiki, New South Wales in-depth chat)

People who talk about professional talk about payment. I suppose you could be an honorary professional. Yes, I am a professional, I believe. My church has thought that over the years, other organisations, so I see it as a professional role. (Zuriel, New South Wales in-depth chat)

In analysing the meaning of professional in terms of the three meanings discussed in Chapter Two, all fourteen New South Wales participants described one or more of these three meanings. Whilst most believed it was their years of experience and qualifications that helped them to become a police chaplain regardless of income, only two described the meaning of professional as being the process (that is, professionalisation):

Professional means somebody who has a level of training and skills for that role. Pay does not come into it. (Marnin, New South Wales in-depth chat)

I'm a professional person. I'm a trained cleric and I've got letters after my name. (Zuriel, New South Wales in-depth chat)

Only one chaplain described the meaning of professional as professionalism on its own:

Somebody who is accountable. Somebody who would like to do the job they're doing...
Somebody who's concerned about police officers themselves... [Luca, New South Wales
in-depth chat]

Four police chaplains described the meaning to be only in terms of behaviour (that is, being *a professional*):

I think there are various things about being a professional: (1) what I do ... a high standard; (2) ... confidentiality ...; and (3) I am very conscious. I'm not just going to be 'a nice guy', part of my professionalism is that I am an ambassador for my Lord Jesus Christ... (Elie, New South Wales in-depth chat)

Credible in ministry so that officers see me as professional person. (Gisli, New South Wales in-depth chat)

I see two meanings: one meaning is to get paid for it which is your profession; the other meaning could be is that you see yourself to act in a professional way. (Pallas, New South Wales in-depth chat)

I suppose I understood professional as meaning performing to certain standard to what was expected of me. (Rafiki, New South Wales in-depth chat)

Four combined both these thoughts on the meaning of professional by stating it as both the process and the behaviour:

Professional normally would mean that you profess something. You know what you are talking about. That you have a degree of expertise in this field ... to be professional means to conduct yourself professionally, maintain integrity, to maintain high standards of confidentiality and the handling of information which is highly volatile sometimes. (Azriel, New South Wales in-depth chat)

Professional means qualified. Someone who's had training suitable for their practice. Professional requires a certain standard of behaviour and codes of practices. (Elu, New South Wales in-depth chat)

I would see almost two basic things: 1) a basic qualification, which I have, for counselling and a knowledge of communications and a basic communication qualification. I've got pastoral and theological background and qualifications which I feel is adequate. And I think also, 2) more important than anything, is a sense of discretion that they can trust me and I won't kind of blabber about things that I hear down there. (Mikaili, New South Wales in-depth chat)

As far as I'm concerned, professional is to be a person who is skilled in what they do and is able to bring a sense of credibility to the whole organisation. (Vanya, New South Wales in-depth chat)

And two chaplains of the fourteen considered the meaning of the word 'professional' to be the process, practice and behaviour:

Professional is difficult as it means different things depending on where you are standing. There is professional and unprofessional ... professional in this way means that chaplains are holding confidentiality and they have a manner about them that is providing a professional (very good quality) service. There is also professional and non-professional.

I think monetary factors usually come in under this category ... I believe police chaplains can be professional too because we are qualified through our theological degrees and pastoral experience. (Kelby, New South Wales in-depth chat)

It seems to be that it is being equipped with necessary resources for the job at hand ... well resourced, well trained, a good communicator, someone who is trustworthy, reliable ... you are there for the same degree of commitment ... that we are consistent in all that we do in terms of our standards and relationships with police officers. (Janus, New South Wales in-depth chat)

In describing what professional means police chaplains believed they must be qualified, conduct themselves at a high standard, maintain confidentiality, have appropriate skills, be consistent in behaviour, be well trained and credible, thereby describing only the process and behaviour not the practice of being professional in their role. Compared to findings from the literature discussed in Chapter Two, in all three areas (City, Large Centre and Town) police chaplains saw that part of being professional was to do with being qualified in the role, conducting themselves appropriately and maintaining confidentiality. Police chaplains in two of the three areas stated that being skilled (City and Town), being consistent (Large Centre and Town), having a high standard (City and Large Centre) and being trained (Large Centre and Town) were part of being professional. Town chaplains agreed more with each other about the meaning of professional emphasising *professionalisation* (being qualified and skilled correctly for the role) and being *a professional* (being accountable, conducting oneself well and maintaining confidentiality); whilst City police chaplains agreed less with each other.

Anglicans and chaplains in Large Centres mainly responded in terms of the 'behaviour' of the professional chaplain. Chaplains saw that the behavioural qualities of being a professional should include: accountability; ambassador; communicator; concern; consistency; credibility; integrity; reliability; and trustworthiness with added professional skills of maintaining a standard of conduct and ethics. Perhaps police chaplains outlined the behaviour as being professional more than any other meaning because of the strict Code of Conduct police officers themselves are under, which also relates to the police chaplain. The Code of Behaviour outlined for the United Kingdom police chaplains maintains that strict professional confidentiality and not proselytising, accepting gifts and favours are adhered to and that chaplains uphold a professional attitude (Wright 2002a, pp. 17-18). The police chaplain has an accountability to uphold conduct, standards and values as *a professional* to the police chaplaincy service and their respective police force as outlined in Chapter Two, Section 2.2.3. New South Wales and New Zealand organisational documents (Hansford 2003; Lowe 1996a; Walls

2005) have not mentioned behaviour as a 'professional' specifically. However, strict adherence to the Code of Conduct was essential. To take up their volunteer roles, police chaplains have to be well qualified, experienced ministers. They are called upon to exercise their skills within the police service at highly professional levels according to various Codes of Behaviour, Conduct and Ethics (Hansford 2003; Lowe 1996a; Walls 2005; Wright 2002a).

Overall, New South Wales police chaplains stated the three meanings of professional as described in Chapter Two. Fifty-four per cent stated in the in-depth chats that having their initial qualifications as a minister and experience on the ground in pastoral care gave them sufficient professionalisation for the role of becoming a police chaplain. Eighty-five per cent agreed that their behaviour in maintaining confidentiality, being accountable and conducting themselves appropriately for their role was also an important part of being a professional police chaplain. Thirty-one per cent concluded that an important ongoing part of practising professionalism could be demonstrated through the way chaplains apply, commit and improve themselves. In summary, all three 'professional' meanings as outlined in Chapter Two are relevant and significant to the honorary police chaplain.

4.2.5 Summary

The police chaplains' role across Australia, New Zealand and the United Kingdom police chaplaincy services displays uncanny resemblance with very few differences. The professional police chaplain working with the police service is a male or female minister or layperson committed to working with the community as a chaplain in their respective police force. They are highly educated, knowledgeable people with insight to pastorally care for and support police in the role they play in the community. The professional police chaplain is one who builds relationships and uses their pastoral care skills to care for officers and to bridge the gap between the church (a spiritual place) and the police force (a non-spiritual confrontational place). Police chaplaincy provides a spiritual presence in the police force by bringing the minister of presence with his or her skills as a professional carer to be available for the police, staff and their families. Chaplains are friendly, open and caring natured who can easily engage people in conversation and listen intently to the hurting.

Police chaplaincy can be a very lonely role in terms of developing a police chaplaincy community. Many police chaplains work alone in a police community where four main

walk styles are present: the persistent stayer style, the intentional planner style, the creative loiterer style and the experiential seeker style. Police chaplains are busy people and give on average to the police three to four hours per week as volunteers. However, police chaplains have a passion to perform their role and their main motivators to continue include: to form relationships with others and contribute to the community (needs); to maintain a connection to the geographical location of the role and to fulfil altruistic responses (reasons); and to share similar values, have a sense of belonging, help others and share common interests (benefits) (see Chapter Two, Section 2.2).

Police chaplains are professional in their role as ministers and chaplains. They are qualified and skilled for the dual roles they perform and because of this, parishioners and police officers listen to and employ their wisdom and counsel emerging out of their professionalisation. Chaplains are open to ongoing learning and practising professionalism regularly to improve their services. They also conduct themselves to a high standard, maintain confidentiality and behave in the most appropriate way to act as a professional police chaplain regardless of being voluntary in the role. For these reasons, police chaplains are valued by their respective police forces.

Upon retirement, Reverend Mumford reflected upon the role he performed as a police chaplain:

‘Our core business is caring for police and their families, which includes widows and widowers. A police officer’s home life may not always be a bed of roses, and they may be dealing with difficulties and stresses at work as well.’ [Reverend] Mumford said the most rewarding part of his ministry has been the comradeship and fellowship he’s enjoyed with police and their warm, ready acceptance of him and his ministry. ‘It can be very satisfying and very positive’ (cited in Kavanagh 2005, pp.8-9).

4.3 Kinship and the police chaplain

Research Question Two: How do police chaplains construct notions of community of practice, culture and identity and what are implications for their day-to-day activities?

As discussed in Chapter Two, Section 2.3, a functional learning community described in terms of *kinship* needs certain key elements (learning, belonging, connecting, participating and knowing) to continue to evolve and learn in three different overlapping areas (organisation, others and ourselves) (Baker 2006; Wenger 1998). Full participation in a community of practice can help us to make meaning of the world around us (understanding the organisation). It is important that members share this understanding with other members (understanding others). Understanding others and the

organisation will then contribute to our identity (understanding ourselves). In order to learn from each other, to construct knowledge, methods, tools and documents and to share stories, it is important that the whole community participates (as described in Chapter Two, Sections 2.3.1 and 2.3.4.4). Police chaplains currently come together rarely as a community, but when they do, chaplains leave changed and challenged having experienced learning, belonging, connecting, participating and knowing with other chaplains, adding to their understanding of police chaplaincy and the police service (organisations), other police chaplains and police officers (others) and their own identity (ourselves). In Figure 4.2, which is derived from Figure 2.7, learning in action from these three overlapping areas is depicted as an ideal functional kinship.

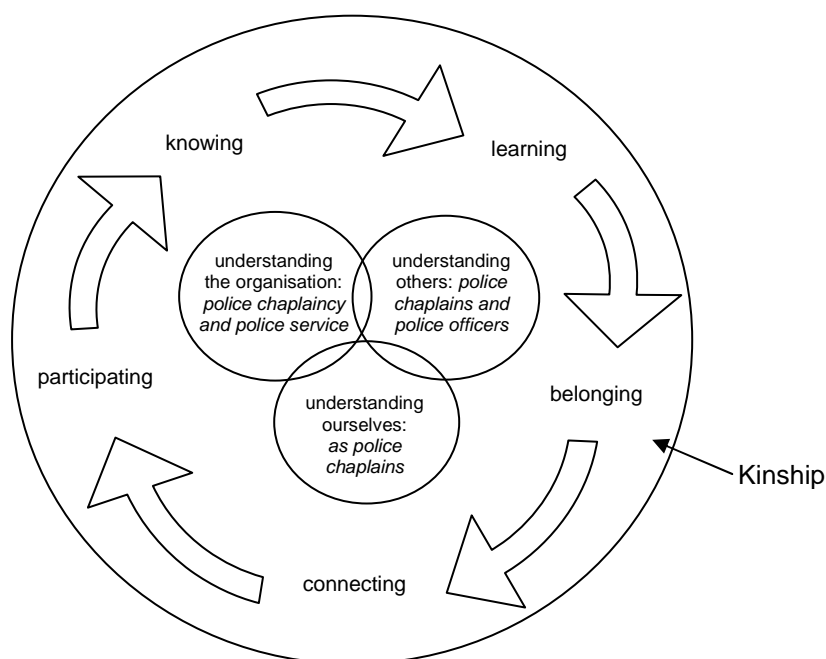


Figure 4.2: An ideal functional kinship in police chaplaincy as a learning system

It is also important in understanding the organisation and understanding others that we understand ourselves. In the in-depth chat, New South Wales police chaplains were asked ‘How would you describe your world?’ In understanding whether the police chaplain’s world is different from their colleagues, two key roles were seen in their responses. First, chaplains are relational beings and a majority of their ministry is relational:

The world that I live in, includes police chaplaincy, ministry, family, indoor cricket - a very relational world. I think of it in terms of relationships. As I think about getting through, as time passes, I’m measuring and describing in terms of relationships. (Elu, New South Wales in-depth chat)

I'm in a parish ... It takes in three churches ... There are six congregations within that. Obviously, with that, there is a lot involved. I also have an Anglican school in the community. I am also on the School Council for that and also theoretically the chaplain of the school. I have a role as particularly support to the headmaster and some small support to the teaching staff. A number of teaching staff are members of the congregation so I have the opportunity to engage with them a little bit more and I have a level of involvement in the chapel services. Along with the police chaplaincy these would be my key areas of ministry. (Marnin, New South Wales in-depth chat)

Secondly, police chaplains are very busy people juggling a number of different roles and responsibilities:

My ministry world looks like that I have a small congregation in a small country town with a conservative [Other Protestant] church congregation to maintain. [This is] 30% of my working life and with the remainder of my 70% working life I have other responsibilities to the town including [7 caring and support roles]. So my world looks very busy. (Azriel, New South Wales in-depth chat)

Very busy. I am often doing so many things that it keeps me on my toes, but I am in control and I know what I do keeps me going, especially when it is out there in the community helping and supporting others in need. (Kelby, New South Wales in-depth chat)

In understanding further the police chaplain and their connection to *kinship*, in the next section notions of community of practice, culture and identity are explored from multiple sources of data including in-depth chats with participants in-the-field, the New South Wales anonymous written survey and my own observations in-the-field and reflections in my journal about my own practice and learning.

4.3.1 Communities of practice and the police chaplain

The following four questions, suggested by Wenger (2001), can be used to determine whether police chaplaincy is a community of practice or not. What is the purpose of the community of practice? Who belongs? What holds them together? How long will the group last? Findings from multiple sources of data (Hansford 2003; Lowe 1996a; Walls 2005; Wenger 2001; Wright 2002a) are represented in Table 4.6.

Table 4.6: Police chaplaincy as a community of practice

What is the purpose?	Who belongs?	What holds them together?	How long will the group last?
To engage with members of the Police Service to participate and learn, to share knowledge and experiences and to develop members' capabilities	Ordained (New South Wales, New Zealand, United Kingdom) or lay (New Zealand, United Kingdom) ministers from various faiths who are appointed as police chaplains	Passion, commitment, identification and motivation <i>(For the future: learning, belonging, connecting, participating and learning)</i>	As long as there is interest from the Police Force (another community of practice) to continue chaplaincy

As portrayed in Table 4.6, police chaplaincy is emerging as a community of practice. It is important for its future and ongoing development and training to establish further its purpose, practice, connection to other chaplains and individual and group learning. Studies by Wenger (1998, 2000, 2001, 2004) and others (Brown & Duguid 2001; Chappell et al. 2003; Gonczi 2004; Hagberg & Guelich 2005; Mackay 1999, 2007) have shown that when people have a sense of belonging to a particular community, they crave the foundational elements of a community of practice. In other words, communities of practice are recognised for sharing a passion and a common purpose, building and exchanging knowledge, participation, learning and a place to dialogue and share that practice (see Chapter Two, Section 2.3.1). When a community of practice does not offer these foundational elements, a lack of participation, learning and dialogue may occur within the community leading to disconnection and disengagement.

Police chaplaincy in New South Wales is bordering on moving away from achieving these foundational elements towards disconnection and disengagement after a recent change in community learning gatherings introduced by the Senior Chaplains. Until 2006, police chaplains gathered once a year at the Police Training College at Goulburn for their ongoing learning about training in police matters and participation in building chaplaincy knowledge. The influx of high numbers of police recruits in 2006 and 2007 resulted in the College being unavailable for groups such as police chaplains. After 2006, the Senior Chaplains Conference organised regional meetings in four locations – Northern, Southern, Western regions in the country of New South Wales and in one City location in Sydney for the three Metropolitan regions. In August 2008, after three years of not meeting as a whole community, police chaplains gathered again at Goulburn for what was named as our ‘Annual Training Seminar’. The Senior Chaplains

Conference announced at this seminar that the community of police chaplains as a whole will only meet every three years and for the other two years in-between regional meetings will be held. Consequences for this changing community of practice of police chaplains could be reductions in learning, belonging, connecting, participating and knowing as a whole community that in turn could disconnect and disengage police chaplains from understanding the organisation, others and ourselves, creating an even more independent culture of 'lone' practitioners.

If police chaplains continue to serve as honorary part-time chaplains, then coping with the complexity of working in multiple communities will continue. Each chaplain has to work with a variety of communities that can range from three (the minimum - local, church, police) to potentially twenty. The median for the fourteen participants in the New South Wales study was engagement with seven communities of practice each. City police chaplains typically were involved with the most communities (median was eight), with Large Centre chaplains typically the least (median was five). By denomination, Other Protestant chaplains typically were involved with the most communities (median was eight), Catholics were involved with seven communities and Anglicans were the least (median was six). While the majority of Other Protestant chaplains were involved with various chaplaincy ministries other than the police, Anglicans (in all areas) typically had more than two parishes to run which meant they had less time to engage with other communities.

All police chaplains are involved in church, local and police communities of practice. Data collected from New South Wales participants in-the-field in the in-depth chats and by anonymous written survey gave similar results with three variations in results from a City area. First, in the survey only 42% in a City implied they were involved in the local community compared to 100% of the City participants in-the-field. Second, half the City based police chaplains in-the-field were more likely to be involved in sport whereas only 17% reported this in the survey. Third, the majority of City based police chaplains visited in-the-field were more involved in school ministries compared to only 25% in the survey. These findings are given in Table 4.7.

Table 4.7: Communities where police chaplains are involved

Communities	Source of Data		Source of Data	
	In-depth chat – City	Survey – City	In-depth chat – Large Centre and Town	Survey – Country
	Number (%)	Number (%)	Number (%)	Number (%)
Church	4 (100)	12 (100)	10 (100)	26 (96)
Police	4 (100)	9 (76)	10 (100)	25 (93)
Local	4 (100)	5 (42)	8 (80)	21 (78)
Club	1 (25)	3 (25)	4 (40)	9 (33)
Sport	2 (50)	2 (17)	3 (30)	8 (30)
School	3 (75)	3 (25)	4 (40)	15 (56)
Other chaplaincy	3 (75)	-	6 (60)	-
More than two parishes	2 (50)	-	4 (40)	-

During the fieldwork, findings demonstrated the complexities of police chaplains' community involvement, particularly within their local community where there were intersections with smaller communities. However, police chaplains, regardless of where they live, are involved with multiple communities. One difference is that Town police chaplains live and work in the same geographical area. This occurred to a large extent in the Large Centre as well and it can also occur in a City although rarely. The complexity of the police chaplains' communities of practice is represented in Figure 4.3 for the three different areas: City, Large Centre and Town. Although every police chaplain has a unique community of practice diagram, the typical communities where police chaplains were involved are amalgamated in the diagrams in Figure 4.3 combining the majority of communities represented in the chaplains' world. They represent not the number of communities where chaplains are involved, but rather the typical location of these communities (inside or outside the local community) and the similarities they have to one another (by area).

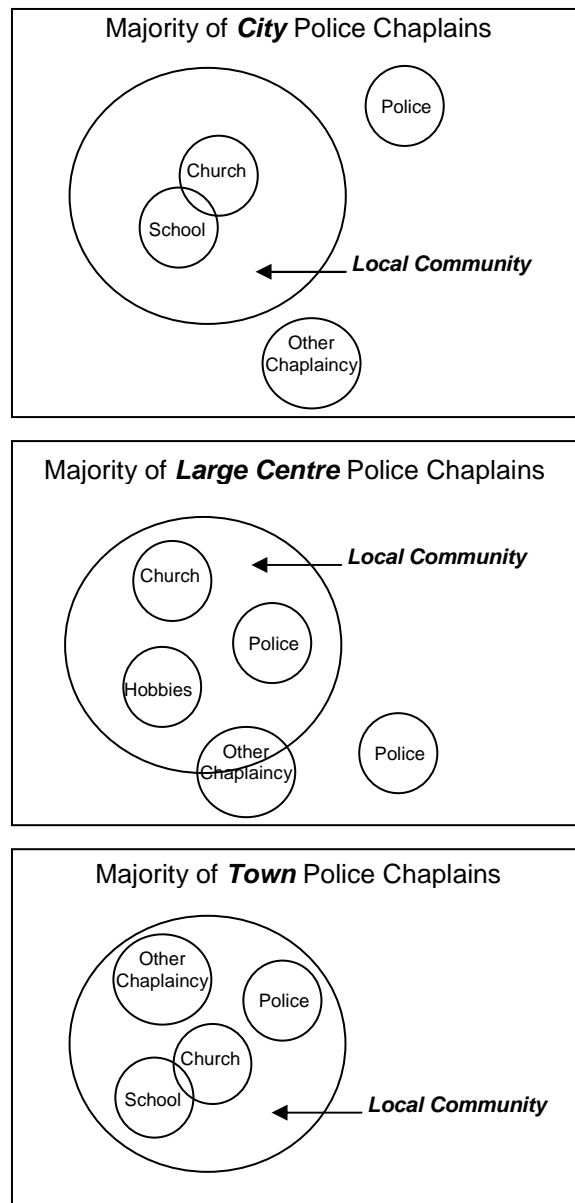


Figure 4.3: Distinct communities of involvement of police chaplains for each area

Six distinctions can be seen in Figure 4.3:

1. City police chaplains were involved in a diversity of communities with not much common ground between each of them hence their diagram seemed sparse and 75% were involved with networks that were not part of the communities listed;
2. Large Centre police chaplains characteristically had segmented communities, with no overlaps;
3. Town police chaplains typically were involved with all their communities in the local area;

4. City and Town police chaplains typically had an overlap of ministry with a school as part of their ministerial responsibilities;
5. All areas had other chaplaincy work; however, it varied in location for each area;
6. A common element between all areas was that their Church was naturally located in their local community where the chaplain resides, with a few exceptions (like myself).

According to the survey results 58% of City police chaplains have their church in the local area where they live whereas this was the case for 75% of participants visited in-the-field (see Table 4.8). This was the only result that was not corroborated by the two sources of data. Typically, the majority of Large Centre and Town police chaplains lived in the same local area as their church and police communities. City chaplains mainly indicated that church and local communities were in the same area, but the police was outside the local community area and, typically, church and police were in different areas. Findings from the fourteen New South Wales participants visited in-the-field indicated that:

- 36% have their assigned Police Local Area Command inside their local area (80% of these are in a Town);
- 21% have their assigned police area outside their local area (all of these were in a City); and
- 43% have at least one police station inside and one outside the local area (67% of these were in a Large Centre).

A majority of the participants (43%) visited one police station (67% of these were in a Town), 29% visited two (50% of these were in a Large Centre), 21% visited three (67% of these were in a Large Centre) and 7% visited four police stations (all of these were in a City).

In summary, the results indicated that New South Wales police chaplains live and work in a complex diversity of various communities of practice and many chaplains travel outside their main local community to contribute to their assigned Police Local Area Command. The results collected in-the-field were similar to the results from the anonymous written survey. This can be seen in Table 4.8.

Table 4.8: Location of communities of practice for the New South Wales police chaplain

Location of Communities of Practice	Source of Data		Source of Data	
	In-depth chat – City	Survey – City	In-depth chat – Large Centre and Town	Survey – Country
	Number (%)	Number (%)	Number (%)	Number (%)
Church in local community	3 (75)	7 (58)	10 (100)	23 (85)
Police in local community	1 (25)	3 (25)	10 (100)	19 (70)
Church and police community in same area	1 (25)	3 (25)	10 (100)	17 (63)

Communities of practice were a relatively new term for most participants (71%). Nevertheless, police chaplains in the in-depth chat described communities of practice in similar ways to findings from the literature discussed in Chapter Two, Section 2.3.1. In other words, they described communities of practice as having significance in their daily activities as connection, interaction, identity, participation, motivation, belonging and dedication. The only aspect that was not raised unsolicited by the participants was learning, but when specifically prompted about whether the various communities of practice helped to shape their learning they all stated ‘Yes’.

New South Wales participants indicated that communities of practice shaped their learning through means that were: relational (experiences, peer learning, raising questions in conversations and shared resources); individual activities (keeping refreshed, reading and understanding myself and the world); and both relational and individual (observation and practice). Participants also indicated that ongoing learning provided support, added education and maturity, increased physical skills, assisted in their role, achieved personal growth through experiences and helped them to learn to be more efficient and effective. As indicated in Chapter Two, Section 2.3.4.1, learning is important in community for shaping roles and personal identity. These participants supported learning that is reflective, social and collaborative in order to try to understand self and others. Findings indicated that active belonging to a community of practice of police chaplains had benefits for these professional practitioners in their various locations.

4.3.2 Culture and the police chaplain

Ministers work amongst many different social communities as described previously and in four main cultures: national, local, church and police (see Figure 3.2). The communities they belong to and their own cultural networks contribute further

dimensions to their identity formation. A police chaplain's national culture can provide a sense of belonging and connection to the country one resides in and the local culture can give a sense of placement within society. The police culture is far removed and different from normal society and in many ways so is the church culture and the ministers who represent it. There can be an interconnection between the various cultures, which Pallas described in the in-depth chat:

The culture of police chaplaincy as I see it would be an extension of your church culture, and moving out into the community where a lot of your church activities are more confined to your own buildings and your own denomination. I see the police culture as an extension of that while taking the church out into the [local] community into one of the sub cultures. I see many sub cultures out in the [local] community, police are just one of those sub cultures, but you are tapping into a certain culture to extend some of the activities and thoughts you have in the church and amongst your church people to others who don't have contact with a church. Some of them do, some don't seem to, but you are actually sharing some of the good things you are thinking about, and enjoying in church with those who aren't able to find themselves getting to church, which means they should be benefiting from contact with you. Of course, you need to have that sense that it is not evasive, and yet they can enjoy it and some of the benefits without getting involved in the church culture. (Pallas, New South Wales in-depth chat)

When police chaplains in New South Wales were asked to describe the culture of police chaplaincy in the in-depth chats, they described four different cultures: the chaplaincy culture (92% of responses), the police culture (62% of responses), the local culture (31% of responses) and the church culture (23% of responses). One hundred per cent of City and Large Centre police chaplains described the chaplaincy culture, 80% of Town chaplains described both the chaplaincy and the police cultures and 50% of Large Centre chaplains included the local culture compared to 25% of police chaplains from a City and 20% of police chaplains from a Town. The Anglicans described police chaplaincy in terms of all four cultures, Catholics only talked about the chaplaincy and police cultures and Other Protestants associated more with chaplaincy, police and local cultures. The church culture did not rate prominently even though it is the church culture that often gives the chaplain the time off to attend to his/her police chaplaincy duties.

Police chaplains from New South Wales described the culture of police chaplaincy in different ways, which was not at all surprising given the fact that the community rarely gathers together and exchanged ideas, knowledge and learning. One chaplain commented on this:

Whereas, the feedback I get from other chaplains, is that we don't even know what we are supposed to be doing so how can we get into that culture. If we only meet one year and talk to each other 'what do you do?', we are then guided by each other that are unguided.

In a lot of ways I see people developing their own model of chaplaincy rather than creating a culture of police chaplaincy. There is not one culture, there is many. (Rafiki, New South Wales in-depth chat)

We have seen in Section 4.2 that police chaplains were largely left on their own to do their volunteer role and that this has created a community of chaplains acting independently, which raised issues of accountability for the quality of the work chaplains provide. Rafiki has seen and experienced this and other chaplains have noticed this diversity, particularly when asked to describe the police chaplaincy culture. More often than not they described the police culture. They seemed to find it difficult to distinguish one from the other, particularly when they largely act alone whether they are based in a City, Large Centre or Town. In the following accounts, in my autoethnographic journal, I am trying to forge a role by negotiating the police culture:

Today's visit was not good. I feel as though I am a person stuck in a police uniform and not seen as who I actually am. My identity and who I am about seems to be stripped away from me. Why? I was brushed aside by the new Crime Manager, in the past the other two have been very open, and I had a good chat with a staff member and the GD's [general duties] – it was good to have presence, but something seemed missing. I realised I cannot rely on hierarchy to call me to situations. I need to build relationships from the bottom up and know that if something happens they will call me. For we hardly ever ask for help ourselves – although I have had many occasions in the police where they have. (Baker, Journal entry, 16 August 2005)

It was an honour to wear the uniform (as usual) and a joy to serve the police community today. There was something special about attending today. A new Commander? A new season? Summer uniform? (Baker, Journal entry, 9 September 2005)

Police chaplaincy is an ecumenical culture that brings together a diverse group of ministers from various backgrounds and cultures, particularly with the added arrivals of multi-faith police chaplains (in New South Wales and the United Kingdom). What each of us do in the role is critical to the future of chaplaincy, particularly even more so if the culture is not one but many because we largely operate alone. Gisli reflects upon this diversity in the culture of police chaplaincy:

I think in the culture of police chaplaincy there's a great diverse range of people who have different theological expression, being New South Wales, different churches have different theological viewpoints on different issues, and that is reflected in the culture. (Gisli, New South Wales in-depth chat)

When there is such diversity and the community of chaplains do not gather together regularly a chaplain could easily describe the police culture enmeshed with the chaplaincy culture:

I've often described my understanding of a police chaplain and the police service, and likened it to the story of Moses up the mountain in the burning bush. Moses hears the voice 'take off your sandals you are standing on holy ground'. And for me sometimes that

is helpful – this is [the police] ground, holy – small ‘h’, and I’m a visitor and I’m here with permission to come here and observe the culture of the New South Wales Police Service in [Large Centre], which in itself surrounded by a culture living in [Large Centre]. A town that expects a high standard in everything – in one way respectable and in another that is justifiable. (Janus, New South Wales in-depth chat)

However, if police chaplaincy culture can be enmeshed at times the presence of a chaplain in this hierarchical macho organisation can bring change:

I notice that it brings with it a sense of awe from some officers who refrain from bad language in your presence and will call themselves to order in your presence. The culture has an impact on the police culture, when you’re present, they seem to respect that and change their otherwise more relaxed behaviour. (Azriel, New South Wales in-depth chat)

Often ministerial life is a lonely occupation, a thankless role and difficult to carry on in a stressful world. The one thing that keeps all ministers going in these times, regardless of cultures and beliefs, is their sense of calling by God to the task. Police officers go through a similar experience, providing a service to the community that is often thankless and difficult under extreme stress. All people need affirmation, a sense of belonging and to know they are valued (Austin 2005b; Baker 2003; Cummins et al. 2003; Lustig & Koester 2000; Mackay 2007; O’Loughlin et al. 2002; Wenger 2000). In my dual roles as both minister and police chaplain, I have often felt more valued by the police than the people in the church. In the Editorial for the New South Wales and Australian Capital Territory Baptist Pastors Journal *Mosaic*, I wrote:

I am awestruck by the acceptance people have in the community for chaplains. Their openness to be prayed for, to talk about their beliefs in a non-confronting way. I am even more awestruck by how much the community I have served have cared for me through my illness last year. Sometimes I feel more cared for by the community than the church. And whilst that is great that I feel connected to the community and they feel connected to me as their chaplain, but what does that say about church? (Baker 2008, p. 2).

I am not the only minister or police chaplain that feels like this; another chaplain described a similar scenario:

I find there is a deeper belonging and affirmation in this group of people [the police] than I find in the church. One of the things I would say about the church is that it doesn’t value the people who work in it. (Elie, New South Wales in-depth chat)

In defining police chaplaincy, New South Wales police chaplains described the culture as:

- Bringing significance and spirituality in police officers’ lives;
- Inputting encouragement into a culture of frustration;
- Bringing about behavioural change;

- Providing spiritual and emotional assistance to help the general well being of the police;
- Being well earthed, diverse yet grounded people;
- Flying below the radar to offer assistance in an unpredictable lifestyle;
- Coming alongside people, engaging in their lives and being comfortable with that; and
- Being a group of ministers who have a passion to serve the community as a police chaplain.

Through all the differences and independent cultures that have been created, police chaplaincy makes a difference in the lives of police officers, staff and their families. The stories that police chaplains tell, and indeed stories from the officers and staff themselves, certainly confirm this point.

Results from the anonymous written survey in New South Wales (QB1a in Appendix D) indicated that the two strongest cultural associations linked to the police chaplain were communication (80%) and interaction (68%). The third strongest cultural symbol depended upon one's age range. Overall, the two chosen were dress code (51%) and morality (49%). Those in their 50s and 60s had 'dress code' higher than 'morality' and those in their 30s and 40s had 'morality' higher than 'dress code', while those in their 70s did not rate either highly. Hugh Mackay (1999, 2007) has referred to symbols as representing the beliefs of these generations. For Baby Boomers (similar in age to those in their 50s and 60s) image is far more important to them, hence choosing 'dress code' over 'morality', and for Generation X (similar in age to those in their 30s and 40s) how one behaves is far more important. Those in their 30s and 40s rated only the three behavioural cultural customs listed and the other six cultural customs that were more related to image hardly scored.

In terms of length of service, a similar pattern emerged. Chaplains who have served the most (21 to 30 years as a police chaplain) were mainly in their 60s seemed to be concerned with both image (dress code, hierarchal structure and work ethic) and behaviour (communication and interaction). Of those in their 50s who had completed the anonymous written survey, had served as a police chaplain for the least time and for a long time had a difference of opinion. Those who had served from 11 to 20 years selected communication, dress code and morality (the only group not rating 'interaction'

highly) compared to those who have served least from 0 to 4 years chose communication, interaction and dress code (the same as 50s and 60s by age range). The majority of those who were in their 40s had served from 5 to 10 years and this group singled out the three behavioural items as the strongest: communication, interaction and morality (as chosen by age range).

Results from police chaplains in the New South Wales anonymous written survey indicated that the strongest cultural symbol (QB2a) associated with the police chaplain was the cross (88%), which in New South Wales is on our epaulettes and the badge itself. Closely following the cross was the uniform (73%) and then the name badge (54%), the emblem (44%) and the hat (24%). Three other cultural symbols concerning the relational were added as 'other': care and concern, friendship and people. The cross and the uniform rated highly across all age ranges. The name badge was only mentioned in the middle age ranges – 40s (57%), 50s (67%) and 60s (50%). Those in their 30s ranked the emblem third (67%) with both the hat and the name badge being not identified. Those who have worn the uniform the longest had strong association with the cross (100%), the uniform (83%), the emblem (67%) and the name badge (67%) and across the age ranges the hat was not seen as a meaningful cultural symbol.

In-the-field the hat was often discussed as being an obstacle to the work a police chaplain performs. Those who carried their hat were often called 'Sir' or 'Ma'am' probably because of the respect normally shown to Inspectors. Police chaplains, who wear an Inspector's uniform, thought that when a chaplain does not carry the hat police officers felt more at ease. Their view was that it is not the hat per se but more about police thinking that a high-ranking officer has just walked in the room as the officer would see the Inspector's hat before the cross on the epaulettes. It seemed to the police chaplain that this thinking took something away from the chaplain's presence in the police station, to care for the police officers and staff, so a police chaplain often does not carry the hat during *the walk*. The majority of chaplains chose the cross (66%) as the strongest overall police chaplaincy symbol (QB2b). This applied across the age ranges regardless of years in the role. New Zealander and United Kingdom counterparts have neither the cross on epaulettes nor a distinctive police chaplain's uniform to identify himself or herself as a police chaplain. I reflected in my research journal about this difference from my own experience of being a police chaplain in New South Wales wearing a uniform as well as in New Zealand not wearing a uniform:

As I changed from one role in New Zealand to another role in New South Wales as a police chaplain, I began to see the difference of being in a police uniform. Regardless if police officers know you or not, you are immediately recognised in uniform. You don't get the response 'what can I do for you?' when we are here for them. It also helps society to understand who you are, what you do and why you do it. When I walk proudly down the street in uniform in [City in New South Wales], people know what I do; when I walk down the street in [City in New Zealand] in business pants, people do not know what I do. To inform and to educate are two important hurdles and the uniform helps. (Baker, Journal entry, 24 October 2006)

It seems that a problem for police chaplaincy worldwide is that not many people in society are aware of or understand the service chaplains give to the police. It has been informative for me to be a police chaplain in both New South Wales and New Zealand and these experiences have broadened my knowledge of police chaplaincy. When New South Wales chaplains were asked, 'Where have you acquired your knowledge of police chaplaincy?', the following ten answers were given, listed in order of priority:

1. The Annual Training Seminar at Goulburn (62%);
2. Speaking with other chaplains (usually at Goulburn) (54%);
3. Other chaplaincy roles they have or are doing (31%);
4. The Senior Chaplains (23%);
5. Reading books on chaplaincy (23%);
6. Reading the history of police chaplaincy by Reverend Peter Mumford (15%);
7. The police chaplaincy training CD compiled by Reverend Hartley Hansford (15%);
8. On the job experience (15%);
9. Commanders at their station (15%); and
10. The Police themselves (8%).

These findings showed that chaplains have learnt in ad hoc ways. Two of the fourteen participants stated they did not know much about police chaplaincy culture as they were still acquiring their knowledge. The police chaplaincy training CD (Hansford 2003) and the police chaplains' history (Mumford 1997) are given to new police chaplains as part of their introduction. The main intention of the training CD was for the starting police chaplain, however all current chaplains were given one when it first came out and it was expected of them to read it and complete the exercises (Hansford 2007; Mumford 2007). There was no other induction training into police chaplaincy other than a thirty minute

discussion at Goulburn. Now that the Annual Training Seminar will no longer be ‘annual’, rather triennial, this short induction training may need to occur at the regional seminars in the other two years or separately, as a chaplain who started from September 2008 would not receive this short induction training until 2011 at Goulburn.

The change to a triennial training seminar might affect the following findings on belonging that were collected in 2006. Two participants had specifically connected on the cohesive value of the annual chaplains’ training seminar in their in-depth chats:

I don’t feel like I have much of a link to the community itself or its culture. Getting together once a year, isn’t really enough. (Kelby, New South Wales in-depth chat)

If there wasn’t a chaplains’ conference I wouldn’t have any sense of being part of something bigger ... (Marnin, New South Wales in-depth chat)

Twelve New South Wales police chaplains answered a question on whether they felt they belonged to a community of police chaplains in the in-depth chat. Findings are given on the scale in Figure 4.4.

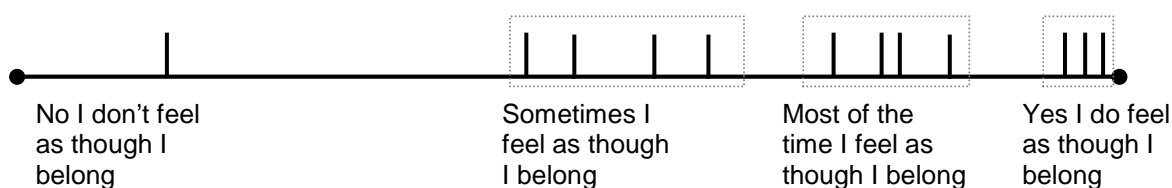


Figure 4.4: Belonging on a scale from participants in-the-field

The three who felt they belonged were largely represented by Town chaplains and Other Protestants. The four who felt that they belonged most of the time were generally from the City and across all three denominations. The four who had a growing sense of belonging (more sometimes than most of the time) were Anglicans and across all three geographical areas. One chaplain did not feel a sense of belonging to the community. This particular chaplain felt that they were not immersed enough in the culture mainly from not being able to give the same amount of time as other chaplains did. Another chaplain commented that attending the annual training seminar helped Janus to feel that growing sense of belonging to the chaplaincy community as a whole:

Last year at the conference I felt I belonged a bit more. (Janus, New South Wales in-depth chat)

In summary, the culture of police chaplaincy is mainly described as an extension of the culture of police chaplains' current ministry. Police chaplains have expanded the original conceptual schema of the phenomena of police chaplaincy to include chaplaincy culture altering the original Figure 3.2 to include five main cultures as seen in Figure 4.5.

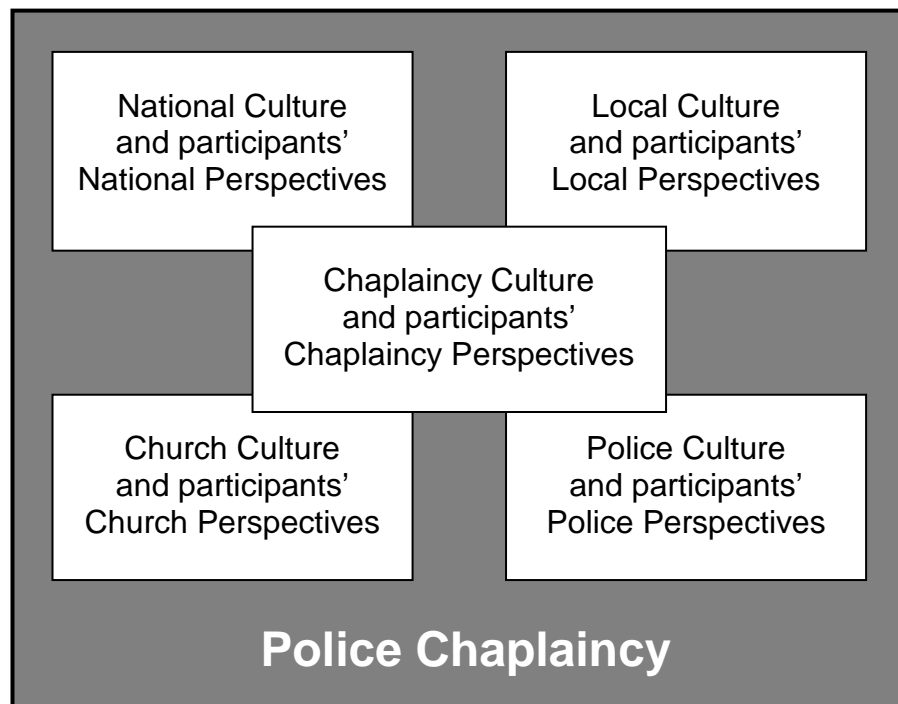


Figure 4.5: A conceptual schema of the phenomena of police chaplaincy reworked from the police chaplains' point of view

Whilst police chaplains never described their National culture, it is embedded within their background and social structures making up their identity and whom they represent. Many police chaplains felt more valued in the police culture than the church culture. When asked police chaplains struggled to define the police chaplaincy culture as such, often blending it with police culture mainly because chaplains largely act alone, and rarely gather as a police chaplaincy community. Nevertheless, chaplaincy culture is present. Use of uniform in New South Wales was highly regarded by the majority of police chaplains visited in-the-field and a uniform seemed to help the chaplains to be recognised and to do their work appropriately (notwithstanding issues previously discussed relating to the hat). There was a consensus that police chaplaincy training needs improvement and more connection into their work as a whole culture so that members do not become disengaged and feel a lack of belonging to the police chaplaincy service. Even though there was not a strong sense of distinct culture for this

community, police chaplaincy does seem to make a difference in the lives of the police which is the major aim of any police chaplaincy service.

A police chaplain is immersed in is the police culture itself. Results from the New South Wales anonymous written survey (QB1b), indicated that the strongest cultural associations police chaplains had for the NSW Police Force were 'hierarchal structure' and 'dress code' (both 73%), 'communication' (61%), 'interaction' (56%) and 'work ethic' (54%). 'Gait', 'language' and 'morality' were also mentioned by fewer respondents. 'Hierarchal structure' and 'dress code' scored highly across all ages from 30s to 60s. 'Communication' was ranked highly by all age ranges except for those in their 40s (rated at 29%). Police chaplains in their 30s (100%) and 40s (57%) viewed 'politics' as a cultural custom in the police culture, whilst those in their 60s (64%) and 70s (100%) regarded 'work ethic' as a cultural custom. For those in their 50s neither 'politics' nor 'work ethic' were mentioned as particularly strong customs. 'Gait' was viewed as low across all age ranges, except for some in their 50s (20%). 'Language' was ranked as low from those older than 40 compared with those in their 30s ranking it quite highly (67%). Those in their 30s and 40s viewed 'morality' as very low in importance for the police, however, those in their 50s viewed it as of medium importance (53%). (This is opposite of what they believed for themselves.) Across all years of service as a police chaplain, two cultural customs were ranked high for the NSW Police Force: 'hierarchal structure' and 'dress code'. 'Communication' and 'interaction' were also ranked highly except for those who have served 5 to 10 years, instead they rated 'politics' as more highly (63%). Those who have served 11 to 20 years and 21 to 30 years also rated 'work ethic' as high (67% and 100% respectively).

Since the in-the-field experience for this research, I have had the opportunity to work in two Police Forces in New South Wales (for five years) and New Zealand (for ten months). I have also had the opportunity to lecture and train police chaplains in New South Wales, New Zealand and the United Kingdom, go on patrol with police in the NSW Police Force, New Zealand Police and Police Service of Northern Ireland and view policing and chaplaincy in Hong Kong. The work I have done in the last two years with the Police Post-Trauma Support Groups and online discussions in forums with serving and retired police have helped me to understand the structure of the NSW Police Force and the underlying philosophy. From these experiences, I felt that I have gained a greater level of understanding of police work across the world. I have seen that police

chaplains are largely removed from the police culture as a large organisational system and therefore descriptions of police cultural customs would be likely to be different from answers police officers might give. From my experience, I have found that 'hierarchical structure' and 'politics' were the two strongest cultural customs in police culture, followed closely by 'dress code', 'morality' and 'work ethic'. I agree that 'gait' and 'language' were not strong indicators of police culture. However in my view, based from police officers who have been let down by the system, 'communication' and 'interaction' were not strongly represented in the NSW Police culture. I note that those who have served in chaplaincy for periods of 5 to 10 years were the only ones who also rated these two aspects as low.

The police culture has for a long time dealt with psychological pain by drinking alcohol to ease the effects of stress caused by the job (Anderson, Litzenger & Plecas 2002; McKay 2005; Parkinson 2000). It seemed that the 'bar' at police chaplaincy conferences in New South Wales, New Zealand and the United Kingdom was also an important ritual for the police chaplain, similar to that of the officers themselves. The need for an officer to talk to someone about stress in the job has shifted over the years. The old police culture of drinking together at the pub after the shift is no longer evident, particularly in Sydney, where police officers travel one to two hours to their homes. Today for police officers there are available education services, peer support, Employment Assistance Program (EAP) offering six free counselling appointments per year and their local police chaplain. Some officers still see it as a sign of weaknesses to show emotions, while others are more open about speaking to someone about their concerns. One New South Wales police chaplain commented that the shift in drinking has become more an individual drinking alone concern:

... they can't talk to a chaplain because it means they are having problems and if they are having problems that means they are weak. So they go and hide it in alcohol, which doesn't help, it only suppresses it. (Luca, New South Wales in-depth chat)

However, times are changing with some Senior police officers more open these days to encouraging their officers to speak to someone. Post-Traumatic Stress Disorder (PTSD) has been pertinent for police officers over the last decade in particular. Post-traumatic stress reactions are considered to be normal responses to abnormal events particularly for those who serve in armed forces, the police, prison, ambulance and fire services (Parkinson 2000). Symptoms of PTSD can be present yet remain hidden for many years, as officers continue to carry on their duties not realising that traumatic events have

subsequently affected them (Mckay 2005; Parkinson 2000). Esther Mckay, a former New South Wales Crime Scene Investigator, now President of the Police Post-Trauma Support Groups in New South Wales, commented in her book that not showing emotions and drinking alcohol was part of police culture:

It was part of the police culture that emotional problems were kept quiet, because any indication that you weren't coping could mean a transfer and a notation on your service register excluding you from future promotion. This was why stress was usually resolved by a visit to the pub (Mckay 2005, p. 140).

Currently, there are six Police Post-Trauma Support Groups (PPTSG) running in New South Wales to help support serving officers and retired officers who can no longer continue their role due to PTSD. One member of the PPTSG described his personal experiences as a disaster waiting to happen from incidents built up over time:

I liken [PTSD] to having a power point and each incident is seen as a double adapter. Eventually the electrical circuit overloads and the power box fuses (Walsh 2007, p. 1).

I have been the lead and support chaplain for the PPTSG from April 2007 and have noticed a number of things that these officers have in common:

- They loved their job as police officers;
- They have *hearts of gold*, genuine and authentic;
- Their passion to help and care for people was usually the reason why they joined the police in the first place;
- A majority used alcohol as a substitute for help;
- A majority did not seek help as they did not want to show they were weak and could not do the job; and
- They realised they suffered from PTSD and various forms of depression after attending numerous trauma events.

It is imperative that the police culture does change in the future. As a new generation of police officers come through, hopefully they will be better educated in understanding the affects of trauma and how to deal with trauma and stress that comes with the job. However, the enormity of the problem is considerably bigger than the Police Force may realise. Police chaplains do have a role to play in this change as they can provide the support and care that police officers may need at times when they feel their world is falling apart. This is where a chaplain's ministry of presence is needed the most.

Results from the New South Wales in-depth chats, demonstrated that police chaplains understood the New South Wales police culture by describing police officers as individuals:

- Police are highly motivated individuals;
- Police are well trained;
- Police are confronted with the need of their own integrity and honesty;
- Police understand rules and act accordingly;
- Police are highly affected by stress; and
- Police have softness in their hearts and a real openness to work in a higher dimension with human nature.

Police chaplains also positioned the police culture in an organisation that: (1) is a hierarchical system; (2) is large, with many employees and a constrained budget; (3) is political; and (4) has the career cop (who joined prior to the pension change in 1988) working alongside the self-interested young cop (typical of today's generation). Police chaplains described the police culture itself as ever changing, institutionally macho, tough and secular.

This is not too dissimilar to the police culture described by the New Zealand police chaplains in answer to 'Do you think the New Zealand chaplaincy culture works well with the police culture?' in the in-depth chat. The following two responses echoed the findings from the New South Wales police chaplains:

I can only talk from what I've heard at the conferences. Some of the blokes here [NZ] get out there and become almost pseudo police (the same in the army). I've noticed the whole macho thing about being a police chaplain. I don't know about New South Wales, but it seems it's required to go out into the cars. I wouldn't dream about going out in the cars with the guys. They are out there doing their jobs, to have me tagging along, sometimes in dangerous and volatile situations it is going to be a real inhibitor. For me that is not where I belong. If they are in a situation and they need me afterwards that is what is important. My advice to police chaplains is 'do not go out in the police cars unless you are invited to'. I think male chaplains focus more on male police officers. I know from my male predecessor that he mainly hang out officers on a motorbike because he drove one and the non-sworn staff never met him. (Jalen, New Zealand in-depth chat)

Yes it seems to work well. Police culture can be excluding and it needs someone who can break into that. (Reese, New Zealand in-depth chat)

There is a similar concern amongst police chaplains in New South Wales, New Zealand and the United Kingdom about going out with the police in the car and doing *the walk*

as an experiential seeker. It seems that this *walk* style is very much left up to the local chaplain and the Commander of the station.

In the United Kingdom, Senior Chaplain Barry Wright described the police culture as in the following terms:

It seems to be a similar culture to yours. There are lots of marriage breakdown, particularly when women started to become fully fledged officers. The most common complaint was wives of male officers who complained that their husband was sitting beside another female for 7 hours of the day. Three cases occurred where women officers left as widows and their male counter parts “comforted” them during their bereavement; thereby committing adultery. Police officers mainly work 8 hour shifts. Three weeks of nights and six weeks of day. Some areas are trialling twelve hour shifts (Wright 2007).

The three police forces in this study viewed PTSD differently. New Zealand Police recognised PTSD and encouraged officers on the job directly to deal with trauma immediately. One thousand and six hundred officers in the New Zealand Police used EAP in 2006 for trauma alone (Duncan 2007). It seems that as a general rule New Zealand Police do not take on Australian recruits because of the drinking (Walls 2006c). New Zealand police chaplaincy services come under ‘Wellness and Safety’ with a welfare officer in each district that the chaplain works alongside (Duncan 2007). In a recent trip to the United Kingdom (2008), I had a chance to ask a Chief Constable about how the United Kingdom views PTSD. Their model is concerned with looking after the officers’ welfare first and foremost. They have a certain number of Hurt on Duty (HOD) placements a year (sixty-six positions) to leave the Police Service as medically unfit, either physically or psychologically, but this is the last step in the process. They take strict measures to ensure the officer is well looked after so that experienced officers do not leave the Service.

In summary, the culture of police services worldwide seems to be similar. Other than the variations in the shifts that police officers have from country to country, the type of police work that is accomplished is similar and the type of reactions police officers could experience on the job are also similar regardless of where an officer works. Essentially, police chaplains in this study experienced police culture as hierarchal and a large and political bureaucracy with police officers needing more communication and interaction from Senior staff and management. Two cultures, the old copper with work ethic towards a long career and the new self-interested copper who may last seven years, make up the NSW Police Force and the role of the police chaplain is to be in both cultures providing adequate care regardless of the police officers’ stance. There are

many similarities between a police officer’s culture and a minister’s culture that ease police chaplains’ integration into the police world.

4.3.3 Identity and the police chaplain

Police chaplains, in the New South Wales anonymous written survey (QA3), referred to themselves as having multiple identities (see Atkinson 2001; Freire 1998; Tennant 2008) namely: (1) Minister (90%); (2) Chaplain (88%); and (3) Pastoral Carer (59%). However, responses varied by denomination and age (see Figures 4.6 and Figure 4.7). As seen in Figure 4.6, for all three denominations ‘Chaplain’ and ‘Minister’ ranked first and second. Results for the third identity varied: Anglicans saw themselves more as a ‘Leader’ (58%); Other Protestants identified more with ‘Pastoral Carer’ (47%); while Catholics equally saw themselves as ‘Leader’ and ‘Pastoral Carer’ (both 75%). By denomination, all possible identities were indicated, unlike the differences that can be seen by age range in Figure 4.7. Those in their 30s and 70s did not identify at all with ‘Counsellor’, ‘Professional’ and ‘Teacher’ and further to this, those in their 70s did not identify with ‘Learner’. Overall, these four were the weakest identities by denominational and age range (as seen in Figure 4.6 and Figure 4.7).

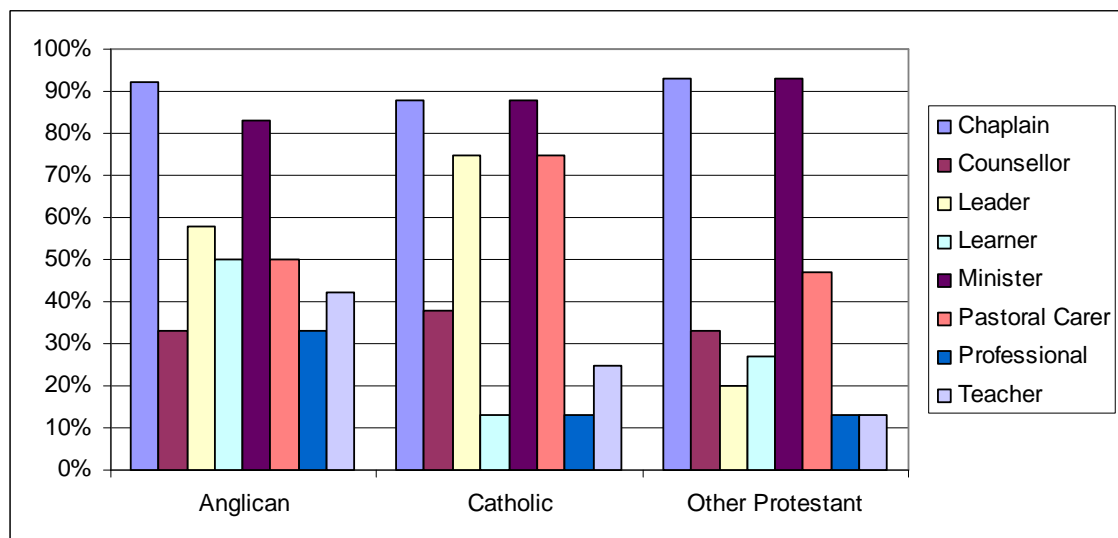


Figure 4.6: Identity as a police chaplain by denomination

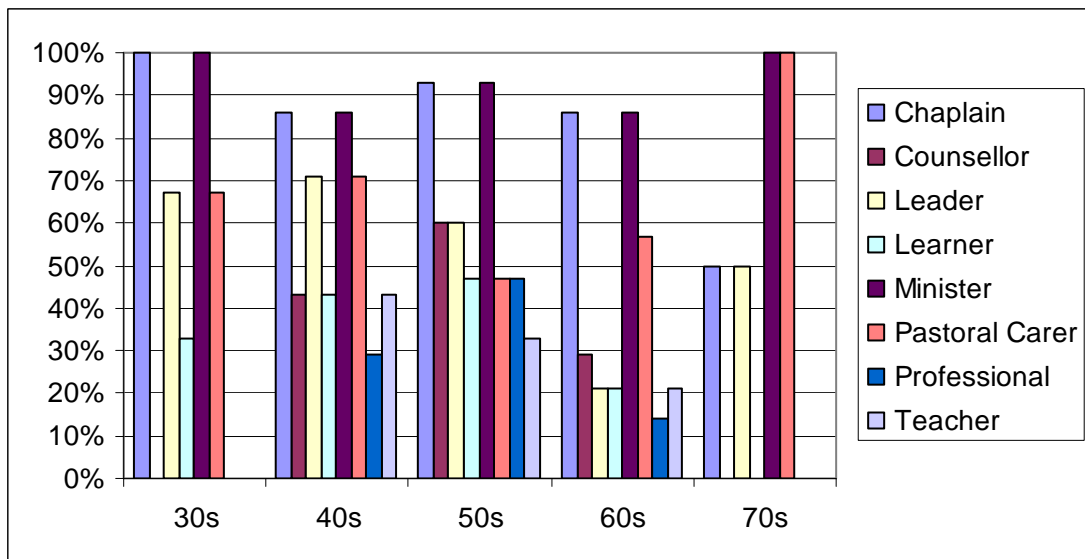


Figure 4.7: Identity as a police chaplain by age range

In Figure 4.7, it can be seen that those in their 70s did not associate themselves with the identity of ‘Chaplain’. Those in their 50s (60%) particularly associated themselves more with ‘Counsellor’ than ‘Pastoral Carer’. ‘Leader’ seemed to be a stronger identity early on in one’s ministry and was chosen more by City chaplains (75%), than chaplains in the Country (37%). The ‘Learner’ identity seemed to increase as a police chaplain has more experience and then quickly decreases after retirement. The ‘Minister’ identity was the strongest showing that the police chaplain’s calling into ministry and their role as ‘Minister’ in the community were important to them. ‘Pastoral Carer’ was another strong identity adopted by police chaplains in the role that they perform. The ‘Professional’ identity seemed to develop strongest in a chaplain during their 40s (particularly for Anglicans) and peaked in their 50s, lessening with retirement. The ‘Teacher’ identity was strongest in their 40s (particularly identified by Anglicans) and slowly lessened until retirement.

In a workshop I presented at the *National Association of Chaplains to the Police* Conference (2008 in the United Kingdom) on ‘Identity and Minister of Presence of the police chaplain’, a participant confirmed all eight identities and it was suggested that the opposite should also apply. For example, chaplains should be counselled, be led by others, be ministered to, be open to receive pastoral care and sometimes be more of an apprentice rather than a professional.

When the New South Wales police chaplain participants were asked in the in-depth chat, ‘How would you describe your identity as a minister?’, the most frequently used

words were: Chaplain, Coach, Community Minister, Counsellor, Co-worker, Encourager, Leader, Listener, Pastor and Servant. The same words were mentioned when describing their identity as a police chaplain. These individual constructs can be developed through a self-understanding and self-actualisation process proposed by Giddens (2000) and Poll and Smith (2003) in Chapter Two, Section 2.3.3. Only four out of fourteen participants described their identity in specific words and titles:

Fringe minister most of the time. I'm more of a missionary / evangelist on the front line with my ministry ... Preacher. Teacher. Servant. Keeper. Police Chaplain. (Gisli, New South Wales in-depth chat)

A servant doing God's will. Someone in the community listening and caring for people. A professional. An educator. A pastor. A carer. (Kelby, New South Wales in-depth chat)

I see myself as a pastoral minister rather than a preaching minister, or a teaching minister. (Luca, New South Wales in-depth chat)

I guess my identity as a minister is one where I see myself as a coach. You are there to give leadership, at the same time you are there to give encouragement; rather than being the person or parson up there on the pedestal and everyone else below you. I prefer to see myself as a comrade and co-worker. (Vanya, New South Wales in-depth chat)

Other police chaplains preferred to describe their identity by referring to their own perceptions of being in uniform or being part of various groups:

... the very fact of wearing a uniform, plays a role, in my self-worth at a human level. It makes me feel important. People slow down when they overtake me and ask me questions in the street when I put the uniform on. I think it does have an impact. (Elu, New South Wales in-depth chat)

You are only yourself in relation to someone else. And so I normally adapt to whatever the circumstances are with the individual or group. That will shape with how I will react, I filter a lot of things through with how people perceive or need or want to be with those limits. I don't feel like I have to play a role or act. (Mikaili, New South Wales in-depth chat)

I've had mainly positive experiences and any negative experiences ... This has given me confidence to work in chaplaincy knowing that I probably would expect and find the same basic response that I have found in churches. People responding to various aspects of my ministry in positive ways – one has led to the other and helped the other. (Pallas, New South Wales in-depth chat)

In my autoethnography journal, I tried answer the question 'Who am I' and explain how this is realised in my own identity as a police chaplain:

When I seek to answer the question 'Who am I?', I would not answer 'Melissa Baker' as that is my name. I would not answer with 'police chaplain' or 'adult educator' or 'doctoral student' as that is what I do. I would not say 'I'm Australian' as that is my nationality or 'I live in Sydney' as that is where I live geographically. I would not say 'I'm an evangelical, a Baptist Minister' as that is my denominational preference and role in the wider church and society. I would not say 'I'm one hundred and seventy three centimetres tall and have blue eyes' that is my physical appearance. Who I am is far more complex and much more than what I do, where I come from and what you see on the

outside. As a believer my identity comes from who I am in Jesus Christ. I am a child of God (John 1:12), a daughter of the King who is my spiritual Father and Mother (Romans 8:14-15, Gal 3:26; 4:6), a new creation (2 Corinthians 5:17), a member of a chosen race, a royal priesthood, a holy nation (1 Peter 2: 9, 10) and I am not the great “I am” (Exodus 3:14; John 8:24, 28, 58), but by the grace of God, I am what I am (1 Corinthians 15:10) (Adapted from Anderson 2000). (Baker, Journal entry, 8 January 2007)

The identity questions in the in-depth chat seemed to be difficult to answer for many police chaplains and answers were subject to change. Six out of fourteen chaplains felt their identity had changed at some point during their lifetime. Town, City and Other Protestant chaplains were more likely to be able to identify that their identity had changed. Large Centre chaplains and Anglicans tended to feel their identity had not changed. Catholics were divided. Mackay (1995, 2007) argued that the quicker one can identify his or her social structures, the clearer s/he will understand oneself (see Chapter Two, Section 2.3.3). Elu referred to awareness of connection with new social structures when discussing changes in identity:

... I felt my identity was too narrow just as a parish minister. I felt quite locked into that parish priest – the vicar. I felt the police chaplain gave me more of an identity as a ... gave me more of an opening to relate to the non-Christian world to touch society in a way that I felt I had become disconnected. So I felt reconnected to the community in a way that I hadn't achieved before. (Elu, New South Wales in-depth chat)

In contrast, while Mikaili was not aware of changes in identity there was a link to social effects of others' perceptions:

I don't think my identity has ever changed. Often people approach you differently after you are ordained. It didn't strike me that I was any different. (Mikaili, New South Wales in-depth chat)

Some chaplains during field visits by the researcher did mention changes that have occurred in their life since becoming a police chaplain. Quite a few commented that they have slowed down whilst driving and have become more responsible on the roads. Others mentioned that when they saw a police car on the road, they would instinctively pray for the officers and their day, rather than react defensively like most people (for example, ‘What speed am I doing?’). I made a comment in my autoethnography journal about the changes that I have noticed in my self after becoming a police chaplain:

... I have grown and allowed God to use me through this passion, my identity has changed for the better. One of the biggest changes I have noticed is that I watch the news more often and I look out for news story items involving police. I am more aware of what is happening in my community and in their community so that I can improve my services and answer questions they may ask my opinion about current issues. (Baker, Journal entry, 2 August 2007)

It was argued from findings in the literature that one's identity could be shaped by cultural and historical differences (Allen & Doherty 2004; Bourdieu 2000; Tennant 2008; Warren & Webb 2006) or by social structures, background, workplace and learning (Boud & Solomon 2000; Brown & Duguid 2001; Chappell et al. 2003; Elmholdt 2001; Olesen 2000). It would seem by the above examples that the individual chaplain is influenced to change their behaviour as he or she participates in the social structure of the police force as argued in Chapter Two, Section 2.3.3.

In the New South Wales in-depth chats, police chaplains were asked 'How is your identity shaped by what you do?' Not many police chaplains described their identity as shaped by cultural and historical differences, but nonetheless this shaping was evident from their responses. Elie not only described historical differences that shaped identity, but also social structures and learning:

Jesus learnt obedience through the things he suffered and what it meant for him to be involved with the laws of the land. So I needed to learn what it means for me to be in this role and to be myself. That's been an important part in my engagement, how am I myself in that role. (Elie, New South Wales in-depth chat)

Janus described the shaping of identity through cultural differences of being in the world of police and families:

That's one of the important things in the identity question, if I see myself as a child of God and made in the image of God, marred though it is by myself and the world, that's the identity that I hope and bring to the police service and something that I recognise in the police and families that I deal with. (Janus, New South Wales in-depth chat)

Reese explored the concept of cultural differences in the shaping of identity through the workplace as both chaplain and minister in the social structure of the police force:

You change your identity when you change your collar. I put my collar on I'm a visible minister and when I put my police chaplain's identification badge on I'm visibly a chaplain. In actual fact, your identity has to change because the cultures are different. Otherwise nothing gels, people just think I am a pious minister. The thing is the levels of understanding need to be kept in balance and it also all things to all people. You change when you are talking to people too. When I'm talking to the HR Manager to the officer on the street, it is a different scene, I talk differently to them. (Reese, New Zealand in-depth chat)

Zuriel uncovered that who you are culturally as a representative of Christ shapes the person you become in the workplace:

I suppose chaplaincy shapes your identity by the fact that you're representing Christ in an organisation. You know, you're not identified as a police person, but they still call you Reverend or Father or Pastor, when you move around. (Zuriel, New South Wales in-depth chat)

Other police chaplains detected the shaping of identity through social structures, background, workplace and/or learning (as seen by Boud & Solomon 2000; Brown & Duguid 2001; Chappell et al. 2003; Elmholdt 2001; Olesen 2000). These experiences in and through their upbringing, workplace, relationships and structures have made them the police chaplains they are today:

Through what I do and experience and learn along my journey in life. It is also shaped by what I do – when I was [in a previous career] I wasn't at my full potential, so I did not see clearly my identity. Now that I am in ministry, I clearly see who I am in Christ, what my potential is, and by using my gifts my identity is shaped by who I have become to be through God. (Kelby, New South Wales in-depth chat)

I would see it would be shaped by becoming a Christian when I was 14 and the associated teaching I've had through being in church and youth group, going through Bible college and also through the things that I've done. Through being in a large family – a lot of family support and our children are very supportive of us. (Luca, New South Wales in-depth chat)

I think what I do forces me to do what I'm not necessarily comfortable in doing. Sometimes that is a good thing, and some times I struggle with it. I think it is hard for my congregation to read me a bit too. Because I come across out the front as sometimes a bit of a larger than life person, but I'm more introverted, so there's a bit of a juxtaposition there which is uncomfortable. (Marnin, New South Wales in-depth chat)

... when people say 'you are a police chaplain' it changes their attitude towards you. So I've kept my police chaplaincy very quietly because I don't want it to affect the good will I've built up in this place ... I think keeping that part of me unaffected by police chaplaincy is important. My identity is separate. It is about relationships – I suppose my relationships with police shape my identity. (Rafiki, New South Wales in-depth chat)

From findings in the literature and police chaplains in this study, identity shaping for this group evolved in seven different ways. First, identity shaping occurred from being challenged in roles as leader, priest, human and child of God taking into account cultural differences. Secondly, identity was affected by experiencing historical differences within the workplace and in one's performance when representing Christ. Thirdly, identity shaping involved uncomfortableness sometimes stemming from a person's background. For example, the majority of police chaplains felt uncomfortable with Titles. Chaplains would much rather be called by their first name, whilst only practising ministers usually like their title. Fourthly, identity shaping came from learning about oneself and one's role in the community. Fifthly, identity shaping emerged as a result of building a social structure in relationships with other people and through one's experiences. Sixthly, identity shaping was forged from difference, particularly in putting on a respected police uniform for the role of police chaplain. Finally, identity shaping was realised when a person was more able to be adaptable to change and saw the need to always improve self.

These seven influences on identity shaping or formation correspond to three types of identity analysed in Chapter Two, Section 2.3.3, Figure 2.5, namely Cultural Identity, Social Identity and Personal Identity. Cultural Identity is participation in social structures indicated by the first three influences on identity shaping. Social Identity through relationships in community can be related to the fourth, fifth and sixth influences, while Personal Identity through our unique characteristics can be linked to the seventh influence. This is further explored in Section 4.4.1.

These seven influences can also be linked to the types of changes police chaplains have faced in developing their cultural, social and personal identities: (1) becoming a minister and police chaplain and the juggling of these responsibilities; (2) being called certain titles and changing names; (3) being recognised as a person of responsibility and respect; (4) wearing a police uniform (a majority of ministers are used to clerical uniform, but not all); (5) changing one's appearance, some have had to keep their hair short; (6) being authentic all the time, a minister or chaplain can never fully disengage even on holidays; and (7) struggling to be one self given what is expected in multiple roles.

In the police chaplains' responses we can see how identity and learning reconstruct and reshape each other in a two-way process where learning reconstructs and reshapes individual identity and identity reconstructs and reshapes the learning process (see Boud & Solomon 2000; Tennant 2008 in Section 2.3.4.1). When New South Wales chaplains were asked in the in-depth chat, 'Does informal or formal learning help to shape your identity?', thirteen out of fourteen chaplains answered 'Yes', the other answered 'No'. Police chaplains explained the interaction of identity and learning as:

I'm constantly being informed and changed by what I do – the learning. (Azriel, New South Wales in-depth chat)

... every time you learn something, it has added to me and made my other positions better as well. It affects every area of your life. (Luca, New South Wales in-depth chat)

Findings from the New South Wales anonymous written survey showed that fourteen out of forty-one police chaplains viewed themselves as a 'Learner'. These fourteen were typically Anglican (50%) or Other Protestants (27%), in their 50s (47%) or 40s (43%) and lived either in the City (33%) or Country (33%). The fourteen reported that they participated in on-going learning two to three times a year (54%), weekly (31%) and monthly (15%). The twenty-seven chaplains who did not associate themselves with the

identity of 'Learner' tended to do less on-going learning in their day to day activities with 63% participating in on-going learning two to three times a year, 22% monthly and 15% yearly. (See Appendix D, Questions A2 and A3.)

As previously discussed, identity formation is influenced by the social structures that define individuals (cultural identity), communities that instil a sense of belonging (social identity) and individual characteristics that form a unique self (personal identity) (see Lustig & Koester 2000 in Chapter Two, Section 2.3.3). In the in-depth chats, police chaplains were asked 'Do you feel valued? If so, does this inform your identity, acceptance and interaction with others?'. All the chaplains responded that they felt valued, particularly by their role in the police force compared to the church. Seven of the fourteen specifically stated that feeling valued did inform their identity, acceptance and interaction with others. The following two responses refer to recent experiences where police chaplains connected feeling valued to personal learning and identity formation:

Something that is more strong in me in recent times, say the last 4 years. Through the passage of life, realising that worth, looking for a sense of worth from the world, even if that's from people who love me, that fails from time to time, and I've come to look for and depend more on my work coming from the Lord, more than I ever have even though I've been a Christian all these years. I think I was very much still looking for my worth from elsewhere. (Elu, New South Wales in-depth chat)

I certainly feel valued in places where they appreciate my work and use me in areas where it is my giftings. I think it does inform these things. For example, if I didn't feel valued, which is happening at the moment in my church, then this bruises my identity and I do not feel acceptance at all, and my interaction with certain people become limited. So feeling valued must inform these things. (Kelby, New South Wales in-depth chat)

One police chaplain who felt valued did not see that being valued came from performing the role of police chaplain because there were other ministries in life that were also important. Perhaps Gisli saw 'being valued' as not exclusive to the work as a police chaplain:

No not really. I try to be a *being* Christian and a *doing* Christian, although I 'do' far more. At times I stop and reflect. I take every opportunity to support and encourage people in life – whether it is an encouraging word or a statement. No not really, I don't live my life through police chaplaincy. I do love it and enjoy it, but I have lots of other good things happening. (Gisli, New South Wales in-depth chat)

New South Wales participants visited in-the-field felt more valued by other ministers and the police of their local station/s than they did by their denomination and the Senior Chaplains. New Zealand participants visited in-the-field felt more valued by their Senior Chaplain and the police in their local station/s than their church.

In their comments to the researcher during the field visits in New South Wales and in New Zealand police chaplains referred to their struggle in holding two roles or more in community, especially when the community seemed to see both roles very differently. In New South Wales, one Town police chaplain explained this problem of perception in the community:

In the community, people here are very anti-police. If they see me in uniform it is confusing for them, because I am the Anglican Minister who is neutral. Then in police uniform I am no longer neutral and they can't quite work that out. But there are people in the community who recognise that the police need a chaplain. (Luca, New South Wales in-depth chat)

A Large Centre police chaplain from New South Wales also referred to a lack of knowledge in the community about the police chaplains' role:

I've heard people generally say 'I didn't know we had chaplains. It is good that they have the opportunity to have religion, as society is so secular'. The name of Jesus just doesn't seem to be there. They're quite surprised that the police would have a chaplaincy service. And I found, almost without exception, that police value the symbol of the chaplains, like somehow it adds something – deity, importance, value. Almost as though it is a higher call having a chaplain. They're worth something more than the local football team. I think the fact that there's a chaplain they feel special. It's like there's a little bit extra that helps. It is one of the foundations that you know they don't see if it keeps looking up at you. (Mikaili, New South Wales in-depth chat)

Yet police chaplains have made a success of their roles and have changed community and church perceptions to appreciation for the role. Two police chaplains in New South Wales remarked that:

In terms of the wider community, I remember when I first came to town that I was often invited to service clubs to talk about police chaplaincy and I would get involved with other chaplain services as well. There is certainly a level of appreciation that I've experienced. (Janus, New South Wales in-depth chat)

The church leadership was very happy for me to be involved and the majority of the congregation are very supportive, and in fact quite chuffed that I was involved. They like to hear me talking about it and see that as a very important link out into the community from the church. (Marnin, New South Wales in-depth chat)

In New Zealand, types of appreciation for the demands of a police chaplain's role were expressed by Jalen and Reese:

Open door policy including coming to my church. Being available and approachable. I find in the country area that they are more open and there is a lovely community feel. I don't get to know the city police as well because they can't afford to live in the city and they go off quickly after their shift finishes. (Jalen, New Zealand in-depth chat)

I think part of being real with those I chaplain is for me to be real with them. If they asked me how my day was, I might reply 'awful bloody day, how about you counsel me!' And it gives you an opportunity to open up. It is still rewarding to help them through tough stuff. (Reese, New Zealand in-depth chat)

One strong theme that emerged from these reflections was the fact that society knew very little about police chaplaincy and what this service can offer to the police force.

In summary, the strongest identities for police chaplains were found to be ‘minister’, ‘chaplain’ and ‘pastoral carer’. By describing their identity in terms of social structures and shaping by social, cultural and personal identities they confirmed other studies reported in the literature. Learning also played an essential role in their identity formation, particularly for police chaplains under 60 years of age. The finding that these police chaplains felt more valued by the police than they did by the church, might at least partly explain why ministers look for other avenues to serve the community as a pastoral carer.

4.3.4 Summary

If kinship involves a community of practice, culture and identity, do police chaplains feel a sense of belonging to a kinship group that is a community of practice? One police chaplain summarised the issues as:

Yes, I do. I think that is a necessary part of it. I think if anyone who doesn't belong to a community of practice and is involved in achieving something and feeling they belong is not enjoying life. Someone said we need someone to love, something to do, someone to believe in, and something to look forward to. If you have all these in place then you really have quality of life, but if they're not there then there is a question mark over what's it all about, how you're going, they are probably doing it tough. So a community of practice is all those things. (Pallas, New South Wales in-depth chat)

In summary, *kinship* as involving community of practice, culture and identity was a useful explanatory concept for analysing how police chaplains carried out their day-to-day activities in this role. First, police chaplains viewed that learning was essential for them. They wanted to broaden their knowledge and expertise with the police in order to perform their role better. Findings were in agreement with the literature that communities of practice shaped their learning and that learning collaboratively and reflectively in the social would achieve better results. It was found that more learning was required to help them to understand their role as a police chaplain in the police culture and that a learning identity was stronger in those under 60 years of age.

Secondly, police chaplains tend to have a sense of belonging to the police community more than to their church community. The chaplain's national (although not mentioned by participants in-the-field), local, church, police and chaplaincy cultures all play an important part in fostering a sense of belonging in the roles they perform in society.

There was not a strong sense of belonging to the police chaplaincy culture as there should be for a cohesive community of practice and this is likely to become weaker in years to come as the police chaplaincy community gathers less often for collaborative learning as a whole group.

Thirdly, police chaplains enjoyed connecting with their church, police and local communities on various complex levels, which added to their busyness as ministers and police chaplains. Fourthly, police chaplains participated in a complex and diverse set of communities of practice, within four main cultures, which influenced their identities as minister, chaplain and pastoral carer. It was found that police chaplains participated more in the police culture largely acting alone than they do in the police chaplaincy culture. Finally, police chaplains' participation in the learning seminars has shaped their role to incorporate new knowledge, shared ideas and developed practices.

All five core components of kinship ideally require a relational element to be fulfilled within an organisation. In this study, police chaplains identified that they are relational beings and that they want to participate in relational ministry. It seemed that they entered police chaplaincy mainly because they wanted to give more to their community and they had a strong sense of connection, belonging and passion for their work with the police. Whilst police chaplains are very busy people and juggle many responsibilities, this study has demonstrated that they are open for learning and would like to participate more in the community of police chaplaincy. These findings can also present as challenges for police chaplains. This will be further explored in the next section.

4.4 Major challenges for the police chaplain

Research Question Three: What are the major challenges faced by police chaplains and what strategies do they use to deal with these challenges?

Even if a police chaplain were part of a fully functional kinship, challenges would still exist. A kinship system is not likely to be perfect and as previously argued, police chaplaincy is not yet a fully functional kinship. First, police chaplains are a relatively new community of practitioners who largely operate independently. Consequently, they know little about each others' perceptions of their role in the police force. Secondly, the communities of chaplains within the police forces studied have never been examined before. Little was known about their practices, learning and processes. Thirdly, ongoing learning and training in police chaplaincy and policing were found to be minimal in the

three chaplaincy services studied. There also seemed to be no indicators of development of ongoing strategies for learning and improvement of services for the future. Fourthly, it was difficult to establish whether police chaplaincy could be called a profession, and given the volunteer nature of police chaplaincy, whether police chaplains practise professionalism. These features are part of a climate where a variety of challenges can occur for police chaplains. Some challenges would occur at an institutional level where the police chaplain's role is still being negotiated in terms of operational duties. As Mikaili remarked:

I think there's an institutional importance with the presence of the chaplain is significant for a station or even an Area Command. It brings into focus the importance of spirituality in the lives of the officers and of the Institution as such, like the police service – it's something more than, it's not just a secular service, they are exercising a godly sort of authority. And somehow our presence enables them to see it that way and that heightens the awareness of justice and fairness. I think individually and institutionally are the biggest challenges and how best to deal with that. (Mikaili, New South Wales in-depth chat)

The presence of the police chaplain in his or her respective police force is a significant form of support as previously outlined in Section 4.2.1. A police chaplain's presence can offer something extra to a police officer who has his or her own challenges with the role. It is not necessarily something that is said or something that a chaplain does. What is felt and experienced more than anything else is the sheer presence of a chaplain. For example, my business cards quickly disappear in a given month from my chaplain's poster in the meal room, but I would not necessarily get any contact from the officer or staff member who took a card. I have heard people comment at my police station that they like having a card in their wallet 'just in case'. This presence and knowing the chaplain is there for them is important.

Research Question Three was designed to identify and analyse the major challenges that police chaplains face in their role with the police and how they deal with these challenges. More specifically, Research Question Three is addressed by determining: (1) an overview of the major challenges police chaplains raised in the in-depth chats; (2) how they overcame these challenges; and (3) what role the Senior Chaplains have and should play in these challenges.

4.4.1 Major challenges according to police chaplains

Results from the in-depth chats with police chaplains from New South Wales, New Zealand and the United Kingdom showed that the major challenges faced by police chaplains could be classified into five dimensions. The first three dimensions were each

identified as main challenges by 42% of participants, namely: (1) spiritual dimension; (2) time management dimension; and (3) best practice dimension. Chaplains to a lesser extent also identified two other dimensions of challenges: (4) behavioural and (5) relational.

The first challenge was to maintain a *spiritual dimension* that police chaplains brought and offered through their presence to the police force. A New Zealand police chaplain described this dimension through two realities of secular (the police world of facts) and spiritual (the chaplains' world of caring):

We're moving in a real world and religion has to do with reality. The police reality is dealing with facts. We need to face these challenges. The world faces it in their work choices in a secular place. We come into this reality and bring another dimension. (Reese, New Zealand in-depth chat)

Four police chaplains expressed the spiritual dimension as a challenge of finding the right balance and engaging relationally:

I think the big challenge that we have to face is to maintain that spiritual Christian dimension to our ministry which is not just something 'pat me on the back, this makes me feel good'. I think there is a difference for many police what they are engaged in is a job, for some people it is to prove who they are and forms who they are, and I think that a police chaplain is somebody who is constantly being reformed by the grace of God, by the Holy Spirit working within us, and that we cannot treat this as 'just a job'. I think that engaging with people is really important and bringing in that spiritual dimension. (Elie, New South Wales in-depth chat)

... bringing Christian life into the world of police with integrity ... and being able to relate to the inter-faith development in chaplaincy. (Elu, New South Wales in-depth chat)

... leading to help the police to understand, what God is like, how available He is, how much He loves them, how much they need to be saved and forgiven from their sin and their guilt and for their hang-ups to be lifted and God to give them peace, inner strength, and guidance, and answer prayer. The challenge to do this without coming across too strongly or being too religious and having them back off. (Pallas, New South Wales in-depth chat)

It is hard to find the balance between no religion (what they want) and offering advice in all that you stand for and believe. (Wright 2007)

In many respects, these four police chaplains were raising the notion of identity. What does police chaplaincy look like in a police culture that does not necessarily have a spiritual dimension? How is a police chaplain's identity affected? In Figure 4.8, three aspects of identity linked to kinship are reconfigured for the police chaplain (derived from Figure 2.5 in Chapter Two, Section 2.3.3).

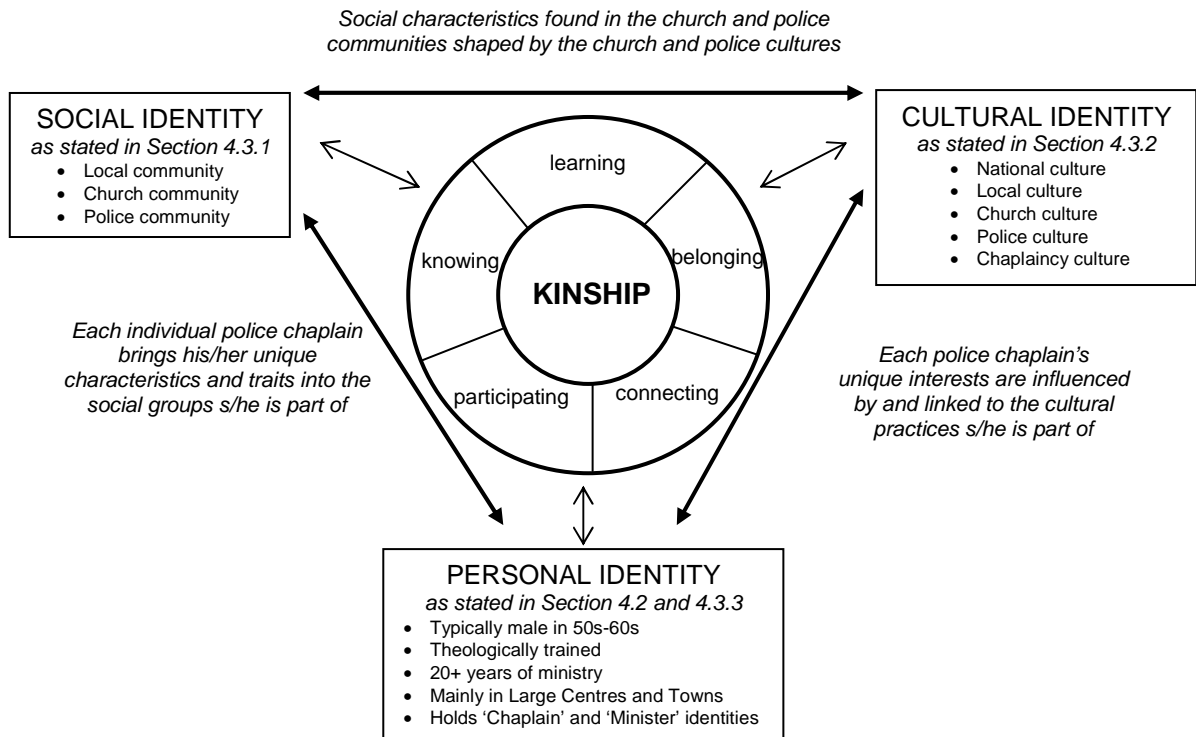


Figure 4.8: Three aspects of the police chaplains' identity linked to kinship

The picture is complex, particularly in overlaying two very different cultures and types of people: the police culture with the chaplaincy culture and the individual who becomes a police officer with the individual who becomes a police chaplain. Whilst their passions for policing might be similar, their role is different, although not too dissimilar. Ultimately, both joined their profession to help individuals and to give to the community using their unique identity in some form.

From the relationships depicted in Figure 4.8 we can conclude:

1. Each police chaplain has a unique personality that adds complexity to the working of the five core components of kinship in the community of police chaplaincy;
2. In New South Wales there are twelve denominations and four multi-faiths represented, in New Zealand there are ten denominations and in the United Kingdom there are nine denominations and six multi-faiths that bring certain cultural practices into their respective police chaplaincy services;
3. Police chaplains' nationalities, languages, belief systems, traditions and family heritages all add to the dynamics of the service; and

4. The various and wide communities police chaplains are involved with continually shape them and place value (positive, neutral or negative) on their respective cultures.

These kinds of effects on social, cultural and personal identities shape a police chaplain's involvement in community within five main cultures. Therefore, police chaplains need to: (1) be aware of any differences; (2) decide how to resolve differences; (3) understand the spiritual dimension and what it can offer into a culture that seems devoid of it, but also understand that the spiritual dimension might not be considered as important; (4) act appropriately based on their characteristics and who they are as ministers and chaplains; (5) appreciate their individualism and the individualism of others and how they can contribute to the bigger picture; (6) be open to further learning, shaping and perhaps (re)construction; and (7) find a balance between opportunities and risk.

Findings in the literature raised queries about whether a police chaplain's reflection of self included others (see Chapter Two, Section 2.3.3). As stated previously, police chaplains work in multiple dimensions and a police chaplaincy culture works with a police culture that is ever changing, institutionally macho, tough and secular. Police chaplains can bring to the police culture rich and diverse dimensions reflecting self, the church and God. The spiritual dimension is full of love, grace, peace, kindness and tenderness and can bring calm to a tough institution or a scene of death. Facilitating this spiritual dimension created a challenge for police chaplains, whether they were located in City, Large Centre or Town, today or in the future, and the chaplain's presence can have a significant impact on an individual officer or staff member that could last a lifetime.

The second major challenge faced by police chaplains was the *time management dimension*. Previously it was mentioned that police chaplains have difficulty juggling multiple roles (see Section 4.2.1). Not only do police chaplains need to be multi-talented in juggling such a diversity of roles, they also need to be able to prioritise and deal with time pressures. Ministers are already very busy people, often juggling different responsibilities, and to add a volunteer role in a different culture to this creates more pressure on the role of a police chaplain. Police chaplains in New South Wales and New Zealand remarked on the challenge of time management and the difficulty to prioritise:

Well when you are allocated 2 hours a week, getting to know personnel and getting alongside them is difficult with their shiftwork. When you have 2 hours, or 3 or 4, where do you actually put those hours and how do you prioritise? (Jalen, New Zealand in-depth chat)

There's always only 24 hours in a day – doing chaplaincy cuts off another slice that you had to put in something that you weren't doing before. There's always potential to give lots of time, because you are available 24 hours a day you can be called on because some of the things that you can be involved in take a long time, particularly out here. (Luca, New South Wales in-depth chat)

I suppose I would say the time – busyness, parish life and ministry that can be a challenge for us. (Marnin, New South Wales in-depth chat)

I say the largest challenge I have is dealing with the numerous people that I make personal contact with ... but can't follow them up. (Rafiki, New South Wales in-depth chat)

... when you are trying to maintain the kind of involvement to keep you on top of things and be available enough. The church is happy about my involvement, it is more the pressure of finding the time amongst all the things that I have to do. (Vanya, New South Wales in-depth chat)

It is likely that time management and the juggling of multiple roles will continue to be challenges for the volunteer part-time police chaplain.

The third challenge identified was a *best practice dimension*. Police chaplains raised issues such as professionalism, responding helpfully and relevantly and the ongoing issue of adequate training:

I still think we need greater recognition within the police service – with the way local area Commanders call on us. I think that is a big challenge because when I talk to someone three months after the event, to find out that no one debriefed him and he'd been wondering why he hadn't been sleeping ... No one looked after him. No one referred him onto psychology or to me. He had no support. I think there will be this disaster issue. I think there will be a big scaled disaster in Australia in the next five years - terrorist type activity ... We would need more training. (Gisli, New South Wales in-depth chat)

Being able to cope during crises and death in order to help others in the best way possible. Say in gory car accidents or anything to do with death. It is really difficult to cope with such things, so for police chaplains to hold it all together in order that they help others through it. (Kelby, New South Wales in-depth chat)

I think the challenges are to be able to provide relevant service and care for police, when they're in difficult situation whether it is work related or home related or whatever way – there maybe addiction problems. I think the main thing would be to know whether I am able or adequate to know other systems or ways. (Mikaili, New South Wales in-depth chat)

Whilst no one raised professionalism and/or being a professional as a challenge, professionalism was referred to implicitly in different ways: (1) 'we need more training' (Gisli, New South Wales in-depth chat); (2) 'to help others in the best way possible' (Kelby, New South Wales in-depth chat); and (3) 'whether I am able or adequate to

know others systems or ways' (Mikaili, New South Wales in-depth chat). How we as chaplains practise police chaplaincy (professionalism) and how we behave (a professional) are ongoing challenges for the police chaplain, particularly when professional practitioners should engage in continuous reflection on their practice combined with collaborative and consultative efforts (as discussed in Chapter Two, Section 2.2.2). Risks of having fewer opportunities for collaboration and ongoing learning for the police chaplain could be that a professional could become a non-professional creating a downward spiral in police chaplains' learning, reflection and development. This could mean that police chaplains are more at risk of acting unprofessionally, which in turn could bring the entire chaplaincy service into question. It is difficult for police chaplains to know what are best practices if they rarely gather as a whole community. This is likely to be an ongoing challenge and strategies can be proposed to address this dimension, which is connected to the next challenge.

The fourth challenge identified was the *behavioural dimension*. Behaviour as police chaplains is part of the way of acting as a professional. Thirty-five per cent of police chaplains across all three fields raised this dimension as a challenge in terms of being credible, consistent and reliable maintaining confidentiality as a professional. As police chaplains from New South Wales and the United Kingdom remarked:

Remaining consistent and reliable in the work place, that being the police station. Being there for people and having the time to be there for people and establishing the credibility. (Janus, New South Wales in-depth chat)

... to maintain confidentiality. That's always difficult, because there are times when things are bought up or passed on – that's a huge challenge at times. (Vanya, New South Wales in-depth chat)

Confidentiality is the biggest challenge. This is constantly being raised. (Wright 2007)

Part of being credible, consistent and reliable and able to maintain confidentiality means being willing to be accountable, to conduct themselves professionally, to uphold a set of high standards and to maintain and monitor cultural values set out by the police chaplaincy service and the police force (as described in Chapter Two, Section 2.2.3). Meeting the challenge expressed in this dimension is imperative to the reputation of police chaplaincy.

Finally, the fifth challenge identified was the *relational dimension*. Whilst only 29% of participants raised this as a challenge it is a significant dimension, particularly as chaplaincy had been described by many participants as being about the relational aspect

of chaplaincy work. If who we are and the core of what we are about is a major challenge, then what are the issues that confront us? Three participants from New South Wales and New Zealand expressed the difficulty of this particular challenge of achieving relationships:

The major challenges for police chaplains would be achieving a relationship with those police officers who need help the most. That would be the biggest challenge. The police officers who open to you straight away probably have the least problems because they are open people and are happy to explore their problems. However, those police officers who have a personality problem or relationship problem or a chip on their shoulder and don't want to talk to chaplains – the biggest challenge I find is talking to them. (Azriel, New South Wales in-depth chat)

Being trusted, building up identity and that relationship with them and their family, so working with the families is a big challenge. (Jalen, New Zealand in-depth chat)

... [a major] challenge would be to work hard at being genuine and real to people so that they would say 'I never needed [chaplain's] help but I'm glad that [chaplain] is there'. I think that only happens if the chaplain themselves has worked hard at building the relationships and that never happens easily, you have to build intentionally. I think that is a challenge that people need to take on board. (Marnin, New South Wales in-depth chat)

In other words, challenges of the relational dimension for police chaplains were mainly about reaching those in need, working with families and being genuine and real. Building genuine relationships intentionally, in limited time while juggling many responsibilities and roles, without necessarily knowing the best practices, is an enormous challenge. It was also seen that for Jalen building identity in the workplace and within the officer's families was part of this challenge.

Forty-three per cent of New South Wales police chaplains stated that they faced these types of challenges in the five dimensions 'all of the time'. Forty-three per cent stated they have faced them 'some of the time' and 14% stated 'not often'. Of these, there seemed to be constant challenges faced by police chaplains who live and work in Towns and more often than not Large Centres; whilst, City police chaplains faced challenges some of the time. Sixty per cent of Other Protestant police chaplains stated they faced challenges all of the time, 57% Anglicans stated some of the time and Catholics were equally divided between most of the time (50%) and some of the time (50%).

New South Wales participants were asked, 'What is the most difficult challenge you have been faced with while serving as a police chaplain without breaking any confidences?' Seven police chaplains described a horrific road fatality. Two described other death scenes involving police: a police shooting and a police officer's still born child. Four other difficult challenges were: a multiple trauma affecting the whole

community; a Police Integrity Commission inquiry of a corrupt officer; a retired officer dealing with the effects of PTSD; and a reconciliation meeting between two officers. The police chaplains' own accounts of these events captured the difficulty that not only police officers face in dealing with deaths and trauma day-by-day, but also the difficulties faced by the police chaplain who was present to care for the officer:

I felt a little inadequate in that and saddened ... That was one of the most difficult things that I have experienced. (Azriel, New South Wales in-depth chat)

There is a sense of utter powerlessness in those sorts of situations. (Elie, New South Wales in-depth chat)

He was suicidal – I had to talk him down ... he became quite dependent on me ... The challenge was that I was spending so much time with one person in another town – there was no other support. It was very exhausting ... (Elu, New South Wales in-depth chat)

... it was ongoing for a week. Horrendous. That knocks a lot of people about. That night knocked me about. (Janus, New South Wales in-depth chat)

I learnt a lot myself through this challenge. It was a hard start for me, but it was also good ... I really felt for his family and I prayed and prayed for all of them ... I quickly learned a number of truths. (Kelby, New South Wales in-depth chat)

I still remember driving down and it looked like a bomb zone in Lebanon ... I knew at that point I had given everything I possibly could have, listening and identifying. I never felt so drained in my whole life. (Marnin, New South Wales in-depth chat)

... out of my depth ... Never been to a blood bath with blood and guts everywhere. ... That was the most horrendous experience. (Zuriel, New South Wales in-depth chat)

It seems that the police chaplain's role was fairly similar across international borders and that the challenges police chaplains faced were also similar. By reaching consensus on the major challenges, we are now in a better position to work out how to deal with these challenges as a matter of importance.

4.4.2 Strategies used for dealing with the major challenges

Police chaplains are professional pastoral carers. It seems that often they tend to care more for other people, than they care for themselves. There have been many stories across different denominations of ministers who have gone through stress and/or burn-out periods. For example, Hartley Hansford (2003, p. 122) described additional stresses experienced by ministers who are also police chaplains:

Chaplains are professional "carers" so some think looking after yourself should be easy. Unfortunately chaplaincy as a form of ministry is "burnout territory" and as a result some clergy do just that. However, the chaplain has been placed within the policing environment because of their caring ability and theological understandings. The temptation for some chaplains to discard their religious mantle for a psychological one is real. This losing of the religious ethos can occur for chaplains as they minister on the fringe of their faith community and deal mostly with non-church people.

In Module Four of the training CD for police chaplains, chaplains are encouraged to reflect on their strategies to cope with stress, to have a good self-care awareness supported by a Spiritual Director, Supervisor or Partner, to take time out to recharge batteries and to live a healthy lifestyle (Hansford 2003). As burn-out is a high risk for the police chaplain, Senior Chaplains often have included this topic at the various training seminars offered by New South Wales, New Zealand and the United Kingdom police chaplaincy services. In the available policy documents there was no mention of how chaplains should deal with challenges that may occur in the role (Hansford 2003; Lowe 1996a, 1996b; Walls 2005; Wright 2002a).

When New South Wales police chaplains were asked in the in-depth chats, 'How do you deal with these challenges?', responses included talking with someone else (relationally) or dealing with it alone (privately). Three police chaplains quoted below who dealt with challenges relationally seemed to be more extroverted in-the-field:

... talking it out. (Azriel, New South Wales in-depth chat)

I'm very prayerful about those sort of things to start with. I'm pretty quick to ring up my fellow chaplains in my LAC or my Senior Chaplain. Talk through issues and talk through issues with my [spouse]. I like to bounce off people on those sorts of issues. If it's a big enough challenge that I feel out of my depth then I'm pretty quick to resource other people. (Elu, New South Wales in-depth chat)

I have various mentors for different situations. For police matters, I tend to talk to one of two close colleagues. I also have a very good relationship with my Senior. (Kelby, New South Wales in-depth chat)

In contrast, three police chaplains who dealt with challenges privately seemed to be more introverted in-the-field:

I learnt over the years to not take it personally, even though I know there are personal factors involved, but I try to concentrate on how that person is feeling and cope with it like that. (Mikaili, New South Wales in-depth chat)

Well I think I tend to dig a little deeper than normal. I tend to look to the Lord and pray about it. I talk to others – my [spouse] and police, some of the church members. I have always been active in long distance running, so I go for a run and come back an hour later. A lot of the adrenalin is burnt up and I am back to normal again. I sometimes ride bike, play music, get lost in the music and forget about everything, get into some reading – novel, articles, watching TV, do anything to give me some diversion. (Pallas, New South Wales in-depth chat)

I think through things ... The important thing is to recognise that you can't change the world, you can only go so far and there will be some people who will not go very far and very few will be critical of themselves, but ultimately help comes through people helping themselves and receiving help that is made available to them. I keep coming back to that - I'm confident that what I'm doing is fundamentally the best that I can do. If I can't make headway, then I hand it over to God to help this person to make changes for themselves. (Vanya, New South Wales in-depth chat)

New South Wales police chaplains claimed that debriefing with someone was the most useful way they have dealt with these types of major challenges in their role. The person they debriefed with varied and some debriefed with more than one person: 50% with mentors; 50% with spouses; 21% with a Senior Chaplain; 21% with a colleague police chaplain in their Local Area Command; and 7% with another police chaplain outside their Local Area Command. Fifty-eight per cent of participants who were police chaplains in New South Wales had a mentor (42% did not). Seventy-five per cent of Town police chaplains participating had a mentor, while only 50% in the City and Large Centre had mentors. One hundred per cent of Catholics had a mentor, while 50% of Anglicans and Other Protestants had mentors.

Police chaplains reported that they had their own networks in their denomination and local communities. They found it to be a difficult task to find a good mentor outside the local networks in order to speak freely about what was on their mind. Whilst it seems to be an unwritten and implicit matter, most police chaplains in their role as a minister would be required to have a mentor or supervisor as part of their own denominational ministry. Nevertheless, findings were that in New South Wales, only 58% of police chaplains who participated in the study did have mentors as part of their ministry. Half of the chaplains mentioned that their spouse was a good support to them.

4.4.3 Role of Senior Chaplains

In each of the three fields, two governing authorities – their respective police force and their denomination – appoint Senior Chaplains. The purpose of the role of the Senior Chaplain also had similarities across the three fields of study: (1) to provide professional leadership for the police chaplaincy service; (2) to maintain a good working relationship with the Manager of the department that police chaplaincy comes under (Human Resources in New South Wales and the United Kingdom and Wellness and Safety in New Zealand); (3) to appoint honorary police chaplains; and (4) to identify key areas for the training and strategic direction of police chaplaincy (Hansford 2003; Lowe 1996a, 1996b; Walls 2006a; Wright 2002b).

In-the-field in New South Wales, police chaplains participating in the in-depth chats were asked, ‘What should the Senior Chaplains Conference provide you to help you deal with major challenges?’ Many of the police chaplains’ responses described the positives and negatives of their experiences of working with their Senior Chaplains, particularly using the telephone:

They have been very good. They haven't necessarily followed up or anything. [Senior Chaplain] has always been willing to give advice. (Elu, New South Wales in-depth chat)

In the past, I do recall being phoned, if they heard about an incident. I wouldn't necessarily call them, but I feel quite happy to phone ... I find them quite approachable. (Janus, New South Wales in-depth chat)

The [Annual Training Seminars] are good ... I guess pastorally, it would be nice to have a phone call from them every now and then, to give you a call to see how its all going. (Marnin, New South Wales in-depth chat)

I think being at the end of a telephone is very good because you know there is a safety net. I know that if things get really tough, I felt that I haven't needed to ring them yet, but I know it is good to know they are there. I believe when I go down to Goulburn to see them and hear what they have to say. (Pallas, New South Wales in-depth chat)

I don't feel they can, because there is too many of us. I have an expectation that they monitor us from time to time. (Rafiki, New South Wales in-depth chat)

Overall, 54.5% of New South Wales police chaplains have not rung the Senior Chaplains (the majority of these were City chaplains) and 45.5% of police chaplains, mainly Anglican located in Large Centres or Towns, said they have rung the Senior Chaplains. Eighty per cent of in-the-field participants, regardless of location or denomination, mentioned that a Senior Chaplain has not rung them in their time as a serving police chaplain. The participants also described services that Senior Chaplains should provide to help them deal with challenges:

A little bit more sharing of how other chaplains are operating. Some basic training on how to get through to the unreachable officer for example. (Azriel, New South Wales in-depth chat)

I think they could put together a professional debriefing group for chaplains – that would be helpful. (Gisli, New South Wales in-depth chat)

A private debriefing with your Senior Chaplain (which they don't do). Time to sit down and chat about the experiences (at least). Regular calls to see how you are going. (Kelby, New South Wales in-depth chat)

I think they could ring around and pray for you over the phone. Once a month. (Luca, New South Wales in-depth chat)

... If they can develop the regional conference a little more that extra training and motivation would be a step in the right direction. What I would like to see them do ... is some case studies let us learn from each other – the other chaplains and the Senior Chaplains. (Pallas, New South Wales in-depth chat)

They should interview us every so often. (Rafiki, New South Wales in-depth chat)

Be available to discuss any problems. (Vanya, New South Wales in-depth chat)

Findings from the New South Wales anonymous written survey (QD4), showed participants' perceptions of levels of support provided to them by the Senior Chaplains:

29% felt very supported; 54% felt supported; 14% were neutral; and 3% felt not supported. Overall, Country police chaplains (93%) felt more supported than City police chaplains (75%) despite the fact that the Senior Chaplains Conference is based in the largest City.

Participants in the anonymous written survey (QD2) were also asked whether they felt the current leadership structure worked and 74% responded favourably. Chaplains believed that wide support and encouragement were given. They believed the team coordinated and worked well. They also stated that the Senior Chaplains were available, approachable, contactable, competent, experienced and professional. Whilst some chaplains felt isolated in their role and unsupported if the Senior Chaplain did not contact them, other chaplains commented in the anonymous written survey that the type of leadership they offered worked well and subsequently provided lots of freedom and trust to the honorary police chaplain. Police chaplains, who responded in the survey that they were unsure about the current leadership structure working (15%) or believed it did not work (12%), remarked that the Senior Chaplains should be more pro-active, have more local involvement, should make visits, give feedback and provide debriefings. These statements were similar to the ones made by police chaplains in-the-field.

4.4.4 Summary

Police chaplains from around the world have been faced with challenges of enormous proportion and often neglect to care for themselves. It has been identified in this study that police chaplains faced challenges in five dimensions: spiritual, time management, best practice, behavioural and relational. For police chaplains there were challenges in working within two different realities: the secular world of the police and the spiritual world of caring. Finding the right balance and engaging with the implications of what it means to be a spiritual person working within a secular reality was a complex and often difficult task. Police chaplains seemed to bring their unique characteristics and traits into a new social realm that was shaped by their church culture and the police culture. The challenge for new police chaplains would be to be able to understand themselves in different dimensions of a new workplace.

It was also argued that police chaplains juggle multiple roles and responsibilities and it was a difficult task for police chaplains to manage their time, particularly when call-outs by the Local Area Command can encroach on their time assigned to other ministry responsibilities. Police chaplains need to maintain adequate training and engage in

reflection and collaboration as a community if they wish to work on the challenge of finding the best practice of police chaplaincy. They also need to be credible in their role, consistent, reliable and accountable. What police chaplains bring to the role and the way they behave as *a professional* entails challenges in consistency imperative for the reputation of the whole police chaplaincy service. Other challenges that chaplains faced were being relational, genuine and real all of the time. They constantly need to achieve relationships, build identity in the police station and to be trusted with the kind of information that may be told to them. Achieving this high-level professionalism is crucial to the ongoing role of the police chaplain.

Eighty-six per cent of police chaplains in the New South Wales study had stated they have been faced with these challenges some or most of their time as chaplain. The most difficult challenge faced, apart from the five dimensions of their ongoing role, was when death occurred. Police chaplains expressed that sharing their journey with trusted mentors, spouses and/or Senior Chaplains helped them most in dealing with these challenges. It was found in this study that 70% of New South Wales police chaplains felt supported in some form by their Senior Chaplain in their role to provide leadership and guidance where possible. Senior Chaplains have a responsibility to provide adequate training and ongoing professional development to not only help honorary police chaplains to deal with these challenges, but also to grow their expertise. This will be discussed next.

4.5 Training and development of the police chaplain

Research Question Four: What training is given to police chaplains and is this sufficient for their needs for continuing professional development?

In the past training for police chaplains overall has been limited. It is usually incorporated into the police chaplain's initial theological degree. There were no subjects available in chaplaincy at theological training institutions in Australia until 2007 after the School Chaplaincy program was introduced by the Federal Government (Harding 2008). Until then often people interested in pastoral care and chaplaincy completed training in Clinical Pastoral Education (designed primarily for hospital and aged care chaplaincy). Thirty-four per cent of police chaplains in New South Wales who responded to the anonymous written survey had completed this training although the focus of this training is quite different from police chaplaincy. It seems that police chaplaincy training is limited in initial formal learning and continuous professional

education. To improve the professional practice of police chaplains, learning would benefit from taking place in a community context, to apply theory to practice as discussed in Chapter Two. Ideally critical reflection on practice and the emergence of new knowledge would be integrated to improve professional practice.

In Chapter Two, Section 2.3.4.1 it was argued that contemporary studies in the literature support the view that learning should be reflective, social and collaborative. This can be reframed to include three learning practices: collective practices, new knowledge practices and reflective practices (Baker 2007b). When a police chaplain creates new knowledge, this knowledge could be transferred and developed through reflective practices if the police chaplain is given the opportunity to share collectively. A process for developing adequate practices for sharing is foundational for the volunteer practitioners in the police organisation for the future. The more the community of police chaplains gather together, the more potential there is for knowledge building and for constructing and testing learning theories that could lead to genuine understanding and better practices.

Senior Chaplain Peter Mumford (2007) reflected on the importance of the New South Wales Annual Training Seminar and that there seemed to be no planned direction in training:

Training would become an important part of being a police chaplain. That's why it was put in the policy that chaplains had to attend training. It costs people nothing to come, just a few days. In the early days we enjoyed it – a few days out of the parish, it was good fun. You could switch right off; you aren't in a goldfish bowl anymore. It's changed over the years to become more significant in that attendance has become compulsory.

There wasn't really any aims, goals, visions for training. It was an intuitive thing. It more evolved over time. At the end of the seminar we would ask for suggestions for next year and some were picked up on. We never saw it as a place for CPE training. It was to be reasonably light and informative, rather than challenging academically. There weren't any visions, goals, assessments, other than evaluations for our purposes. And if anyone said anything about why we spent all this money on the training, the evaluation was there to look at. (Mumford 2007)

Since police chaplains are busy professionals volunteering their time to the police service it can be difficult to request more time from them for training. New South Wales police chaplains were asked in the anonymous written survey about the usefulness of their current (2005) ongoing training and development (see Appendix D, QC4a).

Findings indicated that:

1. The most useful current training offered was the Annual Training Seminar at Goulburn (69% very useful, 26% useful and 5% neutral);
2. Another useful training event was informal gathering with peers (32% very useful, 65% useful and 3% neutral); and
3. E-learning was seen as neutral (6% very useful, 31% useful, 53% neutral, 6% not useful and 3% not very useful).

Seventy-four per cent of Country participants surveyed found the Annual Training Seminar to be very useful versus 58% of City participants. These trends were reversed for the informal gatherings with 67% of City participants finding this useful versus 44% of Country participants.

The value of the training seminar at Goulburn was also echoed in the researcher's in-depth chats with participating police chaplains from New South Wales. Participants have found that the training at Goulburn has been insightful, informative and worthwhile:

Police chaplains training seminars are very helpful because of the fellowship we have and because of the training we have that helps keep us informed of what it means to be wearing this uniform. I think the location is important as well as we identify with the police who have been there for their training, including the weather. (Elie, New South Wales in-depth chat)

I felt that [the training seminars at Goulburn] are very good for giving insights into the workings of the police, been very helpful taking some of the information back to the local police. To find out that they were unaware of various aspects of the police service themselves. So I've found it very insightful and helpful at the ground level. And I enjoy the camaraderie of the other chaplains – that's very helpful in getting the measure of effectiveness and commitment and so on. (Elu, New South Wales in-depth chat)

Excellent. It is a time of fellowship and learning, which is so important for the community. I have found the chapel session rather weird and having no time of praying together, but all other times have been excellent. I look forward to it every year. (Kelby, New South Wales in-depth chat)

I love the police chaplains conference, I really do. Its great. You are allowed to say things when you want to say things. It's a free forum to be, to ask and to learn. It's very good. It's very good when we learn what the police do. (Luca, New South Wales in-depth chat)

I would see the going to Goulburn not just training, I don't feel like I've been trained very much, I've learnt a lot of things I suppose, but it's like getting together with the other chaplains and you feel that you're part of the group and it gives you encouragement and hear what others are doing and you learn a bit – it's like this communities of practice thing. You learn not just from the lecturers, but from the others. I suppose it's a good thing. (Mikaili, New South Wales in-depth chat)

I found it very rewarding and I always look forward to going [to Goulburn]. The time goes very quickly and I learn a lot. So, I think it is very worthwhile going and I plan to go every time it is on. I haven't missed any. (Pallas, New South Wales in-depth chat)

The majority of police chaplains commented that gathering in Goulburn each year has been an important part of their learning (knowledge practices), fellowship with one another (collaborative practices) and insights for on the ground training, particularly for policing and learning from one another (reflective practices).

The participants visited in-the-field also tended to agree about the value of e-learning with 28% stating that they had looked at the training CD offered to chaplains. One of these had fully completed the training on the CD, one had completed 75%, one had started then gave up and one read through it but did not complete the exercises. Thirty-six per cent stated they had received the CD, but did not look it. Reasons given were preference to engage with people, not interested, no time or lack technology. The other 36% did not comment. Reverend Hartley Hansford, who designed the training CD in conjunction with the Senior Chaplains Conference and who marked submitted exercises, stated that by mid-2007 one person had completed, twenty had started and that he believed most chaplains had read it (Hansford 2007). Vanya commented on e-learning and the lack of accountability:

You know you get that disc amongst other stuff, it is hardly adequate – there is stuff missing and no one seems to worry about me not completing it. As far as I'm concerned there needs to be something done about that and give some clues at least to what the service is all about and what we are currently doing and how to upgrade us. Perhaps there should be more expectation on feedback and questions given and perhaps from time to time small group work with one of the Senior Chaplains – what are the common issues we face? (Vanya, New South Wales in-depth chat)

Participants visited in-the-field were divided on whether they needed any training outside the Annual Training Seminar: 55.5% said 'No' and 44.5% said 'Yes'. Their suggestions about further training for police chaplains included: (1) gatherings and networking; (2) practical modules over the Internet; (3) more accountability and upgrading of skills; (4) small group work with one of the Senior Chaplains; and (5) workshop modules on specific topics. The majority of these suggestions could be instituted at regional seminars in smaller groups on specific training modules based more around local contexts. However, that would mean a significant increase on current levels of resources.

New Zealand participants commented in similar vein about the limited training they are offered biennially:

I wouldn't call our 'training' training as such because we only get together for two and a half days every second year. This area needs to be developed more. (Daylin, New Zealand in-depth chat)

This is one of my areas. I think there should be a far more uniform structure training for police chaplains. If I hadn't been an army chaplain, I don't think I would have applied to be a police chaplain. The assumption was made that I knew what to do. We meet every second year at the chaplain's conference and there is some pretty good stuff that comes in there and some good solid meaty stuff that we can get our heads into. Becoming a chaplain there is no training – no induction and I think there should be. I would like to be part of changing that. (Jalen, New Zealand in-depth chat)

Every two years we get together at our conference. The training processes are not so good in terms of understanding how to be a police chaplain. We need an induction course or something. We have a handbook, but it is hard yards for the new chaplains. We do need to do training, we are trying, but we need to improve this area. (Reese, New Zealand in-depth chat)

These findings tended to indicate that there is certainly room for improvement in training and development for police chaplains in Australia and New Zealand. In the United Kingdom currently there is the 'The National Association of Chaplains to the Police' that holds a conference biennially for training police chaplains in policing and chaplaincy (NACP 2001). All police chaplains in England automatically become a member of the Association. However, some chaplains who attended the conference for the first time in 2008 told the researcher that they were not aware of their membership entitlements. Police chaplains commented that it was also difficult for the Association to provide adequate training across forty-three different Constabularies of policing in the country. The main objectives of the National Association are to (1) assist 'the ministry of mainstream faith communities to the Police Service'; and (2) promote 'the association of Police Chaplains for mutual assistance and training' (NACP 2001, p. 1).

New Zealand participants raised an important point about induction training or the lack of this. When New South Wales participants visited in-the-field were asked, 'Did you receive any training before you became a police chaplain? If so, what? If not, how did you know what to do?', 79% of participants stated 'No'. Of 21% who said 'Yes' some attended the Annual Training Seminar before they started, some read through the CD and one talked to their assigned Senior Chaplain. These police chaplains were from a Large Centre or Town and all denominations. Two police chaplains who answered 'No' to this induction question commented that Senior Chaplain Alan Lowe accompanied them on their first day to their assigned police station and showed them around and that after that they developed their own system. Both of these police chaplains were from the City.

Participants from New South Wales commented on how they felt at the beginning of taking on their role including being terrified, exposed, inadequately prepared and unsure:

Just putting on the uniform and walking down the street was just terrifying! You feel that every eye is on you. You stick out like a you know what so it was very difficult. Yeah, that first day was frightening. (Azriel, New South Wales in-depth chat)

I was introduced at my first job as a police chaplain, before my uniform arrived, to attend this fatal of a copper who ran himself off the road and killed himself. So my introduction was fairly dramatic. I felt it was from an induction point of view, seeing me into the job was brilliant, as I got to meet a lot of people at a very open time and they were glad to get any help they could get and I felt I made some really good contacts and it went well from the word go. But there wasn't anything ... it was more the circumstances. (Elu, New South Wales in-depth chat)

... it was probably a bit inadequate, I had to, more or less, learn by getting started and feeling my way a bit, it probably would have been better to get some more. It was finding my feet by myself. I didn't feel threatened by it or scared, I knew it would take awhile and I knew it would start by getting to know people. I knew I was welcome there, because the Commander had said. I knew that I had a role, the fact that I had a uniform certainly helped, so very quickly slipped into it. (Pallas, New South Wales in-depth chat)

I arrived at the front counter and told them who I was. I'm not sure if that was really good. Fortunately, I met with little [name] and another fellow who was very friendly. But I came in cold turkey to this establishment. It would be much better if the Senior Chaplain was there on the first day, and introduced you around and show you the ropes, looked around the place, then went, rather, than turning up cold turkey. (Zuriel, New South Wales in-depth chat)

The majority of police chaplains from New South Wales and New Zealand felt that a minimal approach to induction training was not enough. New South Wales participants were also asked in the in-depth chat, 'Do you believe there should be induction training? If so, what should it look like?', and 84% responded that induction training should happen, 8% were unsure and 8% said 'No'. Those who said 'No' thought that on-the-job training was good enough and if they needed to ask questions they felt they could easily approach their Senior Chaplain. There were three main suggestions from the 84% who would like to see induction training introduced:

1. Participating in a brief training day and informal welcome on how to have a presence and be professional in protocols and wear the uniform correctly (50%);
2. Being mentored by a Senior Chaplain and going through expectations (42%);
and
3. Initially being mentored and then being introduced to local chaplains to share experiences (8%).

Chaplains commented that induction training was needed to build confidence, provide adequate preparation or briefing for the role and give an orientation:

Most people would start with more confidence if they had that. Some people aren't like that and can start more confidently, and land with their feet steady, but others could struggle and feel a little bit out of it. I have spoken to some chaplains who have never felt they have fitted in very much and it could be lack of training and lack of confidence. (Pallas, New South Wales in-depth chat)

I think throwing people into the deep end is less than adequate. (Vanya, New South Wales in-depth chat)

It would have been good even if one of the experienced ones, if the Senior Chaplains can't make it, to show us around – someone, even you to be there who have already been through the loops, wide eyed, bushy tailed, full of confidence. (Zuriel, New South Wales in-depth chat)

In the New South Wales anonymous written survey participants were asked to nominate the kind of training they would find useful in the future (QC4b). In Table 4.9 police chaplains expressed stronger preference (very useful and useful) for the Annual Training Seminar (100%), specific workshops (97%) and informal gatherings (97%) than for e-learning (65.5%).

Table 4.9: Police chaplains' preferences for ongoing training and development for the future of police chaplaincy in New South Wales, Australia

Types of Training	Very useful	Useful	Neutral	Not useful	Not very useful
Annual Training seminar	68%	32%	0%	0%	0%
E-learning	9.5%	56%	34.5%	0%	0%
Informal gatherings with peers	50%	47%	3%	0%	0%
Specific workshops	70%	27%	3%	0%	0%

New South Wales police chaplains surveyed seemed to indicate that they would welcome more training opportunities in the future. Participants visited in-the-field by the researcher were asked in the in-depth chats, 'Is the training currently offered sufficient for your needs as a police chaplain? What more would you like to see?', and many supported the value of a combination of annual and regional training opportunities:

It probably will do. But if we want to be a collaborative community that grows and learns and gets together more regularly there needs to be other opportunities for us to learn as a community. (Kelby, New South Wales in-depth chat)

The key thing for me is the regional meetings. That's important and valuable move in the right direction. I think that just helps particularly where here there is a sense of isolation both in ministry itself, because the next parish from here is [place 2 hours away] and likewise with police chaplaincy. So the regional thing to meet with other guys around you and perhaps over time develop a stronger sense of collegiality. So that an issue arose that

I'm not sure how to deal with, and the Senior Chaplains weren't available, but I might ring [police chaplain] down the road and ask if he has faced this and what did he do that was helpful. That sort of thing. It is an opportunity to increase in regional areas that sense of collegiality. (Marnin, New South Wales in-depth chat)

If there hasn't been an effective chaplaincy beforehand, then everyone depends on you to teach them and show them what chaplaincy is and they don't know what to expect of you and they don't know where the boundaries are, they don't know how much they can ask you to do or how little they can ask you to do, and so there can be some confusion. So as you are learning what chaplaincy is you have to teach them what chaplaincy is and it could take a long time for that to happen if there is not much training coming your way. Training would help you in both of those directions. (Pallas, New South Wales in-depth chat)

I think once a year is enough. I think the regional meetings are fulfilling a more valuable role because we are actually gathering together and talking, rather than listening to lectures. (Rafiki, New South Wales in-depth chat)

Some participants envisaged the regional meetings as like informal gatherings of peers that can increase collaborative learning and reflective practices. However, there was also a sense of wanting to learn more and to gather as a community regardless of format. Seventy-one per cent of participants surveyed indicated they believed the training seminar should be held every year (with 17% in favour of every two years). Findings from the anonymous written survey and participants visited in-the-field from New South Wales indicated that the training seminar at Goulburn should stay as an annual event similar in its current form for learning about policing and that regional meetings should be added to provide more specific training on chaplaincy including relational practices. If strategic directions were to be developed for continuous professional development and training of police chaplains over the next five years, the top three indicators for change suggested by police chaplains in the anonymous written survey (QD1) were: ongoing professional development (54%), training education (51%) and tools available (29%).

New Zealand participants were asked, 'Would you say the learning you get every two years gives you enough training required for your role?', and responses were favourable with some qualification:

No. I would like to see more work done in this area, particularly now we have a paid Coordinator. (Daylin, New Zealand in-depth chat)

I think it is enough because as a volunteer I can't go every year. Managing that time is difficult. I think it is good to have socials too, going out to dinner with the local chaplains and getting to know one another. There is a sense of belonging in this. But sometimes if you have a different view to other chaplains, you can feel quite alone anyway. But in terms of a training day [in regions], it wasn't particularly successful for me, but it was for others. (Jalen, New Zealand in-depth chat)

I go to all the conferences because I believe it is important. I think parish ministry makes it hard for chaplains to attend the conference. It is awkward. (Reese, New Zealand in-depth chat)

It will always be a difficult task to find the right balance for ongoing training and development for volunteer police chaplains mainly because of the time factor as these New Zealand participants stated. There were also similar findings from New South Wales participants visited in-the-field by the researcher in their comments on, ‘How can police chaplains become a stronger collaborative police chaplaincy community?’ Three participants commented that regional meetings would be a source of good networking and learning and they seemed to suggest that these would be in addition to the Annual Training Seminar not instead of it:

I think if we would have these regional meetings that would get us together at a professional level. I think that it’s about that ongoing contact with one another that brings that about. I think the conference once a year is not enough for that. We meet as chaplains in our regions at the conference, but I think I need it happens outside on the ground so to speak. I thought there might be something more direct on faith than practice. That’s our core business – in an environment of inter-faith as we move that way – it’s a very big challenge. How do we do that as meaningful? With integrity? Not forceful or incongruous? (Elu, New South Wales in-depth chat)

Regional meetings would be one of the best ways. Email each other. No, I think it needs to be more organised because of the distances we face out in the country it is not practical to have coffee with each other or ring each other all the time, but all we need is twice a year outside the Goulburn one and set aside a day and didn’t have to travel too far, that would be a good thing. (Pallas, New South Wales in-depth chat)

I think the only thing is better the networking in particular regions. We all have busy lives and if pushed too much would make us back out. (Vanya, New South Wales in-depth chat)

Several police chaplains suggested using more informal communication via the Internet or email:

Maybe they could have a more regular newsletter from the Senior Chaplains. Maybe a monthly newsletter via email. Even more often than that. Including anecdotal what is happening around the state. (Azriel, New South Wales in-depth chat)

I suppose go every year to the gatherings! I suppose more communication ... I think there’s need to be some sort of informal communication between us. You know what I think might be helpful, something on the internet, a chaplains’ magazine or something ... (Mikaili, New South Wales in-depth chat)

One suggested that building relationship skills between police chaplains would be valuable for collegial networking and collaboration:

Meet together for coffee to build each other’s faith. Building relationship skills and encouraging each other. (Luca, New South Wales in-depth chat)

Others reflected on how difficult it was to find time for collegial networking given their other training and responsibilities. Yet each police chaplain agreed that gathering as a community of police chaplains in some form was important for building a stronger more collaborative community:

I think the first comment would be it is important that they become that [a community]. Second comment is I think the distance is a major problem, certainly from the perspective of those of us out here in the country. Having said that, there might be a tyranny of something else in the city. Having a sense of community and collegiality amongst police chaplains in the city could be difficult for different reasons to the country. As clergy we certainly do that through our conferences and retreats. It involves physically getting together. Most of us make decisions about our support networks, who we speak to, who we allow to support us and encourage us, do we want to spend time with. I think it is important that it happens, I'm not just sure how. (Janus, New South Wales in-depth chat)

By putting such practices in place like more training ... thereby we are gathering together more often for learning as a community. (Kelby, New South Wales in-depth chat)

I think it would be good if each chaplain could understand more about what other chaplains are doing, we really don't know very much, we do our own thing and we hope that it's okay. But there could be a lot of ideas going around that we haven't picked up on that would help our training and learning a few more tricks from the other [chaplains] that is good for them and bringing ideas to share around would be worthwhile. (Pallas, New South Wales in-depth chat)

In New South Wales and New Zealand police chaplains currently meet once a year, either as a whole community for two and a half days (triennial for New South Wales and biennial for New Zealand) or in regions in the other years for two days (New South Wales) and one day (New Zealand). In the United Kingdom police chaplains can attend a biennial two and a half day police chaplains' conference as part of their Association membership and different Constabularies may meet for informal gathering and/or training in their own regions. It would seem that ongoing training and development for police chaplains in these three countries are at a minimum. Whilst new knowledge practices can be shared at each gathering, it would be difficult for collaborative and reflective practices to occur if police chaplains' ongoing learning and development only takes place a few days per year. Police chaplains seem to be indicating that they would like more opportunities for gatherings and particularly crave engaging in these collaborative and reflective practices. At present, the training offered does not seem to meet all the police chaplains' needs particularly in the area of chaplaincy itself as the majority of the little time when they do gather together is spent on training in areas of policing (for example Homicide, General Duties). While this is necessary for the role, it comes at a cost of learning more about chaplaincy as such.

4.6 Conclusion

In this Chapter, findings from police chaplains in New South Wales, Australia, New Zealand and the United Kingdom were discussed and analysed from the chaplains' point of view and from my own autoethnographic reflections. Four Research Questions central to the inquiry addressed: (1) the professional police chaplain; (2) kinship and the police chaplain; (3) major challenges for police chaplains; and (4) ongoing training and development of police chaplains.

In reviewing police chaplains' thoughts in in-depth chats, observations of participants in-the-field, results from the anonymous written survey in New South Wales and organisational documents, it was clear that police chaplains worldwide carried out similar roles and duties, were part of diverse and complex communities of practice, engaged with many cultures and identities and had comparable major challenges and limited training and development for their volunteer role.

It was suggested in this Chapter that police chaplains made meaning from their role often by themselves, on their own, which resulted in developing their own system of presence in police stations. Nevertheless, it was discovered in this research that there were five commonalities that the volunteer police chaplains experienced.

First, the professional volunteer police chaplain served on average three to four hours per week, were highly qualified and respected ministers, contributed professionalisation to the role, practised professionalism continually and behaved as professionals. Even though police chaplains had developed their own systems over the years, four main walking styles in the workplace were identified in this research.

Secondly, although professional police chaplains were involved in complex and diverse communities of practice, cultures and identities, they shared common characteristics. For example, police chaplains often felt more valued by the police culture than the church culture. Yet because police chaplains rarely gathered as a community they often felt disengaged from each other. In fact, police chaplains found it difficult to describe the police chaplaincy culture and tended to revert to talking about the police culture itself. Chaplains also carried similar multiple identities, such as 'minister', 'chaplain' and 'pastoral carer', and these were continually shaped through social, cultural and personal identities regardless of whether a chaplain came from a City, Large Centre or Town.

Thirdly, police chaplains shared similar challenges that could be expressed in five dimensions: the spiritual; time management; best practices; behavioural; and relational. They also dealt with these challenges in similar ways, usually relationally with mentors, spouses, Senior Chaplains and/or colleagues or privately.

Fourthly, the majority of police chaplains felt supported by their assigned Senior Chaplain and they believed the Senior Chaplains had a role to play in dealing with challenges. Police chaplains were divided however on how Senior Chaplains should be involved. Some believed that Senior Chaplains should contact them more regularly, while others recognised that Senior Chaplains were only a telephone call away if needed.

Finally, police chaplains believed their current level of training was inadequate for their learning needs. Induction training was important to them and many police chaplains found it difficult to go out as a police chaplain alone for the first time. Police chaplains agreed that learning should be reflective, social and collaborative and they would like to see more opportunities for learning together in the future.

In the following concluding chapter, implications of the interpretive analysis of the ethnographic and autoethnographic inquiries are summarised and findings on the theory and practice of police chaplaincy are brought together in a series of recommendations and future directions for police chaplaincy practice and research are suggested.

Chapter 5

The heartbeat keeps going

5.1 Addressing the heartbeat

In this final Chapter, the contributions of this study concerning the objectives and four main research questions are reviewed, the implications of the interpretive analysis are summarised and limitations of the research process that shaped the inquiry are discussed. Finally, recommendations and suggested future directions for research are presented to assist police chaplaincy as a community of practice to respond to social changes appropriately now and in the future.

5.1.1 Research objectives achieved

Since the main aim of the study was to examine the culture of police chaplaincy in these research sites, it was important in this study to unravel a detailed picture of what it means to be a police chaplain serving in their respective police force. Ethnography was employed to discover the culture from the participants' points of view and the researcher as an insider in the police chaplain community engaged in autoethnography. Comparisons were made between police chaplaincy practices in Australia, New Zealand and the United Kingdom.

The study set out to achieve four objectives: (1) to understand the role of professional police chaplains; (2) to gain insight into police chaplains' communities of practice, cultures and identities; (3) to identify the challenges police chaplains face and the strategies; and (4) to establish further training and continuing professional development for the future of police chaplaincy.

These objectives led to a series of Research Questions that were addressed by an interpretive analysis of findings from the ethnographic and autoethnographic inquiries of police chaplains' perspectives that were discussed in this thesis.

5.1.2 Examination of the research questions

In order to meet the objectives of the study, four main Research Questions were examined. The posing of Research Question One, *What does it mean to be a professional police chaplain working with the police?*, led to an examination of the work of the professional police chaplain. More specifically, in Chapter One an historical overview was constructed of chaplaincy, policing and police chaplaincy. In Chapter Two an analysis was contributed of the meaning of 'professional' in a police chaplaincy context including notions of professionalism for volunteers. The study took the meaning of 'professional' further than Hargreaves (2000) and other major authors by analysing

three meanings – the process, the practice and the behaviour. This was a useful addition as it provided an original and more inclusive framework for understanding the role of the volunteer professional police chaplain. In Chapter Four the role of the police chaplain was analysed through attending to the structure of the police chaplains' walk in the police station, the hours performed by police chaplains each week as volunteers and what it means to be a professional from the police chaplains' point of view. It was found that participants gave rich accounts of what it means to be a professional police chaplain working with their respective police service demonstrating that a police chaplain can be both volunteer and professional.

Addressing Research Question Two, *How do police chaplains construct notions of community of practice, culture, and identity and what are implications for their day-to-day activities?*, led to an exploration of the notion of kinship by examining police chaplains' constructs of community of practice, culture and identity that resulted in adoption of a new explanatory framework for the study of police chaplaincy. The notion of *kinship* needed to go beyond what it means to be part of a family network. The original meaning of *kinship* was reconceptualised to include key concepts from notions of community of practice, culture and identity as explained in Chapter Two. Furthermore, five core components (learning, belonging, connecting, participating and knowing) became an integral part of the explanatory framework developed in Chapter Two and participants identified these core components as integral to their day-to-day activities in the findings discussed in Chapter Four.

Theoretical perspectives on the formation of communities of practice were needed to understand police chaplaincy as a group in organisational contexts and how best to improve as a community. Theories of the nature of culture were needed to delineate the scope of the world of police chaplaincy and five main cultures police chaplains were part of were affirmed and discovered: national, local, church, police and chaplaincy. Theories of identity formation were needed to understand the person behind the uniform and the (re)construction and (re)shaping of the identity of the man or woman who is both minister and chaplain. It was a multi-faceted process of identifying, understanding, interpreting and analysing the professional role of the police chaplain.

Findings on Research Question Three, *What are the major challenges faced by police chaplains and what strategies do they use to deal with these challenges?*, revealed five major challenges faced by police chaplains in a spiritual reality and a secular reality,

and a discussion was given of how they dealt with these challenges relationally and privately. In summary, the five major challenges were related to the use of spiritual terms, time management issues, best practices, behavioural concerns and being relational. These challenges were linked to police chaplains moving from a spiritual reality (their world of caring) to a secular reality (the police world of facts). Achieving a high level of professionalism, as discussed in Chapters Two and Four, was crucial for the ongoing role of the professional police chaplain.

To answer Research Question Four, *What training is given to police chaplains and is this sufficient for their needs for continuing professional development?*, an investigation was made of the training provided to police chaplains to improve their services for the future. This investigation led to examination of the current level of training police chaplains receive and their responses to training and development in general. It was identified that training provided was minimal and did not meet the needs of new and practising police chaplains. As discussed in Chapters Two and Four, learning for these practitioners is integral for their future in the role so that new knowledge, collaborative and reflective practices are engaged in regularly by the police chaplaincy community.

Examining four Research Questions to address the objectives of the study assisted the researcher and the participants visited in-the-field and/or surveyed anonymously, to focus on the nature of the culture of police chaplaincy as a field of practice.

5.2 Implications of the heartbeat

An aim of the study was to provide police chaplains, from around the world, with a greater understanding of themselves in the role they play in the police service in order to improve services, address problems, provide adequate accountability and respond appropriately to social changes. The interpretive analysis of ethnographic data and the explanatory framework based on *kinship* reinforced twenty-one dimensions argued to be important to adequately address these needs.

It was argued that five core components of *kinship* (learning, belonging, connecting, participating and knowing) usefully shaped what it means to be in a network of likeminded people. All components require a relational element essential to the needs of an individual police chaplain's life in *kinship* expressed in three overlapping areas (community of practice, culture and identity).

The six outcomes of belonging to a community of practice (affiliation, collaboration, education, formulation, motivation and identity-formation) were important for understanding police chaplaincy as a group in the police service. Findings from police chaplains reinforced the importance of ongoing learning that was reflective, social and collaborative and that the involvement of a police chaplain in community shaped their role and identity.

The five outcomes of culture (collaboration, education, integration, interpretation and socialisation) were essential for understanding other police chaplains in the police chaplaincy culture and their respective church cultures, police officers and staff in the police culture and neighbours in the police chaplain's local and national cultures.

The five outcomes of identity (actualisation, education, individualisation, participation and socialisation) were used to reflect on what it means to understand oneself in the role through social, cultural and personal identities in *kinship* relationships.

However, since police chaplaincy is not yet a fully practising community of practice and if operating as a community remains a low priority for police chaplaincy, then police chaplains are likely to remain disconnected and feelings of disengagement from the emerging police chaplaincy culture will continue. It seems that further identity shaping for this community of practitioners will come from being in 'tough' places. These exposures include caring for officers going through difficult circumstances and attending critical incidents, finding more time for learning about chaplaincy and policing, participating at seminars and connecting with fellow chaplains, being able to adapt to change and learn from one's experiences and juggling several roles in multiple cultures (national, local, church, police and chaplaincy) and three multiple communities (local, church and police) as outlined in Figure 4.8.

Without the five core components of *kinship* and the other sixteen outcomes of community of practice, culture and identity operating, police chaplains as a group may not evolve into a strong collaborative community, thereby not creating the best practices for the police that chaplains serve. Harnessing the passion police chaplains already have demonstrated for the role and introducing better accountability and more opportunities to learn together and gather as a community should bring about a stronger more collaborative community. In Section 5.4, Recommendations and future directions for

research for police chaplaincy organisations will be explored. Next, the limitations that shaped the ethnographic and autoethnographic inquiries in this study are discussed.

5.3 Limitations of the heartbeat

There were seven limitations of this study that came from the scope of research and the extent of the fieldwork. The first limitation is related to fulfilling an aim of the study to clarify key cultural indicators of police chaplains as a community practice in order to respond in relevant ways to social changes affecting its constituents. Whilst the scope of the research in this study has clarified some key cultural indicators, it was only a beginning in defining and analysing the affects of cultural indicators on the community. Further research would need to be done on cultural indicators with the individual organisations of police chaplaincy.

The second limitation was the inability to expand the research to include an ethnographic study from police officers in the three police services: NSW Police Force, New Zealand Police and Metropolitan Police Service. This would have provided an understanding of what the police themselves think of police chaplaincy and how best to improve chaplains' practices. Hearing from the police would have also given an accurate picture of the culture of police that the police chaplain is part of, thereby expanding police chaplains knowledge and integrating that with police chaplains' own understanding of their role for their police clients.

The other five limitations of the study in this thesis are related to the extent of the fieldwork. After the cancellation of the 2006 Annual Training Seminar in New South Wales there were no opportunities to convene focus groups with the assembled police chaplaincy community. Thus there was no testing of the foundational data received from the anonymous written survey and in-the-field participants. Having an opportunity to ask police chaplains in focus groups about issues that came out of the participants' data and about the explanatory framework involving the notion of *kinship* and the five core components (learning, belonging, connecting, participating and knowing) could have provided more depth and further cross-validation. While there was some international perspective of police chaplaincy there was a third limitation of not having another cross-reference to most of the New South Wales chaplaincy community (as most do attend Annual Training Seminars) to add extra support or refute the data collected.

A fourth limitation of the New South Wales study related to participants in-the-field was the imbalance between both gender and regional area. A higher number of volunteers could have resulted in more representative data in-the-field. This may have given a more balanced view of how police chaplains spend their time taking into account differences in gender and regional areas. Of the 6% female police chaplains in New South Wales, at the time of the request for volunteers, only one participated in this study. There were twice as many Northern region police chaplains as there were from the Metro and Southern regions and there were only a few from the Western region. The participants in-the-field had each been a chaplain for twelve years or less. If the main study had included a further ten chaplains (three each in Metro and Southern regions and four in the Western region), and two or three females and if more than half of the participants had been a police chaplain for more than twelve years, then the data might have been broader and richer with possibly different results. It is thus a limitation that many women did not participate and that those who have been police chaplains for more than twelve years did not participate.

The fifth limitation of the study was the lack of opportunity in the time available to complete the study to return to the field to discuss issues that came out of the study, particularly concerning the appropriateness of the explanatory framework that was developed after the fieldwork. This would have provided more participant data and consequently could have extended the analysis of the usefulness of the explanatory framework of sixteen outcomes and five core components of kinship for specific relevance to the work of police chaplains in-the-field.

Participants in-the-field and outside-the-field in the in-depth chats provided rich data to explore and analyse and only a small proportion could be represented in the thesis as the police chaplains' voice. The sixth limitation of this study is that I was unable as the researcher to include more of the wide variety of the collected data as a voice in the findings and discussion (Chapter Four). There was so much more data available that would have added to the arguments in this thesis. The data is available in a secure location and can be further expanded upon in the future with the participants' consent.

The seventh limitation of this study involved the scarcity of documentation collected from the three police chaplaincy organisations. Cross-validation of findings worked adequately through the triangulation method. However I wondered if there had been enough data made available to me from organisational documents. The in-depth chats

with Senior Chaplains assisted in filling gaps in available organisational literature. It seemed that the organisations simply did not have much written material. The United Kingdom, who had the added challenge of trying to represent forty-three different police services, had the most documentation available for providing informed insight into their chaplaincy organisation. New South Wales had a minimal amount of organisational literature and the training CD that provided a majority of the content about what police chaplains need to know, unfortunately the disc had quite a few files and links missing. New Zealand, being the smallest of the three organisations studied, had a small number of organisational documents and seemed to have developed least in the extent of a chaplaincy service. This study may thus have been limited by access to relevant organisational documents.

5.4 Developing a better heartbeat: Recommendations and future directions for research

It has been expressed in this thesis that there are no current strategies in place for a police chaplaincy community to move forward in order to respond appropriately to change, to address work-related problems and to extend training and development for the future role of police chaplains. The desired outcomes of this research were to find a more consistent quality of service, to be a stronger more collaborative police chaplaincy community, to develop better articulated rationales for practice and to make decisions about directions for continuing professional development and training. There seems to be so much more that police chaplaincy as a group can offer to their respective police forces. In this last section, Recommendations and future directions for research are stated in line with the desired outcomes.

It has been stated previously that the amount of training offered to police chaplains currently is minimal. It is argued that it is essential that learning becomes an ongoing experience in any role. An initial degree is argued to be not enough, particularly in such diverse and volatile cultures where police chaplains are dealing with life issues in changing and sometimes unstable environments. Further training and development seem to be critical for the future of police chaplaincy and to have a core place in addressing the desired outcomes. Each of the desired outcomes can be addressed through ongoing training that is focused on:

- Learning what it means to be a professional police chaplain to ensure that all police chaplains continue to conduct themselves at a high standard, behave

appropriately and have the appropriate resources and tools to understand their role better;

- Learning and training that engages the police chaplaincy community in order that the five core components of kinship are established and to enable a stronger more collaborative community of practice;
- Learning more about the five cultures that police chaplains participate in to help them to understand the effects of their identity on these cultures individually and collectively and on the work they do within their police region;
- Understanding the five major challenges police chaplains face and how they deal with challenges relationally and personally to invite chaplains to share their experiences and learn from them; and
- Improving reflective, collaborative and new knowledge practices to meet police chaplains' needs and the collegial engagement they crave.

It is argued that training and development does not mean being provided mainly with theory, such as by a training CD or lectures on appropriate topics. Training needs to present theory and practice applied to police chaplains' work and give chaplains opportunities to reflect as a community. It is about chaplains working towards having more of a sense of belonging and being affiliated to the police chaplaincy organisation. It is about finding a system for working together and connecting police chaplains with each other rather than feeling isolated. It is also about participating more as a community of chaplains with one's body, mind, emotions and relationships. None of these can be performed alone or with other people who do not understand police chaplaincy. It is not about attending a given event or conference, but improving the services that are offered in order to meet individual police chaplain's needs to provide better chaplaincy strategies and responses to police and social changes for the future.

Police officers can face an enormous amount of stress and/or trauma in their position. Their stress levels may increase over time from attending incident after incident involving death. If trauma for the police has not been sufficiently dealt with after each incident stress may build up over time and cost a police officer's career and/or in some instances life. Post-traumatic stress disorder may only affect some officers. Nevertheless, psychological trauma related injuries are on the increase in police forces

worldwide. This can affect not only the police officer, but also his or her family, and the police services themselves as they try to maintain their role in society with sufficient numbers of police officers on the frontline. Police chaplains can have a role in caring for such injured officers.

It may be helpful for the three police chaplaincy services to learn from the differences represented in this thesis. For example, New South Wales could look into the idea of New Zealand's volunteer link chaplain system in defined regions to help chaplains to feel more supported. New Zealand and the United Kingdom could look at more ways of including the chaplains in the National Remembrance Day service and perhaps follow the New South Wales system to include multiple services across regions.

5.4.1 Recommendations

It is imperative that ongoing learning for police chaplains takes place within the whole police organisation and in regions with peers to improve the quality of service that police chaplains offer as professionals, whether it is in dealing with trauma, critical incidents or *the walk* in their assigned police station. Police chaplains in this study have identified that they wish to be more of a part of the police chaplaincy community; their passion for the role should be harnessed. As the current amount of training is minimal for police chaplains in the three fields studied in this thesis, the following Recommendations, reflecting some or all of the five core components of kinship (learning, belonging, connecting, participating and knowing), are made to improve the training of chaplains for future role expectations and for becoming more of a community of practice:

Recommendation 1: Introduce induction training for new chaplains in their local region prior to them starting their walk (*learning and knowing*);

Recommendation 2: Provide opportunities for police chaplains to reflect upon their practice by meeting regularly with other chaplains within their region (*learning, belonging, connecting, participating*);

Recommendation 3: Hold a gathering of the whole community of police chaplains annually to discuss how to apply theory to their practice and to learn and share more about current trends and changes in policing and chaplaincy methods (*learning, belonging, connecting, participating and knowing*);

Recommendation 4: Develop various participatory methods such as a website and/or journal for police chaplains to share, discuss and reflect upon changes, difficulties they face as chaplains and different ideas (*connecting, participating and knowing*).

With the help of appropriate people, tools and resources training and development could be enhanced and increased even further than what is indicated in these four Recommendations. In response to findings from the fieldwork conducted in this study, the following proposal is made for adopting training modules in police chaplaincy for any police chaplaincy service worldwide. The underpinning assumption of these proposed police chaplaincy training modules is that an important part of any community is to provide a place of learning where the group can learn collaboratively, reflectively and regularly for the role that they serve. The purposes of this program of training modules for police chaplains are:

1. To learn as a collaborative and reflective community, creating new knowledge practices;
2. To enhance police chaplains' abilities in advanced skills in policing and chaplaincy in order to improve services;
3. To gather together with other members of the police chaplaincy community more than once a year in their respective regions;
4. To offer training that is not offered by other providers; and
5. To improve the retention rate of police chaplains by providing challenging and relevant professional learning over a ten year period or more.

A range of topics is proposed that should satisfy the newest chaplain to the most experienced and the program is underpinned by a theoretical framework consisting of the five core components of kinship and the other sixteen outcomes of community of practice, culture and identity. Learning outcomes would be achieved through interactive information sessions of say five hours for each module. Clusters of training modules would be available to four groups based on a police chaplain's years of service: (1) 1 to 3 years of service (Group A); (2) 4 to 6 years of service (Group B); (3) 7 to 9 years of

service (Group C); and (4) 10 years or more of service (Group D). Training should be offered in all regional areas for easy access.

A police chaplain would be required to achieve a *minimum of three modules* over a three-year period. Six compulsory subjects are proposed in a program spread over the four Groups A, B, C and D: *Introduction to police chaplaincy* (Group A); *Pastoral care skills and methods 1, 2 and 3* (Groups A, B and C); *Critical incidents and emergencies* (Group B and C); and *Sharing your knowledge* (Group D). A further eleven training modules complete the program: *General policing 1, 2 and 3*; *Ecumenical faiths*; *Police funerals, prayers and services*; *The walk – four methods*; *The kinship of the police chaplain*; *Debriefing and mediation*; *Stress management*; *Pastoral psychology*; and *A minister of presence*.

This program is represented in Table 5.1 and ‘✓’ is used to indicate how the non-compulsory modules could be made available to be completed over time. As seen in Table 5.1 police chaplains with one to three years of service in Group A would complete *Introduction to police chaplaincy* (preferably in their first year) and *Pastoral care skills and methods 1* within their first three years of service, plus another module offered in this group. Group B with four to six years of service would complete *Pastoral care skills and methods 2* and *Critical incidents and emergencies* plus another module offered to this group. Group C with seven to nine years of service would complete *Pastoral care skills and methods 3* and *Critical incidents and emergencies* (if not previously completed in Group B) plus another module offered to this group. There is one compulsory module, *Sharing your knowledge*, for Group D with more than ten years of experience. This requires them to complete another two modules offered to Group D. It would be anticipated that after thirteen years of service, a police chaplain would not have to do three modules every three years, but must be involved in participating in modules he or she has not completed and/or sharing their experiences with the newer police chaplains.

Table 5.1: Proposed program of training modules

Modules	Years of service			
	Group A	Group B	Group C	Group D
	1-3 years of service	4-6 years of service	7-9 years of service	10 or more years of service
Introduction to police chaplaincy	Compulsory			
Pastoral Care skills and methods 1	Compulsory			
General Policing 1	✓			
Ecumenical faiths	✓			
Police funerals, prayers & services	✓			
The walk: four methods	✓	✓		
Pastoral Care skills and methods 2		Compulsory		
General Policing 2		✓		
Kinship of the police chaplain		✓	✓	
Critical incidents and emergencies		Compulsory	Compulsory	
Debriefing and Mediation		✓	✓	
A minister of presence		✓	✓	✓
Stress Management			✓	
Pastoral Care skills and methods 3			Compulsory	
General Policing 3			✓	✓
Pastoral psychology			✓	✓
Sharing your knowledge				Compulsory

The following brief descriptions of the proposed training modules captured the range of issues raised by the participants during the fieldwork conducted for this study.

Introduction to police chaplaincy: *Compulsory for new police chaplains (Group A)*

This module explains the role of a police chaplain. This includes duties, expectations from Senior Chaplains, hours, structure of organisation, the role of psychological and support services, laws, procedures, ethics, integrity, confidentiality, mentoring and uniform or appropriate attire. Ideally, this module should be taken as soon as a police chaplain is appointed to the role or in the first year of service.

Pastoral care skills and methods 1, 2 and 3: *Compulsory for Groups A, B and C*

Most police chaplains have done pastoral care in their theological degree when they trained to become a minister. The pastoral care skills and methods modules are designed to enhance that learning further and explore deeper avenues in pastoral care specifically designed for the police chaplain. Module 1 will explore pastoral care techniques within a police chaplaincy setting (listening, guiding, nurturing, sustaining, healing and reconciling). Module 2 will explore the use of pastoral care tools within a setting for understanding how to care for those who have suffered trauma, grief, loss, suicide and

abuse. Module 3 explores biblical and theological studies in order to improve pastoral care skills and methods for police chaplaincy.

General policing 1, 2 and 3: *Available to all Groups*

The *General policing* modules are designed to help police chaplains understand the work that police do in the community in order that they can do the role of police chaplaincy better. Police officers themselves will conduct this module for their area. Module 1 will focus on general duties and highway patrol roles plus understanding the hierarchal structure and culture of the police force. Module 2 will focus on police training, police briefings, ethics and integrity and working with psychological and support services of the police force's Employment Assistance Program. Module 3 will focus on special operations, management areas, staffing and other important roles offered.

Ecumenical faiths: *Available to Group A*

Police chaplains are men and women ministers of God operating together as a community within their local culture. Ministers come together from different Christian faiths and religious beliefs. Police chaplains are asked to minister in their area ecumenically. This module is designed to learn more about the Catholic, Anglican and Other Protestant faiths as well as other multi-faiths represented in the police chaplains' community.

Police funerals, prayers and services: *Available to Group A*

Police chaplains are likely to lead a police funeral, offer prayers and/or blessings and conduct or attend a National Remembrance Day service. This module is designed to familiarise police chaplains about protocols and to see first hand police funerals and services to demonstrate how these are done. Attendees will receive a copy of prayers and blessings that can be used on various occasions.

The walk – four methods: *Highly recommended, available to Groups A and B*

The main role of the police chaplain is to do *the walk* around the local police station/s. There are four methods that have been demonstrated by practicing police chaplains about how to best accomplish their role. The morning session will explore the four methods in detail. In the afternoon session a panel of police chaplains who have been in the service for more than ten years will come and talk about their experience of *the walk* and the pros and cons of each method.

Kinship of the police chaplain: *Highly recommended, available to Groups B and C*

This interactive module will explore the meaning of community of practice, culture and identity related to police chaplaincy. The module will include small group discussions on the strengths and weaknesses of the police chaplaincy community, examination of the five cultures police chaplains are engaged with and reconstruction of self with multiple identities.

Critical incidents and emergencies: *Compulsory for Groups B and C*

Inevitably policing involves critical incidents (murder, fatalities and police injuries). Part of the role of the police chaplain is to be available 24/7 to the police, particularly in the case of an emergency. This module will explore the protocols, issues arising and the role of the police chaplain in an emergency. One example of an incident will be explored in detail. Examples include police officer shot, road fatality, terrorist attack.

Debriefing and mediation: *Available to Groups B and C*

How can police chaplains use debriefing and mediation in the local police station? Should police chaplains encourage debriefings and mediation sessions? Studies have indicated that group debriefings are no longer a useful tool. This module will explore these issues further and aim to answer participants' questions.

A minister of presence: *Highly recommended, available to Groups B, C and D*

This is an important module designed for those who have grounded themselves in police chaplaincy in their area. It explores what it means to be a *minister of presence* amongst peers, police, the community and ordinary everyday people in various situations. What does it mean to be a police chaplain in a spiritual reality entering a secular reality in the police force? Police chaplains are challenged to reflect on their presence with others.

Stress management: *Available to Group C*

This professionally based module is designed to inspire and encourage police chaplains who have been doing police chaplaincy for more than seven years. Whilst it will explore how to deal with stress in a minister's and police chaplain's life, it will also show how stress management techniques can be offered to police officers, staff and families.

Pastoral psychology: *Available to Groups C and D*

This is a special module designed for those who have given years of service to police chaplaincy. It goes beyond pastoral care and looks at the psychology behind pastoral

issues, thoughts and beliefs. A psychologist will reflect upon the psychology behind the minister and the police chaplain.

Sharing your knowledge: Compulsory for Group D

This is a compulsory module for those who have been a police chaplain for more than ten years. It is an important part of the role as a police chaplain to share experiences with colleagues. There is a choice of contribution to *The walk - four methods* and/or *Critical incidents and emergencies* modules. Group D police chaplains' role is to be part of a panel with colleagues, share experiences and answer any questions that the new police chaplains may ask. It is required that Group D police chaplains do at least one of these sessions every three years in their region.

Training modules can be designed to run face to face from 10:00 am to 4:00 pm during the week at appropriate and different venues in assigned regions. Depending on resources, some training modules can be offered on a yearly, biennial or triennial basis. An annual timetable of the seventeen modules should be finalised for distribution to police chaplains in September of the year before. Training modules could be delivered in local church facilities and different locations would be used to make travel time more equitable.

Application of such a training proposal could assist in accommodating learning needs of the police chaplains to provide collaborative well-trained professional police chaplains needed for the role in any country. Such a program could meet Recommendations 1 and 2 and should feed into Recommendations 3 and 4.

5.4.2 Future directions for research

In conclusion, this five-year project has given me opportunities to practise, reflect, discuss and write about something that I love being part of and am very much passionate about – that is police chaplaincy and being all that I can be to police officers, staff and their families. Given my passion for this role, I am even more enthusiastic about trying to improve police chaplaincy services to the police and provide the best we can to police forces to ensure that we can care adequately and professionally as police chaplains. I have had opportunities during this research to travel outside Australia, see other police and police chaplaincy services and to provide input and training to police chaplaincy in various countries. In the future I hope there are more opportunities to develop further training internationally for police chaplains.

Future directions for research could be concerned with responses from police chaplains if this research can be published and disseminated to police chaplains serving in the three police services that have been part of the fieldwork. Future research could also be encouraged by establishment of an Australian and New Zealand Police Chaplaincy Journal for police chaplains where police chaplains can contribute. The explanatory framework and proposed training module program suggested in this thesis may stimulate future directions in research on the emergence of police chaplaincy as a community of practice in Australia, other countries or even worldwide.

Police chaplains will come and they will go, that is an inevitable fact. By the time this thesis was completed 36% (5) of the New South Wales volunteer participants had retired or left police chaplaincy. Twenty-one per cent (3) had moved to another area and are still practising as a police chaplain. The other 43% (6) remained the same. All four Senior Chaplains across the three sites of the study have retired and one New Zealand volunteer participant had retired. The imperative for future directions of research is about how police services will ensure that the heartbeat of police chaplaincy keeps going perhaps with greater strength and vigour.

Appendices

Appendix A: Largest police forces in the world

Appendix B: In-the-field in-depth chat questions (New South Wales)

Appendix C: Participant package: information and consent form

Appendix D: Anonymous written survey (New South Wales)

Appendix E: De-identified sample letter to field participants (New South Wales)

Appendix F: Mapping data sheets

Appendix G: Three examples of in-depth chats and case records

Appendix H: Senior Chaplain in-depth chat questions (New South Wales)

Appendix I: Outside-the-field in-depth chat questions (New Zealand and the United Kingdom)

Appendix J: De-identified sample letter to New South Wales police chaplains for validation in-the-field

Appendix K: Usage of in-depth chats in Chapter Four

Appendix L: Ethics approval letter and amendment

Appendix A: Largest police forces in the world

The following Table compiled by the researcher presents police forces worldwide that have more than 5,000 employees from the largest in total employees (sworn officers and non-sworn staff) to the smallest. The disbursements are arranged in three categories: *National* (the government of the country has a National focus for the police or a separate National police force), *State* (the government divides the country up into regions, provinces or by States, usually in preference for a National service) and *City* (a separate police force is employed in a major city). The sources utilised included Watson (2006) and the police forces' own websites (Bangladesh Police 2007; Bullock & Gunning 2007; Delhi Police 2007; LAPD 2006; Metropolitan Police Service 2007; MPD 2007; NSW Police 2007; NYPD 2007; Préfecture de Police 2007; RCMP 2007; SinoDefence.com 2007; Victoria Police 2007). All figures are as of 2006 or 2007.

Largest police forces in the world

Rank	Police Force	Country	Disbursement	Employees
1	National Police of Colombia	Colombia	National	1,200,000
2	People's Armed Police	China	National	1,100,000
3	National Order (Police) Agency	Japan	National	263,000
4	Gendarmerie	Russia	National	260,000
5	Indonesian National Police (POLRI)	Indonesia	National	180,000
6	Bangladesh Police	Bangladesh	National	123,197
7	Policja Police Force	Poland	National	119,000
8	Polizia di Stato	Italy	State	115,000
9	Philippine National Police (PNP)	Philippines	National	113,928
10	Gendarmerie Nationale	France	National	100,000
11	Royal Malaysian Police	Malaysia	National	98,848
12	Madhya Pradesh Police	India	State	94,000
13	Nigeria Police Force	Nigeria	National	80,000
14	Guardia Civil	Spain	National	70,000
15	National Police Agency (Republic of China)	Taiwan	National	68,818
16	Gendarmerie Nationale	Algeria	National	60,000
17	Delhi Police	India	City	57,497
18	City of New York Police Department	USA	City	52,000
19	Metropolitan Police Service	United Kingdom	City	51,072
20	Cuerpo Nacional de Policia	Spain	National	50,000
21	Hellenic Police	Greece	National	50,000
22	Metropolitan Police Department (Toyko)	Japan	City	44,962
23	National Police	Netherlands	National	40,200
24	Federal Police - Bundespolizei	Germany	National	40,000
25	Iranian Police Force	Iran	National	40,000
26	Hong Kong Police	Hong Kong	National	39,000
27	National Order (Police) Agency	South Korea	National	38,000
28	Kenya Police	Kenya	National	35,000
29	South African Police Service	South Africa	National	33,896
30	Lokale Politie	Belgium	National	30,000
31	Federal Bureau of Investigation (FBI)	USA	National	30,000
32	Berlin Protection Team	Germany	City	28,000
33	Préfecture de Police (Paris)	France	City	25,500
34	Israel Police	Israel	National	25,000

35	Royal Canadian Mounted Police	Canada	National	23,510
36	Swedish Police Service	Sweden	National	23,073
37	Austrian Federal Police	Austria	National	20,000
38	Scottish County Police (8 forces)	Scotland	National	19,066
39	Gendarmerie/Rijkswacht	Belgium	National	19,000
40	Policia Nacional	Panama	National	18,000
41	NSW Police Force	Australia	State	18,000
42	Queensland Police Service	Australia	State	17,000
43	The National Police	Ethiopia	National	17,000
44	Chicago Police Department	USA	City	16,650
45	Garda Síochána	Ireland	National	14,321
46	Cantons in 100 major towns + Federal	Switzerland	National	14,000
47	Victoria Police	Australia	State	13,600
48	Realm (National) Police Service	Denmark	National	13,000
49	Los Angeles Police Department	USA	City	12,854
50	Argentine National Gendarmerie	Argentina	National	12,000
51	Norwegian Police Service	Norway	National	11,000
52	Finnish Police	Finland	National	10,700
53	New Zealand Police	New Zealand	National	10,300
54	Strathclyde Police (Glasgow) Scotland	United Kingdom	City	9,200
55	Slovenian National Police Force	Slovenia	National	8,855
56	Police Service of Northern Ireland	United Kingdom	National	8,500
57	Federal Roadways Police	Brazil	National	8,300
58	Singapore Police Force	Singapore	National	8,246
59	Metropolitan Toronto Police Service	Canada	City	7,300
60	Capital Territory Police	Pakistan	City	7,165
61	Munich (Bavarian) Police	Germany	City	6,700
62	Ontario Provincial Police	Canada	State	6,000
63	Philadelphia Police Department	USA	City	6,000
64	West Australia Police Service	Australia	State	5,900
65	Botswana Police	Botswana	National	5,600
66	Pennsylvania State Police Department	USA	State	5,200

Appendix B: In-the-field in-depth chat questions (New South Wales)

Questions for in-depth chats

(semi-structured interviews in the ethnographic study)

Key question 1: What does it mean to be a professional police chaplain working with the NSW Police Service?

- How would you describe your role as a police chaplain? What are your duties?
- What services do you provide?
- Would you say that your services are unique or common amongst all police chaplains?
- Why or why not?
- What skills / gifts help you to perform your duties?
- What things have you done in ministry that has helped you to be a police chaplain?
- How would you describe your work environment?
- What is the first thing you do when you enter the police station?
- How do you perform your role? (ie. Have you got a regular routine?)
- How do you perceive you come across to the police and staff in your LAC?
- What indications, if any, have you had that you are a valuable member of the NSW Police Chaplains to colleagues, clients, SCC, and society?
- How many hours a week do you on average give to police chaplaincy?
- Can you sustain this many hours each week with your other roles? Why or why not?
- How do you feel about being an honorary part-time chaplain? Do you feel this works?
- Are you well informed of the happenings within your LAC? Why or why not?
- If police chaplaincy could change, what would you change?
- What does being a police chaplain mean to you?

Key question 2: How important are the notions of community of practice, culture, and identity to the police chaplain? In what ways do these play a significant part in their day-to-day activities?

- How would you describe your world?
- Have you heard of the term 'community of practice'? (If not, describe it to them.
- If yes, what does this mean to you?)
- Would you view yourself as a member of a community of practice?
- How many communities of practices are you involved with? (Name them)
- Does your communities of practice overlap with each other? (Please draw a diagram)
- Do these various communities of practices play a significant part in your daily activities 1) as a police chaplain; and 2) as a minister? Why or why not?
- Do these various communities of practices help shape your learning? Why or why not?
- How do you fit police chaplaincy around your other responsibilities in ministry?
- Do you find the juggling of roles difficult? Why or why not?

- Describe the culture of police chaplaincy.
- Do you understand every part of the culture of police chaplaincy? Please comment on any issues.
- Describe the culture of the NSW Police Service.
- Do you understand every part of the culture of the NSW Police Service? Please comment on any issues.
- Do you feel the culture of police chaplaincy fits with the culture of the police service? Why or why not?
- Where have you acquired your knowledge of police chaplaincy?
- Have you ever read the history of police chaplaincy? If so, has this helped you to understand the culture and roles of police chaplaincy? Please comment.
- Do you feel you belong to the culture of police chaplaincy? How? Why or why not?
- How is your identity shaped?
- How would you describe your identity as a minister of religion?
- How would you describe your identity as a police chaplain?
- Has your identity ever changed? Have you dropped an identity?
- Has police chaplaincy changed your identity? Why or why not?
- Does informal or formal learning help to shape your identity? Why or why not?

Do you feel valued? If so, does this inform your identity, acceptance, and interaction with others? If not, please comment.

Key question 3: What are the major challenges faced by police chaplains and how do they deal with these challenges?

What are the potential major challenges police chaplains can face?

How many of these challenges have you been faced with?

What is the most difficult challenge you have been faced with while serving as a police chaplain? (Describe the event and how you coped)

How do you deal with these challenges?

Have you a mentor? If so, how often do you speak to him/her? If not, please comment.

What should the SCC provide you to help you deal with major challenges?

Key question 4: What training is given to police chaplains and is this sufficient for their needs?

Do you receive any training before you became a police chaplain? If so, what? If not, how did you know what to do?

Do you believe there should be induction training? If so, what should it look like? If not, please comment.

How have you found the police chaplains' training seminar?

Do you feel you need any training outside of this? Please comment.

Is the training currently offered sufficient for your needs as a police chaplain? Please comment.

What more would you like to see? Would you like less of some training? Please comment.

How can police chaplains become a stronger, collaborative police chaplaincy community?

Are there any further comments you wish to make?

Rev Melissa Baker, UTS, Australia – Ethics approval number 2005-42A

Appendix C: Participant package: information and consent form

RESEARCH INFORMATION SHEET

The Heartbeat of Community: Becoming a NSW Police Chaplain (UTS APPROVAL NUMBER 2005-42A)

WHO IS DOING THE RESEARCH?

I am Rev Melissa Baker, Baptist pastor and Police Chaplain. My main ministry role is a School Chaplain for Northcross Christian School which is a ministry of Ryde Baptist Church. I am a Police Chaplain for the Inner Metro at Burwood LAC. I have been in that role for a little over one year. I am also a student at UTS, where I am currently doing my Doctor of Education (EdD). My principal supervisor is Dr Shirley Saunders, Faculty of Education.

WHAT IS THIS RESEARCH ABOUT?

There has been no research in Australia on the changing roles of police chaplains in their service to society. This research aims to explore the experiences and views of police chaplains as members of a community of practice to understand their culture, role, identity, activities, challenges, and training needs. This will be done through an anonymous survey, an ethnographic study, and a focus group to collect information to write the culture of police chaplains from the chaplains' point of view. The ethnographic study will provide inside information and tools about the work of police chaplaincy in NSW.

The participants' 'meanings' of events and processes will shed light on the issues facing chaplaincy today, concepts that may never have been discussed or even grasped, theories on why things happen the way they do and how it can be improved. This research, which has never been done before, will give new insight into police chaplaincy and the role it plays in the NSW Police Service. The main objective is to understand how police chaplains perceive themselves and their learning in the role in order to improve its service.

The significance of this research will be: to demonstrate what it means to be a police chaplain; to state how police chaplains understand themselves and their work environment; to explore the potential of communities of practice, to support the culture, learning and identity of the police chaplain; to unveil the major challenges that police chaplains face; to contribute to the future training of chaplains through making recommendations; and more generally to identify implications from this study to enhance adult learning and development in other communities of professional practice in society.

IF I SAY YES, WHAT WILL IT INVOLVE?

There are three ways that you can be a participant in order to help 'write the culture of a police chaplain'. Each of them is voluntary.

- 1) *Fill in the attached anonymous survey and return to Melissa.* This is a once off survey that will provide initial data on the culture.
- 2) *Sign the consent form to be a participant in the ethnographic study.* I will be observing you as a police chaplain in your current role. We will meet 2-5 times over the course of a year. During these occasions, I will be observing your normal activities in your LAC, taking notes, photos, and having in-depth chats with you about the events, culture, community, role and challenges. This should not interrupt your weekly routine as a police chaplain; however, we will need an hour per visit to have a chat.
- 3) *Come to the Training Seminar in July 2006 and be a participant in a focus group discussion.* This will be included as part of the training program at the conference. This will be testing the culture we have written in (1) and (2). Each focus group will receive an instruction sheet and open questions to promote discussion. The discussion will be audio taped.

ARE THERE ANY RISKS?

There are very few if any risks because the research has been carefully designed. However, I have outlined below potential risks/harm for (2) the ethnographic study where I am visiting you:

- 1) There might be a perceived break of confidentiality if I, as researcher, am present at private discussions between police chaplains and sworn or unsworn officers or staff

members of police stations. I will assure the officers or staff members that I am there to observe the chaplain and anything they do say I will keep confidential and it will not be part of the research. I will also give them an opportunity to state whether they would rather me observe from outside the room or not at all.

- 2) You could feel misinterpreted or unheard by me as researcher. Before results are published, I will send you the interpretation and analysis to evaluate and critique. If you do feel misinterpreted or unheard, I will make every effort to understand your point of view and change my analysis if applicable.
- 3) You may be concerned or embarrassed that your practice of police chaplaincy is not like that of other police chaplains or that your reputation might suffer. Senior Chaplains must approve of the participants before beginning, however, I can assure you that you will not be identifiable and Senior Chaplains will never know the link between actual data and participants (only I will). You are free to pull out at any stage and any research collected on you will be removed.
- 4) There is potential for some police chaplains to try to guess who has contributed to the research. All data collected will remain confidential and will be coded so that no one can be identified. The raw data will be read and analysed only by myself as the researcher.
- 5) There is a perceived risk of participants being identified in photographs. Any action photos that I take on the job will not display faces or key identifiers. If faces are present in the photo they will be blurred. I will also send photos to you before publication for your consent.

DO I HAVE TO SAY YES?

You don't have to say yes.

If you would rather not participate, then please return the unused anonymous survey, do not fill in the consent form, and don't attend the session at the conference in 2006.

WHAT WILL HAPPEN IF I SAY NO?

Nothing. I will thank you for your time so far and won't contact you about this research again.

IF I SAY YES, CAN I CHANGE MY MIND LATER?

You can change your mind at any time and you don't have to say why. I will thank you for your time so far and won't contact you about this research again.

CAN I WITHDRAW AT ANYTIME?

Yes, you are free to withdraw your participation from this research project at any time you wish, without consequences, and without giving a reason.

WHAT IF I HAVE CONCERNS OR A COMPLAINT?

If you have concerns about the research please feel free to contact any one of the following people:

The Senior Chaplains (Jim, Peter, Alan, Hartley, Barry)
Rev Melissa Baker (the researcher and fellow police chaplain) – [REDACTED]
Dr Shirley Saunders (principal supervisor at UTS) – 02 9514 3321
Dr Tony Holland (co-supervisor at UTS) – 02 9514 3824

If you would like to talk to someone who is not connected with the research, you may contact the Research Ethics Officer on 02 9514 9615, and quote this number (2005-42A).

CONSENT FORM

ETHNOGRAPHIC STUDY

The Heartbeat of Community: Becoming a NSW Police Chaplain (UTS APPROVAL NUMBER 2005-42A)

I _____ (print your full name) agree to participate in the research project *'The Heartbeat of Community: Becoming a NSW Police Chaplain'* (UTS HREC approval number 2005-42A) being conducted by Rev Melissa Baker, PO Box 80 RYDE NSW 1680, _____ of the University of Technology, Sydney for her Doctor of Education.

I understand that the purpose of this study is to write the culture of police chaplains from the chaplains' point of view.

I understand that my participation in this research will involve Melissa spending anything from 2 days to 5 days with me on my normal routine as a police chaplain. I will need to give some extra time to have in-depth chats (1 hour per visit). I agree that our conversations may be audio taped and I understand that notes and photographs will be part of the study. I understand the risks that have been outlined on the information sheet and I am aware that Melissa will do everything to minimise these risks.

I am aware that I can contact Melissa Baker (_____) or her supervisor(s) Dr Shirley Saunders (02 9514 3321) or Dr Tony Holland (02 9514 3824) if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason.

I agree that Melissa Baker has answered all my questions fully and clearly.

I agree that the research data gathered from this project may be published in a form that does not identify me in any way.

_____/_____/2005
Signature (participant)

_____/_____/2005
Signature (witness)

_____/_____/2005
Signature (Senior Chaplain)

NOTE:

This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: 02 9514 9615, Research.Ethics@uts.edu.au) and quote the UTS HREC reference number (2005-42A). Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

Appendix D: Anonymous written survey (New South Wales)

Survey for NSW Police Chaplains

July 2005

For further information about this research please read the attached information sheet. This is an anonymous survey of police chaplains in NSW. Please do not place your name anywhere on the following pages. By filling in this survey you are consenting that the information provided will be used in the research outlined on the information sheet.

Section A: Personal

Please tick ONE box for each category:

- Gender** Male Female
- Age range** 30s 40s 50s 60s 70s
- Time in ministry** 5-10 yrs 11-20 yrs 21-30 yrs 31-40 yrs 41 plus
- Time as police chaplain** 0-4 yrs 5-10 yrs 11-20 yrs 21-30 yrs 31 plus
- Location** City Country

Denomination _____

QA1. What qualifications do you hold? (Please tick 1 or more)

- Certified counselling course Clinical Pastoral Education (hospital chaplaincy)
 First Aid certificate Theological College qualification
 University – postgraduate University – undergraduate
 Other, please specify _____

QA2. (a) How often do you participate in on-going learning activities? (eg. conferences, seminars, self-study, further studies) (Please tick 1)

- Weekly Monthly 2-3 times a yr Yearly Never

(b) How often do you take time off for yourself? (Please tick 1)

- Daily Twice a week Once a week Fortnightly Rarely

QA3. Each of us has various identities, like husband/wife, brother/sister. Which of the following do you associate with your *ministry life*? (Please tick 1 or more)

- Chaplain Counsellor Leader Learner
 Minister Pastoral Carer Professional Teacher
 Other, please specify _____

QA4. (a) How many communities are you engaged with as a *minister*? (Please tick 1 or more)

- Church or religious community Club community
 Local community (where you live) Police community
 School community Secular work community
 Sport community University / college
 Other, please specify _____

(b) How many communities are you engaged with as a *citizen*? (Please tick 1 or more)

- Church or religious community Club community
 Local community (where you live) Police community
 School community Secular work community
 Sport community University / college
 Other, please specify _____

(c) Is your church community and local community in the same geographical area? (Please tick 1) Yes No

(d) Is your local community and police community in the same geographical area? (Please tick 1) Yes No

(e) Is your church community and police community in the same geographical area?
(Please tick 1) Yes No

QA5. Why did you become a police chaplain?

Section B: Cultural customs

QB1. (a) Which of the following do you associate with *police chaplaincy*? (Please tick 1 or more)

- | | | |
|--|--------------------------------------|---|
| <input type="checkbox"/> Communication | <input type="checkbox"/> Dress code | <input type="checkbox"/> Gait (ie special walk, marching) |
| <input type="checkbox"/> Hierarchical structure | <input type="checkbox"/> Interaction | <input type="checkbox"/> Language |
| <input type="checkbox"/> Morality | <input type="checkbox"/> Politics | <input type="checkbox"/> Work ethic |
| <input type="checkbox"/> Other, please specify _____ | | |

(b) Which of the following do you associate with *the police service*? (Please tick 1 or more)

- | | | |
|--|--------------------------------------|---|
| <input type="checkbox"/> Communication | <input type="checkbox"/> Dress code | <input type="checkbox"/> Gait (ie special walk, marching) |
| <input type="checkbox"/> Hierarchical structure | <input type="checkbox"/> Interaction | <input type="checkbox"/> Language |
| <input type="checkbox"/> Morality | <input type="checkbox"/> Politics | <input type="checkbox"/> Work ethic |
| <input type="checkbox"/> Other, please specify _____ | | |

QB2. (a) What symbols do you associate with police chaplaincy? (Please tick 1 or more)

- | | | |
|---|--------------------------------------|--------------------------------------|
| <input type="checkbox"/> the cross | <input type="checkbox"/> the emblem | <input type="checkbox"/> the hat |
| <input type="checkbox"/> the name badge | <input type="checkbox"/> the uniform | <input type="checkbox"/> Other _____ |

(b) Which symbol, to you states the strongest representation of police chaplaincy?
(Please tick 1 only)

- | | | |
|---|--------------------------------------|--------------------------------------|
| <input type="checkbox"/> the cross | <input type="checkbox"/> the emblem | <input type="checkbox"/> the hat |
| <input type="checkbox"/> the name badge | <input type="checkbox"/> the uniform | <input type="checkbox"/> Other _____ |

QB3. How do you feel your role is perceived by the police community? (Please tick 1 only)

- | | | |
|---|--|-----------------------------------|
| <input type="checkbox"/> Very well accepted | <input type="checkbox"/> Well accepted | <input type="checkbox"/> Accepted |
| <input type="checkbox"/> Not accepted | <input type="checkbox"/> Hard to tell | |

QB4. What beliefs should police chaplains hold to?

QB5. Describe 'a police chaplain' in your own words:

Section C: Training and Development

QC1. Consider the following courses: should they be completed prior to starting as a police chaplain (necessary); or are they helpful but not necessary; or are they not needed?
(Please tick 1 box only for each)

- | | | | |
|-----------------------------------|------------------------------------|----------------------------------|-------------------------------------|
| (a) Certified counselling course: | <input type="checkbox"/> necessary | <input type="checkbox"/> helpful | <input type="checkbox"/> not needed |
| (b) Clinical Pastoral Education: | <input type="checkbox"/> necessary | <input type="checkbox"/> helpful | <input type="checkbox"/> not needed |
| (c) First Aid certificate: | <input type="checkbox"/> necessary | <input type="checkbox"/> helpful | <input type="checkbox"/> not needed |

- (d) Theological College qualification: necessary helpful not needed
 (e) University – undergraduate: necessary helpful not needed
 (f) University – postgraduate: necessary helpful not needed
 (g) Other, please specify _____ necessary helpful not needed

QC2. Consider the following ministries: should a police chaplain have experience in these prior to starting as a police chaplain (necessary); or are they helpful but not necessary; or are they not needed? *(Please tick 1 box only for each)*

- (a) Chaplaincy: necessary helpful not needed
 (b) Church Minister: necessary helpful not needed
 (c) Counselling: necessary helpful not needed
 (d) Pastoral carer: necessary helpful not needed
 (e) Other, please specify _____ necessary helpful not needed

QC3. (a) Did you receive any induction training when you began as a police chaplain?
 (Please tick 1 only) Yes No

(b) What induction training do you see as necessary for new police chaplains?

QC4. (a) *During your service as a police chaplain*, which of the following have you found to be most useful for your on-going training and development?

- (Please tick by using the following scale)-*
- | | Very Useful | Useful | Neutral | Not Useful | Not very useful |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (i) E-learning (computer study at your leisure) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (ii) Informal gathering with peers in your area | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (iii) Police Chaplains' training seminar | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (iv) Specific police chaplains' workshops | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (v) Other, please specify _____ | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

(b) *For your future on-going training and development* as a police chaplain which of the following do you think would be most useful?

- (Please tick by using the following scale)-*
- | | Very Useful | Useful | Neutral | Not Useful | Not very useful |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| (i) E-learning (computer study at your leisure) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (ii) Informal gathering with peers in your area | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (iii) Police Chaplains' training seminar | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (iv) Specific police chaplains' workshops | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| (v) Other, please specify _____ | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

QC5. Do you believe it is necessary to continue a pastoral ministry role whilst serving as an honorary police chaplain? (Please tick 1) Yes No

If yes, should on-going pastoral ministry be (Please tick 1):

- full-time part-time either full-time or part-time

QC6. (a) In your opinion, how often should the police chaplains' training seminar be held?
 (Please tick 1)

- Every 6 mths Every year Every 2 years Every 3 years Never

(b) List the type of activities that should be held at the police chaplains' training seminar?

QC7. What techniques or tools have you used as a police chaplain? (Please tick all that's applicable)

- | | | |
|---|--|--|
| <input type="checkbox"/> active listening | <input type="checkbox"/> computer / internet | <input type="checkbox"/> Bible |
| <input type="checkbox"/> counselling | <input type="checkbox"/> diary / palm pilot | <input type="checkbox"/> card / letter |
| <input type="checkbox"/> friendly chat | <input type="checkbox"/> journal / notebook | <input type="checkbox"/> email |
| <input type="checkbox"/> in-depth conversations | <input type="checkbox"/> mobile / telephone | <input type="checkbox"/> praying on your own |
| <input type="checkbox"/> reassurance | <input type="checkbox"/> police intranet | <input type="checkbox"/> praying with people |

Other, please specify _____

QC8. What skills are necessary to be a police chaplain?

QC9. What qualities are necessary to be a police chaplain?

Section D: The Future

QD1. (a) What changes, if any, would you like to see occur in the next five years in the following areas? (Please tick 1 or more)

- | | | |
|---|--|--|
| <input type="checkbox"/> Chaplaincy culture | <input type="checkbox"/> Leadership | <input type="checkbox"/> On-going professional development |
| <input type="checkbox"/> Present structure | <input type="checkbox"/> Role | <input type="checkbox"/> Symbols |
| <input type="checkbox"/> Tools available | <input type="checkbox"/> Training education | <input type="checkbox"/> Uniform |
| <input type="checkbox"/> Workload | <input type="checkbox"/> Other, please specify _____ | |

(b) Please add your comments here if you would like to expand on any of those you ticked previously?

QD2. In your opinion, does the current leadership structure for police chaplains work? (Please tick 1 only) Yes Unsure No

If yes, what are your reasons _____

If no, then what changes would you like to see occur _____

QD3. (a) What do you think is an appropriate time of service for a police chaplain overall? (Please tick 1 only)

- 1-5 yrs 6-10 yrs 11-15 yrs 16-20 yrs 21-25yrs 26 plus

(b) What do you think is an appropriate time of service for a police chaplain *in one location*? (Please tick 1 only)

- 1-5 yrs 6-10 yrs 11-15 yrs 16-20 yrs 21-25yrs 26 plus

(c) How many Local Area Commands have you served as a police chaplain? (Please tick 1)

- 1 2 3 4 5 6 or more

QD4. In your opinion, do you feel supported as a police chaplain in the current working environment? (Please tick 1 only)

Very supported Supported Neutral Not supported Very unsupported

Please comment if you wish, _____

Thank you for your time and being part of 'writing the culture of a police chaplain'.

Melissa, Doctor of Education Research 2005-2007

Footer on each page of survey:

The Heartbeat of Community: Becoming a NSW Police Chaplain (UTS APPROVAL NUMBER 2005-42A)

Appendix E: De-identified sample letter to field participants (New South Wales)



Rev Melissa Baker
NSW Police Chaplain and UTS Doctorate Student

Phone: [redacted] Mobile: [redacted]
Email: [redacted]

Police Chaplaincy fieldwork 'AREA' tour (1)

Dear

Thank you for volunteering to be part of this important research project – writing the culture of police chaplaincy in NSW.

This letter is a confirmation of the date I will be coming to you, the activities we will be involved in, and the type of questions that I will be asking you.

Confirmation of Date

I will be arriving at your place on **DATE** and staying for **X** nights. The following table will give you an indication of other details you may like to know.

Region coming from	Hours travelled	Arrival time	Accommodation	Activities	Leaving on

Activities

I would like to fit into your schedule as best as possible. So my time with you is flexible. Depending on your schedule for Thursday, we can *visit the police station/s* you usually visit anytime **DAY OF WEEK** during the day.

The aim of this visit is to observe you in your role as police chaplain. On your walk through the station/s I will be capturing your portrayal through informal discussions, facts, interpretations, stories, journal notes, action photos, and information. Data that I collect from my time with you will be coded and de-identified. This means that only I will know the link between actual data and participants. Names, places, and times will be de-identified.

The other activity that needs to take place is our *in-depth chat*. We will chat about events, the culture, the community, the role, and the challenges. The types of questions I will ask are enclosed. This can take place anytime on **DAY OF WEEK**, day or night. It should be less than hour, depends on how much you want to say! This chat will be recorded on cassette tape (only I will listen to it and have access to it).

If you have any questions about anything, please don't hesitate to contact me. I look forward to spending this time with you.

<Signed>

Rev Melissa Baker

Appendix F: Mapping data sheets

MAPPING THE DATA – temporal map

PC opens conversation
Other opens conversation

PC moves intentionally
PC lingers openly

MAPPING THE DATA – social map

Total people came across:

GDs Ds Specialist Commander	HP Insp Staff
--------------------------------------	---------------------

Greeting only
General conversations
In-depth / counselling

PC talked
PC listened

MAPPING THE DATA – spatial map

Police Stations in LAC:

New PS Bible use Notebook use Prayer use	Old PS
---	--------

Other:

MAPPING THE DATA – behavioural map

	1	2	3	4	5
PC has a friendly open caring attitude					
PC keeps his/her beliefs and religion to themselves					
PC is able to easily engage in a conversation					
PC encourages those they meet					

1: not at all; 3: neutral; 5: very much

Appendix G: Three examples of in-depth chats and case records

Example One: Rafiki, Catholic, City

TRANSCRIPTS OF NSW IN-DEPTH CHAT

Researcher in bold

KEY QUESTION 1

How would you describe your role as a police chaplain?

To me it is about accompanying police and being a support for police. The role I can't really see what it is, but I just understand the functions. It is easier to say what you do and it is those things that I described. I suppose my main function is to be available, to be accessible, helping the police who are feeling the pressure and there is some part in going to the station and being there. Saying hello. I know at times I have gone just for that purpose to say hello and someone would ring me back later on and say 'I saw you wandering around, but I didn't want to say anything to you at the time, but I just need to talk to you.' That is part of the duty to be pro-active and just going out visiting police. I have also visited retired police in their homes and other police who live in the area. I do baptisms, marriages, funerals and I follow them up. Call them and ask them how they are going.

Would you say that your services are unique or common amongst all police chaplains?

I think most of them do. I think that is very common.

What things have you done in ministry that has helped you to be a police chaplain?

Marriage counselling has helped me and doing weddings. Initially I was very uncomfortable walking into police stations and walking up to people and saying 'hello, I'm around, here's my card'. Then I was out of there. I've found over the years that they like the chaplain coming and they were always very receptive. [Phone rings]

Is there a particular way you perform your role now?

The guy at the front desk always lets me in.

So you don't have a code or key?

No, there's different numbers at different stations. My first point of call is the front desk, after that I make my way...they say 'are you here to see anyone particular?' I usually say 'no just come to say hello'. They say 'the boss is in or out'. So I would then go and see the boss. To at least make sure they know I have been there. Often they will talk to me for awhile. Often I will say who's on in the car crew and then I'll ride along with them. If there are two cars, I will swap.

You will do that when you go in for a visit, not pre-planned?

No not pre-planned, just go. It always works out that there is someone there who wants to talk. I don't have a particular agenda, unless I am following someone up.

How do you feel you come across the police and staff in your LAC?

Pretty well.

What indications, if any, have you had that you are a valuable member of the NSW Police Chaplains to colleagues, clients, SCC, and society?

Yes, I've got a little plaque that says 'we value your contribution to the Police Service'. From the Senior Chaplains, no, but I know when they call me to go to the hospital or do some job, then they obviously think that I am alright. I don't get any recognition from them at all. But when I was in hospital last year, [Senior Chaplain] came and visited me in hospital.

How many hours a week do you do?

One day a fortnight – 8 hours on that day.

How do you feel about being an honorary part-time chaplain? Do you feel this works?

Good. I probably feel I don't do it justice and I would like to do more. But then add on two weddings on the weekend and I had to meet them six times leading up to their marriage. I don't write up anything or claim any petrol. I already get a car from here and I don't want to double dip – so I don't work it out.

What do you understand the term 'professional'?

My previous life was a computer programmer, and I used to work for [workplace]. They used to talk about they want a professional approach in the job. So as an employee I was expected to perform at a certain standard. I suppose I understood 'professional' as meaning performing to certain standard to what was expected of me.

In light of that would you call yourself a professional police chaplain?

Possibly not, because there is no expectation. I don't know, it is an ambiguous thing because part of it is being paid. Like I was told at [workplace] that part of being paid you are expected to perform, being a police chaplain there is an expectation that we are a minister of religion and to perform our role without supervision and therefore we don't do certain things. So I suppose that I've just contradicted myself!

KEY QUESTION 2

Have you heard of the term 'community of practice'?

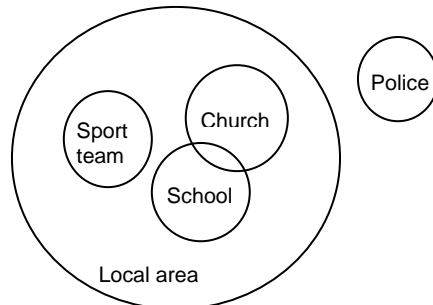
No, I don't think so. [Explained]

How many communities of practices are you involved with?

Church & School, Football, Police (they are all outside – I think that is good because you don't want to be seen by the families that you are ministering to driving around in a police car)

Does your communities of practice overlap with each other?

Yes.



Do these various communities of practices play a significant part in your daily activities 1) as a police chaplain; and 2) as a minister?

They are all important parts of who I am. The footy team I have a coach role and social role to the team.

Do these various communities of practices help shape your learning?

Yeah. I suppose I am always learning from experiences. Mainly the school, because I am chaplain to the school as well, so there is a lot of issues and I'm learning a lot about counselling through being involved in those. From the police being external from the world is good because I don't get affected.

How could you describe the culture of police chaplaincy?

Very different from the police culture. People do have expectations of what chaplaincy means – they know you are a religious person. So I think there's an expectation that you behave a certain way, but very little in terms of what the culture means as you don't interact with other chaplains. The only interaction I have is in our regional meetings or the seminar. To be part of the culture you have to interact with one another. But the culture, I talk about police culture being influenced by coming into a community, understand the rules and act accordingly.

Whereas, the feedback I get from other chaplains, is that we don't even know what we are supposed to be doing so how can we get into that culture. If we only meet one year and talk to each other 'what do you do?', we are then guided by each other that are unguided. In a lot of ways I see people developing their own model of chaplaincy rather than creating a culture of police chaplaincy. There is not one culture, there is many.

Do you feel the culture of police chaplaincy fits with the culture of the police service?

I have a few feelings about it. I mentioned to you about the lack of police-looking chaplains who really stand out as not fitting in with police. I also perceive that people don't see us as police even though we are in uniform because we are religious. So therefore I see them [police] modify their language ... we need to be a little more part of the system. Like, 'I don't have to change my language for you [chaplain] because you are one of us'. The chaplains of ages, a symptom of clerical life, they are just get older and older. People are occupying a seat in chaplaincy and not really doing much. I say to priests in our church, if you are not going to do any work just get out, don't sit around. I do feel that you need to be motivated and if you are not enthusiastic you shouldn't keep on going as a chaplain forever. These are just some of the things that make us less united. Same old, same old, seven years I've been doing this and some have been 14 years and they are saying it is all the same – 'we only come to socialise with one another'.

All those people are the ones who don't want anything to do with this research because they don't want to see their world change.

Yeah, I think that's very true. I suppose I put myself down as a volunteer because I have a bit to say about it. My feeling is that we can do so much more chaplaincy. There is so many people who can benefit from our resources, social, physical, spiritual all of that. You get them in a car, they will always 'blah'. Have they got an approach to the numbers of chaplains? Have they got an approach to chaplains best placement?

[Two stories about debriefings]

Where have you acquired your knowledge of police chaplaincy?

Seminars, handbook we got given and on the job.

Have you ever read the history of police chaplaincy? If so, has this helped you to understand the culture and roles of police chaplaincy?

Yeah. It was good to know. I gave that to the police to read, to help them understand the background. A lot of them found it helpful.

Do you feel you belong to the culture of police chaplaincy? How? Why or why not?

Yeah, I do because I get called. I must be part of it all, even though I'm not constantly part of it.

How is your identity shaped by what you do?

That's one I've reflected on a bit. You know yourself when people say 'you are a police chaplain' it changes their attitude towards you. So I've kept my police chaplaincy very quietly because I don't want it to affect the good will I've built up in this place by being an independent ... because some of our members in the parish get in trouble with the police, I don't want them to see me dressed in uniform. I think keeping that part of me unaffected by police chaplaincy is important. My identity is separate. Although when I go to police I always wear the uniform. Some chaplains don't, I don't think that is as effective when you wear casual or clerical clothes. It is about relationships – I suppose my relationships with police shape my identity. I am more aware now when I drive and drinking. That has shaped my identity. I had to cut my hair. You know, those sort of things.

Why did you have to cut your hair?

I used to have long hair. Then when I became a chaplain and coming to the investiture I thought I looked stupid with a hat with hair hanging out of the back of it, so I cut it shortish. Then at the investiture, one of the Senior Chaplains said 'you have to have your hair cut, you have to have short hair'. That shaped my identity – I was a different person because of my hair cut. So I got it shaved off.

Has your identity ever changed? Have you dropped an identity?

Yeah, more being a priest. I used to play football and drink, I think as a priest I had to settle down a lot – go through a radical change. Being celibate and all those sort of things. The police have also changed my identity in relationships to be with a lot of police. Even before becoming a police chaplain, I had done a lot of police weddings and funerals, and because I was seen a lot doing them, it was asked of me to think about becoming a police chaplain. I said 'no'. Then one of the Commanders asked [Senior Chaplain] to ask me, then they asked my Bishop and he refused. Because the church took a lot of time and 'what's in it for us' basically as it took a lot of your church time. Then the Bishop offered another minister and they said 'no that's not how it works'. So then he agreed to let me be a chaplain. That was the beginning of the identity change because I was active and I was an Assistant in the Cathedral, but no responsibility. So I spent lots of time in the police. But now I've got all the financial responsibility, meetings all the time...

Does informal or formal learning help to shape your identity?

Not really. I think I would still be the same.

[Story...'hands on']

KEY QUESTION 3

What is the difficult challenges you have been faced with?

The challenges I've found is the disappointments. There are so many that you try to help. One of the fellows out at [city suburb] committed suicide and he spoke to me before that and promised to me that he would open up a bit more. That was disappointing – should I have done more? The others have been problems with their bosses. I've felt disappointed because I haven't been able to help them and now they have left the police family. I don't just abandon them, you got to keep following them up, but it is difficult in the station. I am disappointed that it is almost like unfinished business. I say the largest challenge I have is dealing with the numerous people that I make personal contact with, hopefully bringing them closer to God, but can't follow them up.

Have you a mentor? If so, how often do you speak to him/her?

I've got a mentor, we debrief together. He is a very wise guy. Of all his years of experience, he would always send me a text later to follow up.

What should the SCC provide you to help you deal with major challenges?

I don't feel they can, because there is too many of us. I have an expectation that they monitor us from time to time. They should interview us every so often.

KEY QUESTION 4

Do you receive any training before you became a police chaplain?

No.

Do you believe there should be induction training? If so, what should it look like?

One of the problems is they choose a chaplain thinking they will be good, they sign them up, investiture them, give them a uniform. Here's the manual – go read a book. They go out into the field not knowing what to do, then send them to the first training. That's stupid! One worrying, daunting thing for me was putting the uniform on the right way. At my investiture, I didn't know what to put on what, so [Senior Chaplain] dressed me in the car park! I was really scared and conscious of my hair length. Training should be sit down talks, questions. This should be before anyone starts. Then learning protocols. I felt like a real fish out of water, 1up or 2up, there's the EDO.

Have you looked at that learning CD that Hartley put together?

No, never looked at it or put the CD in the computer.

When I was putting together a paper, in fact the first that is going out to the international scene, it is part of continuing professional education – so it is looking at training and education of police chaplains – and one of the suggestions was to take that learning CD, rather than it being learning at home that is isolated, turning that information and tools into a website and have blogs, where chaplains can log into.

I would use that.

Is the training currently offered sufficient for your needs as a police chaplain? What more would you like to see?

I think once a year is enough. I think the regional meetings are fulfilling a more valuable role because we are actually gathering together and talking, rather than listening to lectures. We don't have any trouble in getting together. It is a good social afternoon too. We always have a guest speaker for more input. There is a Commander that is willing to sit down with chaplains in his area.

How can police chaplains become a stronger, collaborative police chaplaincy community?

Go to regional meetings. And at the Annual Seminar, have feedback from those regional meetings. It is one of the failings. I have missed one and constantly asked [leader] what happened at that meeting. There is never any feedback from those meetings, you miss it you are in a vacuum.

Any other comments?

I've said everything. It is good that you have taken the time to do it.

CASE RECORD OF POLICE CHAPLAINS IN-THE-FIELD

Code name Rafiki – meaning *friend*
Code area City
Denomination Catholic

FIELDWORK-

Police Stations visited 1
Station visit and travel 3.5 hours
Interview 1 hour
Main issues faced in LAC Fatalities, marriage breakdowns, baptisms, marriages and blessings of houses

The police chaplain:

Rafiki is passionate and someone who is very easy to talk to. I was not surprised to find that police also found Rafiki easy to talk to and could relate to Rafiki.

As Rafiki covers more than one LAC on a roster bases, giving one day a fortnight, it makes it hard to remember layouts of police stations, names of people and security codes to enter the properties.

It is always staggering after being in the same LAC for 2-3 years there are always police officers a chaplain has never met, mainly because of shifts and different rosters. Out of all the other people we met, GDs, EDO, bike team none of them had met Rafiki previously, other than two officers Rafiki knows well from other places.

When we met with the Commander, he sat behind his desk, Rafiki sat in front of him on the other side of the desk; the DOI sat beside Rafiki to the right on the corner of the desk and I sat between them a little back.

Most general conversations mostly happened with the three of us standing in a triangle.

We went out in the GDs vehicle for about 1 hour to a domestic violence – during that time we got to speak to two officers. Rafiki asked them questions about their role and trying to get them to open up. I asked questions about their role too to understand it more (but tried to stay quiet most of the time). Rafiki sat on the left on the back seat and I sat on the right.

Rafiki carries the chaplain's warrant card (ID) only when attending police stations and is always in uniform for the police chaplain's role. Rafiki always tells the Commander the chaplain has visited the station, regardless if they are in a meeting. Rafiki believes this it is vital that the Commander is aware the chaplain is on their premises.

Rafiki lingered openly more than be intentional. Rafiki made use of a PDA and mobile. Rafiki was more of a real heart to heart talker.

Rafiki's facial expression gave little away, but concentrated on the person.
Rafiki's body language was hands always in pocket when standing, but relaxed body.
Rafiki's tone of voice was personable, soft at times, perhaps a little shy.
Rafiki's eye contact was right on you – into the eyes, never looked away and not easily distracted.

Temporal map

	PS
PC opens conversation	7
Other opens conversation	4
PC moves intentionally	3
PC lingers openly	7

Social map

	PS
Total people came across	16
GDs	7
H/way	
Detectives	
Specialist	5
Commanders	1
Inspectors	1
Sergeants	
Liaison Officers	
Staff	2
Greeting only	5
General conversation	6
In-depth / counselling	1
PC talked	50%
PC listened	50%

Spatial map

PS in LAC	3	
New PS visited		
Old PS visited	1	
Diary use	PDA	Used
Carries mobile, wallet, diary and pen	Carried mobile & ID	Used mobile

Behavioural map

	1	2	3	4	5
PC has a friendly open caring attitude					X
PC keeps his/her beliefs and religion to themselves					X
PC is able to easily engage in a conversation					X
PC encourages those they meet			X		

KEY QUESTION 1

How would you describe your role as a police chaplain?

It's very much in the ministry of wandering around. So most of my time is wandering around chatting and sitting there with a cup of coffee, occasionally initiating private conversations with people. And also at the other level of organising the Police Remembrance Day Service and that's growing in its attendance and you see the value of that as you see two pictures of that when you walk into the station. Just that in trying to earn the right of helping the officers to the point where they trust me sufficiently if they want to talk to me through a situation they feel confident to do that.

Do you do funerals / weddings?

I do a lot of funerals – on average about 36 funerals a year. Not a lot of weddings. Funerals are a fairly significant part of the ministry down here. One guy from the station wants his children baptised. That is interesting because the first conversation we had about that was about two years ago [story of the background of this].

Would you say that your services are unique or common amongst all police chaplains?

Hard to question to answer, because I don't really know how other guys operate. I know some guys spend a lot more time at the station than I do and go out with the fellows from time to time. I would like to do that.

How do you know that?

Just from the chaplains conference. Mine is a relatively small station and I guess I have just developed to try and get to know the guys and build trust with them so that if something is developed out of that that is a helpful thing. I don't know whether what I do is unique compared to what other guys do, I just hope it is helpful. I hope it is the sort of thing, [Senior Chaplain] said after going to Bali someone said to him 'I haven't actually needed your services but it's been good to know that you're around'. I guess that's what I hope the summarisation of my role.

What skills / gifts help you to perform your duties?

My highest gifting is in empathy. I think that is a helpful skill / gift to have in this kind of context. I do feel for the guys if they have been to a fatal, domestic or child death. Obviously, the capacity I have to convey that sense of not that I know what you are going through but for people to have that sense that I understand how they feel, not that I use that language, because I don't think that's helpful. I think that is a very useful skill to have. I'm pretty laid back sort of person and I think that fits the cultural context of [place].

On another level I am a perfectionist, so I like to have things well organised and thought through so when it comes to things like Police Remembrance Day or any other activities I'm involved in I like to perform that really well and in a professional way and I think for a police chaplain that is important – to do a job well rather than in a slip slop type of fashion.

The years of pastoral ministry where you engage with people relationship wise. I'm a person who likes to read a lot and likes to have worthwhile things to say if people aren't going well. So that skill level being built up in context is important.

Empathy is the greatest skill I probably bring. And interestingly enough that is a skill I have only discovered in the last couple of years. After I went to a *Willow Creek* conference on leadership, the guy there said 'it would be good for you (all of us) to discover the unique gifting that you have that only 2-3% of the population will have to the level that you have it'. I thought – I don't really know what mine is. I came back from that and shared it with a guy who is a life skills coach and I was talking to a lady after the Sunday service and she said 'I've observed in you the way that your gift in empathy has grown since you've been here.' I said, 'Oh, that's interesting that you should say that.' I thought a bit more about it and talked to my life skills coach. [Story of going back to the lady] she replied 'When I looked into your face I could see the pain that I was feeling.' If I could try to identify with [the police] then that is a good thing.

How would you describe your work environment?

I'm in a parish of [place], which from North to South is about 80-90 kms. It takes in three churches [places]. There are six congregations within that. I have a Senior Assistant who runs one of the churches and I have a youth minister. Obviously, with that, there is a lot involved with that. I also have an Anglican school in the community, with about 500 students. I am also on the School Council for that and also theoretically the chaplain of the school. I have a role as particularly support to the headmaster and some small support to the teaching staff. A number of teaching staff are members of the congregation so I have the opportunity to engage with them a little bit more and I have a level of involvement in the chapel services. Along with the police chaplaincy these would be my key areas of ministry.

Have you got a regular routine during your week on what you do?

No, not particularly. I'm not a particularly structured person and unfortunately not a well disciplined person. I tend to be a procrastinator and leave things at the last minute. I tend to worry about things a lot. I don't have a routine, but I have thought about it. The only routine thing I do is once a month I have a quiet day. The quiet day, we have a house at [place], so I go there for the day. That's something I've developed just because of the strong emotional component I have in my personality. When I'm giving out emotionally which can be the funeral type thing or going to an accident, those things affect me a lot, I need to keep an eye on for my own personal health. I do have a spiritual mentor and a life skills coach. To get away from the parish, to think and pray, read large amounts of Scripture in one hit, often I would go for a walk and have that time to reflect.

The police, do you just fit that into your week when you can?

Yeah. I blow in and blow out. Sometimes there is no one there.

How do you perceive you come across to the police and staff in your LAC?

I didn't know really in the early stages. Initially, the chaplain [in a place nearby] who had responsibility for this [place] as well, before I was appointed, would call into the station. After I was appointed, he popped in and was told by one guy 'what are you doing here? [Name] is our chaplain now.' [The other chaplain] said that he took a lot longer at [place] – a bigger station of course. That is one thing. There's also been a little bit of feedback which has been an enormous encouragement for me. One was at the police chaplains conference, talking to [another police chaplain], as there was a [police officer] down here and now at [a large centre], and [police chaplain] was meeting with him each week and said 'by the way [officer] said that you are doing a good job'. So that is really encouraging.

The other thing that I've had was the police looking after me. One of the duty officers rang the chaplain at [place] one day and said 'have you spoken to [Marnin] at [place] recently?' And they said 'no not really. Why?' And they replied, 'well I saw him at a fatal the other day and I know there has been a few things happen all in a row down there for him. And it just seems that he might be doing things a bit tough and you might like to give him a call.' I thought that was huge that the duty officer was looking out for me. And I said that to him when I saw him at an Anzac Day Service, that I really appreciated that. And one of the local officers comes to church, and his reading is that I'm pretty well accepted. I don't feel any negativity, only naturally personality wise you are more accepted by some people than others, but I have never felt that I'm dismissed by anybody and no one wants not to talk to me. I do try to encourage the police. Three weeks in a row, people wrote letters to the local paper, complaining about the local police. Now I thought I have had enough of this, so I wrote to the Editor, just a personal letter from me as police chaplain and I put a copy on the notice board at the station. I've had several incidents myself where the public have supported the police and appreciated what they have done. It is very hard for the police to defend themselves, and they can't really, so I thought this is something I can do to write a letter to the newspaper to say hang on a minute here's another perspective here and I think the guys are doing a great job. So that's how I do it. Another thing at police remembrance day, this year is the first time we are not having it as part of the Sunday service. We usually have it on Sunday and not actually on the day. The second year, I got all the officers who attended the service, out to the front of the church and I invited the congregation to express their appreciation for what the officers do. It was just brilliant. It was a long sustained applause. I knew that they would clap, but the length of the applause took me by surprise. I am sure that was a first for the guys.

What indications, if any, have you had that you are a valuable member of the NSW Police Chaplains to colleagues, clients, SCC, and society?

One incident would be coming back from [the police chaplain I told you earlier about]. I never hear from the Senior Chaplains. Society doesn't really know about the role, other than my congregation. When I moved into the country/rural scene, I thought it would be good to do something in the community outside of the church. It was in the back of my mind to do. The Baptist minister was chaplain to the SES, so I couldn't do that. And I hadn't known about police chaplaincy, it wasn't something that I was even considering until I had a ring from the local LAC at that time and they came down to talk to me. The church leadership was very happy for me to be involved and the majority of the congregation are very supportive, and in fact quite chuffed that [Marnin] was involved. They like to hear me talking about it and see that as a very important link out into the community from the church. There's been one bit of negativity from one guy about going to the police chaplains conference.

How many hours a week do you on average give to police chaplaincy?

On average about 40 minutes a week. Sometimes it would be a bit more. So for example, if I go to [outer police station], it is an hour return trip plus whatever time I spend with the guy. I would usually include in that trip a pop in to my assistant who is over there.

Do you claim travel expenses?

I only claim kilometres if I go to [outer police station], an accident out of the area or ceremonies that tend to happen over in [head place of LAC]. And once I went to a chaplain's investiture south of here.

Do you carry your police ID wallet with you?

In my previous car, I used to have it in a locked compartment under the seat. Now I carry it in my brief case. I've never used it actually.

Do you have any thoughts about being an honorary part time chaplain? And whether you feel it works with the system – being voluntary / part-time?

Down here because the station is relatively small it is absolutely fine. The general run of the mill, there's not a high level of crime, there's a lot of domestic violence. But talking to the guys it is a pretty safe community. The voluntary thing – it is not something I have really talked about. Most of them know that I am a minister at the local Anglican church because it is right in the middle of town. This is the only experience of police chaplaincy I have had, but I actually think it works well.

Do you feel well informed of the things that are happening in your LAC?

Probably not really. There's been times when things have happened when I've thought it would have been nice to know about that – something I could have attended. Because there hasn't been a police chaplain on board here – I think they could improve. I had a talk to the new duty officer and told him that my attendance at fatal and incidents is at your discretion if you want to invite me. If I hear of something, the best thing is probably if I call you to see if you want me there or not. There was one occasion where a girl was incinerated and the parents had gone to the scene. They rang me to be at the station when they arrive. But they didn't go to the station, they went home. They were Catholics, so I rang the catholic priest. Then I was invited to go to the scene. Out of that particular incident, I had a ministry to the funeral director. This guy had taken the funeral business from his parents, so I thought that I should give him a call the next day. He rang me. I said 'I was about to give you a call.' And he said, 'yeah, I thought you might'. He was more worried about his Dad who knew the family and wasn't coping and he wanted me to give his Dad a call. So I rang him and left a message on his mobile and within ten minutes he was on my door step. It is interesting to see how my involvement in a particular context is like ripples after throwing a pebble into the pond because of the relationships you have elsewhere. I had that with another incident, a fatal with a car wrapped around a pole. The officers were fine but the guy who had died, one of the ambo's knew him well. Interesting out of all that, I had an interview with this ambo and his wife about the baptism of their daughter. He shared with me a whole lot of stuff which he hadn't told anyone else and the ambo's don't have a chaplain down here. So there has been a sense where the role has moved on in other areas for particular reasons.

Do you feel that the police at the station understand your role as a police chaplain?

I'm not sure how to answer that really. I keep saying to them, in a way trying to educate them about my role, I am just here if you need me. I don't know.

What does a professional mean to you?

Professional means somebody who has a level of training and skills for the role that you do so that they do it well.

Is pay part of that?

No, pay does not come into it.

Now that you have been a police chaplain for a few years, do you say that you are a professional police chaplain? What does that mean to you?

Good question. In the way I've just described it, yes, I am a professional police chaplain. 16 years that I've been in full-time ministry and the level of skill I have and understanding I have of people brings to it, and I also have to say the chaplains conferences have been good in providing me with 1) a certain level of skill and 2) an understanding of police work, which I wouldn't have much idea of.

KEY QUESTION 2

Have you heard of the term 'community of practice'?

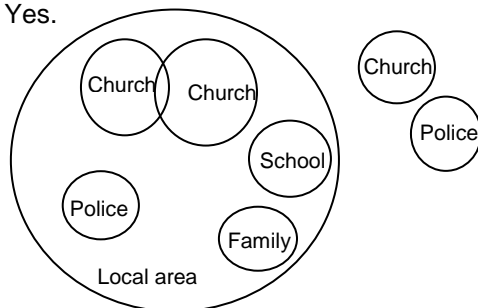
Not really. [Explained]

How many communities of practices are you involved with?

Church, School, Police, Family

Does your communities of practice overlap with each other?

Yes.



Do these various communities of practices help shape your learning?

Naturally. Everyone of them. Some more so than others. I want to be a person who wants to learn. Therefore, my life's experience is ongoing learning and a growing experience. I will learn different things in each of those contexts.

Describe the culture of police chaplaincy.

A culture about coming alongside of people. In such a way, there is freedom with the person to engage or not engage, to open or not open up and to be comfortable about doing that.

Do you understand every part of the culture of police chaplaincy?

Probably not really. I don't think I understand police chaplaincy at a more senior level. I really appreciate the value that the police force from the Commissioner down place on chaplaincy.

Do you feel you can describe the culture of the NSW Police Service?

No not really.

Do you feel the culture of police chaplaincy fits with the culture of the police service?

I think it does because if the police chaplaincy culture is about coming alongside, then it seems to me that it doesn't matter what level of officer you are dealing with or the culture of the force, if you are open and genuine, and when you come alongside, it shouldn't matter.

Where have you acquired your knowledge of police chaplaincy?

Entirely from the chaplaincy conferences. I started just before a conference. Before I started I talked quite a bit to the chaplain from [a close by large centre] to understand why he did it, what he did, to get some insights to try and work out what I should be doing. That was very helpful. It was over a few telephone conversations with him.

Have you ever read the history of police chaplaincy? If so, has this helped you to understand the culture and roles of police chaplaincy?

Parts of it. A couple of times I have rung [another police chaplain] and asked a couple of questions. So I suppose the Senior Chaplains are a source of information.

Do you feel you belong to the culture of police chaplaincy? Do you have a sense of belonging to the group?

I would say a growing sense. It really comes back to the chaplains conference, there are some people you gravitate more readily than others, maybe because of theological persuasion. If there wasn't a chaplains conference I wouldn't have any sense of being part of something bigger, I don't think. Personally, I find the conferences very helpful.

Do you ever talk to anyone outside of the conference?

No.

How is your identity shaped by what you do?

A very good question. I think it has changed quite dramatically for me over time. In all honesty, my first parish, my identity was way up their with my performance. I never felt affirmed by my father, so it was all about approval and that I can be accessible and I burnt myself out in the process. I went through counselling. I am much more relaxed now about who I am and much more at ease. God has given me certain strengths and gifts for what I am doing. There is no question that's what I ought to be doing. And seeing that the context where I am now which is quite different from where I was in [suburbs of major city] – there is a role I have, a community role here, which wasn't a part of back there and that stretches me a bit at times. I think what I do forces me to do what I'm not necessarily comfortable in doing. Sometimes that is a good thing, and some times I struggle with it. I think it is hard for my congregation to read me a bit too. Because I come across out the front as sometimes a bit of a larger than life person, but I'm more introverted, so there's a bit of a juxtaposition there which is uncomfortable. I think it is such a good question, but I'm struggling to answer it well.

You have said that you have changed your identity somewhat over the years.

Fundamentally, I no longer link it strongly to performance. Whereas before it was all about my identity as completely locked in to performance and how people perceive me, whether I have done a good job; expectations, all that kind of stuff. Where now, because of that journey and because I couldn't sustain that level of performance. I guess it was through the counselling and that whole way as you grow in Christ you become more as Christ sees you – He already accepts you, I don't have to perform. He loves me as his child, he can't love me more than he does, so therefore, I think because of my perfectionist nature, I will always strive to do the very best that I can, that is not a bad thing, but I don't have to see my identity based on the performance part of it.

So when you came into police chaplaincy, they saw you more as your identity in Christ, more relaxed and laid back?

I would hope that.

Another thing, the Sydney diocese for a little while ran a leadership strength and weakness assessment – it was quite a gruelling four days assessment of your strengths and weaknesses in leadership based around a whole lot of different activities – preaching, surveys that people filled out on you and so on. I did that just before I came down here and that was a significant

thing for me because it reaffirmed my leadership skills and gave me a confidence in myself that I don't think I really had prior to that. To be able to lead a small one church parish and to take on something that was more bigger and complex. And actually have the confidence to do that. So I'm talking about performance, but that is so linked to my identity and my personality. I guess, today I try to be more relaxed and taking time out, and to try and program and block in time after significant events. For example, if I had a baby's funeral, I know I need to block out time because I would be written off.

So you know yourself better?

Much better. Having to learn, what is it that pushes my buttons? What is it that gets me going? How do I manage that part of me? In ministry, there's a constant drain of your emotional being, so how do I manage that part? Identity is a lot stronger down here – because there is so many in the community that sees me as their Anglican minister. It will be me who would take their wedding or funeral. It would be me who would conduct the Bali's Remembrance Service. So my public profile is a lot higher than it was in my previous parish. Although I think that is a good thing as I see it as a window of opportunity for the Anglican church into the community. And I feel much more comfortable about that now – that's a much more positive thing. Naturally, I want to do things well, but I am much more relaxed about my identity, even though it has been reshaped.

Do you feel from the other things that happened before, is it dormant or has the identity been dropped?

That's a good question too. I think it crops up from time to time. I think it is difficult to really let go, when you have had so little encouragement and affirmation from the most significant male person in your life. I think it is probably always there. It wouldn't be a surprise to you that my primary love language is words of affirmation. There are things from the past, I think the temperature has dropped in terms of the significant thing, so in that sense it is a more healthy...interestingly in the assessment thing I did, part of it was a personality profile and the one that we did was called PF16 – the Myer Briggs is four areas, where this one takes each of the four and breaks it down to four again. It is a very detailed thing. A number of aspects in that profile I was quite extreme – when we did the debriefing with the guy he said to me if I could drop the temperature gauge on those a bit. And I think I have been able to do that which impacts on my identity.

Does informal or formal learning help to shape your identity?

Yeah, I think both do. I think formal learning would be things like conferences and courses that I do. In my ministry life, I try to attend one conference a year and that is important to my ongoing professional development. Informal learning would come through in my mentor times and like this lady observing this empathy in me. That for me is informal learning, or the first baby funeral I took down here because I'd never done one before. I find those things so traumatic. I rang my Bishop and he had never taken one before, but they had lost a child. So I spoke to his wife and that was informal learning. "She talked about the most helpful visitor she had in hospital. The most helpful was there assistant minister, and because of who they were they had lots of clergy come, but she said this guy came and said '[Name], I'm so so sorry'. And he sat there on the bed for about 15 minutes and then he left. Other people came and told me how I should be feeling, quoting Bible verses at me, and all the rest of it, totally unhelpful. She said this guy expressed his grief then just sat with me for awhile, which kind of identified with me and my pain. Then he left."

I would consider that sort of thing sharing experience informal learning. On the day of the funeral I attended to the devotions at the local Anglican school and they had an informal prayer time and asked if they could pray for me. That was such an affirming and positive thing and afterwards one of the staff came up to me and said 'I don't know if this is helpful or unhelpful, but my husband said to me recently he went to a funeral of a teenage suicide, the whole funeral was so depressing, it was just awful. The only positive thing at the end of it they released all these helium balloons, I just thought I would tell you about that.' I went and bought a helium balloon for the mum and dad and the remaining children. When we went to the gravesite and after lowering the coffin into the ground, I gave them a balloon and said just let them go. And the magic of that it took the focus from the pain of the little white coffin going into the ground just to gazing up to heaven. And they watched them for ages. I thought later on, the physicality of

releasing the balloon is helpful in letting go. That is what I call informal learning, someone shares an experience, and I think that might be helpful there. Now every time, the funeral director automatically does the helium balloon thing.

KEY QUESTION 3

What are the potential major challenges police chaplains can face?

I suppose I would say the time – busyness, parish life and ministry that can be a challenge for us. For me there has been some challenges of coping with what I see, like accidents and things like that, and how then do I process that. I think because I am self aware to do that and I got people I can do that with, I do wonder if some other guys, perhaps in rural areas, do they have someone they can off load to. The third challenge would be to work hard at being genuine and real to people so that they would say 'I never needed [name] help but I'm glad that he is there'. I think that only happens if the chaplain themselves has worked hard at building the relationships and that never happens easily, you have to build intentionally. I think that is a challenge that people need to take on board.

What is the most difficult challenge you have been faced with while serving as a police chaplain? (Describe the event and how you coped)

For me there has been two major fatals that I have attended. I still remember driving down and it looked like a bomb zone in Lebanon. This guy had tried to pass a car in the wrong place, clipped the front of one car ahead of him went straight into a prime mover came off that and collected another car going the same direction. Two guys not wearing seat belts had been thrown from the car. I went there – it wasn't traumatic in itself. The drama here is that we have to wait for investigation to come down from [large centre – two hours away]. The highway gets closed and I just sit there. The bodies on the road were covered up. I said to the Sergeant 'I'm at your discretion here, I'll stay as long as you think you need me'. Interestingly, he couldn't make a decision about that. So after awhile, I felt I wasn't needed anymore. I decided to come back to the station to see how they were doing, knowing that when the highway gets closed they get bombarded with phone calls – so just a bit of care for them. The Catholic Priest had just left as he was called in to talk to some people. [Front desk lady] said 'we've got a couple here I really think you should talk to them'. But the Catholic priest had already spoken to them, and she continued to say that you should talk to them. It turned out they were the couple in the car who was moving the same direction when the guys were thrown out of the vehicle and ran over them. The poor guy was just a mess. Some of the volunteers in policing were there, but they weren't being very helpful as they were talking about the days they were in [at the Police College]. I introduced myself and said to the guy, 'tell me what happened'. And it was just like that I pushed the button and it all came out. It was important for him to tell his story of what had happened to him. I prayed with him, then they were waiting for a squad car to take them back to the scene. After that I walked out and went and had a coffee in the café, I knew at that point I had given everything I possibly could have, listening and identifying. I never felt so drained in my whole life. So for me, they were the experiences of difficult challenging situations.

What should the SCC provide you to help you deal with major challenges?

The conferences are good. This initiative that has come out of the conference with smaller regional gatherings is important. That is very important and critical that happens at least annual. I guess pastorally, it would be nice to have a phone call from them every now and then, to give you a call to see how its all going.

KEY QUESTION 4

Do you believe there should be induction training? If so, what should it look like?

Yes, I would be very keen on that happening. Even if it is someone sitting down with you who is already in a chaplaincy role – what they do and how they do it kind of thing. [Senior Chaplain] got this training module [the CD] – I must admit that I haven't done it, and I should do it. I guess that you could finish part of that before you move into the role. I think there needs to be a level of suggestions at the very least – here is your nearest chaplain, why don't you speak to them about their experiences and the role. And one of the Senior Chaplains to visit and say these are the expectations that we have of the role so that the person goes on not flying by the seat of their pants, I don't know if what I'm doing is helpful or effective. Maybe that's because

everybody makes the job their own it is harder for them to say, but I think there could be some sort of list as a police chaplain, these are the things we expect you to be doing on a semi-regular basis.

Do you feel you need any training outside of this?

Personally, I would say no. That's quite adequate.

Is there anything else you would like to see in police chaplaincy that doesn't happen at present?

The key thing for me is the regional meetings. That's important and valuable move in the right direction. I think that just helps particularly where here there is a sense of isolation both in ministry itself, because the next parish from here is [place 2 hours away] and likewise with police chaplaincy. So the regional thing to meet with other guys around you and perhaps over time develop a stronger sense of collegiality. So that an issue arose that I'm not sure how to deal with, and the Senior Chaplains weren't available, but I might ring [name] down the road and ask if he has faced this and what did he do that was helpful. That sort of thing. It is an opportunity to increase in regional areas that sense of collegiality.

What do you think of taking the CD individual learning and putting that on a website, making it available to chaplains and chaplains, what we were talking about last night, can put in there 'blogs' – feedback and things that wish to share, put under a password, would you utilise that system?

Yes, I think that would be a worthwhile thing to do. I think anything that can assist a cross pollination of ideas if you like or the shared experience is really valuable. I think that would be a terrific thing that could happen. And it may well, one persons experience and their learning from that, may well help someone else not having a disaster by doing something totally insensitive or wrong, again with the web you can do that. I think that will be a fantastic way to share experience. Even guys to share what worked and didn't work with their Police Remembrance Day services and stuff like that. I'm sure some of the guys have done quite good creative things and have had a positive impact. If you read that, 'oh what a good idea, I never thought of that'.

Any comments you wish to make?

Not really, Melissa, I think you got a fantastic list of questions there and some which I have been really pushed and struggled to answer. But I think you are doing a fabulous job.

CASE RECORD OF POLICE CHAPLAINS IN-THE-FIELD

Code name	Marnin – meaning <i>joy giver</i>
Code area	Town
Denomination	Anglican
FIELDWORK-	
Police Stations visited	1
Station visit and travel	40 mins
Interview	1 hr 30 mins
Main issues faced in LAC	Road fatalities and relationships

The police chaplain:

Marnin runs an Anglican parish with three churches attached to it. The twin-town of two churches have a population of 205 people combined, and there is one outer church where there is also an Assistant Minister.

Marnin rarely wears uniform when visiting the station; only to formal occasions. The main reasons are Marnin's office is down the road and there are only ten people in the station. One visit may last 5 minutes depending on who is there.

Marnin asks good open questions to keep the conversation moving. Usually, Marnin has remembered detail by writing bits of information down after leaving the station previously. Marnin's eye contact is on the person.

Marnin tends to stand with hands in pocket (50% of the time) or arms crossed (30% of the time) and hands moving while talking (20% of the time). Marnin's body language was generally open and relaxed. Marnin engaged with people, but was very relaxed in style. Marnin's tone of voice was friendly, not overly, as well as quiet and soft.

Marnin describes self as empathetic, which was demonstrated in our conversations. In the police station, Marnin was very engaging, relaxed in style and consistent in approach. Marnin is certainly an affirming person.

Marnin had one in-depth conversation with someone in private. I noticed that the GD officer continued to sit down whilst Marnin stood speaking to him. All other conversations were standing (both us and the police or staff).

Marnin talked 50% of the time and listened 50% of the time; however, Marnin did talk a lot more about my research than I would have expected, so this may have skewed results. Based on other conversations I observed with Marnin, speaking to the police, Marnin's staff and Marnin's family, I suspect Marnin listens 60% of the time and talks 40%.

Marnin tended to linger and move intentionally. It was hard to see in such a small police station what was natural. Because of the environment, you would tend to linger more openly, but at times be intentional, like when Marnin needed to catch up with the GD officer.

Temporal map

	PS
PC opens conversation	2
Other opens conversation	3
PC moves intentionally	2
PC lingers openly	2

Social map

	PS
Total people came across	5
GDs	2
H/way	
Detectives	1
Specialist	N/A
Commanders	N/A
Inspectors	

Sergeants	1
Liaison Officers	N/A
Staff	1
Greeting only	0
General conversation	5
In-depth / counselling	1
PC talked	50%
PC listened	50%

Spatial map

PS in LAC	2		
New PS visited	1		
Old PS visited			
Diary use	Yes		Palm pilot
Tend to carry mobile, wallet, diary and pen	Carry a pen		Jot down notes after

Behavioural map

	1	2	3	4	5
PC has a friendly open caring attitude					X
PC keeps his/her beliefs and religion to themselves					X
PC is able to easily engage in a conversation				X	
PC encourages those they meet					X

Conclusion:

Marnin is well accepted by the police station. Marnin's regular visits in plain casual clothes seem to work okay, mainly because Marnin is familiar to them and the station is small.

Marnin was empathetic, engaging and showed a relaxed style. Marnin's approach was consistent and fairly typical of the average police chaplain.

Marnin asks good open questions, leading from information Marnin has remembered and jotted down in the past, in order to encourage officers and staff. Marnin's technique works well and everyone we met, chatted with us beyond 'the standard greeting' to a more drawn out conversation.

Marnin moved hands around while talking, but continually holds the person to 'I'm interested in you' approach.

KEY QUESTION 1

What do you understand to be professional?

I see two meanings: one meaning is to get paid for it which is your profession; the other meaning could be is that you see yourself to act in a professional way. In other words, whether you are paid for it or not, you would act as efficiently and keenly as if you were being paid for it and observe all these rules of do's and don'ts to conduct yourself in a professional way. For example, it is similar to being a minister in a church – police is an extension of your normal ministry. Treat people just the same and behave in the same way as a Christian.

Would you call yourself a professional police chaplain?

Not in the paid sense, but in the other way I would. In the sense that your acting as being paid in a full time profession – not in time of course, but in quality and how you treat people and act.

How would you describe your role as a police chaplain?

I see it more as a support to them, encouragement to them, to be a friend that they could rely on, particularly in time of need, someone who is available to them, whenever they need someone available, someone they can trust to speak openly about any of their concerns and not feel that is used against them. Also, someone who can be a spiritual help to them and if they need any spiritual advice, with their spirituality, sermons, weddings, funerals, baptisms, dedications, so really being represented to them in whatever way it arises.

Any other duties you would like to expand on?

Duties would be to be present at their award ceremonies, and part of the recognition - recognising the good work they do, religious ceremonies they need, burning drugs and helping them to burn drugs if that's what they call on me to do. In fact, any request made to me by the police or their staff I would consider it and if I can do it, I would help them, as I know it is something they need help with. For example: a person came out of prison, doing two years of prison, made a threat against the policeman who put him in there, he threatened him with a knife. One of the other policemen asked me to go and interview this prisoner to see how his thinking is and to see how serious the threat was to the police officer. I went with one of the police officers, sat down and spoke with the ex-prisoner; had a very friendly talk with him. He gave us a really good look at his mental state and asked us to come back again sometime to have another friendly chat with him. That was probably the most unusual request that was made and I was a little bit hesitant, but you know we had averted a policeman being killed. We advised him not to do it if he gets stirred up and rattled again. He did get stirred up again, but he took our advice and didn't do it again.

That was unusual, the other one was to visit police requested by the Commander who is struggling and having problem - to visit them, counsel them, listen to them and help them work their way through the problem. Sometimes that has even been key witnesses in court cases to reassure them. Apart from that, road accidents and checking out all the police, having a yarn on the job, going to the hospital out of hours where there is no social worker, and supporting police there.

Would you say that your services are unique or common amongst all police chaplains?

I would have to guess because I really don't know accurately, but I imagine most others would be the same as I do. I haven't really asked a lot of them what they do.

What skills / gifts help you to perform your duties?

I think all the years of counselling in Christian ministry, pastoral care, funerals, weddings, all ceremonies would help in conducting police ceremonies, particularly for Police Remembrance Day. I think friendliness, certain love for people, appreciation of people, a Christian faith, that I feel could help them in their work, which could help them develop their faith, which will give

them peace and inner strength, which they need for the millions of things they face. Knowledge of the Bible: some of the police engage me in theological discussions about prophecy and what the Bible teaches about certain things. I feel I am able to point out what the Bible says and help them to resolve some of the questions in their mind. I always wait for them to ask me those questions, as they come up naturally. We could have a discussion on a film, particularly like the 'The Passion of the Christ' - a controversial movie, they ask questions to me.

Do you carry your Bible with you?

No I don't. The only time I carry my Bible is when someone who is seriously ill. One time a police officer was dying of cancer, I took my Bible and read it to him, particular Psalm 23 and Phil 4. I prayed with him. A few weeks later, he had to go to [large centre] for treatment, and he was getting worse and worse, and on the phone he said 'you know I've been reading those readings everyday, and when I can't read them, I get my brother or [spouse] to read them'. His faith is getting stronger and stronger because of the readings. And he said that 'I am getting ready to depart this life. I don't have any fear within me'. That is really the only occasion I would take a Bible. Sometimes I often pray with them, when they are doing it tough, and I feel a prayer would help.

How would you describe your work environment?

I enjoy my work environment. I find it helpful, it has variety and different places to talk to different people to sit down and have a chat, to make telephone calls to ring from the police station to counsel those who are at home. When I go to the police station I not only talk to those that are there, I will also ring those who have been long term sick as well and have a long chat with them, using police phones.

I would think that would be unique. I don't know many police chaplains who do that.

I occasionally ring them from my place, but most of the time I do it at the police station.

Are you able to find a space to do it?

Yes, there is always space available, and others make it available for me, as they see it as important.

What is the first thing you do when you enter the police station?

Normally, I go straight to the telephone room and talk to them as they have their finger on the pulse of what is happening through the day. I find out what kind of day it has been and anything that has happened that I need to know about. In [town], I do that and get some feedback to what is going on, then I start doing some rounds. I go and see the highway [patrol]. Then, do the rounds. Then I go back to use the phones. At [outer town], I normally go straight to the management as that is where they are, and talk to human resources people and ask how the sick ones are getting on. If the Commander is there, he will drop what he is doing and have a chat and I ask him if there are areas I can help or support. Between the two of them they usually give me a pretty good list. Then I will do the rounds at [local police station] as well.

Do you tend to go in the same direction all the time or do you change?

I change. I don't normally do the same thing. Depending on who is there, if I see someone I will go where they are.

How do you perceive you come across to the police and staff in your LAC?

I think in a positive way. The management gave me a certificate for appreciation and they set out on the certificate how they feel and how they appreciated my help. They usually give me a warm greeting, most of them a courteous greeting, but some are happy to have a chat straight away if they are not pressed for time. Most of them are quite happy to realise that I am there. If I have missed a few weeks, the first thing they say is 'have you been away?' 'glad to see you back again'. So, almost all the time I get positive feedback from them. Occasionally I get feedback from the Senior Chaplains when they are in touch with the local area Commands and they often feedback because they appreciate it.

What indications, if any, have you had that you are a valuable member of the NSW Police Chaplains to colleagues, clients, SCC, and society?

Just that even the community know that I am a police chaplain, they often give me their encouragement and encourage me to keep going. As soon as they find out I am a police chaplain, they know me and know the stressors of the police and they feel happy. The other thing from my own church I get encouragement from them to do police chaplaincy. They often hear things in the community and I was always get good feedback and the church is very happy to have me as a police chaplain. And they are very happy to have contact with the police when they come to our church and to our praises. I get feedback from the retired police, I attend police meetings once every 3 months. When I am not there, they let me know that I am missed and they actually come into the church to find me.

Have you been visited by the Senior Chaplains?

Yes, had a visit from [2 Senior Chaplains] about a year ago.

And when they come, do they go with you to the station?

No. Normally we would sit down and have a coffee somewhere and talk over what's happening.

How many hours a week do you on average give to police chaplaincy?

It will probably average about 3 to 4 [hours per week]. It fluctuates greatly. Some weeks I might put in 4 to 6 hours, and other weeks I mightn't put hardly any. It depends on what it is. Some things take longer. Sometimes I do a station visit that could take 2-3 hrs and sometimes I could visit a sick or traumatised policeman which could take an hour travel and an hour in his home. I go to training days occasionally. I've been to PSO support and I've been to a training day to learn how to handle a person who has been crazy in the night, learnt how to disarm a criminal, learnt how to handle drunkenness. Those training days could be 4-5 hours.

Do you feel the hours that you do are sustainable with the other roles that you do?

Yes, I do. More so now that I am retired. When I had the church as well, with hospital chaplaincy as well, it was getting a bit crowded, but since I've retired it is a lot less crowded. I still do the same basic hours. It isn't such a problem now.

How do you feel about being an honorary part-time chaplain? Do you feel this works?

I feel very happy about it. It gives me a chance to have some input with them but it allows me to have time to do other things as well. So I am not locked into it all day every day. I probably function a bit better if I am not doing everything all the time. I am the kind of person who needs to have some variety / balance – I probably ran the church here better by having some time out to do chaplaincy, but now with police and hospital and a little bit of church I still have balance.

Are you well informed of the happenings within your LAC?

Yes fairly well. As much as I need to be because I am there regularly, they keep me informed. If I miss a week or two because of holidays, I get out of touch a bit. So that is more up to me more than them, they are happy to keep in touch with me as long as I keep in touch with them and in contact with them. So if I am there every week then they will inform me with what is happening because I ask the Commander and the Human resources people. They are very good at filling me in and they like me to know.

If police chaplaincy could change, what would you change?

Police chaplaincy in general or locally?

In general

I think I would like to see some areas where I have heard police say that there is no chaplaincy or very little chaplaincy with a note of sadness in their voice because they know it is appreciated and recognised and I just feel that there should be more and they need to keep improving the processes and try to make sure that it is widespread as possible.

I think on-going training and motivation, I think twelve months to wait for is probably a bit light on and it needs to be more frequently – maybe twice or three times a year would be better than once a year. One year [at the Police College] and a couple of regional – the more motivational

and update in training and encourage communication in the areas. Encourage the guys to get together and know each other better than they do, that would be a positive thing, because there are occasions when we work across with police chaplains in various things.

What does being a professional police chaplain mean to you?

It would mean to conduct yourself in the upmost integrity. And that means being very honest and not taking advantage of any police man or woman at any time. It would mean being reliable and being available. Not making excuses for not helping when it is not practical, particularly while you are in the area. Being neat and tidy in appearance and clean. To have a cheerful approach, not be a negative thinker and complaining sort of thing. To try to steer there thinking to a positive – some grumble away at life, let them grumble, but then we need to steer them away to being more positive. I would like to think that a professional police chaplain is able to find the good points, help them to feel better about their work, to encourage them, because I find some of them have lost their zeal for policing because of various things, take interest in their families, get to know them so if things are starting to go wrong you will find out fairly early rather than when they collapse. I see that as the best way to be professional in your role as a chaplain. And not forgetting to remind them that God is available to them in their situation, that they are not struggling alone, there's unlimited resources, no matter what happens, there is back up for them, without coming on to strongly with some of them as they are wary. You need to be sensitive to where they are and how far you can take that direction at that time. I think a lot of experience and sensitivity to do that correctly you can go too fast or too slow or hold them back.

KEY QUESTION 2

How would you describe your world?

I think it is a fairly active and satisfying world. I think it is a varied world, with many aspects to it. It is unlimited world in which there's a lot more to learn and more skills to develop in more than my lifetime will provide, but there is nothing wrong with that. And something that you can be selective with, select what is important.

My world is one where I think anything can go wrong and you've got to be prepared for anything to happen the way you didn't expect and you got to be prepared to make adjustments.

Someone said once *we can't determine the direction of the wind, but we can always adjust the sails*. I think that is what we are in the business of doing. I think it is a very satisfying world and world of opportunity, and I believe our purpose here on earth is to grasp those opportunities for God, to be his people, and promote his Kingdom in whatever circumstances we find ourselves. I think we need to be selective in what we think about. Because in our world, in my world, there are positive things and negative things are happening all the time at some levels. And how I choose to think about it is how I choose to determine how I feel about myself and think about life. And so, in other words, I believe we can be as happy as we choose to be. Some people aren't happy unless they're miserable. But if we choose to focus on the thankful things and be satisfied with who we are, our spirits, and our station in life, I think we can then focus on the positive side and focus on the good things, then there isn't much time to focus on the negative things. There are plenty of things to look for, but sometimes we couldn't be bothered looking. I think we are in a world where we are forgiven, empowered, and able to empower other people. I think chaplaincy will come out of that.

Have you heard of the term 'community of practice'?

I have. I understand it to be the purpose for the whole community. So for the police, they are there to protect everyone's life and needs, to ensure justice is done, everybody gets a fair go, and reasonable interest to look after. I think that is a common interest to every one of them and to support each other through those goals and anyway we can do this we can do it. When we have a legitimate place in that community of practice and anything else that is related to come across within those goals, we should be doing those goals as well.

Would you consider yourself as a member of a community of practice?

I would, very much. I find myself more so the more I got into chaplaincy, the more I find myself thinking more along the lines of police the way they do in a very natural sense and growing in that area - you mix with them, think like them, and pick up more and more why they are there,

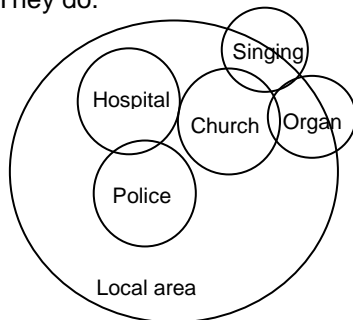
and learn to appreciate what they're doing and what they are trying to do and some of the hardships they face. So you feel more likely to encourage them to do that and the importance of it all.

How many communities of practices are you involved with?

Church. The hospital. The police. I belong to a musical group as well – I play trumpet in a jazz band. I've got some musical friends that I hang out with and practice with and play publicly with as well. Also I am part of organ concerts – entertaining old people with big organs and get the community singing, help them to sell organs, give practice sessions, give them lessons, and be part of their lives as well. I have been part of other communities as well – in flying, but I tend to shift in and out of communities of practice.

Does your communities of practice overlap with each other?

They do.



Do these various communities of practices play a significant part in your daily activities 1) as a police chaplain; and 2) as a minister?

Yes they do. One time a police officer came to help me in the hospital because a wild man was harassing me, we chased after the man, gave him a dressing gown and took him to the police station.

The people who come to the church for the organ concerts aren't church people, they are strangers, old people form the community, but some come to church functions as a result of coming to the concerts.

Do these various communities of practices help shape your learning?

They do. In two ways, one by the experience I gain from being within those communities of practice, the other way is because when I can see what areas I am working in I often buy tapes or books and research them that has to do with those things so I can hone my skills in those areas and be more efficient. So I find myself doing research to be effective in the communities of practice that I work. With the music I need to be practising with my songs and learning new songs. With the police the goal of the academy which I really enjoy and also reading literature about supporting men and women, counselling books I read that helps me with both hospital and police, and keeping refreshed on counselling in being more supportive and understanding humanity and be a best support.

How do you fit police chaplaincy around all your other roles?

Being retired – no problem. But when I did police chaplaincy before, I juggled the role in, you see some ministers tend to take a day off, but what I did was take a few hours off on my day off because I found police chaplaincy refreshing and stimulating I was happy to use part of my leisure time for chaplaincy.

So the church never gave you an extra day to do it?

No, I have never asked them to do so or allocated a time. If I asked them now, they probably would, because I can use a few hours out of my disposable time, which I am entitled to. I might not have done it, if it was a drag to me or tired me out, as I look at that day as a day off in refreshing and rejuvenating. Because it was not like that, I was happy to do it.

Can you describe the culture of police chaplaincy.

The culture of police chaplaincy as I see it would be an extension of your church culture, and moving out into the community where a lot of your church activities are more confined to your own buildings and your own denomination. I see the police culture as an extension of that while taking the church out into the [local] community into one of the sub cultures. I see many sub cultures out in the [local] community, police are just one of those sub cultures, but you are tapping into a certain culture to extend some of the activities and thoughts you have in the church and amongst your church people to others who don't have contact with a church. Some of them do, some don't seem to, but you are actually sharing some of the good things you are thinking about, and enjoying in church with those who aren't able to find themselves getting to church, which means they should be benefiting from contact with you. Of course, you need to have that sense that it is not evasive, and yet they can enjoy it and some of the benefits without getting involved in the church culture.

Do you understand every part of the culture of police chaplaincy or are there some parts you are not sure of?

I don't know of any areas in the police culture that I haven't come across. I know some of the city police may have different exposures, but I think we would get exposed to a little bit of that in the Goulburn meetings where they teach us about the dogs, terrorism, drugs down there, and driving range (they used to take us to the weapons range), and the forensics – I always enjoy, but I think most parts I have come across in some shape or form. Either that or discussing with the police here other areas of the police culture. I probably would know a fair bit about it.

How many years would you say you felt you were comfortable in knowing the culture?

Probably after about 2-3 years of chaplaincy, I've done about 6 years and probably three of those years I have felt more and more at home. It is building experiences, a gradual build up. I also believe that I am helping the community I live in by supporting the police culture because the police culture is the one that supports the community in a very special and important way. When I am supporting the police chaplaincy culture, I am supporting the community as a by-product of it. That's what I believe I should be doing as part of the community.

And that's what you are able to do in the country areas, I think because church, police, and living are all in the same place, where in the city it is different.

Yes, that true. I also have tapped in to the police culture as they do have a compassion for the public. And they hurt when the public hurts, at accidents, at crime scenes, and when people are victims of crime. I can sense they hurt with these people and when there's a death and when there's bereavement, they hurt very much. I believe I am able to support them in supporting some of the people they're dealing with. They have some limitations in understanding and helping with people who are grieving, and helping people at a time of death, they often ask me to help them in that situation and I am happy to do so.

Do you feel the culture of police chaplaincy fits with the culture of the New South Wales police service?

Yes I do, very much. I can't see any areas where our chaplaincy doesn't fit them.

Where have you acquired your knowledge of police chaplaincy?

When I first became a police chaplain, I was handed some (1) literature – a book by Peter Mumford which told me how police chaplaincy started in NSW. That was very informative. (2) [Senior Chaplain] put out some literature on what it was all about and some background of it. (3) Talking to [Senior Chaplain], who was my Senior Chaplain, he taught me quite a few things about what goes on and what was expected. (4) Talking to other chaplains – not very much, but sharing with them. One of the things I look forward to in going down to the Goulburn each year is sharing meals with other chaplains sharing with them, listening to what they do, and telling them what I do. It is all part of a learning process. (5) And then, reading generally about chaplaincy, I've read other books about chaplaincy, very similar to police chaplaincy. (6) And listening to lectures at the Goulburn thing.

Have you ever read the history of police chaplaincy? If so, has this helped you to understand the culture and roles of police chaplaincy?

Yes

Do you feel you belong to the culture of police chaplaincy? How? Why or why not?

I do feel I belong. Probably because they relate to me very well and they invite me to go to their social events. If any police are leaving, they have a farewell and normally let me know about it. They have some sort of social activity – whether that is a Christmas lunch or rugby match or a golf day, they'll often invite me to come along if I've got the time and see people who do the training, they invite me along to the training days. When you see all those links, you realise you are part of the culture.

How is your identity shaped by what you do?

It is as I see there are needs, and as I look at my basic skills I feel that a lot of us have a lot of potential for change and to developing areas where needed. I like to think that I am adaptable enough to look at any new challenge and take it up and do some research in that area and better equip myself, rather than do something and not be sure of what I am doing or why. I like becoming informed, I look around and ask questions and develop in those areas so I feel more comfortable in those areas. And also when I do work in those areas in police chaplaincy I am always on the look out on how to improve, maybe things have not been done as well as they can and how I can improve on them. I think we are obliged to extend our chaplaincy and if we could think of some ideas the better job, whether it has been done before it doesn't matter let's go for it and try it out and see how it goes. Review it. Going well, keep going that way.

How would you describe your identity as a minister of religion?

It has always been very positive. The people I work with in the church have always been happy to be part of my world and have me as part of their world. I think over the 40 years of ministry I've had mainly positive experiences and any negative experiences I've had in churches and in the congregation we have had to work through issue, and mostly we seemed to have resolved them, not everyone one of them, but most of them. This has given me confidence to work in chaplaincy knowing that I probably would expect and find the same basic response that I have found in churches. People responding to various aspects of my ministry in positive ways – one has led to the other and helped the other.

Is there anything else you would describe your identity as a police chaplain, are there other parts there that are separate?

Not really, no. I don't think there are any separate parts, it is just a moving from one to other in a very natural way. Basically, all I have in being in church ministry has applied to police chaplaincy.

Has your identity ever changed?

I think it has. Having become a police chaplain it's grown a little more in that area. That wasn't part of my identity before, having never done it before, but now it has helped me to take on a new identity – added to what I already have. Now it is part of my identity. What I hear of police chaplaincy I count as part of that and people who know me now, they know me as a police chaplain. It is well and truly entrenched.

Have you dropped an identity before in the past?

Not really, no. I think I have taken what I have had and enhanced it. And taken it in a certain direction in a multifaceted way.

Does informal or formal learning help to shape your identity?

Yes it does. I haven't done very much formal learning, but I have done some one day seminars in Newcastle on health issues, but mainly my learning is informal. My own research that has been a selection of books that have enhanced my understanding of certain areas that I feel I should be moving into. Reading any articles that I come across in magazines and newspaper that has to do with the subjects I am interested in. Talking with other people, particularly those who are skilled in those areas. I like to be better informed. So quite a lot of my development would be informal, rather than formal.

Do you feel valued? If so, does this inform your identity, acceptance, and interaction with others?

I do very much. Yes it does. I think we all need feedback on how we are coming across, we need to be able to interpret that feedback and find out accurately what feedback that is. I have a very level headed [spouse] who gives me feedback in both chaplaincy and church things. I take a lot of notice of what [spouse] says. So I think the feedback is important and it is normally positive feedback. When I feel valued it helps me to be motivated to do the work better, to be accepted and valued, and I think that's a necessary part of doing any job. I find to me, with my personality, that does help me. If I didn't get feedback and didn't feel valued, then I probably will be less motivated to do it – I might do it out of a sense of duty, I probably wouldn't be motivated so much.

So if we look at the community of practice as a whole, culture and identity, do you feel a sense of belonging to the community you are in?

Yes, I do. I think that is a necessary part of it. I think if anyone who doesn't belong to a community of practice and is involved in achieving something and feeling they belong is not enjoying life. Someone said we need someone to love, something to do, someone to believe in, and something to look forward to. If you have all these in place then you really have quality of life, but if they're not there then there is a question mark over what's it all about, how you're going, they are probably doing it tough. So a community of practice is all those things.

KEY QUESTION 3

What are the potential major challenges that you see police chaplains can face?

One of the them is leading to help the police to understand, what God is like, how available He is, how much He loves them, how much they need to be saved and forgiven from their sin and their guilt and for there hang-ups to be lifted and God to give them peace, inner strength, and guidance, and answer prayer. The challenge to do this without coming across too strongly or being too religious and having them back off. But to get them across all the goodies God has and all these goodies without them lining you up with the unpleasant church experiences or ministers they have had before makes them very wary.

For example, I spoke to one of our Commanders about helping him to see how the faith shown help him and the other police, and he just said to me that I grew up as a Catholic and I had all this religion drummed into me at school, and I'm not interested. There is a lot of disheartened people out there who have had unfortunate experiences. The challenge is how do we get through to them in a fresh way and not lining them up with the unpleasant and background experience they have had with religion.

Another challenge would be their job is so valuable and important in the community. Sometimes they feel like giving up or they feel it is too hard or too much a drag on their health or system, with all the shift work and juggling with family things – to keep on going and to maintain job satisfaction in doing their work and remaining to something so important, they tend to lose their sense of importance and just do it to get the money, they need to do something. It is part of chaplaincy, but the challenge it how to best do it.

How often would you say that you are faced with these challenges?

I am faced with them all the time and I am always seeking ways to get through them. We need to be spiritually growing and spiritually aware and God's world and our place in it that's always on-going. But so is the other one, we often hear of some struggle with their work, particularly those who have been doing it for quite a few years and it is wearying them down, particularly their health, wearying their emotions down, and they grow weary after awhile. Particularly some who have had some bad traumas they get anxious, they grow, every time they hear the police radio they tense up, as if they got to be keyed up to go. When they are early in policing they hear it and go, the older ones automatically out of habit tense up and get anxious feeling they need to go and do something even if it is unrelated. Being tense all the time is a difficult system. We try to help them with that and help as much as you can.

What is the most difficult challenge you have been faced with while serving as a police chaplain without breaking any confidences?

I think the time I had to counsel the whole Commonwealth bank after one of their really beautiful workers had her throat slit by an estranged husband. Dealing with them and helping them to cope, and being there with the bank manager when they came to work the next day, and seeing this multiple trauma situation and sitting with them for awhile and comforting them one by one.

Also, talking to the parents of the girl that was murdered and counselling all the police, which was involved with this as well, as it shock the whole police force. And there were a lot of traumatised people, some of them turning up sick after that. Of all the instances, that would be the hardest, as it devastated the whole community. To be the Chaplain to the community was important, not just the police. Being the minister helped – as they knew who I was and who to look for. As I wandered around the community, people would stop and talk to me about the situation all the time. Also, supporting the detectives because they had to do a whole lot forensic work, even if they knew the guy who do it. It took a long time to track down all the forensic evidence and all the discussions with the police who were doing a very thorough job, but that took a long time for all that to resolve.

How do you deal with these challenges?

Well I think I tend to dig a little deeper than normal. I tend to look to the Lord and pray about it. I talk to others – my [spouse] and police, some of the church members. I have always been active in long distance running, so I go for a run and come back an hour later. A lot of the adrenalin is burnt up and I am back to normal again. I sometimes ride bike, play music, get lost in the music and forget about everything, get into some reading – novel, articles, watching TV, do anything to give me some diversion.

Have you a mentor? If so, how often do you speak to him/her?

Not a specific one. In meeting with the ministers of the other churches every week, we often discuss things that are on our mind and bounce ideas off them. You are accountable to them and they certainly have a lot of wise things to say and they are good listeners.

What should the SCC provide you to help you deal with major challenges?

I think being at the end of a telephone is very good because you know there is a safety net. I know that if things get really tough, I felt that I haven't needed to ring them yet, but I know it is good to know they are there. I believe when I go down to Goulburn to see them and hear what they have to say. But I think, if they can develop the regional conference a little more that extra training and motivation would be a step in the right direction. What I would like to see them do when they come up and get us together get us to talk about some of our more dramatic experiences, find out what we did, and suggest how they think they would approach it as well. Here is some case studies let us learn from each other – the other chaplains and the Senior Chaplains. Then they know they are scratching where they are itching. Obviously, that is the things we are facing. Any of us could do things better, but it would be nice to have a chance to bounce things around – it will help the young ones too to hear the older ones has handled things. When they get an incident similar they will be able to handle their's.

KEY QUESTION 4

Do you receive any training before you became a police chaplain? If so, what? If not, how did you know what to do?

Just talking to [Senior Chaplain] and reading the literature that I was given was really the main training that I got. It was probably a bit inadequate, I had to more or less learn by getting started and feeling my way a bit, it probably would have been better to get some more.

It was finding my feet by myself. I didn't feel threatened by it or scared, I knew it would take a while and I knew it would start by getting to know people. I knew I was welcome there, because the Commander had said. I knew that I had a role, the fact that I had a uniform certainly helped, so very quickly slipped into it.

Do you believe there should be induction training? If so, what should it look like?

Yes. Before people start. Most people would start with more confidence if they had that. Some people aren't like that and can start more confidently, and land with their feet steady, but others could struggle and feel a little bit out of it. I have spoken to some chaplains who have never felt they have fitted in very much and it could be lack of training and lack of confidence.

How have you found the police chaplains' training conference?

I found it very rewarding and I always look forward to going there. The time goes very quickly and I learn a lot. So, I think it is very worthwhile going and I plan to go every time it is on. I haven't missed any.

Do you feel you need any training outside of this?

No, just the on-going training (the regional meetings).

Is the training currently offered sufficient for your needs as a police chaplain?

I think it is for my needs. I don't feel like I need a whole lot of other training. In the beginning, a bit more training could have been helpful. If there hasn't been an effective chaplaincy beforehand, then everyone depends on you to teach them and show them what chaplaincy is and they don't know what to expect of you and they don't know where the boundaries are, they don't know how much they can ask you to do or how little they can ask you to do, and so there can be some confusion. So as you are learning what chaplaincy is you have to teach them what chaplaincy is and it could take a long time for that to happen if there is not much training coming your way. Training would help you in both of those directions.

What would you more like to see in training in the future?

I think I would like to know where the boundaries are (particularly as a young chaplain), what should they expect of you and what they shouldn't expect of you, and how you go about educating all of the police and their families on what it is all about. When I had first started, I got a poster and made it up – get to know your chaplain, my picture in uniform, and put that in my police stations and listed a few things that chaplains are active in (family matters, trauma situations) I think we need to actually know how to promote it in a clear way, so that they know who you are and why you are there.

Did you get any feedback?

They read it and talked to me about it. They asked me to explain this and that, so they were asking and found it useful as they didn't have this before.

Is there any training that happens that you would like to see less of?

No. I don't think so. There are some areas that I would like to see more in. I believe there are some areas that are lacking, because we are here to support the police families and their children, particularly their wives, they don't understand the struggles of their husband, particularly if there is trauma involved, they don't understand their husband and he needs to leave work and on long term sick leave. Now he is home traumatised, how are we best able to help him. We need to there to educate the wives and support them, but we don't know anything about it. We are not really trained in how to do it and how best we go about it. Some years back, I did get them together and did some training, but it is something that I had to devise, not part of the chaplaincy, but it should be as they are part of our target group.

How can police chaplains become a stronger, collaborative police chaplaincy community?

Regional meetings would be one of the best ways. Email each other. No, I think it needs to be more organised because of the distances we face out in the country it is not practical to have coffee with each other or ring each other all the time, but all we need is twice a year outside the Goulburn one [Annual Training Seminar] and set aside a day and didn't have to travel too far, that would be a good thing.

OTHER

Any other further comments or anything that I didn't touch on that you would like to say?

I just feel that we don't hear very much about supporting retired police and I would like some feedback from Senior Chaplains on effective ways in supporting them. I just came across our group, but I am not sure how much is done. I would like to hear more about what to do. Some of them still carry trauma. They are very important people; they should never feel forgotten just because they are retired. Some feel like the police culture just forgets them, they are just a number or were a number, and as soon as they are off the books – out of sight out of mind and I feel for them a bit.

Anything you would like to see come out of this research?

I think it would be good if each chaplain could understand more about what other chaplains are doing, we really don't know very much, we do our own thing and we hope that it's okay. But there could be a lot of ideas going around that we haven't picked up on that would help our training and learning a few more tricks from the other [chaplains] that is good for them and bringing ideas to share around would be worthwhile.

CASE RECORD OF POLICE CHAPLAINS IN-THE-FIELD

Code name	Pallas – meaning <i>wisdom & understanding</i>
Code area	Large Centre
Denomination	Other Protestant
FIELDWORK-	
Police Stations visited	2
Station visit and travel	3 hours
Interview	1 hr 15 mins
Main issues faced in LAC	Road accidents, family issues, overcoming trauma, murders, suicides, cot death

The police chaplain

Pallas gives 3-4 hours per week to the role of police chaplain. When Pallas first started, Pallas made a poster with a photo and a statement saying '*Get to know your local chaplain*' with the contact details. It was well received and people did get to know Pallas over time. (This is similar to what they do in New Zealand.)

Pallas is called out to everything that happens in the Local Area Command. Pallas is well accepted by the police community as well as the local community.

Pallas uses more non-verbal than verbal language. Pallas's facial expressions were always friendly and caring. Pallas's tone of voice was friendly and concerned. Pallas's body movements were slow and reassuring and Pallas lingered long enough for people to respond in their own time if they wish.

During our visit to both police stations the following were observed:

Temporal map

	Main PS	Other PS
PC opens conversation	8	5
Other opens conversation	4	3
PC moves intentionally	5	4
PC lingers openly	3	2

Social map

	Main PS	Other PS
Total people came across	19	13
GDs	8	6
H/way	N/A	1
Detectives	2	
Specialist	1	1
Commanders		N/A
Inspectors	1	1
Sergeants	1	1
Liaison Officers	2	
Staff	4	N/A
Restricted duties		2
Greeting only	8	5
General conversation	8	3
In-depth / counselling	1	
PC talked	6	3
PC listened	5	4

The only in-depth conversation that occurred was between Pallas and the Manager (LAM) in her office. During the two hours and both stations there were mainly general conversations and greetings.

The majority of longer conversations were conducted standing up. There were greetings in the hallways (all standing) and greetings at their desk (them sitting and us standing).

Spatial map

PS in LAC	8	
New PS visited	1	Main PS
Old PS visited	1	Other PS
Diary use	1	Invitation to a footy match
Used info on board in Managers office to ask how certain people are going	1	

Behavioural map

	1	2	3	4	5
PC has a friendly open caring attitude					X
PC keeps his/her beliefs and religion to themselves					X
PC is able to easily engage in a conversation					X
PC encourages those they meet					X

Conclusion

What I saw was typical of Pallas’ normal routine. Pallas was a learner. Pallas read a lot. Pallas is up-to-date on the latest counselling and debriefing situations. Pallas asked questions in order to understand further. Pallas also questioned why things happen the way they do.

Everything Pallas is involved with in communities of practice are related to the local community and church (although Pallas is retired). Pallas’s identities can be found in chaplaincy (hospital and police), minister, musician, singer and learner.

Pallas believes in police chaplaincy – feels a greater sense of belonging to it and thoroughly enjoys it. Pallas understands the issues and challenges and works out ways to try and overcome them (rather than sit in them).

Pallas feels many years of counselling has been of great benefit to this role.

Appendix H: Senior Chaplain in-depth chat questions (New South Wales)

Interview questions to ask one Senior Chaplain who has been with the role from inception: (PM)

Describe how police chaplaincy in NSW was developed. (include uniform)
Was police chaplaincy in NSW modelled on any other chaplaincy services? Explain.
Did police chaplaincy in NSW emerge from its own formation? How long did the development of police chaplaincy take to what it is today?
Has anyone developed police chaplaincy purposefully with intentions, goals, aims, vision? If so, what are they? If not, why not?
Do you feel police chaplaincy is finding its way and emerging? Explain.
Do you feel it has reached its capability to serve the NSW Police Service adequately? Is there still room for growth?
What changes do you feel is necessary for the future development of NSW Police Chaplaincy?
Do you feel that the SCC would be open to recommendations that would come out of this research?
Do you feel that the NSW Police Service would be open to recommendations that would come out of this research?
Are there any further comments you wish to make?

Interview questions to ask one Senior Chaplain (Goulburn, head of Education services): (HH)

How was the training developed for NSW Police Chaplains? Did the leadership decide on how training was to be done? Was training deliberate or did it evolve?
How long has the police chaplains training seminar at Goulburn been operating? When was this decided upon and by whom?
Was there any aims, goals, visions, purpose written down for the kind of on-going training and development they saw as necessary? If so, what are these?
Has the on-going training and development changed at all? What were the changes and when did these take place?
Are you wholly responsible for the ongoing training of NSW Police Chaplains or is this decided by the SCC as a whole?
In your time at Goulburn, have you thought of how our training can be better achieved or developed? If you have, then have you been able to implement it, and if so, what have you implemented? If you haven't, has anyone else thought how training can be developed further?
Do you feel that the SCC would be open to recommendations that would come out of this research in on-going training and development?
Are there any further comments you wish to make?

Appendix I: Outside-the-field in-depth chat questions (New Zealand and the United Kingdom)

Questions for in-depth chats (semi-structured interviews in the ethnographic study)

PAID SENIOR CHAPLAINS (NZ & UK)

What are the requirements of becoming a NZ / UK Police Chaplain?

What are the paid police chaplains roles / duties? What are the volunteer police chaplains roles / duties?

What are the expected hours that a volunteer is to give per week?

Are police chaplains issued with a uniform?

What tools are police chaplains given? What do they need to provide themselves?

Do volunteer police chaplains receive any reimbursements? How is this done?

What training programs are available? Who does the training? What do chaplains learn?

How often does the police chaplaincy community get together? Do you feel this is important?

Describe the culture of police chaplaincy here in NZ / UK.

What works well within your culture? What doesn't?

What communities are police chaplains typically involved with?

How many identities would you say a chaplain typically has?

What are the major challenges police chaplains face? Do you offer volunteer chaplains support?

How often would you contact the volunteer chaplains?

What indications do you offer to police chaplains that they are a valued member of the police chaplaincy service?

VOLUNTEER P/T CHAPLAINS (NZ)

What are your duties / role?

How many hours are you expected to do per week? How much do you do?

Do you have a particular routine when you go into the police station?

What are your thoughts on volunteer P/T police chaplains?

What kind of training / learning do you receive as a police chaplain?

How do you relate your learning to your role?

Describe the culture of police chaplaincy here in NZ.

What works well within your culture? What doesn't?

What communities are you typically involved with?

How many identities would you say you have? Do you feel this would be different from your colleagues?

Has police chaplaincy changed your identity?

What are the major challenges that you face as a police chaplain?

Would you describe yourself as a professional police chaplain?

What indications are given that you are a valued member of the police chaplaincy service?

Rev Melissa Baker, UTS, Australia – Ethics approval number 2005-42A

Appendix J: De-identified sample letter to New South Wales police chaplains for validation in-the-field



Rev Melissa Baker
NSW Police Chaplain and UTS Doctorate Student

1/45 Walkers Drive, Lane Cove NSW 2066
Phone: 02 9427 9118 Mobile: 0414 244 669
Email: twowaystreet@bigpond.com

Police Chaplaincy fieldwork Validation

Dear

Thank you for volunteering to be part of writing the culture of police chaplaincy in New South Wales. Thank you also for your patience, I appreciate it has been a long time since I interviewed you and observed you on the field.

I greatly value the time you gave to this project. As per the consent form you signed earlier, all documents related to my visit have been de-identified and all information, including transcripts and case studies will be de-identified in the coming thesis under the following codes.

Code name:

Area code:

Denomination:

I have purposely chosen code names that are gender neutral reflecting your practice as a police chaplain. You and I will be the only people who will know that this code name is attached to you.

It is now time for you to validate (1) the transcript of the interview and (2) the case record (my interpretation of our visit to the police station/s). I ask you to do the following for validation purposes:

1. Please read the two documents attached.
2. If there is anything you feel is incorrect, please mark the correction clearly on the paper with RED ink.
3. If there is anything, you feel you would rather not include (ie. printed in final publication), please cross out the relevant parts with RED ink using a ruler.
4. Sign this letter below to verify that you accept these transcripts as validated (either with changes or not).
5. Send the letter and relevant pages with changes (if applicable) in the stamped self-addressed envelope.

Please return the signed letter with any changes attached by **1 June 2007**. (You are welcome to keep copies of the files I have sent you.)

If you have any questions, please do not hesitate to contact me. Thank you once again for being part of this vital doctoral study.

Blessings,

Rev Melissa Baker

Signature:..... Date:/...../.....

I,....., validate the interview and case record (please tick one box) –

with **no changes** OR with **changes marked clearly on the document/s attached**

Appendix K: Usage of in-depth chats in Chapter Four

The following Table represents quotations used by the Researcher of in-depth chats (code-named participants only) in-the-field (New South Wales) and outside-the-field (New Zealand) in order to ensure that it was fair and consistent. There were difficulties in hearing three cassette recordings from the in-depth chats: Bailey (100%), Gisli (last 25%) and Daylin (first 50%). Whilst data from Bailey's in-depth chats could not be used as a voice on its own, Bailey's reflective narrative, observation in-the-field and notes I took from the in-depth chat was all included in the findings in Chapter Four.

Quotations from participants used by researcher in Chapter Four

Police Chaplain participants	Research Question One	Research Question Two	Research Question Three	Research Question Four	Total
<i>New South Wales</i>					
Azriel	1	3	4	2	10
Bailey	0	0	0	0	0
Elie	2	2	2	1	7
Elu	3	4	4	3	14
Gisli	1	3	2	0	6
Janus	1	4	3	1	9
Kelby	2	5	4	3	14
Luca	2	5	2	2	11
Marnin	2	4	4	1	11
Mikaili	2	3	3	2	10
Pallas	1	3	4	6	14
Rafiki	3	2	3	1	9
Vanya	1	1	4	3	9
Zuriel	2	1	1	2	6
<i>Average</i>	<i>1.8</i>	<i>3.1</i>	<i>3.1</i>	<i>2.3</i>	<i>10.3</i>
<i>New Zealand</i>					
Daylin	0	0	0	2	2
Jalen	0	2	2	2	6
Reese	0	3	1	2	6
<i>Autoethnography Journal</i>					
Baker	2	4	0	0	6

Appendix L: Ethics approval letter and amendment

Approval letter - emailed

1 June 2005

Dr Shirley Saunders
CB10.05.287
Faculty of Education
UNIVERSITY OF TECHNOLOGY, SYDNEY

Dear Shirley,

UTS HREC REF NO 2005-042 – SAUNDERS, Dr Shirley, HOLLAND, Dr Anthony, (for BAKER, Rev Melissa, EdD student) - “The Heartbeat of Community: Becoming a NSW Police Chaplain”

Thank you for your response to my email dated 20 May 2005. Your response satisfactorily addresses the concerns and questions raised by the Committee, and I am pleased to inform you that ethics clearance is now granted.

Your clearance number is UTS HREC REF NO. 2005-42A

Please note that the ethical conduct of research is an on-going process. The *National Statement on Ethical Conduct in Research Involving Humans* requires us to obtain a report about the progress of the research, and in particular about any changes to the research which may have ethical implications. This report form must be completed at least annually, and at the end of the project (if it takes more than a year). The Ethics Secretariat will contact you when it is time to complete your first report.

I also refer you to the AVCC guidelines relating to the storage of data, which require that data be kept for a minimum of 5 years after publication of research. However, in NSW, longer retention requirements are required for research on human subjects with potential long-term effects, research with long-term environmental effects, or research considered of national or international significance, importance, or controversy. If the data from this research project falls into one of these categories, contact University Records for advice on long-term retention.

If you have any queries about your ethics clearance, or require any amendments to your research in the future, please do not hesitate to contact the Ethics Secretariat at the Research and Commercialisation Office, on 02 9514 9615.

Yours sincerely,

Professor Jane Stein-Parbury
Chairperson
UTS Human Research Ethics Committee

Amendment approval - emailed

17 March 2006

Dr Shirley Saunders
CB10.05.287
Faculty of Education
University of Technology

Dear Shirley,

UTS HREC 2005- 042 - SAUNDERS, Dr Shirley, HOLLAND, Dr Tony, (for BAKER, Revered Melissa, PhD student) – “The heartbeat of community: Becoming a NSW Police Chaplain”

At its meeting held on 14 March 2006, the UTS Human Research Ethics Committee considered and approved your request to amend the above application by collecting specific information on the roles, responsibilities and operations of Police Chaplains from New Zealand, United Kingdom and Australia.

If you wish to make any further changes to your research, please contact the Research Ethics Officer in the Research and Commercialisation Office, Ms Hadiza Yunusa on 02 9514 9615.

In the meantime I take this opportunity to wish you well with the remainder of your research.

Yours sincerely,

Professor Jane Stein-Parbury
Chairperson, UTS Human Research Ethics Committee

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