



Australian Government

# National School 2011 Chaplaincy Program

Have your say

February 2011



A Discussion Paper

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# National School 2011 Chaplaincy Program

Have your say

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# The National School Chaplaincy Program - have your say

## 1. Introduction

The National School Chaplaincy Program (the program) commenced in 2007 to support schools to establish or expand school chaplaincy services. The Gillard Government recognised the valuable contribution this program makes to many Australian Schools. It has made the commitment that all schools currently receiving funding under the program will continue to receive funding until the end of the 2014 school year and that up to 1000 additional schools will receive funding for three years from 2012-2014.

There are many views about the National School Chaplaincy Program and this Discussion Paper is your chance to have your say about this program and future program options.

A series of meetings with key stakeholders have been conducted to discuss issues and views on the effectiveness of the program and possible future directions. Stakeholders included parent and teacher representatives, chaplaincy service providers, state and territory education departments, non-government school education authorities and interest groups.

These meetings have informed the development of this Discussion Paper.

This Discussion Paper sets out background about the National School Chaplaincy Program, the consultation process and the key issues raised to date. This Paper also proposes some options for a way forward. These options are based on an analysis of stakeholder views put forward to date.

You are invited to respond to the questions posed in this paper and also to raise any other matters that you think should be considered in relation to the future of the program.

The 'Response process and timeline' section in this Paper at [page 16](#) outlines some of the key issues that have been raised and also includes a response template that can be submitted electronically or in hard copy form.

## Background

Chaplains and pastoral care workers provide general personal advice, comfort and support to all students and staff, regardless of their religious denomination and irrespective of their religious beliefs.

The choice of chaplaincy or pastoral care services, including the religious affiliation of the chaplain is determined by the local school community following broad consultation. Students are not obliged to participate in services or activities organised by a chaplain and parents and students are informed about the availability and non-compulsory nature of the chaplaincy services.

At inception, the program was oversubscribed and further funding had to be provided to fund all eligible applications. Funding of \$165 million was allocated to the program, with two funding rounds conducted in 2007 (Round 1 outcomes were announced in July 2007, and Round 2 outcomes in October 2007). A further \$42.8 million was provided by the Government in November 2009 to extend the grants for all existing participant schools to provide funding certainty until December 2011.

In August 2010, the Gillard Government made an election commitment that schools currently funded under the program would have their funding extended to 2014, and that funding would be provided to support chaplaincy or pastoral care services in up to 1000 additional schools.

## Profile of the current National School Chaplaincy Program

The program currently funds 2681 schools across Australia. Schools can receive a maximum of \$60 000 over 3 years to establish or expand chaplaincy services to the school community.

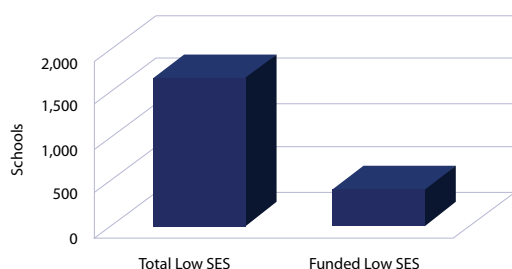
Nationally, around half (45.6 per cent) of independent schools, 28 per cent of government schools and 17 per cent of Catholic schools receive funding under the program.

In total, 28 per cent of Australian schools have a chaplaincy service funded through the program and the proportion of schools receiving funding varies considerably between the states and territories.

Almost 2000 chaplains (73 per cent) are funded in government schools and the remaining (27 per cent) in non-government schools.

More than half the chaplains (54 per cent) are funded in primary schools, with a further 21 per cent in combined primary/secondary schools and the remaining 25 per cent working in high schools.

Currently, 25 per cent of low socio-economic status background schools receive funding under the program.



Low socio-economic status - as defined by Australian Bureau of Statistics Index of Relative Socio-economic Disadvantage (IRSD)

A breakdown by region shows that almost 57 per cent of program chaplains work in metropolitan areas, 39 per cent in regional areas and about 4 per cent of chaplains are placed in remote schools.

The vast majority of chaplains under the program are Christian, with a small number from the Islamic, Jewish and Buddhist faiths and other non-affiliated or secular individuals.

Special funding was granted through the National School Chaplaincy Program for five schools particularly affected by the 2009 Victorian bushfires, to make additional chaplaincy services available to school communities in need of pastoral care, support and comfort.

## 2. Consultation Process - National School Chaplaincy Program

The Department of Education, Employment and Workplace Relations (DEEWR) is conducting a national consultation about the National School Chaplaincy Program.

The purpose of the consultation is to seek views from parents, teachers, principals, religious organisations, unions and others about the program to inform the future shape of the program for the period 2012–2014 inclusive.

The national consultation process is occurring in two stages:

- Stage One – major stakeholder meetings (completed)
- Stage Two – Public Discussion Paper and responses

### Stage One:

A series of meetings with key stakeholders has been conducted to discuss issues and views on the effectiveness of the program and possible future program options. Stakeholders included parent and teacher representatives, chaplaincy service providers, state and territory education departments, non-government school education authorities and interest groups. A list of stakeholders consulted is at Appendix A.

Information about the consultation process has also been included on the DEEWR website, including an invitation for others interested in the program to write to the department.

### Stage Two:

This Discussion Paper has been drafted on the basis of the information and advice received during the stakeholder consultation in Stage One. The Discussion Paper outlines key perspectives of stakeholders and poses questions to inform the way forward for the program from 2012–2014.

The Discussion Paper will be provided to everyone consulted during Stage One and made available to the general public via the DEEWR website.

Responses will inform consideration of future program options.

### 3. Key issues raised in consultations

#### Demand for the program

*Many stakeholders:*

- reiterated the need to adequately support the social, emotional and spiritual development of all students, with reference to the *Melbourne Declaration on Educational Goals for Young Australians*.<sup>1</sup>
- noted there is very strong support for continued and increased funding for student support services.
- advised that even more schools would now apply for funding if they had the opportunity to do so, demonstrating continued support for the program and a strong desire for further resources focussed on student wellbeing and support services.

#### Support for the whole school community

*Many stakeholders:*

- identified benefits of the program for the whole school community as the chaplain role has a strong community identity that provides them with opportunities to engage effectively with, and provide services to, the wider school community.
- advised that chaplains have become a valued part of the student wellbeing structure within schools, often working in team arrangement with guidance counsellors, social workers and others to meet the range of wellbeing needs in a school community.
- indicated that counsellors, psychologists and other wellbeing staff must often focus their efforts where there are recognised problems, whereas Chaplains are available to fulfil a complementary support role.

*Some stakeholders:*

- reported that the independence of the role means that chaplains can be more approachable and students and parents may therefore be more inclined to speak with them. They suggested that this independence also allows chaplains to be an effective 'listening ear' for staff.
- suggested that this informal support offered by chaplains allows teachers to better focus on teaching and student learning.
- suggested that chaplains also assist schools to support parents in need, liaising with community organisations and providing parenting skills programs, supporting improved student and family wellbeing.<sup>2</sup>

*Some specific comments included:*

- At the School System Representative feedback session, comments were made that 'there is a role for the chaplain to focus on community, not just students and welfare, and to play an interfaith and intercultural role.'<sup>3</sup>
- A school principal commented that 'the chaplaincy program supports and strengthens the ties between home and school as well as access to the programs available in the greater community.'
- A representative of the Queensland Indigenous Education Consultative Committee noted that 'parents can struggle to talk freely with principals and school staff; the chaplain is a person with whom they feel comfortable communicating'.

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1. On 5 December 2008, State, Territory and Commonwealth Ministers of Education, meeting as the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA), released the Melbourne Declaration on Educational Goals for Young Australians which sets the direction for Australian schooling for the next 10 years. The Goals were developed by Education Ministers in collaboration with the Catholic and Independent school sectors, following public consultation on the draft declaration.

2. Australian Primary Principals Association.

3. School Systems Representatives Forum feedback to DEEWR.

### Supporting Communities in Drought

South Australian regional communities, like many other rural communities around Australia, are struggling with the impact of ongoing drought. This has resulted in water restrictions, reduced incomes and the subsequent breakdown of family units in the area. Chaplains have provided support to students within the schools and also facilitated the referral of family members to counselling, accommodation and employment services to address needs that arise under crisis conditions.

### Victorian Bushfires

The aftermath of the bushfires continues to affect the community to this day. One submission discussed the impact of the presence of program funded chaplains who were diverted to the areas of greatest need by saying 'in this area which was ravaged by bushfire on Black Saturday in 2009, there are still many families who turn to [the chaplain] for help. This program is going a long way to rebuilding the shattered lives of many members of the Kinglake community'.

## Role flexibility

The program does not prescribe a particular set of duties for chaplains. The program guidelines provide a general description of the types of activities chaplains may undertake, but it is open to individual schools (with their chaplaincy providers, as relevant) to work out what services and activities are needed to meet the school's needs and then to select an appropriate person for the role.

### *Many stakeholders:*

- provided very positive feedback on the flexible design and administration of the program.
- identified that the spectrum of programs and services provided under the program is very broad and includes assistance with coping with grief, parental separation, young carer responsibilities, through to crisis response.

- highlighted that the scope of other support roles is often more defined (e.g. vocational counsellors) or focussed on acute issues and problems. The flexibility of the chaplaincy role enables the service to meet the diverse and changing needs of students, staff and families.

### *Specific comments included:*

- Chaplaincy providers universally advised that the chaplaincy role is unique because of the high degree of flexibility, which is not limited to a specific focus or target area.
- A state government education department indicated that the ageing population has resulted in challenges for school staff that have parents with age related conditions, requiring care. Chaplains can be a critical support service for families in this respect.
- A representative from Lutheran Education Australia noted that a chaplaincy service "enriches" the support that can be provided to students and the whole school community, maximising students' learning opportunities.

## Availability to primary schools & transition support

### *Many stakeholders:*

- expressed that chaplains support school communities to build effective connections with families and assist the transition of students from primary school to high school. This transition period can be difficult for some students and chaplains often play a critical role in providing ongoing support through this period.
- noted the availability of chaplains within primary schools also provides these schools with support services to which they may otherwise have limited access. State government funding for student welfare services is often greater for high schools than primary schools, due to the volume and complexity of issues arising in high schools. The presence of a chaplain within a primary school provides a valuable resource to the entire school community.



## Preventative services (early intervention & referral)

### *Many stakeholders:*

- stated that a particular benefit of the program is the provision of preventative and early intervention services. Often chaplains undertake their work in an informal manner, spending time with students in the school yard and conversing with parents and staff. These informal interactions provide an opportunity for chaplains to discuss a wide variety of issues in a nonthreatening way. It also enables them to identify a range of matters that may be affecting someone. The chaplain is then able to refer individuals to the appropriate support mechanism(s) within a spectrum of professional and community services, in consultation with school wellbeing team members.
- highlighted that chaplains often provide programs which support students' social and emotional learning, such as the development of general social skills, values and self-esteem. Chaplains are also often called on to provide programs which support and develop parenting skills.

## Onsite accessibility & cost effectiveness

### *Many stakeholders:*

- noted the onsite presence of a chaplain as being of great value, particularly their support and responsiveness in the school yard (e.g. in instances of bullying or social isolation) and ability to be accessed quickly by staff and students without the delays experienced when accessing off-site services by referral.
- advised that chaplains provide a special additional resource for schools in that they have the time available to holistically support the 'whole person', families, staff, and the wider community, particularly in times of crisis (e.g. the Victorian bushfires). As chaplains are not usually allocated a teaching workload, they are completely focused on the provision of wellbeing support without having their time divided between roles.

### *Some stakeholders:*

- indicated that the ability of chaplains to facilitate social and emotional learning programs within an accredited framework, providing support to students, parents and school staff, has been particularly important for regional schools where resources are limited and staff members often fulfil a number of roles within the school.
- advised that another benefit of the program is cost effectiveness. Under the program, a chaplain usually operates as a member of student wellbeing teams for at least two days per week for grant funding of \$20 000 per year.

## Religious nature of the program

### *Some stakeholders:*

- expressed that their key criticism of the program is the religious nature of the chaplaincy position funded by the program. They argued strongly that the presence of a chaplain within government schools is contrary to the separation of Church and State and while there may be no formal separation under the Australian Constitution, the program is inconsistent with a principle of 'religious neutrality' under which the Australian Government has largely operated.<sup>4</sup>
- suggested that chaplains would be unable to separate personal religious beliefs from their interactions with students. Some parent and community representative groups noted that, while proselytising and evangelism are prohibited under the program guidelines, there remains an inherent risk within the program. The current guidelines allow for the appointment of secular pastoral care workers under the program, but only where a suitable applicant for the chaplaincy role cannot be found. The change to the guidelines allowing secular positions occurred in 2008, after the application process and funding rounds conducted in 2007. The main impetus for this change was the inability of some schools to source an individual for the chaplaincy role who was agreeable to the whole school community.
- raised concerns that the program makes it difficult 'for parents that want a secular education for their child...or for the parent who is of a minority faith... a significant effort is required to withdraw his or her child from religious activities.'<sup>5</sup>

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4. The Australian Education Union, NSW Teachers Federation, Queensland Teachers Union, Australian Secular Lobby, Rationalist Society of Australia, and Atheist Foundation of Australia.

5. Submission from Rationalist Society of Australia, p. 8.

**Table 1: Excerpt of ABS (2006) Census data identifying religious affiliation compared to program funded chaplains**

Religious affiliation	% of identified religions	% of program funded chaplains
Christianity	63.89%	98.52%
Islam	1.71%	0.89%
Judaism	0.45%	0.52%
Buddhism	2.11%	0.03%
Hinduism	0.75%	0.00%
Other religion	0.55%	0.03%
No religion	18.67%	0.01%
Not stated	11.20%	0.00%

## Multi-faith needs of school communities

*Some stakeholders:*

- were concerned that the faith of chaplains employed under the program does not represent the proportion of stated religious affiliations of the general Australian population. A comparison of the percentage of chaplains funded under the program (2909 in total),<sup>6</sup> with the 2006 Australian Bureau of Statistics (ABS) census data confirms that there is a difference between population religious affiliation and program chaplains (see Table 1 above).
- criticised the program for requiring school communities to agree on a chosen chaplaincy service, which is usually only one person and therefore one faith, rather than a service which represents the range of faiths one may find within a school community. Chaplaincy service providers are willing to work with chaplains of other faiths, but will not employ chaplains of faiths outside their own (e.g. a Christian chaplaincy provider will only employ Christian chaplains etc). Accordingly, if a school wished to engage chaplains of a range of faiths, they would need to work with multiple organisations. No schools currently funded under the program have adopted such a model.

## The term 'chaplain'

*Many stakeholders:*

- held reservations about the terminology 'chaplain' when the program was introduced in 2007.<sup>7</sup>
- suggested that initial concerns regarding the term 'chaplain' have to some extent been allayed for some stakeholders. These stakeholders expressed that chaplaincy services under the program have promoted universal human values, rather than specific religious views and activities and the term 'chaplain' is recognised as a professional term in relation to pastoral care.

*Some stakeholders:*

- continue to hold reservations in relation to the title, notably in South Australia, where the alternate term 'Christian Pastoral Support Worker (CPSW)' has been mandated by the South Australian Department of Education and Children's Services.<sup>8</sup>

*Specific comments included:*

- The Australian Council of State Schools Organisations expressed the view that a change in terminology would be preferable to avoid confusion and encourage alternatives.
- A representative of the Federation of Australian Buddhist Councils also noted that the term 'chaplain' denotes a Christian perspective and any government-funded role should be one of general wellbeing without an affiliated religious denomination.

6. Some schools have more than one chaplain.

7. The term 'chaplain' is used in all states and territories except for South Australia. The South Australian Department of Education and Children's Services requires that, the term pastoral support worker with the faith identified must be used. Administrative Instructions and Guidelines (AIGs): *Religious activities in government schools*. See [www.dest.gov.au/schools/chaplains](http://www.dest.gov.au/schools/chaplains)

8. The mandated term is amended depending on the relevant faith (e.g. Islamic Pastoral Support Worker, Buddhist Pastoral Support Worker etc).

## Opt-in/out arrangements

*Some stakeholders:*

- stated that formal opt-in/out arrangements can be managed to allow students and parents to exercise freedom of choice.<sup>9</sup>
- indicated that opting out of chaplaincy services can isolate students. For example, a chaplain's role within a school can often encompass attendance at camps, excursions and sporting events. In this context it can be difficult to administer 'opt-in/opt-out' arrangements for chaplaincy services, with the risk of isolating students from activities.<sup>10</sup>
- recommended that mandated 'opt-in' arrangements for chaplaincy services be implemented nationally (for government schools).
- suggested that a formal written 'opt-in' arrangement like that required by the Northern Territory Department of Education and Training, could be adopted. Under the Northern Territory Department of Education and Training arrangements, school principals must advise the school community of any chaplaincy involvement in whole school events and students (via parents) must opt-in through written consent forms for any small group work provided by the chaplain, as well as each one-on-one support session that may be provided. The school collates the 'opt-in' data and provides this to the chaplain to confirm which students will/will not be involved in activities.<sup>11</sup>

## Remote communities' concerns

*Some stakeholders:*

- expressed concerns about the adequacy of the current funding model for schools in remote communities. Currently, a maximum grant of \$20 000 p.a. per school is provided regardless of the location of the school. They suggested that future arrangements consider the increased costs associated with servicing remote communities inclusive of travel, the cost of living and incentives to retain appropriate staff who can live onsite to engage effectively with community members.<sup>12</sup>
- noted that differential funding on the basis of location (e.g. additional loading for schools in remote areas) may also need to be supplemented by greater flexibility in relation to the role. Some state and territory education departments highlighted that a constant challenge when recruiting to remote areas is the size of the applicant pool from which to select a suitable person. They noted that broadening the range of eligible applicants to include secular roles could increase the pool of candidates.

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9. Refer Northern Territory Department of Education and Training; Queensland Department of Education and Training chaplaincy guidelines.

10. Submissions from the Rationalist Society of Australia and the Australian Secular Lobby. 'Opt-in' arrangements operate with a presumption that students will not participate until parental permission is given by written consent; 'opt-out' arrangements are the converse.

11. NT Department of Education and Training Chaplaincy Services in Schools Guidelines available at [http://www.det.nt.gov.au/\\_\\_data/assets/pdf\\_file/0020/9218/ChaplainGuidelines.pdf](http://www.det.nt.gov.au/__data/assets/pdf_file/0020/9218/ChaplainGuidelines.pdf)

12. A view shared by the Queensland Indigenous Education Consultative Committee and the Western Australian Department of Education and Training.

## National standards and employment arrangements

Currently, there are no nationally consistent employment standards for chaplains in relation to minimum qualifications, role and duty statements. The National School Chaplaincy Program guidelines provide a general description of the types of activities chaplains may undertake, but do not prescribe a particular set of duties for chaplains.

### *Many stakeholders:*

- were in agreement that any stipulated qualifications for school chaplains and the program should be appropriate to the role.

### *Some stakeholders:*

- liked the flexibility of the program in relation to school chaplain qualifications, role and duty statements.
- noted that the implementation of a national approach to these issues could improve overall service quality, particularly in the areas of professional standards, training and development and streamlined administrative processes.
- argued that any mandated minimum qualifications for chaplains could preclude applicants with valuable life experience and attributes critical to a chaplaincy role and expressed that the personal qualities of a candidate are of more significance. They highlighted the importance of local decision-making, with reference to the particular position created.
- expressed a preference for a minimum Bachelor of Education and counselling qualification for program funded chaplains. In the absence of this, they indicated that any mandated qualification requirements be consistent with existing community liaison positions.

### *Specific comments included:*

- State education departments supported minimum qualifications for school chaplains and suggested that mediation qualifications be mandated as part of any requirements, given the importance and impact of bullying in schools and the role chaplains may have in this context.
- Major chaplaincy service providers indicated a willingness to support minimum qualifications for school chaplains, but do not currently have an agreed minimum standard. To date, chaplaincy service providers have individually developed their own minimum requirements. For example, Access Ministries in Victoria specifies tertiary qualifications for school chaplains, such as a Bachelor of Education, Theology, Counselling or Social Work. In Queensland, Scripture Union Queensland requires a Diploma of Youth Work or equivalent minimum qualification for program funded chaplains.<sup>13</sup> Views on a suitable minimum qualification ranged from a Certificate IV in Youth Work through to a Diploma of Theology, Diploma of Youth Work, or a Degree in Social Work, Psychology or similar.
- The Australian Psychological Society was particularly concerned that the majority of issues confronting school chaplains are of a psychological nature (including anxiety and depression, alcohol and drug use, abuse, neglect, suicide and self-harm). The Society highlighted that there is a risk that school chaplains are undertaking activities beyond their professional boundaries and skill level.
- The Australian Psychological Society has recommended that chaplains:
  - do not work outside of their role as providers of religious guidance and informal student support
  - be given adequate training on referral processes
  - support students who are experiencing mental health issues only under the guidance of and in conjunction with specialised psychological services.
- The Society also noted that every school should have access to school psychologists to provide psychological assessment and intervention services.<sup>14</sup>

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13. Scripture Union Queensland is implementing a training strategy (as a Registered Training Organisation) with Certificate and Diploma level qualifications delivered including modules that focus on crisis management, working in teams, networking with the community and working with youth.

14. Thielking, Dr M, and Stokes, D. 2010 *Submission to the Consultation Process for the National School Chaplaincy Program*.

## Funding arrangements

The current arrangements involve an individual agreement for each school funded under the program, between DEEWR and the recipient of their choice (e.g. school parent and citizen association, chaplaincy provider). DEEWR administers the program directly with schools and funding recipients, with individual annual reports (from the school and funding recipient) and annual payment instalments.

### *Many stakeholders:*

- expressed support for the Department of Education, Employment and Workplace Relations (DEEWR) to continue using the current funding arrangements.
- indicated that the current model (which requires a cash or in-kind contribution from the school community) 'creates a sense of ownership which works'.<sup>15</sup>

## Administration

### *Many stakeholders:*

- preferred that the Commonwealth retain responsibility for administration of the program.
- expressed that administrative requirements placed on funding recipients and providers under current arrangements for the program model are intensive, particularly given the amount of grant funding provided under the program.

### *Some specific comments included:*

- State and territory education departments consistently expressed that they do not wish to be involved in the administration of chaplaincy funding for the public education system.
- The NSW Teachers Federation and the NSW Federation of Parents and Citizens Associations indicated a preference for administration of the program to be through the NSW Department of Education and Training to ensure consistency of administration and standards within NSW.
- The National School Chaplaincy Association and Catholic Education Commission commented that the administration of individual funding agreements for relatively small amounts of funding has been onerous.

- The NSW Federation of Parents and Citizens Associations strongly argued that parent and citizen bodies should not be permitted to act as funding recipients and employing authorities given the responsibilities and indemnity risks such a role can pose.
- The remaining parent and citizen associations indicated that they were satisfied with the current administrative arrangements under the program.

## Reporting

### *Some specific comments included:*

- All state and territory education departments were satisfied with existing reporting arrangements for the program, with similar feedback expressed by non-government school system representatives.
- Chaplaincy service providers stated that they would welcome reduced reporting requirements, with a preference for bulk, rather than individual, school reporting. It is noted that this difference in option may be a result of their respective roles in relation to reporting requirements. Chaplaincy providers noted that development of online reporting arrangements could reduce the administrative burden for program participants and expressed strong support for their introduction if possible.
- The Australian Education Union stated that any reporting should be done in a systematic fashion through the state education systems wherever possible, to reduce the administrative burden on individual schools. The Union further noted that any such reporting should provide information that supports effective evaluation of services.

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15. School Systems Representative Forum.



## Evaluation & measurement of program outcomes

*Some stakeholders:*

- raised concerns regarding the limited quantitative data available to evaluate the program's impact, while acknowledging the difficulties associated with defining and measuring 'student wellbeing' and the challenges this poses for evaluating the program.

*Specific comments included:*

- The Australian Council of State School Organisations suggested that a more specific link between parent engagement and student wellbeing would be useful.

## 4. Other evidence about the National School Chaplaincy Program

A study commissioned by the National School Chaplaincy Association on the effectiveness of school chaplaincy services sought feedback from principals on the perceived importance of and performance against, categories of activity associated with the role of chaplain. Principals identified the area of contacting agencies for referrals as one that could be improved.<sup>16</sup> This concern was also reflected in feedback from some stakeholders during the consultation process.

The study suggests that chaplains are encountering issues that will require the support of services beyond chaplaincy. The study found that in the two weeks prior to their survey of approximately 1031 chaplains, 72 per cent of chaplains surveyed had dealt with students presenting with issues associated with mental health and depression, 50 per cent with alcohol and drug use and 44 per cent with self harm and suicide.<sup>17</sup>

There is a continuum of support services provided to respond to these issues, from 'having someone to talk to', through to trauma counselling, diagnoses and treatment of mental health issues. Chaplains need to have a highly skilled ability to identify the relevant issues and the appropriate service. As they can often be the first port of call for individuals needing assistance, detailed knowledge of all of the available services and when they should be used, as well as a keen awareness of their own professional limitations, is a fundamental part of the role.

This was also acknowledged in the recent Parliamentary Inquiry into the Impact of Violence on Young Australians. The recent Parliamentary Inquiry into the Impact of Violence on Young Australians made a number of recommendations aimed at reducing violence and its' impact on Australian youth.<sup>18</sup> The Inquiry highlighted the importance of social development education and training for students and adequate counselling and support services. The Inquiry urged state and territory education departments to recruit additional school counsellors and supported increased funding for community-based youth counselling services.<sup>19</sup> The Inquiry also acknowledged that the program provides complementary support to school counselling services and provided recommendations on how support services could be improved.<sup>20</sup>

While the Inquiry was not critical of the standard of services provided by school chaplains under the program, it stated that:

While noting the potential of the NSCP to provide students with pastoral care and spiritual guidance, the Committee notes that this is not a substitute for professional counselling or support services for students. In situations where demand for counselling services is high or in circumstances where student issues are complex, some students that initially approach school chaplains for advice may need to be referred to professional counselling services, either school services or external services.<sup>21</sup>

16. Hughes, Dr. P., and Sims, Prof. M. 2009, 'The Effectiveness of Chaplaincy', *As Provided to the National Schools Chaplaincy Association to Government Schools in Australia*, School of Psychology and Social Science, Edith Cowan University, p.24.

17. Hughes, Dr. P., and Sims, Prof. M. 2009, 'The Effectiveness of Chaplaincy', *As Provided to the National Schools Chaplaincy Association to Government Schools in Australia*, School of Psychology and Social Science, Edith Cowan University, p.20.

18. House of Representatives, July 2010, "Avoid the Harm – Stay Calm: Report on the inquiry into the impact of violence on young Australians", Standing Committee on Family, Community, Housing and Youth, online at <http://www.aph.gov.au/house/committee/fchy/youthviolence/report/fullreport.pdf>.

19. House of Representatives, July 2010, "Avoid the Harm – Stay Calm: Report on the inquiry into the impact of violence on young Australians", Standing Committee on Family, Community, Housing and Youth, online at <http://www.aph.gov.au/house/committee/fchy/youthviolence/report/fullreport.pdf>, p.72.

20. *Avoid the Harm - Stay Calm: Report on the inquiry into the impact of violence on young Australians*, House of Representatives Standing Committee on Family, Community, Housing and Youth (2010), p.74.

21. House of Representatives, July 2010, "Avoid the Harm – Stay Calm: Report on the inquiry into the impact of violence on young Australians", Standing Committee on Family, Community, Housing and Youth, p.74.

The Parliamentary Inquiry into the Impact of Violence on Young Australians also recommended that mandatory training for all school chaplains be established to facilitate the 'early identification of students who may require professional assistance' and that formal processes be implemented to connect students with appropriate professional services as required.<sup>22</sup>

The Parliamentary Committee further recommended that partnerships and formal mechanisms be established to facilitate the referral of students to 'other youth support services, including external counselling services [to] enhance and extend the range of professional counselling options available to students'.<sup>23</sup>

## 5. The way forward

### The Government's commitment

The Government has committed to extending and expanding the National School Chaplaincy Program and in August 2010 announced additional funding of \$222 million over the three years 2012–2014. In announcing the new funding the Government stated that all schools currently receiving funding under the program would be extended to 2014 and up to 1000 additional schools would receive funding.

The Government acknowledged that while nearly 30 per cent of schools in Australia benefitted from the program, it was cognisant of need in disadvantaged, rural and remote communities. The Government stated that funding for the 1000 additional schools would be targeted to rural and remote and disadvantaged areas to ensure these schools could benefit from additional chaplaincy and pastoral care support.

### Strengthening the guidelines for the program

The guidelines for the extension and expansion of the program are to be informed by the views expressed during the national consultation process, summarised above, a formal response process and

the review of other relevant evidence, such as the recent Parliamentary Inquiry into the Impact of Violence on Young Australians.

Your views on the following key issues are sought to inform the future way forward for the program. Refer Section 6 of the Paper for details of the response process.

### Minimum qualifications and role statement

Currently, there are no nationally consistent employment standards for school chaplains in relation to minimum qualifications, role and duty statements. The program guidelines provide a general description of the types of activities chaplains may undertake, but do not prescribe a particular set of duties for chaplains. Current requirements of the National School Chaplaincy Program are summarised at [Appendix B](#).

While a number of stakeholders liked this flexibility, others noted that the implementation of a national approach to these issues could improve overall service quality, particularly in the areas of professional standards, training and development.

In light of these considerations, the challenge moving forward is to reconcile the competing demands of flexibility of service delivery to accommodate school and local community needs and strategies that ensure the quality of service delivery required by government and expected by the community.

This paper proposes establishment of a minimum Certificate IV (Associate Diploma) in Youth Work or similar (e.g. pastoral care, community services) qualification within the national Community Services Training Package (CHC08) for school chaplains employed under the program,<sup>24</sup> with a focus on nationally accredited core essential skills. In light of the recommendations of the Parliamentary Inquiry, the required training would also incorporate skills in early detection of students requiring professional assistance and referral processes.

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22. House of Representatives, July 2010, *Avoid the Harm – Stay Calm: Report on the inquiry into the impact of violence on young Australians*, Standing Committee on Family, Community, Housing and Youth, p.74.

23. House of Representatives, July 2010, *Avoid the Harm – Stay Calm: Report on the inquiry into the impact of violence on young Australians*, Standing Committee on Family, Community, Housing and Youth, p.74.

24. [www.ntis.gov.au/Default.aspx?/trainingpackage/CHC08](http://www.ntis.gov.au/Default.aspx?/trainingpackage/CHC08) (accessed 13 October 2010).

The following modules offered under both of these qualifications are of particular relevance to school chaplaincy services:

- develop and implement community programs
- facilitate links with other services
- respond holistically to client issues and refer appropriately
- provide brief intervention
- provide services for young people appropriate to their needs and circumstances
- respond to critical situations
- support young people in crisis
- work effectively with young people, Aboriginal and/or Torres Strait Islander people, culturally diverse clients and co-workers
- work within a structural counselling framework.

Further detailed information is provided in **Appendix C**.

The cost, availability and accessibility of the training have been considered.<sup>25</sup> The average cost of a Certificate IV in Youth Work is less than \$5000 and there are registered training organisations throughout metropolitan and regional Australia that offer relevant Certificate IV and Diploma level training within the national Community Services Training Package.<sup>26</sup> Distance and flexible training options are also available through a variety of providers.

An appropriate transition period for the introduction of such a requirement would also need to occur.

**Do you support the introduction of minimum qualifications for school chaplains?**

- ☐ Yes
- ☐ No
- ☐ Unsure

**Do you support the introduction of a minimum Certificate IV (Associate Diploma) in Youth Work or similar (e.g. pastoral care, community services)?**

- ☐ Yes
- ☐ No, I think the minimum qualification should be lower
- ☐ No, I think the minimum qualification should be higher
- ☐ No, I don't think there should be minimum qualifications

**What should be the minimum entry qualifications?**

- ☐ High School Certificate
- ☐ Certificate II or III
- ☐ Certificate IV
- ☐ Bachelor / University degree

**What elements are most important for minimum qualifications for schools chaplains? (you can select more than one option)**

- ☐ Youth work
- ☐ Referral expertise
- ☐ Theological expertise
- ☐ Negotiation skills
- ☐ Recognition of life experience
- ☐ Counselling skills
- ☐ Other: (please provide details)

**Are there any other comments you would like to make about the qualifications of chaplains?**

**Do you support the introduction of a role statement for chaplains?**

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25. For example, Ikon Institute delivers accredited training in the Diploma for Youth Work in WA, SA and QLD for \$5200 – see <http://www.ikoninstitutesa.com/index.php?page=youth-work>. The Metropolitan South Institute of TAFE in QLD offers a Certificate IV in Youth Work for \$1415 per semester for 2 semesters – see <http://www.msit.tafe.qld.gov.au/courses/info/560.php>.  
26. [www.ntis.gov.au/Default.aspx?/trainingpackage/CHC08](http://www.ntis.gov.au/Default.aspx?/trainingpackage/CHC08) (accessed 13 October 2010).



## Minimum standards for providers

Another consideration in this area is that of provider standards and vetting processes for the provision of chaplaincy services. Currently, all states and territories have chaplaincy service providers operating under the program, with a preferred provider model operating in some states. Feedback from some stakeholders has highlighted the value added to chaplaincy services when provided through professional provider organisations. The ACT Council of Parents and Citizens Association, for example, noted that the professional oversight, administration and accreditation of chaplains by their major employing organisation have been very important in maintaining standards in the ACT.

The National School Chaplaincy Association, representative body for major chaplaincy providers to government schools, has proposed a set of minimum standards to address potential risks associated with variability in service delivery standards.<sup>27</sup>

*These comprise of:*

- chaplain accountability to a religious body
- appropriate level of qualifications relevant to chaplain position
- provision of ongoing professional development and support
- monitoring of service delivery according to set standards
- appropriate governance structures including the appointment of a religious body to supply chaplaincy services
- appropriate risk management and compliance requirements
- appropriate complaints and grievance resolution processes.

**Do you support the introduction of minimum standards for service providers under the program?**

- ☐ Yes
- ☐ No
- ☐ Unsure

**What elements are most important for minimum standards for service providers? (you can select more than one option)**

- ☐ Chaplain accountability to a religious body
- ☐ Provision of ongoing professional development and support for chaplains
- ☐ Monitoring of service delivery according to set standards
- ☐ Appropriate governance structures (e.g. management and supervisory structures in place to ensure a quality service)
- ☐ Appropriate risk management and compliance requirements (e.g. capacity to meet all legislated and other mandated requirements as an employer of individuals working with children)
- ☐ Appropriate complaints and grievance resolution processes
- ☐ Other: (please provide details)

**Are there any other comments you would like to make about the minimum standards for service providers?**

## Secular support services

The current program guidelines permit the appointment of secular pastoral care workers under the program, but only where the school is unable to identify a suitable candidate for a chaplaincy position.

One of the issues consistently raised by a large number of stakeholders has been a desire to allow non-religious/secular support positions (such as youth workers or social workers) without the need to first try to appoint a chaplain. Various stakeholder groups questioned why the program did not equally fund nonreligious positions (e.g. youth workers, social workers or psychologists) rather than chaplains and expressed that more schools would have applied for the program, or chosen these options, if the guidelines had allowed the appointment of secular positions from the outset of the program. Many stakeholders stated that the activities undertaken by school chaplains could be achieved through a secular position.

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27. Submission to DEEWR, 7 July 2010.

A study conducted by Edith Cowan University for the National School Chaplaincy Association identified pastoral care, non-judgemental listening and modelling/teaching values as chaplains' most important contributions<sup>28</sup> and in particular 'providing opportunities for students to talk through issues, offering support to students with significant problems and offering support to students in special risk categories.'<sup>29</sup>

**Do you support the current arrangements which require schools to attempt to employ a chaplain before being able to employ a secular pastoral care worker?**

**Do you support modification of the program to give schools the choice of a non faithbased support worker or youth worker?**

**Are there any other comments you would like to make about the choice of support worker?**

### **Expansion of the program to the end of 2014**

The Government has announced additional funding of \$222 million to extend the National School Chaplaincy Program until the end of 2014. In its announcement, the Government stated that:

- approximately 2700 schools already benefitting from the program would benefit from a further three years funding certainty
- up to 1000 additional schools from rural and remote and disadvantaged areas would also benefit from the program.

In targeting funding to the additional schools, the government is cognisant that some schools in rural, remote and disadvantaged communities missed out in the original funding round.

It is therefore encouraging innovation and collaboration to ensure that schools in rural, remote and disadvantaged areas benefit from chaplaincy or pastoral care support. This could include schools in these areas developing cluster models or pooling funding.

**What models of administration would support innovative delivery under the program?**

**What innovative models of delivery would support rural, remote and disadvantaged schools to maximise the effectiveness of funding they could receive under the program? (you can select more than one option)**

**Are there any other comments you would like to make about innovative delivery models?**

### **Response process & timeline**

This Discussion Paper provides an overview of the perceived strengths of the program; concerns about the program and identification of areas for improvement. The Paper also poses questions and seeks feedback on possible changes to the program guidelines for the period 2012–2014 to strengthen school pastoral care services into the future.

**Responses to the questions posed in the Discussion Paper are now invited from all interested parties.**

The response process is open until **18 March 2011** and all responses received will be collated and analysed for the development of future program options. Please note that the responses to questions posed in the Discussion Paper will be published on the DEEWR website unless otherwise requested (personal contact details will be withheld).

28. Hughes, Dr. P., and Sims, Prof. M. 2009, 'The Effectiveness of Chaplaincy', *As Provided to the National Schools Chaplaincy Association to Government Schools in Australia*, School of Psychology and Social Science, Edith Cowan University, p. 27.

29. Hughes, Dr. P., and Sims, Prof. M. 2009, 'The Effectiveness of Chaplaincy', *As Provided to the National Schools Chaplaincy Association to Government Schools in Australia*, School of Psychology and Social Science, Edith Cowan University, p. 25.

## Responses

Responses must use the template at [Appendix D](#). This template will enable consistent analysis of feedback.

You can send your response, using the template by any of the following methods:

- email the NSCP Consultation mailbox  
[chaplaincyconsultation@deewr.gov.au](mailto:chaplaincyconsultation@deewr.gov.au)

or

- post to:

NSCP Consultation  
Australian Government Department  
of Education,  
Employment and Workplace Relations  
GPO Box 9880  
ADELAIDE SA 5001

Updates and further information on the consultation process will be available on the DEEWR website as the process progresses  
[www.deewr.gov.au](http://www.deewr.gov.au)

## Appendix A

### Stakeholders consulted during Stage One of the Consultation

#### NATIONAL

- Chaplaincy Service Providers Forum – Youthcare, Access Ministries, Scripture Union TAS, GenR8, Scripture Union QLD, Schools Ministry Group, Scripture Union ACT
- Parent and Teacher Representatives Forum – Australian Council of State Schools Organisation, Australian Parents Council
- School Systems Representatives Forum – National Catholic Education Commission, Independent Schools Council of Australia, Christian Schools Association, Lutheran Education Australia, Australian Council of Jewish Schools, Islamic Schools Association of Australia, Australian Association of Christian Schools, Seventh-day Adventist Schools in Australia
- Australian Education Union
- Australian Secular Lobby
- Rationalist Society of Australia
- Atheist Foundation of Australia Inc. – Submission provided

#### ACT

- ACT Department of Education and Training (DET)
- Scripture Union ACT
- Catholic Archdiocese of Canberra and Goulburn (Catholic Education Office)
- ACT Council of Parents and Citizens Associations
- National Catholic Education Commission – Submission provided
- Independent Schools Council of Australia – Submission provided

#### TAS

- Scripture Union Tasmania
- Tasmanian Catholic Education Office – Submission provided

#### NSW

- NSW Teachers Federation
- NSW Department of Education and Training (DET)
- GenR8 Ministries
- NSW Federation of Parents & Citizens (ACSSO NSW)
- Catholic Education Commission New South Wales – Submission provided

#### QLD

- QLD Council of Parents and Citizens Associations (QCPCA)
- Scripture Union QLD
- QLD Indigenous Education Consultative Committee (QIECC)
- QLD Catholic Education Commission – Submission provided
- QLD Department of Education and Training
- QLD Teachers Union

#### VIC

- Youth for Christ
- VIC Department of Education and Early Childhood Development
- Federation of Australian Buddhist Councils
- Islamic Schools Association of Australia
- Access Ministries
- The Australian Psychological Society – Submission provided
- Australian Council of Jewish Schools
- Parents Victoria – Submission provided
- Catholic Education Commission of Victoria – Submission provided

#### WA

- WA Department of Education and Training
- Western Australian Council of State School Organisations (WACSSO)
- Youthcare
- Catholic Education Office of Western Australia – Submission provided

#### SA

- SA Association of School Parent Clubs (SAAPSC)
- Lutheran Education Australia
- SA Department of Education and Children's Services (DECS)
- Catholic Education SA – Submission
- Schools Ministry Group (SMG)
- National School Chaplaincy Association
- Australian Primary Principals Association (APPA)
- Principals Australia

## Appendix B

### *Current requirements of National School Chaplaincy Program in relation to the appointment of chaplains, state and territory differences and current major chaplaincy provider standards*

#### **Current requirements of National School Chaplaincy Program**

The National School Chaplaincy Program currently does not specify a minimum qualification to be held by a person being appointed as a chaplain under the program. The program provides school communities with the flexibility to appoint the most appropriate person to the role of chaplain with reference to individual school needs and decision-making.

The program guidelines state that a school chaplain is one that 'is recognised...through formal ordination, commissioning, recognised qualifications or endorsement by a recognised or accepted religious institution or a state/territory government approved chaplaincy service'.<sup>30</sup>

The school principal is responsible for 'assessing their qualifications, skills, experience and community standing'. Each school and provider administers the program within the requirements of the guidelines, appointing chaplains from a diverse range of backgrounds and experience.

The program guidelines state that the program is not intended to 'diminish or replace existing... counselling services funded by state and territory governments'.<sup>31</sup> They are also clear that any activities undertaken by individual chaplains are not to exceed their qualifications.

While there are individuals appointed as chaplains under the program that hold formal counselling qualifications and can perform these services if called upon to do so,<sup>32</sup> the overall intention of program is to support a complementary wellbeing role alongside counselling and other support services.

The program imposes mandatory child protection requirements on school chaplains and all chaplains funded under the program are required to undergo a national criminal history check before commencement (and the validity of the check must be maintained throughout their period of service). School chaplains are also required to abide by any relevant state or territory requirements (e.g. Queensland 'Blue Card' system or Western Australian 'Working with Children' check).

#### **State and territory differences**

Currently, there is no nationally consistent minimum qualification requirement for school chaplains to work within the field. As such, a high degree of variability exists. It is important to acknowledge the vast spectrum of qualifications within the program funded chaplaincy sector. Many school chaplains hold qualifications that exceed the identified minimum requirements and those suggested by stakeholders. The current requirements used by the major chaplaincy providers for government schools around Australia are set out on the next page.

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30. Available on the DEEWR website at [http://www.deewr.gov.au/Schooling/NationalSchoolChaplaincyprogram/Documents/nscp\\_guidelines.pdf](http://www.deewr.gov.au/Schooling/NationalSchoolChaplaincyprogram/Documents/nscp_guidelines.pdf)

31. Department of Education, Employment and Workplace Relations, 'National School Chaplaincy Program Guidelines', p. 7. online at [http://www.deewr.gov.au/Schooling/NationalSchoolChaplaincyprogram/Documents/nscp\\_guidelines.pdf](http://www.deewr.gov.au/Schooling/NationalSchoolChaplaincyprogram/Documents/nscp_guidelines.pdf)

32. Such as in the case of the emergency response to the Victorian bushfires of 2009.

## Minimum entry requirements for schools chaplains

Organisation	State	Minimum qualification	Minimum entry requirements
GenR8 Ministries	NSW	Diploma of Theology (proposed)	<ul style="list-style-type: none"> <li>Reference checks</li> <li>Application &amp; interview processes</li> <li>Working with children checks</li> <li>Demonstrated history of working with children/youth on a paid or volunteer basis</li> <li>Active involvement in a local Christian church</li> <li>Induction &amp; orientation training</li> </ul>
Scripture Union Queensland (SUQ)	QLD	Diploma of Youth Work (or enrolment and completion within period of employment contract – 3 years)	<ul style="list-style-type: none"> <li>Reference checks</li> <li>Application &amp; interview processes</li> <li>Working with children checks</li> <li>Demonstrated successful experience in working with children</li> <li>Induction &amp; orientation training</li> </ul>
YouthCARE	WA	Diploma in relevant field or 5 years post secondary schooling experience in relevant field (Theology, Pastoral Care, Community Development, Social Work, Social Sciences, Aboriginal Studies, Youth Work or similar).	<ul style="list-style-type: none"> <li>Reference checks</li> <li>Application &amp; interview processes</li> <li>Working with children checks</li> <li>Minimum of one year supervised professional practice (as a component of chaplains ongoing PD)</li> <li>Induction &amp; orientation training</li> </ul>
Access Ministries	VIC	Bachelor degree in Youth Work, Theology/ Ministry, Education or Counselling coupled with experience in the other applicable areas.	<ul style="list-style-type: none"> <li>Reference checks</li> <li>Application &amp; interview processes</li> <li>Working with children checks</li> <li>Induction &amp; orientation training</li> <li>PD within first year of service includes induction, orientation, Grief &amp; Loss and Theological Reflection.</li> </ul>
Schools Ministries Group (SMG)	SA	Delivers Certificate IV and Diploma of Youth Work; approx. 50% of chaplains have Diploma in Youth Work.	<ul style="list-style-type: none"> <li>Reference checks</li> <li>Application &amp; interview processes (including a willingness to undergo psychological assessment)</li> <li>Working with children checks</li> <li>Orientation Part 1 (prior to commencing in schools) – 1 day: Responding to Abuse and Neglect Education and Care Training, 2 day: Orientation program</li> <li>Orientation Part 2 (attended at the end of the term the commenced role, 9 weeks after commencing – 1 day: Orientation Part 2, 1 day: Mentoring skills training)</li> </ul>
Scripture Union Tasmania	TAS	Diploma of Youth Work (Chaplaincy), or enrolment and completion within period of employment (phased introduction, to take effect from 2011)	<ul style="list-style-type: none"> <li>Reference checks</li> <li>Application &amp; interview processes</li> <li>Working with children checks</li> <li>Induction &amp; orientation training</li> </ul>
Scripture Union ACT	ACT	*Assistance provided to successful applicants during employment to obtain tertiary qualifications, to a minimum standard of Certificate IV.	<ul style="list-style-type: none"> <li>Reference checks</li> <li>Application &amp; interview processes</li> <li>AFP police check</li> <li>Induction process for new chaplains</li> <li>PD during first year of engagement includes child protection / mandatory reporting training, to Departmental standards (ACT).</li> <li>3 month probationary period applies.</li> <li>Induction &amp; orientation training.</li> </ul>

Major chaplaincy service providers also deliver ongoing professional development training to their chaplains. Smaller chaplaincy service providers have expressed that they would consider a base level qualification in an appropriate subject matter, such as youth work, provided a transitional period was offered for currently funded chaplains to acquire the necessary training.

## Appendix C

### Certificate IV in Youth Work

Eleven core units are offered including: working within a community development framework; using targeted communication skills to build relationships; working within a relevant legal and ethical framework; responding holistically to client issues and referring appropriately; supporting client self-management; engaging respectfully with young people; working effectively with young

people in the youth work context; supporting young people to create opportunities in their lives; working effectively with culturally diverse clients and co-workers; and contributing to OHS processes. According to TAFE requirements, all students will be required to undertake the core units and an additional 5 elective units to complete the qualification. Not all units listed are offered at all campuses so the following is a range of those potentially available under the qualification with final clarification resting with the campuses.<sup>33</sup>

Name	Subject Hours	TAFE SA Code	National Code
Advocate for clients	20	MRGF	CHCAD401D
Apply advanced first aid	30	CXZW	HLTFA402B
Apply first aid	18	CXZT	HLTFA301B
Apply specialist interpersonal and counselling interview skills	60	MRFS	CHCCSL502A
Assess and respond to individuals at risk of suicide	110	MRGL	CHCCS521A
Contribute to OHS processes	30	CXXP	HLTOHS300A
Develop and implement community programs	125	MRGS	CHCCD404D
Develop community resources	90	MRTD	CHCCD505D
Develop, facilitate and monitor all aspects of case management	75	MRFN	CHCCM503C
Engage respectfully with young people	55	MRGN	CHCYTH401A
Establish and monitor a case plan	50	MRHD	CHCCM402D
Facilitate links with other services	70	MRKR	CHCNET404A
Facilitate responsible behaviour	40	MRTN	CHCCS401B
Facilitate the counselling relationship	120	MRFT	CHCCSL503A
Maintain an effective work environment	50	MRKS	CHCORG405C
Operate under a case work framework	20	MRYE	CHCCW301C
Plan and conduct group activities	50	MRGH	CHCGROUP403D
Provide brief intervention	75	MRGE	CHCCS403B
Provide primary residential care	90	MRXM	CHCPROT409D
Provide services for young people appropriate to their needs and circumstances	115	MRWM	CHCYTH506A
Recognise and respond appropriately to domestic and family violence	50	MRHE	CHCDFV301A
Recognise stages of lifespan development	40	MRWS	CHCLD315A
Reflect and improve upon counselling skills	90	MRGB	CHCCSL509A
Respond holistically to client issues and refer appropriately	75	MRRE	CHCCS422A
Respond to critical situations	90	MRWE	CHCYTH407D
Support client self management	50	MRPW	CHCICS406A
Support clients in decision-making processes	120	MRFZ	CHCCSL507A
Support community participation	50	MRHT	CHCCD401D
Support the rights and safety of children and young people	40	MRXA	CHCCCHILD404A
Support young people in crisis	40	MRWD	CHCYTH404D
Support young people to create opportunities in their lives	45	MRWC	CHCYTH403A
Undertake case management	20	MRHC	CHCCM401D
Undertake case management for clients with complex needs	50	MRRR	CHCCM404A
Undertake outreach work	60	MRRC	CHCCS522A
Use targeted communication skills to build relationships	55	MRKM	CHCCOM403A

33. TAFE SA website [http://www.courses.tafesa.edu.au/xml/module/crsemmod\\_MWC.aspx?src=\xml\course\aw\aw\\_MWC&Y=2010](http://www.courses.tafesa.edu.au/xml/module/crsemmod_MWC.aspx?src=\xml\course\aw\aw_MWC&Y=2010)

Name	Subject Hours	TAFE SA Code	National Code
Work effectively in child protection and out of home care for children and young people	80	MRXB	CHCCHILD505B
Work effectively in mental health	50	MRGD	CHCMH301A
Work effectively in mental health settings	45	MRXE	CHCMH401A
Work effectively in the alcohol and other drugs sector	50	MRXC	CHCAOD402A
Work effectively with Aboriginal and/or Torres Strait Islander people	40	CXXY	HLTHIR404B
Work effectively with culturally diverse clients and co-workers	20	CXZS	HLTHIR403B
Work effectively with people experiencing or at risk of homelessness	70	MRWZ	CHCCH427A
Work effectively with young people	40	MRHS	CHCYTH301D
Work effectively with young people in the youth work context	60	MRWB	CHCYTH402A
Work within a community development framework	65	MRHR	CHCCD412A
Work within a relevant legal and ethical framework	50	MRHL	CHCCS400A
Work within a structured counselling framework	90	MRFR	CHCCSL501A
Work within specific communities	70	MRTC	CHCCD413D



## Appendix D

### Template for responses

Please note that the Department will publish your written responses to this consultation process, unless you specifically request otherwise.

If you consider your response should be treated as confidential, or if you wish to remain anonymous please clearly indicate this below. The Australian Government will accept a request to treat information as confidential. Information relating to individuals will be protected under the *Privacy Act 1988*. Requests for access to such information will be dealt with under the provisions of the *Freedom of Information Act 1982*.

Responses are to be received by 18 March 2011 and sent by email to:

**[chaplaincyconsultation@deewr.gov.au](mailto:chaplaincyconsultation@deewr.gov.au)**

Or posted to:

NSCP Consultation  
Australian Government Department of Education, Employment and Workplace Relations  
GPO Box 9880 ADELAIDE SA 5001

Only the name of the organisation or individual providing the submission will be made public, email contact details will remain anonymous.

- ☐ I do not wish for my name /organisation name to be published
- ☐ I do not wish for my submission to be published

### School / Organisation

**Name (will be made public unless requested otherwise)**

**Prepared by:**

**Email contact details:**

**Postal Details:**

## Individual

Name (will be made public unless requested otherwise)

Email contact details:

Postal details:

## Responses:

Do you support the introduction of minimum qualifications for school chaplains?

- ☐ Yes
- ☐ No
- ☐ Unsure

Do you support the introduction of a minimum Certificate IV (Associate Diploma) in Youth Work or similar (e.g. pastoral care, community services)?

- ☐ Yes
- ☐ No, I think the minimum qualification should be lower
- ☐ No, I think the minimum qualification should be higher
- ☐ No, I don't think there should be minimum qualifications

What should be the minimum entry qualifications?

- ☐ High School Certificate
- ☐ Certificate II or III
- ☐ Certificate IV
- ☐ Bachelor / University degree

**What elements are most important for minimum qualifications for schools chaplains? (you can select more than one option)**

- ☐ Youth work
- ☐ Referral expertise
- ☐ Theological expertise
- ☐ Negotiation skills
- ☐ Recognition of life experience
- ☐ Counselling skills
- ☐ Other: (please provide details)

**Are there any other comments you would like to make about the qualifications of chaplains?**

**Do you support the introduction of minimum standards for service providers under the program?**

- ☐ Yes
- ☐ No
- ☐ Unsure

**What elements are most important for minimum standards for service providers?**

**Are there any other comments you would like to make about the minimum standards for service providers?**

**Do you support the current arrangements which require schools to attempt to employ a chaplain before being able to employ a secular pastoral care worker?**

**Do you support modification of the program to give schools the choice of a non-faithbased support worker or youth worker?**

**Are there any other comments you would like to make about the choice of support worker?**

**What models of administration would support innovative delivery under the program?**

**What innovative models of delivery would support rural, remote and disadvantaged schools to maximise the effectiveness of funding they could receive under the program? (you can select more than one option)**

☐ Cluster models

☐ Pooled funding

☐ Other: (please provide details)

**Are there any other comments you would like to make about innovative delivery models?**

**Are there any other comments you would like to make about the program?**

**Notes:**



